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A Pandemic of Blame

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A pandemic can be characterized technically as a cascade. One event triggers two events and they in turn trigger four and so on to create a cascade. In biology the cascade effect is a fundamental life strategy for many opportunistic organisms like viruses.



William Blake's illustration of Job.

However, social scientists point out that the lingering effects of a cascading pandemic are not only the suffering and death of the victims who succumb to the disease. The cascading economic effects of the loss of normal commerce are certainly to be counted among the miseries of widespread loss of livelihood of the survivors. But these results pale in relation to the dire social unrest when the search for who to blame for the crisis becomes a cascading obsession in the population. This pattern has already started in the US among the politicians but in other countries where government has managed to contain the spread of the virus, the scapegoating of person against person is

the source of an emotional cascade that creates a pandemic of blame that continues long after the disease has run its course.

The issue of who is to blame is an ancient one in the soul lives of human beings. In the Bible early in Genesis the Book of Job depicts the issue of blame both human and Divine in the face of terrible human trials.

Job is a prosperous and industrious and benevolent man. He has many sons and daughters and large land holdings and is a just and God fearing individual. However, Job secretly suspects without evidence that his sons and daughters are not as God fearing as he is. He suspects that they are not as morally upright as he is and offers sacrifices to God to atone for their alleged misbehaviors. Then on one day a cascade of events leads him to the loss of his cattle, then his land holdings and finally a wind that knocks down the house of his sons and daughters killing them all. Job goes into mourning and as a final element in the cascade of misery he himself is stricken with painful boils all over his body.

At each loss, Job asserts his faith in a higher power. He asserts that there must be a Divine reason for these calamities. He searches his soul for who to blame since he, in his sacrifices to the Lord was just trying to keep his faith in the wisdom of higher powers. Eventually his suffering is at a maximum and his wife counsels him to just get it over with, curse God and die. Once again, he answers his wife by asserting his innocence, and steadfastly refuses to blame either himself or God for the calamities.

The patience of Job is found in not moving to blame. But then that resolve is tested when three of his friends arrive to help him sort out these events. Each friend in turn questions Job's claim of innocence by telling him that God would never visit such suffering on a human so there must be something that he did that was so vile that God needs to correct him with these sufferings. In each case Job argues against both his blame and the blame of the Divine world and leaves the issue of blame open to the question of what is the purpose of suffering. The arguments with his friends go back and forth for many pages as Job tries to make sense out of suffering without placing blame. The arguments eventually reach a point where Job essentially



William Blake's Job.

tells his friends that, with friends like them he has no need of enemies. The issue driving these events is that Job's friends have accused Job of cursing or blaming God for his misfortunes. Job emphatically denies this and at his greatest point of frustration Job addresses God directly by wishing that God would show up so that Job could plead his case face to face.

God shows up in a whirlwind along with the monsters, leviathan and behemoth. Symbolically the leviathan, a serpent from the depths of the sea, can be imagined as a manifestation of the God given forces of life in the human body. What Rudolf Steiner would call the etheric forces. God asks Job if he could command these life forces. Job answers that he knows that God is in control of the life force but again asserts his innocence from the charge of cursing or blaming God, being leveled at Job by his friends. Then God introduces the behemoth who can destroy whole forests with just a swish of his tail. God asks Job if he is in control of this destructive force. The behemoth can be seen symbolically as the soul force in the human being that has introduced technologies as alternatives to the natural order through the desire to control nature. Job admits that he is not in control of behemoth but again asserts that he is innocent of the charge of cursing or blaming God. But he also acknowledges that since God has come to him and revealed these things to him he has been able to see God in a new light. He acknowledges his new ability to see the creation more clearly through his suffering.

At this assertion, God turns against Job's friends and asks them why they are blaming His faithful servant. God asserts that Job's integrity against casting blame has turned his suffering into insight. He tells Job's friends that they must emulate Job in his righteousness and make reparations to Job. God then restores Job's land, animals and sons and daughters and Job is once again prosperous. However, he has learned a new level of understanding that blaming is the true root of human suffering. The lessons of Job can take on a new meaning for

us when the inevitable cascade of blaming of others follows in the wake of the current anxiety surrounding the biological cascades of a pandemic. The biological cascade is but a seed of the emotional cascade that will surely follow if we can believe this most ancient of stories about blaming others.

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Rudolf Steiner, The Presence of the Dead on the Spiritual Path: Awakening Spiritual Thoughts

(Basel - May 5, 1914)

People today are haunted by a fear we can compare with the medieval fear of ghosts. It is the fear of germs. Objectively, both states of fear are the same. Both fit their respective age: People of the Middle Ages held a certain belief in the spiritual world; therefore quite naturally they had a fear of spiritual beings. The modern age has lost this belief in the spiritual world; it believes in material things. It therefore has a fear of material beings, be they ever so small.

Objectively speaking, the greatest difference we might find between the two periods is that ghosts are at any rate sizable and respectable. The tiny germs, on the other hand, are nothing much to write home about as far as frightening people is concerned. Now of course I do not mean to imply by this that we should encourage germs, and that it is good to have as many as possible. That is certainly not the implication. Still, germs certainly exist and ghosts existed also, especially as far as those people who held a real belief in the spiritual world are concerned. Thus, they do not even differ in terms of reality.

However, the important point we want to make today is that germs can become dangerous only if they are allowed to flourish. Germs should not be allowed to flourish. Materialists will agree with this statement, but they will no longer agree with us if we proceed further and, from the standpoint of proper spiritual science, speak about the most favorable conditions for germs. Germs flourish most intensively when we take nothing but materialistic thoughts into sleep with us. There is no better way to encourage them to flourish than to enter sleep with only materialistic ideas, and then to work from the spiritual world with the ego and the astral body on those organs that are not part of the blood and the nervous system. The only other method that is just as good is to live in the center of an epidemic or endemic illness and to think of nothing but the sickness all around, filled only with a fear of getting sick. That would be equally effective. If fear of the illness is the only thing created in such a place and one goes

to sleep at night with that thought, it produces afterimages, Imaginations impregnated with fear. That is a good method of cultivating and nurturing germs. If this fear can be reduced even a little by, for example, active love and, while tending the sick, forgetting for a time that one might also be infected, the conditions are less favorable for the germs.

.... This concrete case demonstrates that in real life we cannot avoid dealing with the spiritual world, because it is the basis for our actions between going to sleep and waking up. If people were given thoughts that lead them away from materialism and spur them on to active love out of the spirit, it would serve the future of humanity better. Then infinitely more productive work could be achieved than through all the preparations now being developed by materialistic science against germs.

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Rudolf Steiner's Prophecies About the Anthroposophic Movement: Culmination, Grave and Golden Age

Martin Barkhoff, Beijing, China

Rudolf Steiner made prophecies about the 20th and 21st Centuries and the future of Anthroposophy. The most famous is the one he made in Arnhem. Often overlooked and misunderstood, however, is the one he made ten years earlier in Stuttgart. When we compare them, we have a better understanding.

In the perception of many anthroposophists, Rudolf Steiner's Arnhem descriptions of the future are very dominant. In past decades they aroused a lot of optimism; anthroposophists expected something like the playing of a central role in civilization. Rudolf Steiner seemed to have predicted this. And because it happened in Holland, it was read primarily as a message for the friends of Ita Wegman. These friends – unlike the mature Ita Wegman herself – then linked very optimistic expectations of worldwide influence with the fact of their being anthroposophists.

But then towards the millennium the expected did not happen and the great optimism turned into bitter pessimism. Judging by their expectations, it suddenly seemed that the anthroposophic cause had failed. Rudolf Steiner had predicted wrongly. Well, well, we always had seen ourselves as the salvation of civilization – and now we were not at all! Sergei Prokofiev, for example, could not free himself from this belief of the failure of the anthroposophic movement. And in many, many anthroposophic souls who had harbored this proud optimism

("We will save civilization"), it was now transformed into depressing blackness ("It was all in vain"). How many anthroposophists dare not be really clear about the extent of this problem! The optimists as well as the pessimists have perhaps let themselves become too carried away. Those Arnhem revelations *can* make you overenthusiastic: The Aristotelians and Platonists of the Middle Ages met in the spiritual world in the thirteenth century and they agreed an unbreakable contract that they would bring about towards the end of the 20th century the external culmination of anthroposophy! But in the euphoria about such a bond and its power, the anthroposophists might have overlooked some nuances in Steiner's words. And they might not even have considered other statements of his. Let's look at the core passages in the 2nd Arnhem Lecture of July 19, 1924 in GA 240.



Cupola painting of first Goetheanum based on sketches by Rudolf Steiner.

On Page 179:

“For that is the agreement of that heavenly council at the beginning of the 13th century, that they appear together, the Aristotelians and the Platonists, and their work will be carried out such that more and more the anthroposophic movement will flourish in the 20th century. So at the end of this century, in the association of Platonists and Aristotelians, a certain culmination in anthroposophy will be attained in earth civilization. If this work can be achieved, as Michael has predetermined, predestined, then Europe and modern civilization will arise out of its decline. But in no other way! This ‘leading civilization out of its decline’ is related to ‘understanding Michael’.”

And on page 182:

“It will be decisive, what human hearts will do with this Michael affair in the course of the 20th century. And in the course of this 20th century, when the first century after the end of Kali Yuga will have passed (i.e. in the year 2000), humanity will either stand at the grave of all civilization or at the beginning of that age where in those human souls, who have united intelligence and spirituality in their hearts, the Michael battle is fought in favor of the Michael Impulse.”

Could it be that the Arnhem Lectures were read too comfortably and optimistically? Many believe that this, the culmination of anthroposophy, is almost identical with a culmination of earth civilization. But that’s not what Rudolf Steiner said. He said, cautiously, without damaging the enthusiasm, even very unpleasant things. Anthroposophy will grow and grow throughout the 20th century and spread worldwide (“in earth civilization”), and then achieve, not “its”, but only “a certain” culmination. That means: it grows up to this culmination, then it shrinks again. A turning point, that’s what a culmination is. So it won’t be easy in the 21st century for it to continue to grow. It’s thus predetermined by Michael; predestined! After the external culmination “in earth civilization” by Rudolf Steiner’s account, Michael only focuses on what happens in hearts and souls. From the Michael fight in the *souls*, from that everything depends. An external anthroposophic movement after the culmination is not the topic in that lecture. In the age of the Michael-fight in the souls, one might externally stand definitely “at the grave of all civilization”. Anyway, nothing better has been promised in Arnhem.

As predicted by Rudolf Steiner, the culmination was achieved. The expansion “in earth civilization” took place in the middle of the 80s. A symptom for this: five or six international eurythmy groups brought out new programs year after year, went on tour across Europe and performed to full houses. The general mood of the public had been very favorable, during the two decades since the 1960s. The year 1986 marks the turning point. You can associate this with the return of Halley’s Comet. The whole of civilization suddenly became more materialistic, biological, fixated on results, etc. Since then, in this new climate, the anthroposophic spiritual movement has

also shrunk continuously for more than thirty years. Rudolf Steiner was certain, that the ‘culmination’ had to take place before the millennium, before the year 2000. That goes down to the prophetic lecture “*What do the angels do in our astral body?*” in 1918 in Zurich. There he announces that the age for a healthy relationship with the angel “will close before the 3rd millennium”, which “as we know begins with the year 2000”. The era for spiritualization would close and a un-spiritualized humanity would and must get into an infernal situation. That is the grave of all civilization. Of this inevitable end to European-American culture as we know it, Rudolf Steiner had spoken in many lectures over the years from 1918 to 1922; we can find them in print in volumes GA 188 to 209. Some quotations you find at the end of this article.

So was the culmination in the 20th century in vain? We should understand what this past culmination really did to overcome the decline of civilization. It’s easy to go astray. If you are naive and think only in terms of things and objects instead of forces and ‘times’ – and so did I – you imagine ‘the culmination’ as something in the sense world working on another thing in the sense world: Our schools and colleges influencing other schools and colleges, our art is put in the big exhibition halls etc. How easy it is to think like this: “The actually existing anthroposophic movement is already the cure of civilization. The great thing about our project will be realized by the insightful, and the leading forces will take over; they just need to integrate. What we have achieved, we only need to sell in the proper way.” – No. The anthroposophic movement will *not* ‘work’ on the rest of the world like an external object, like something that can be touched and filmed; like a medicine they could swallow. That sounds a little bit like historical materialism. Spiritual historical thinking reckons that historical impulses work differently. What was effective can disappear from space and time – without external continuity – and reappear with power in the future: like the Platonists and Aristotelians. A spiritual force, that makes a difference, strides through the ages by impulses of “die and become”. So, let us think of anthroposophic history in terms of spiritual science: If Anthroposophy has proven fruitful on earth for a whole cycle of a century (three times 33 years), then those certain seeds in the heart, that are truly needed by Michael, should have ripened.

The Anthroposophic movement is not about institutions, students, numbers of patients, members or products. The external movement was just that occasion, that greenhouse, in which the heart seeds were bred – the heart seeds, that are the intentions, the spirit to fight against the Ahrimanic. These seeds are what Michael wants and needs – not the land, the public recognition and the ability to swim in the mainstream. He can preserve the seeds in the spiritual world for a few decades. This done, the outer anthroposophic movement that arose “in earthly civilization” could just as well end for a time. Its previous fruits may be maintained by general civilization for some time, as long as this civilization itself will last. But the tree that produces such fruit has lost a lot of its strength and tends to be more and more forgotten by the “fruit sellers”. Fruit

here and tree there will go very different ways. The keepers of the fruit, those who run the customer anthroposophy, are less and less interested in the anthroposophic movement. And the seeds obviously withdraw more and more into the souls and into the spirit world. That may not only be bad news. It gives also some consolation, because ...

Because after the culmination in any case we will have to experience the implosion of civilization, unstoppable, along with the grandiose appearance of the Ahrimanic Mysteries. Western mankind has to step into the grave of all civilization. That seems inevitable. Without the seeds, the grave would be the last word. But, but, but – the seeds have been won, have been grown. And so we can “stand at the grave of outer civilization”, while at the same time, not in the outside world, but “in the souls ... the Michael fight ... is fought”. Into the emptiness that this grave will leave behind, the Michael civilization will appear in outer history in full blossom by the year 2086. So spoke Rudolf Steiner to his closer students in Stuttgart (and other places) about the millennium and the following ascent. In the year 1914 he said:

“Terrible times are ahead of European humanity. ... Confusion and devastation will reign, as the year 2000 approaches. And our building in Dornach will be totally crushed. Everything will be destroyed and devastated. We will look down on this from the spirit world. But when the year 2086 comes, you will see buildings rise all over Europe that are dedicated to spiritual aims and which will be likenesses of our building in Dornach with its two domes. That will be the golden age for such buildings in which the spiritual life will flourish.” (GA 284, page 166)



North green carved glass window sketch by Assia Turgeniev, based on Rudolf Steiner's indications.

1914 -86 years- 2000 -86 years- 2086

Rudolf Steiner gave the Stuttgart prophecy in 1914 with detailed explanations concerning the nature of millennia and repeated it in other places. Since the talks were given in the intimate masonic-esoteric circles that were to prepare the Goetheanum building practically and morally, it was not allowed to take notes like in Arnhem. So, we only have one participant's report from memory. Rudolf Steiner describes six different millennium endings as human moments of danger and makes it clear, that the turn of the millennium, in which we still live, is in many ways the most unprotected and dangerous.

The 'grave of civilization', or 'the terrible times ahead for European mankind' have to do with this rhythm of the millennia. This adds an important aspect to what Steiner otherwise refers to as 'the incarnation of Ahriman'. Rudolf Steiner would of course not have been unaware of his own Stuttgart prophecies when he spoke in Arnhem. In a following lecture in Arnhem he describes the double attack of luciferic and ahrimanic beings in the 3000 BC millennium in China in the same way as in Stuttgart.

The Stuttgart prophecy can become more helpful for the anthroposophic movement today than the Arnhem lecture. Stuttgart describes future steps; it describes what follows the chaos of the millennial times that we are in. The Arnhem prophecy, read in an exoteric way, allows us today only to look back. The Stuttgart Prophecy gives us a forward orientation. We reprint it here because it is little known and, living only in a few hearts, is often misunderstood as just an architectural idea and it is not printed in a classic book. Forward orientation is what we need.

“At every millennium, the luciferic and ahrimanic spirits have a special power. Humanity does not need to be particularly proud about using the decimal system of numbers, which is predominant today. Every number system is brought into the world by certain spirits, and each one has a tendency in relation to certain facts and connections to show some facts more clearly and to obscure others. In the decimal system, the ahrimanic impulses are very strong. This underlines the fact that every millennium – in the year 1000, 2000 and so on, a particularly strong, united attack by Lucifer and Ahriman takes place.

In the other centuries they balance each other out, but in a century where a 9 is written ..., as in our century 19th .. when a new millennium approaches, they unite and in cooperation they influence people. This fact is understood in the popular belief that for a thousand years Lucifer and Ahriman have been chained and that they are then released for a short time.”

In the millennia 1000, 2000, 3000 BC, a particularly strong influence of the good, advancing powers took place to keep the united Luciferic-Ahrimanic influences in rein and transform them into something especially good. So we see how in the year 3000 BC the pyramids were built. In 2000 it was the Age of Abraham and all that came out of it, and at the same time we see a culmina-

tion of the Babylonian culture. 1000 BC was the age of David and the Temple of Solomon was prepared. In the year zero Christ appeared. We often have indicated how, according to the Gospels and especially to the fifth Gospel, Christ had to take up the fight with Lucifer and Ahriman. In post-Christian times, however, the good, progressive spirits could no longer intervene as effectively as before; humanity had to be left to the attacks of Lucifer and Ahriman. In any case, these menacing forces achieved, around the year 1000, to confuse people's thinking, that error could find access, the error that we were approaching the physical end of the world. They always have an interest that things are considered far too spatially and temporally. Also, for the first time, a proof of the existence of God arose, put forward by the Bishop of Canterbury in association with the views of his opponent Roscellini. It was also at this time that the popes, trampling the Christian principle of humility underfoot, raised themselves to outward power, so that the emperor Henry had to humble himself before the Pope at Canossa; the whole outer church developed habits that aroused the scornful laughter of the ahrimanic spirits.

Now that we are approaching the year 2000 and, these ahrimanic spirits now claim their influence. But development proceeds in swings like a pendulum: In the year 1000 they expected the end of the world. In 2000, they expect exactly the opposite. In the year 3000 they will again expect the end of the world, but the world will then have become so that whole nations will long for this end. One has to say it without any sentiment: European humanity is approaching terrible times.

Let's look at influences on architecture:

In 3000 BC the pyramids were built;

in the year 2000 BC individual dwellings arose (Abraham's age),

in the year 1000 BC the temple of Solomon was built.

in the year 1000 AD the new that was to come could not penetrate as a result of the opposing forces of Lucifer and Ahriman. We see the Normans coming from Scandinavia and spreading over West and Central Europe; how they try to express something in their wooden buildings that could not come to its full development. Certain lines are laid out in it, but they were not further elaborated, because the ahrimanic influence prevented it.

Instead, the Moorish culture arose with the architecture of Cordoba and Granada, the horseshoe arch and the pointed arch, which supplant the truly Christian round arch of Romanesque architecture. In the Moorish culture we can see straight away the anti-Christian influence in those pointed arches, which should have been round. This is Ahriman's signature. Thus, Ahriman works as the Antichrist in architecture, replacing the round Romanesque arch with the horseshoe or pointed arch. In this way he worked through the Moors and also through the Turks. Thus, he interfered with the development of Norman art, and the wooden buildings that they erected all over Europe but could not present that which they should have been able to. Thus, in the year 1000 we cannot find buildings as in earlier millennia.

But now the architecture for the new millennium is supposed to

be created. Now we have to express the round lines that Ahriman suppressed in the Norman buildings. We must leave out certain lines that you find in these, and then you have our Dornach building, the true continuation of the Normans' wooden buildings.

Terrible times, however, lie ahead of mankind in Europe. We know that when the first third of this century is over, Christ will be seen in his ethereal form and that this will give a tremendous impulse, next to all the sinking tendencies of this century. In ancient times, such as the year 1000, people had to believe what Lucifer and Ahriman made them believe because they had not yet the true, conscious Christ impulse in them. But we no longer have to (believe what they want to suggest to us), we should voluntarily take up this new Christ Impulse in order to take a stand against Lucifer and Ahriman.

It will be so in the 20th century, that Lucifer and Ahriman will take possession of people in the name of Christ. People will call themselves Christians but they will not have a trace of true Christianity in them, and they will rage against those that do not just adhere to what Christ once said according to the tradition of the Gospels, but stand true to the word: "I am with you all days until the end of the earth", those that follow and let themselves be guided by the living, acting Christ impulse.

Confusion and devastation will reign as the year 2000 approaches. And our building in Dornach will be totally demolished. Everything will be destroyed and devastated. We will look down on this from the spiritual world. But when the year 2086 comes, you will see buildings arise all over Europe that are dedicated to spiritual aims and which will be likenesses of our building in Dornach, with its two domes. That will be the golden age for such buildings and in which the spiritual life will flourish."

Rudolf Steiner led his students through five millennia to make them understand the great threefold step through which anthroposophy has to go as seed carrier of Christianity. This threefold step will take 200 years. Yes, that will be the identification mark of the future Christian movement, that it was able to step through the gate of death and come back from there, strengthened.

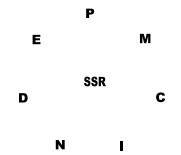
For this is its seal:

- In its first century, with its certain culmination, anthroposophy is born out of the spiritual world.
- During the world crisis, it dies by externalization and persecution, experiencing the grave of western civilization.
- It will show its true strength when it rises out of that grave again with the power to build outer civilization anew in an ahrimanic desert.

Events of this magnitude stand out in the timeless world and they can be prophetically sensed in our world. These transformation processes have the magnitude of a small deluge. A whole form of civilization disappears and the new is present only in seeds.



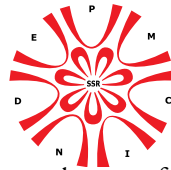
Ex Deo nascimur



In Christo morimur



Per Spiritum Sancti
reviviscimus



It seems to be the external aspect of such processes, that the sinking civilization appears as huge as an autumn landscape with its heaps of decaying plants ... and the buds are so tiny and hidden that only the searching eye can find them.

This tremendous change of time had written itself as a prophetic feeling into the soul of Goethe. How could it be otherwise with this sensitive mind? He experienced most acutely that two cultures were about to separate. And he felt that with his scientific approach he belonged to the unseen buds of the future in a landscape of a crumbling civilization. So he told Chancellor Müller, and also Eckermann: *"I see the time coming when God will no longer enjoy humanity and he will again destroy everything to rejuvenate creation. I am certain that everything is designed for this. And in a distant future, time and hour have already been determined for this rejuvenation epoch to enter."*

In many of Rudolf Steiner's lectures in the years 1918 to 1922 (GA 188 to 209), we find it as topic often referred to: the end of the previous European-American civilization as an inevitable necessity and its only possible re-establishment through anthroposophically oriented spiritual science. These topics accompany his campaign for a Threefold Society and describe the historical background of this endeavor. Here are some of his most distinctive phrases from this period. So he says 'without any sentiment' very hard words: Spiritual science rejected will turn into bloodshed. This should be considered as an iron law. Another very pointed formulation is that there are only two possibilities: Either Germany can be saved by a threefold order or by and by forms of bolshevism will spread worldwide. He characterizes this bolshevism as a social order derived from the bourgeois thinking at the end of the 19th century (Lenin and Trotsky as executors of the bourgeois thinking). GA 196, conclusion of the lecture on Jan 31, 1922. (Instead of bolshevism, we might say today 'anti-fascism'.)

"Either people will choose the spirituality that I just spoke of, or the downfall of the West is inevitable. No hope, no fatalistic longing for something better that should come by itself can help. Humanity has now entered the epoch of the free use of their powers, and humanity really needs to make use of these free forces. That is, mankind has to decide for itself whether it wants to have spirituality or whether it does not. If they do, human progress will be possible. If they do not, the downfall of the West is sealed."

Then, under the most terrible catastrophes, a completely different development of humanity has to take place, different from what many dream today." (GA 209, Nov. 24, 1921)

"We already perceive that the realm, the European realm, which for a long time was the theatre of human civilization, can not be this theatre in the future." (GA 209, Dec. 24, 1921)

"It is the characteristic of the development of modern mankind that the home base of cultural interests that used to be near the North Sea and the Atlantic Ocean will be transferred to the Pacific Ocean. The culture of the areas around the North Sea, which has gradually expanded in the West, becomes a world culture. The focus of this world culture will be carried from the North Sea to the Pacific. Humanity faces this change." (GA 207, Sep. 23, 1921)

This article is based on a chapter of Martin Barkhoff's German language book *Kulmination, Grab und goldene Zeit der Anthroposophie – Rudolf Steiners Voraussagen werden Wirklichkeit*, published in 2019. The article is slightly revised, reflecting the events of 2020.

The Spiritual Power of Naming

Benjamin Cherry, Ilan, Taiwan



A Strange and Significant Story

Many readers may know the 'fairy tale' Rumpelstiltskin, which has an important message for today, even though it is hidden within the garment of simple imagery. One might imagine that such stories were concocted in someone's head

for children's amusement, but Rudolf Steiner speaks of them in a more profound way as being esoteric truths that were cultivated in the secrecy of Rosicrucian centres of initiation several centuries ago and brought towards the public in pictorial form, as food for soul development.¹

In this story, a strange and quite frightening 'little man', called Rumpelstiltskin, uses his magical powers to take over the task of weaving increasingly large amounts of straw into gold during three successive nights, which has been imposed on a 'poor girl' by a greedy king, who is holding her hostage in his castle. The reason she is in that terrible situation is that her no less greedy father has persuaded the King that she has this power. So here we find a 'poor soul', reminiscent perhaps of our own 'poor souls' in these tragic times, who is surrounded by egoism and greed, seemingly without any capacity to change them.

When the little man appeared the first time, as she sat alone in wretchedness in front of her spinning wheel, unable to carry out the task imposed on her, he offered to do it for her if she paid a price. On this first night she gave him her necklace as a reward, on the second night her ring, but on the third night had nothing left to give and was forced to promise to hand over her firstborn child at birth. As a result of her seemingly astonishing feats, the King took her as his wife and, a year later, when her child was born, sure enough, the little man appeared again for his payment.

When she begged to be released from her promise, he said that this *could* happen, but only if she were able, within three days, to find out his name. He was, of course, confident she wouldn't. On the first day, the king's horsemen ranged far and wide gathering all the traditional names in the kingdom, but to no avail. On the second, she sought out the names used by the people in her vicinity, again without success. With one night remaining before the final day, a messenger told her how he had happened to see a little man dancing around a fire, exulting in the thought of having this royal child under his control and addressing himself by his own mysterious name.

It was through naming Rumpelstiltskin's 'real' identity the next day that she took away his power. When he realized his secret had been discovered, he blamed the 'Devil' for it. His anger was so intense that he stamped his right leg *into* the ground and with both hands grabbed hold of his left leg and jolted it upwards, so that his body split in two!²

So the story ends, but its effects live on. One could hope, for example, that the goodness in the girl's soul is able, little by little, to transform the hardened selfishness in the hearts of the two men closest to her in her life. One may also wonder what the violent splitting asunder of the little man's right and left legs means. Is it indicating that there is not just one source of evil, but two?

The paradigm of a single source of Good and of Evil has led to the deception that what many consider to be Heaven, a paradise completely separate from life on this earth, is in fact the beautiful and seductive realm of the Being whose name

in the Hebrew Old Testament story of the Garden of Eden has been translated into English as Lucifer, though he has other names in different cultures. Lucifer means Light Carrier and it was he, so this deeply meaningful story tells us, who seduced the human soul (personified as the woman Eve) and, through her, an aspect of the spirit (personified as the man Adam) into taking a step towards self-awareness long before they were ready for it, through eating of the 'fruit' of the *'Tree of Knowledge of Good and Evil'*. It is he, too, who in the New Testament is called 'diabolos', which is translated in English as 'Devil', in contrast to 'satanos', which is rendered as Satan.³

How different is the somewhat ugly 'little man' Rumpelstiltskin, who works right into the processes of nature, magically transforming straw into gold (or, one could say, matter, which in itself has no financial value, into vast wealth) at lightning speed! He is closer to the one who is known as Satan or Mammon, and who holds people in his powerful grip of lies, greed and selfishness, leading ultimately to a Hell in the depths of soul darkness. This Being of Evil was called by Steiner, who knew him well through his spiritual research, Ahriman, which is an Ancient Persian name for the God of Earth Darkness. His power today is greater than ever before.⁴

If Lucifer is a beautiful, but dangerous, Being of Light and Ahriman an even more powerful Being of Darkness, the Being of the Middle Way could be described as the Light within the Darkness. It is the same Being – the Logos or Word (which is translated into the Chinese version of the Bible as the Tao) – who is referred to in the early verses of the Christian Gospel of Saint John with the words: 'And the Light shines in the Darkness, and the Darkness has not accepted it.' Goodness thus begins to appear to us, not simply as a polarity to Evil, but a continuous balancing, health-bringing, 'breathing' process.⁵

Out of the three Beings, this is the hardest to write about because there are so many fixed opinions about Christianity *as a religion* and what has been done in its name over the last two millennia. It helps if one realizes, however, that all three powers influence each other's development and legacy, and it is not hard to find the touch of Lucifer and Ahriman in the story of Christianity as a religion even now (as, indeed, in other religions, organisations and spiritual paths, too). An example is in the stream of charismatic believers who are longing to leave this world and are waiting for the Messiah to rescue them and, equally, in the terrible dogmas about sin and damnation instilled into many people when they were children.⁶

It is important to understand that the spiritual-scientific research which Steiner has brought into this world, which sees Christ as the central Spirit of Humanity, is not in any way a furtherance of religious belief, but the result of insight, attained through the rigorous discipline of the modern scientific method, but extended beyond the confines of what our normal senses can see and the brain-bound intellect can calculate. It is not something he invites anyone to believe, but to live with and assess with the same objectivity and sense of truth as one would apply to other aspects of life on earth.

What matters most is to free oneself from preconceptions and bring into one's soul a quality of peace which transcends all inner speculation and fear. This, too, was a quintessential requirement for Steiner himself in his investigations into non-physical (and *also* physical) realities. He had to clear his mind completely from anything he had previously read or known and look at each event and Being he encountered with a fresh gaze and an absolutely open mind. This is also why he often waited many years before revealing his discoveries, for he needed to test and re-test them and allow them to come to rest in his own heart's sense of truth, illumined by a healthy, unprejudiced intellect.



The Naming of Beings and Things

We are in a world of deception and the time has come for things to be called by their proper names. One of these names is Evil. Other names that are waiting with extraordinary patience to be recognised are Goodness, Soul and Spirit.

Calling things by their true names, in this time of enforced political 'correctness', requires courage, but without it there is no way of taking the steps that need to be taken at this stage of the human journey. For in this meeting with Evil, in ever more powerful forms, we will either submit through sleepiness, ambition or fear and say goodbye to our further evolution, or look it in the face and, in so doing, find the strength to carry out actions, outwardly and inwardly, which otherwise might never be achieved.

This is hinted at in the story of Rumpelstiltskin, for, despite his malicious and greedy nature, the 'little man' *helped* the 'poor' girl. Evil is able to wake us up to what we actually are in body, soul and spirit and to become what we only can

become through our own autonomous and humble actions as spiritual beings. Knowledge of this is reflected in the coming together in English of the words '*human*' (possibly from a Proto-Indo-European word meaning 'earth' or 'soil') and '*being*'. It is a sign of the times, however, that this wonderful name is increasingly losing its 'being' and becoming just 'a human'.⁷

Courage has shown itself in the acts of many people throughout history. The difference now is that, to meet what is coming towards us *through the ominous misuse of the power of technology and wealth*, it is no longer sufficient for just a few human beings to become aware and take action. Our onward evolution depends on the recognition by more and more people of the *reality* of Evil and Good as *active* powers of Soul and Spirit, working into this physical world. And of the *reality* of our capacity, as spiritual beings, to do something about this, to change ourselves and the world around us.

When one looks at the human being simply as a body, ideas such as this no longer have meaning, except insofar as one might say that a certain food or activity is 'good' for the liver or 'bad' for the heart. The moral dimension has been shut out, with the gradual and insistent denial of non-physical levels of existence.

Three Different Pictures of the Future

Three very different futures, therefore, stand before us, which are based on three different ways of getting there and three different pictures of our humanity and the universe.

One is based on the thought forms we have received from the distant past, as they reveal themselves in religious beliefs or patriotic adherence to cultural traditions. To a large extent, adherents of this way tend to see this modern earth existence with distaste and either seek to go back to the wiser ways of the past, when human beings were more connected with heaven, or leave this earth forever in search of a paradise on a higher level. Either way, the future they long for bypasses the immense ordeals humanity and the whole earth are facing at this time.

A second one comes about through our contemporary matter-based scientific paradigm, which is rushing us into a future for which we are completely unprepared, and for which there has been no world dialogue of any kind. This is being driven more and more by the new, almost religious adherence to trans-humanism, which carries the ideal of uniting human beings with the instruments of artificial intelligence *as our next step in evolution*. Their stated goal is to get rid of death, pain, illness and even ageing, and plug into a level of 'super-human' intelligence, which can be enjoyed forever within this physical dimension.

This is also being spoken of openly now in the proclamations, appealing entirely to self-interest, of the leaders of our digital crusade into the so-called Fourth Industrial Revolution, in which everything on this planet will become 'straw' woven into unimaginable wealth and power for those who pull the magical strings and into 'false gold' for the rest of us, in the

form of electronic money as digits in our accounts, which can be increased or diminished at a whim, depending on how well we conform to what is expected in the new SMART 'paradise', driven by 5G and artificial intelligence, which is rapidly being created now!

As has been demonstrated in past articles in *New View*, a central power behind this is the World Economic Forum, whose agenda is openly stated in several books by its founder and executive director, Klaus Schwab, as well as on its website. At least, one can say, this is no longer a 'conspiracy theory'. It is an openly declared 'conspiracy *fact*'! 8

Though opposite in nature and intention, Lucifer and Ahriman are also working together in striving to split our human entelechy into two parts and perhaps the ending of the story of Rumpelstiltskin was a warning about this. While Lucifer and the whole array of beings associated with him pull our 'higher' soul-spiritual part upwards and away from this 'pain-filled, corrupted physical earth' (including through the simulated beauty of virtual reality and certain drugs), Ahriman and the beings associated with him grab hold of the human body, filling it with a heartless spirituality of icy cold intelligence and ruthless egoism.9

In the first paradigm we become angel-like beings who can progress no further but are stuck in our own worlds of meaningless eternal self-bliss. In the second, we are reduced to highly intelligent 'things' with again no prospect of further development, but only of eternal servitude to our own privatised virtual reality on this earth.

Through Lucifer's intervention, humanity fell away from holy innocence prematurely into a physical reality of illness, suffering and death, in which we have to earn our living 'by the sweat of our brow' and give birth through pain. This same rush into premature worldliness and sexuality runs rampant today in our bringing up of children, but this now is the influence of Ahriman, who has crept into Lucifer's shadow and is revealing his increasing presence through the inexorable acceleration of modern life. His greatest temptation is for us 'to turn stones into bread' (or 'straw into gold'), which is precisely what is destroying the foundations of our world economy now and, at the same time, threatening to short-circuit our vast potential for development, which unavoidably involves suffering, failure and very hard work. Only in this way can the soul – and the love within it – gain their full stature.10

His intention is to overawe, to shock humanity into a kind of daze and divert our attention from what is *really* taking place. He is a master of keeping us so busy that we no longer have time, unless we carve it out for ourselves, to take stock of where one is and calmly plan one's next step. It is as if *time itself* is being 'sucked away', even though we think we are 'saving' it, for example, through all that we can do on the internet.

Consider the waves of bureaucracy that flood into schools, hospitals, therapeutic homes, farms and all our modern institutions (except big business), with the consequence that one

is so busy filling out forms – explaining what one is doing, what outcomes one expects from it and how it will affect issues of health and safety, and, after it is done, writing a similarly detailed report, all within a designated time – that it is increasingly hard to devote oneself to one's real work, especially if it requires creativity and inner preparation!

Add to that the dangerous territory of racial and gender correctness and it becomes less and less possible for people to be authentic and say what we really think, or do our work in what we see as the most appropriate way. We are rapidly being pushed into no longer trusting ourselves, or each other, or feeling safe to be different. This drains one's life forces and erodes one's love for the work one is doing – and even for being here on this earth. What is more, it pits people against each other, *even when we share the same concerns and aspirations about the future*.

So we witness the genius of Ahriman. His light-quick, brilliant thinking boxes us into fixed concepts of what is right and wrong and how we should be as modern people. He is rushing us, not only into a virtual future, but one created out of distrust, separation, self-interest and false promises, as part of a system of complete surveillance and control.

Strong words, I know! But are we not witnessing this gesture in what is unfolding in front of our eyes? And is not the corruption in politics, the media, big business and even science, about which thousands of people from different walks of life have written books and made videos during this century alone, so entrenched that it cannot heal itself? Does this whole edifice have to run its terrible course until, in the end, it destroys itself, as does any philosophy of life which works on the principle of 'dog-eat-dog'? And has not history revealed many times how those, who are united in lust for wealth and power, sooner or later turn against each other, whether out of ambition or fear?11

But these opposing powers are here for a reason. As Steiner has shown in his work, without Lucifer there would be no art, no ideals, no potential for being inspired to new levels of creative activity. Indeed, there would be no possibility of human freedom. And without Ahriman we could never have developed the intellectual rigour through which our whole civilisation – and planet – have been transformed over the past few centuries. Nor would we be facing the challenge of testing the *truth* of love, right now.

They are part of who we are, and if one looks steadfastly into one's own soul, it is not hard to experience such tendencies there, too. All of which begs the question: Can one find *anything* within the soul that can be fully trusted? And if so, how?

This brings us to the third possible future, one which arises through finding one's own dynamic and still centre between these opposing forces, balancing their influences and calling up courage to chart one's own way through life, in collaboration with others. Is it not this same 'Light within the Darkness' which has inspired countless humble and great

souls throughout history to bring Goodness into the world, regardless of whether they have heard of Christ or not? And is it not a power within every soul for picking oneself up and trying again, no matter how many times one may have fallen down?

So we come again to the story of Christmas, which is the birth of the human being Jesus, into whose body, thirty years later, the Christ Being descended during the event that is recorded as the Baptism by John in the River Jordan. The Cosmic Being of Love, from the highest level of the spiritual world, who has been with human evolution since the beginning and has been known by many names in different cultures. And whom Steiner also calls the 'I AM' of Humanity.

A Being, too, who made the momentous decision to renounce personal power, enter fully into a human body and go through human death in the most humble and excruciating way, so as to plant a seed in the depths of the Soul of Humanity that can, in time, enable us (if we nurture it) to transform Evil into the greatest Good. What until then worked into humanity from the outside is now *within*. The mantle of authority for the future, not only with respect to the physical level of the earth, but on all levels of soul and spirit with which humanity is connected, has been given to us.

And where, according to Steiner's astonishing research, is Christ's 'home' now, his 'body'? It is this Earth, which we are trashing at such incredible speed! How different the science of ecology, which is still in its childhood, becomes when one allows such a thought to enter one's consciousness! Does it not empower us to look with 'new eyes', for example, at the gesture of Rachel Carson's book, *Silent Spring*, which, in a certain way, was the birthing of this science onto the world stage nearly 60 years ago, though its 'ancestors' go back to the holistic scientific work of Wolfgang Von Goethe in the 19th century and of Steiner in the last century? Can one not 'see' that this book by a true scientist was written, not just out of deep concern or through the intellect alone, but out of compassion and love?¹²



Evil as the Midwife of a Greater Good

Perhaps this can help us understand a supreme irony in connection with Christmas. What Christianity as a world religion has not yet succeeded in doing - namely, calling up in

modern souls the deepest powers of love, and an intelligence, science and world society born of that love - its greatest opponent, Evil, is now *pushing* us to do! In many people's lives, Christmas has sunk into a frenzied activity of spending and an expression of a somewhat superficial kind of love. Yet precisely in this time of fear and aloneness, the call is sounding quietly in many hearts to *recognise* each other anew, with gratitude and a fresh sense of wonder.

Moreover, this infinite gentleness of Goodness within the hotbed of Evil reveals itself with new clarity in certain details of the Christmas story which have come to light through Steiner's selfless sensitivity of 'beholding' and 'listening', followed by extensive further research by others. One, out of many examples, is to be found in the writings of Emil Bock, a century ago.

In one of his books, *Caesars and Apostles*, Bock writes of a local tradition that the stable (in the Luke Gospel account), to which shepherds were guided through their experience of higher beings in the midnight sky, was in the same grotto where, a few years before, satanic orgies by King Herod and his cohorts - including the torture and killing of pregnant women and infants, so as to drink in their life forces - had taken place.¹³

And yet, whereas the birth recorded in the Matthew Gospel, which speaks, not of shepherds, but of 'kings' or 'magi' from the East, took place in a house *during Herod's time* (with the result that, following divine inspiration, the family fled to Egypt for three years), in the Luke story there was all-prevailing peace. Heavenly peace in the hearts of simple people of goodwill, in that tiny, insignificant place for animals, *stones* and *straw*. Peace, transcending all possibility of hatred, doubt or fear.¹⁴

There are increasing numbers of warnings today from scientists, doctors and nurses that the vaccinations being planned for Covid-19 will be particularly focused on the elderly and on small children, and that their effect will be to replace the innocence of birth and early childhood with a concoction of chemicals, animal DNA, metals and electronic devices, so as to stimulate animal characteristics and facilitate constant surveillance.¹⁵

How can one know if this is true? I can only answer through posing other questions. Does not this description carry the same signature as the 'slaughter of the innocents', recorded in many accounts at the time of the Matthew Jesus's birth? Why, one can also ask, is there no plan for the vaccines to be analysed and tested by scientists and medical people who have *no connection whatever* with any political interest or with the huge corporations manufacturing them *without any legal liability*? Why, too, are we being told that everyone has to be vaccinated, as a condition for being allowed to lead our lives as autonomous modern human beings, even though science knows that viruses mutate continuously into new forms, so the vaccines may well be 'out of date' before they are even produced?

I write this also in the awareness that we are becoming inured to the flood of senseless violence and pornography in films and on the internet and now have access to increasing



numbers of reports of super-wealthy people involved with sex and slave trafficking and the wilful abuse of children, even including torture and the sucking of the life forces in their blood, hard as that may be to comprehend.¹⁶

Evil reigned at the time of the first Christmas and after it, not only in Palestine but Rome, with the madness of the early emperors, induced by processes of generating occult power without any kind of moral preparation. This was revived by Adolf Hitler a century ago, so as to increase his own demonic forces. We would be foolish to discount the possibility that something similar is happening behind the scenes of the current bid for world power, which is driving wedges into the lives of millions of people.¹⁷

Yet the child in that stable of heavenly peace survived and grew strong enough, through profound trials in life, to carry the Logos, the great Sun Spirit of the Cosmos, into human death itself, where the web of Ahriman held countless souls in thrall through their lack of spirit knowledge and power. It was a deed of unconditional, unending Love. And in the Resurrection of the *Body*, which followed, one can see a prototype of redemption from the Fall, which had been brought about by Lucifer and deepened and darkened by Ahriman. This is one reason why Christ was referred to by early Christians as the 'Second Adam'.¹⁸

No matter what one's religion or whether one has one at all, silent contemplation of the goodness and innocence of the infant child within the peace that shone into the Christmas stable, as an archetype of birth, can be a beginning of a new faith, not in a God or world of gods beyond human reach, but in Humanity itself! And it can rekindle, in modern form, something of the profound reverence and inwardness that prevailed in Europe at this time of the year in poorer, less educated communities centuries ago, just as in the East many souls were filled with reverence and gratitude for the birth of Buddha, who brought into this world a teaching for the purification of the soul which can empower us still today.¹⁹

This picture of uttermost innocence in a world of violence and lies can, I suggest, become a force of change in one's life,

so long as one is willing to place it – and, indeed, *discover it* – in one's heart. Not as a belief, but a *seed*, a realization that there *is*, after all, something within oneself that one can trust, because it is untouched by the selfish motives and dreams that have taken root in the rest of the soul. Something that is authentically part of who and what one is and can become.

The key, therefore, for beginning to transform the corrupting influence of humanity's fall into Evil is in one's own soul, and it is usually through despair and pain that it reveals itself, as is happening on a huge scale right now. In time, it can even influence the body, just as Lucifer's seductive interference did through premature birth into physicality, and just as Ahriman's lies and false promises burrow their way deep into our life forces and habits of thinking, hardening our bodies and rendering them evermore susceptible to illness.

We are in a time of dire warnings of financial collapse, violence and mass starvation in many parts of the world, leading, of course, to the Great Reset and the Fourth Industrial Revolution. In other words, to an era of global domination by the few who control the technology, money and resources. It is no longer a time, however, for higher beings to carry out deeds of salvation on our behalf, for we have been given, at least in seed form, everything we need to chart our own future.

But we can know for sure that they are wanting to help, as indeed are millions of human souls in the spiritual dimension between death and a new birth, as Steiner tirelessly pointed out in his lectures and writing, and of which others, too, who have a genuine gift of 'seeing', have testified.

And one can also *know*, even if one has not yet experienced it, that this is the time of the so-called 'Second Coming of Christ', not physically as before and not as an apocalyptic sign of the ending of the world, but in a body woven out of the forces of life and light and love that can see through the deceptive powers of Ahriman, and of death. Steiner spoke of it as the 'Reappearance of Christ in the Etheric', that is to say, on the level of existence through which the forces of life itself are streaming. A level one can only reach through one's striving towards selflessness.²⁰

Is it this, most of all, that is being hidden by the pervasive fear and confusion throughout the world today? Is our feeling of powerlessness actually a midwife for genuine experience on a higher plane - not in any way as an escape from the reality of what is taking place, but in order to *enter into it* with re-enlivened responsibility and purpose, arising out of one's free will as a modern human being?

For it is the pressing in of Evil which brings the *imperative* to deepen one's heart's feelings and clarify one's thoughts in a mood of inner peace. It is through this, too, and through practising awareness of how we *are* being helped in many subtle ways *each* day and night, when the spirit flows into our inner lives, that seeds can be laid now for the sprouting of a new kind of community in the future, when the darkening powers of Ahriman and the yet greater forces of evil working through him, have had their time of dominance. A community that

transcends national borders and even the borders of death and birth, and can also include 'elemental beings' at work in nature and higher beings who do not take on physical bodies but can 'hear into' what takes place within us in soul and spirit.²¹

Christ said to his disciples, "When two or more are gathered together in my Name, there I AM in their midst." What more potent seed could there be for such an all-embracing world community?

Ben Cherry, who currently lives in Taiwan, is writing a book about the human being in body, soul and spirit from many perspectives and how this reality is inseparable from the education (and other practical activities), which have arisen out of anthroposophical spiritual science in different parts of the world.

Endnotes

1. The original German title is Rumpelstilzchen, meaning 'Little Rattle Stilt'. It indicates a kind of goblin or poltergeist that moves things in the house, making noises. It is one of many stories gathered by the Grimm Brothers. The ending related here is in the 1857 edition of their work.
2. One can see in this the power that naming has, to break the spell which Rumpelstilzchen has cast over the girl. An echo of this still lives in traditional children's games, such as 'I spy with my little eye', in which other children have to name what the speaker is seeing.
3. Mercifully, a second forbidden 'fruit', from the 'Tree of Life', was protected from human interference, though with our reckless manipulation of all life forms on this planet, we seem to be voraciously trying to devour it now! Its preservation by higher powers at that primeval time has played a pivotal part in human destiny, as will become apparent (in note 18) later.
4. I myself would not have recognised that two beings are being referred to, without access to Steiner's detailed research, but such insights can become one's own knowledge, if one brings them into inner activity as questions, and watches where they lead. It is important to know that Steiner did not base his research on the Bible or any other text, but on his own rigorous inner process. Only afterwards did he use his insights to re-interpret those texts.
5. The concept of the Middle way is, of course, an essential aspect of many ancient cultures, especially China. It is not hard to see the life work of Buddha and other great teachers within that stream, too, even though many Buddhists long to leave this earth forever.
6. Seen in this context, Dan Brown's hugely successful novel *The Da Vinci Code* is almost entirely based on Luciferic and Ahrimanic distortions of the genuine Middle Way.
7. See etymological sources on Google. The Proto-Indo-European word **dʰéǵʰōm* is thought to be the origin of 'human' and 'humble', by way of the Latin 'humus', 'homo' and 'humanus'.
8. As well as the very thorough articles by Richard Ramsbotham and Terry Boardman about the WEF and Klaus Schwab in *New View's* Autumn 2020 edition, I highly recommend an article published by Winter Oak on 5 October this year. See: <https://winteroak.org.uk/2020/10/05/klaus-schwab-and-his-great-fascist-reset/> or see: winteroak.org.uk
9. More precisely, hallucinogenic drugs such as marijuana and opium bring Luciferic experiences, while manufactured 'hard drugs', like heroine and ecstasy, are more Ahrimanic.
10. I am sure readers can see the similarity between turning 'straw

into gold' and 'stones into bread', which was Ahriman's great temptation of Christ, as the representative of humanity, during his 'forty days' of aloneness in the desert, as mentioned in the Gospels. Steiner's spiritual research indicates that the other two temptations (to have dominion over the souls of all people on the earth and to jump from a high pinnacle and be rescued by angels) were respectively by Lucifer alone and the two of them together. This is further elaborated on in Emil Bock's *The Three Years*, published by Floris Books.

11. An example is the story of King Herod, mentioned elsewhere in this article, whose lust, fear and suspicion reached such depths of depravity and insanity that he killed his own sons. This is vividly described in Emil Bock's *Caesars and Apostles*, published by Floris Press.

12. Rachel Carson: *Silent Spring*, 1962. The account of this book in Wikipedia states that the evidence and action against the US government brought by Ehrenfried Pfeiffer and leaders of the *biodynamic agriculture movement* and by Carson's close friends Mary T. Richards and Marjorie Spock (who was a eurythmist and Waldorf teacher) "may even have motivated her to write the book... She described their evidence as a gold mine of information."

13. Emil Bock, *Caesars and Apostles*, Floris Books.

14. We face the mystery of two incompatible descriptions of the birth and background of Jesus. The only uniting factors are the names of the child and parents, which were given through divine inspiration, and of the town. A key to understanding the relationship between them is the seemingly incomprehensible change of consciousness, which took place in the Luke Jesus around the age of 12. I highly recommend Steiner's lectures on the Gospels: *GA 103, 114, 123, 139*, and also, on what he called the *Fifth Gospel (GA148)*, in which he speaks of the coming together of the world streams of Wisdom and Love in the adolescent Jesus of Nazareth, and of the huge inner experiences he had during the 'hidden years' between 12 and 30. For a very readable, well-researched book about this, I recommend Emil Bock's *The Childhood of Jesus*, published by Floris Books.

15. Despite online censorship of anything questioning the vaccinations, the following impressive interview with the highly respected doctor, Christiane Northrup from the US, is still available through Google. It gives a thorough analysis of what we can expect from the vaccinations. See: https://drive.google.com/file/d/1oioHjpj5I7O5aKA6f9kqdHr-PUTbIHO2Y/view?fbclid=IwAR0BtvTinUW_OSkK6h1EAag6kycoUBnfGC4bN_3UGvg7mWn8_AX8uwXlgZk

16. More and more is being revealed by victims of this abuse, for example in testimonies made to the International Tribunal for Natural Justice: <https://commission.itnj.org/westminster-seating-april-2018/>. See particularly the testimony of the Dutch banker Ronald Bernard, who shares his experience of how things operate within the closed circles of the ones who call the shots. See: <https://commission.itnj.org/most-viewed-videos/>. Also an interview with him, where he speaks more specifically about the abuse of children: <https://www.youtube.com/watch?v=SHVkBBrEIOg>. Another example is by Cathy O'Brien, a survivor of extensive abuse and mind control: <https://www.youtube.com/watch?v=DKpwtzk2NM8>

17. Steiner speaks of a third level of Evil, which he calls the Asuras and which enter in through Ahriman, just as Ahriman crept in through Lucifer. Whereas Ahriman's goal is to harden and deceive us to such an extent that our world becomes a machine, the Asuras seek to devour the individual human spirit, to feed on it! The kind of Evil being referred to here, along with the torture and 'elimination' of uncountable numbers of people in the past century and now, speak of a level of moral insanity beyond the Ahrimanic evil of hatred and war. A door opens to meaningless acts of uttermost depravity in a kind of ghoulish consciousness, without any feeling for the horrors one is inflicting. This is also the signature of the Sun Demon Sorat, about whom Terry Boardman has written in *New View*, and who massively attacks humanity in rhythmic

waves of 666 years (1998 being 3 x 666 from the time of Christ).

18. Another reason for this name is that the soul that lived in the Luke Jesus was, according to Steiner's research, the pure soul of humanity that was held back in the spiritual world at the time of the Fall. In the Hebrew story this is recorded as the guarding of the Tree of Life. This Being, untouched by karma, is also referred to as the 'Twin Soul of Adam' and has consistently and selflessly served the Logos, the cosmic Being of Love.

19. For readers in the Southern hemisphere, who are coming into summer, I offer the thought, arising out of my own experience in the Australian desert during Christmas many years ago, that what speaks most clearly at this time of year is not the Luke story, but the account of the 'magi-kings' following the star of the infinitely wise being entering into the Matthew Jesus. The vastness and sublimity of the stars can become a birthing of profound reverence for the *spiritual* majesty of the cosmos, out of which the Christ Being was gradually descending 2,000 years ago, even though the actual incarnation took place thirty years later.

20. In the first half of 1910, Steiner travelled to many cities in Europe with sudden urgency to speak of this, perhaps out of knowledge of the impending horror of the 1st World War, which in turn would set the scene for the rise of dictators and the even more destructive 2nd World War. His lectures are published in the book *'The Reappearance of Christ in the Etheric'* (GA118). Significantly, he predicted that the time when such experiences would begin to happen for more and more people would be in the 1930s, which was when Hitler seized total power in Germany and tried to eradicate any kind of spirituality apart from his own. It is important to ask oneself whether this year now is another nodal point for such experiences, while our attention is diverted *through fear* to this so-called covid 'pandemic'.

21. For a beautiful description of communion with someone who has passed over the threshold of death, see Wendy Teall's article 'Are we squeezing the life out of death?' in New View's Autumn 2020 edition. On another level, many images of communities of diverse beings have been presented in films and videos over past decades, though with Luciferic and Ahrimanic colouring. A prime example is the co-working of human beings with other beings in the Star Wars films. There is esoteric knowledge behind this and we can anticipate that such magical happenings will be revealed more and more on the outer stage of public life, as Ahriman's presence, as the great illusionist, becomes more immediate.

A Chinese School in Corona Time

Zewu Li, Chengdu Waldorf School, China



If this time of last year someone told you all society in the world would close down and would cause more than 1.6 million deaths, directly affecting more than 70 million, you would have called them 'insane'. Yes, this coronavirus pandemic has been a great cost and it continues. Schools have been hit very hard. What is the situation of schools in corona time in China?

I tell you from Chengdu Waldorf School.

Our last winter semester ended on 16th January 2019. Following the tradition of the lunar calendar, we had our 'Spring Festival' holiday which lasted about a month. So, everyone had a happy and they travelled home or went abroad as holiday-makers. After about a week, it was announced that Wuhan was in lock-down due to a virus. My wife and I were in Ho Chi Min City on holiday. Then, soon after, the questions began. Schoolteachers in public school and private schools, were asked to gather lots of information about the pupils and students from their parents: Where they are now? How is the family situation? Has any family member returned from Wuhan? Has anyone in the home had the infection, or the virus? Along with the demand for information, came directions to: STAY AT HOME! DO NOT GO OUT! WEAR A MASK! WASH YOUR HANDS! And also, the authorities asked: 'What kind of help do you need?'

Collecting all this data and statistics was a huge amount of work, and very tedious. Our schoolteachers at the Chengdu Waldorf School worked alongside the members of the administration team to collect this information. My wife, who is a class teacher in a public school, did this work too. So, imagine, there are 276 million school students in China (2018). Class teachers had to make an immediate response. In Chengdu Waldorf School, once the information had been collected, it was sent to educational bureau of local district. There are about 200,000 school students in the district where Chengdu Waldorf school is located and 1.7 million children in the city of Chengdu.

By the 2nd of February, my wife and I were back in Chengdu and by then, the whole situation was more serious and Chengdu city, and the entire country entered a phase of 'lock down'. Even though staying at home and being isolated in daily life was disturbing people took it seriously. They said we will make the virus die out by being boring! Everyone understood that this was and is a real war; staying at home was like being on the battlefield and contributed a great deal to the victory! People were counting the days and hoping, in sadness, suffering and heat for a return to normal life.

兽 *Shenshou* (Mystical Beast) is the name of an online game that is very popular in China. Most from ancient Chinese book *Shanhaijing* (Classic book of Mountain and Sea). It has also become a fashionable way of referring to school children. They are with very different gifts or talents, but unpredictable creatures. Sometimes, can be very sweet and good-natured; at other times, they are cunning and their behavior is challenging. In locked-down time some parents were beginning to go crazy with their children being at home for so long and not where they should be – at school! For quite a long time there was no school.

The 17th February 2020 was the last day of the month-long holiday and should have been the time to return to school. But it was not possible to do so due to the virus. About the

7th February, 10 days before the re-start, we were notified by the authorities that the holiday would continue.

Now, it had been OK to put those mystical beings in the 'home cage' for a while, but how long would these little *Shen-shou* need to stay at home? After one month, some parents were already heart broken. The prospect of two months filled some with despair. And three months? Oh My! After one month, some were rather happy to have longer holidays and then some play-fighting and bickering began between father and mother, and between parents and children. But, yes, the general message was that people needed to take it easy. Obviously, we – the schools and the teachers - needed to do something. There were three things on which we focused:

- 1, Suggestions for children staying at home.
- 2, Learning at home and studying online.
- 3, Preparation for when school re-opens.



1. Suggestions for children staying at home.

To cherish and enjoy family time.

To keep up good mood.

To create possibilities for parents to show a positive influence.

To maintain a good rhythm at home.

To do things together.

To maintain communication with others.

We got some very positive feedback. The school and teachers kept in communication with the parents. People helped each other not only with information and methods, but also regarding materials.

The lock-down situation in China continued. There are about 70 Waldorf schools and near 400 Waldorf kindergartens in China and by now, all were facing the prospect of the coronavirus in their communities. Some Waldorf organizations organized a range of activities for the China Waldorf community. The China Waldorf Forum (CWF), China Early Childhood Education World Forum (CECEF) and Shan Hai Yuan Charity Foundation have organized a series of 12 online courses for the public. The topics included parenting, daily routines in holiday time, art, indoor activities, psychological

health during Coronavirus, reading, and housework.

Governmental and educational authorities at different levels also issued restrictions, requirements, suggestions, and help to the public. Following and collaborating with that guidance was also important.



2, Learning at home or online study.

The words 'Web Sensation' or 'Web Celebrity' took on an air of reality when online learning was put into real action. If I ask, who were the internet celebrities in those days, the answer would be: TEACHERS. They got to grips with online teaching approaches, like video broadcasts. No matter who they were and what kind of environment they were in, they had to be present and dressed to present video casts as they began teaching online. There were lots of jokes about that due to the technical problems and rudimentary skills in using the equipment. Many teachers and children spent the first lessons doing nothing but adjusting the equipment. One teacher presented a big face on the screen and talked for 20 minutes and finally found speaker was 'off' and his children were looking at his mime show! Or, while another male teacher was talking, his wife showed up and did some funny things behind his back. And for one teacher her class began with everyone there but more than half fled during the first half of the lesson without her noticing. However, all in all, children had to learn at home or online because the virus is not a one-day business but will go on for quite a while and people saw no hope of re-starting actual school.

So, how did we do online learning? Our online learning is based on different levels of classes. And different schools have been doing it differently. Also, Waldorf schools did it differently from public schools.

In general, physical activities, arts, reading, and practical work in the family all went ahead. Regarding academic studies, we did not do anything at kindergarten level. We focused on providing advice online for the parents.

For Classes 1-3, we recommended no online academic studies. Teachers made some audio recordings of rhymes, poems and songs and shared them with the parents, who were invited to learn them with their children at home.

In Classes 4-6, some schools gave two online classes each

day. Some schools did not do this, but made online interview, or chatting with individual children once a week, but no lessons online.

In Classes 7 and 8, students of some schools had regular lessons each day. Some did project-based learning. Some schools in certain regions used public online learning course.

As for the high school, students had regular sessions of online learning, dealing with assignments. Also, they did some artistic work at home. Actually, they were quite busy! In some schools, in Classes 9 and 10, teachers designed project groups with several students in each group. They reported and communicated with each other every day at 8am. Teachers gave about 40 minutes of online guidance. The whole class met through video conferences every Monday through several Chinese 'Zoom' platform.

In Chengdu Waldorf School, teachers set up a daily working rhythm with children. This was mainly conducted by class teachers, with the support of subject teachers. Subject teachers mainly provided class teachers with video clips they made for the parents of the lower classes and the students of the upper classes. Support included the steps and stages of a handcraft project or a piece of music, or tongue twisters in foreign languages.

Gradually, once the working rhythms were established the class teachers invited subject teachers to work directly with parents and children online at certain times. This strengthened the connections between the subject teachers and the individual families and the children.

School will be re-open again in December 2020. The "online teaching" will end. But teachers will do follow-up research work based on their experiences and observations during the 6-week phase of working online with parents and children. Each school will need to consider a variety of factors such as regional health, curriculum continuity, individual class situations and individual student attitudes. In response the teachers will need to find appropriate teaching methods and materials for their own classes.

Class teachers have played a big role in all of this. They maintained good communication with students and their families. They assigned homework tasks, with appropriate standards and criteria, including completion times. This information was designed to be shared with parents and students. In some schools, before implementation, each class teacher submitted the homework tasks and planning to the teachers' committee.

Subject teachers also had roles to play. It is difficult to teach some subjects online, like sports, arts, or indeed, the sciences which need laboratories and practical demonstrations. But they tried their best to do what they could.

My wife is a Class 4 teacher in a nearby public school. I often watch her teaching 'at home' in the morning. Her work is mostly to ask or answer questions online. Most of the time, if she wants to see the children's face, she can use 'Zoom'. General governmental teaching guidance is provided: not more than 20

minutes for one lesson; curriculum content is recorded by very experienced teachers for children to watch. But teachers can do teaching themselves as well. There are certain worksheets that the children must undertake. Besides teaching, my wife fills out many forms. This part is very tedious.



How is virtual teaching?

There is a debate in China about 'virtual' teaching. It is not just Waldorf colleagues who discuss and question the 'Ahrimanic' materialism and controlling nature of the digital medium; the public does too. People worry about the negative effects of the internet: whether children should be free to access the internet; whether there should be limits placed on virtual games; the question of physical and psychological problems; the harmful and troubling information from cyberspace is tremendous.

As an educator, I keep close eyes on these phenomena. I would say we must hold in mind the different development stages of the children and young people and we need to notice this very carefully. For many lower school children, it is better to say "foster good habits" rather than 'learn' material. And children need to fill the time well! But for higher class, it is one way of learning, amongst others.



3, Preparation for School re-open again.

After about two months of lockdown, to the end of March, this horrible virus was beginning to fade. It seemed that things were returning to normal. You can go with your friends to see peach flowers in the valley, children can play together with their friends in the park, you can have face to face meetings with

your colleagues, traffic-jams have appeared again, in the fields you can hear the sounds of tractors, restaurants are opening their doors again and people can have decent food. But, as yet, no cinema, or karaoke and no schools were open. And of course, there are still masks everywhere.

Chengdu is the capital city of Sichuan province. The province is famous for hot food. Very recently, one of my friends, who is a Principal of a very large school, participated in a high level, inner circle provincial meeting and told me that school would re-open again on certain dates. Then, the provincial government announced that Class 12 students will be entered for the Gaokao, (the national exam in July) and would go back to school and face-to-face classes in April. Students in Class 9 who sit the standard tests at age 15 will return to school on the next week and other classes of primary, middle and high school will go back in mid-April. Adult education will not return until the 18th April. As for Kindergarten children, we are waiting for official notification.

The whole strategy for preparing to re-open school is step by step. There are lots of regulations to consider: temperature check equipment, sterilizing of materials, facial masks, of course and quarantine spaces, how to go to school, the seating formation, how to play and be social, how to eat and so on. It is complicated and there is much to plan. I think the government, the schools themselves, teachers and families all worry about the virus, but we do what we can do and how to do our best. It will work for sure.

“We gathered a bunch of people to give readings and offer guidance to parents and children on how to read and what kind of books and stories to choose from. We have to provide food to nourish the soul. We got some very good feedback and we are happy. I told stories of ancient Greek myths online. The story of Epimetheus is probably familiar to many. Epimetheus, the person with hindsight, was the brother of Prometheus, the person of foresight. He was granted a beautiful wife from Zeus. Her name was Pandora. She opened her box and bad things came out: illness, pandemics, hatred, catastrophe. Then, the world became devil-like. Now, it is a really difficult time for the whole world. But one thing remains - HOPE. Yes, we never ever lost our hope! And our hope will be fulfilled when we are fully conscious of the nature of reality, when we connect with each other and, with the whole world.”

I wrote this paragraph and most contents of this article in April. The whole school re-opened last May, step by step. Firstly, higher classes then all of the other grades; then, kindergarten; then colleges and universities. Then, back to normal life of whole country and it continues. Some schools of provinces were affected again by the virus. By now, Chengdu got new confirmed cases of 14.

However, hope is there. We look forward to life without the virus. We mourn the loss of many and admire those who fight the virus. We will win our humanity.

Journey with Steiner-Waldorf Education in Vietnam

Thanh Cherry, Bowral, Australia

The first Waldorf kindergarten in Vietnam was a free kindergarten for orphans and street kids. It was not named Steiner or Waldorf but simply ‘Dieu Giac Early Childhood Class’. That was long before anybody in the country besides the two teachers and the director of Dieu Giac Orphanage had heard of the name Steiner.



Thanh Cherry in Vietnam.

I was born and grew up in Vietnam during what is commonly referred to as the “American” war, as opposed to the “French” war that preceded it. I went to study in Australia at the age of 18 and, after completing a degree in Education, stayed on to become an Australian citizen. As destiny dictated, I moved to England to live in the 70’s and came into contact with Steiner education while looking for a pre-school for my 4-year old son. We did not stay with the wonderful school we found in Canterbury. Instead, we travelled to Africa and I ended up in the teacher training course at the Constantia Waldorf School in Cape Town. I began my early childhood training there and had it not been for apartheid I might have stayed and worked in that beautiful light-filled city. I came back to Australia to continue my training and became a kindergarten teacher in the small town of Bowral, south of Sydney, for 23 years.

In 1998, on a trip to Ho Chi Minh City, I paid a visit to Dieu Giac Orphanage. The orphanage was situated in a separate building at the back of Dieu Giac Temple (Superior Enlightenment Temple) – a place of worship and training for Buddhist nuns. The deputy head of this temple was also the director of the orphanage. We made a strong connection right on the first meeting and I came back to visit every following school holiday. One incident on the third visit made a deciding impression on me. I happened to wander into one of the sleeping rooms of the children – it couldn’t be called a bedroom because there were no beds in it. A group of children were sprawling asleep over the cream tile floor. Near the door stood a little girl of about two. She was wearing not too clean cotton pajamas, the legs too short, the top exposing her thin arms to the shoulders. Around her neck hung a necklace of big fake pearls. In one hand she was clasping the handles of a plastic bag reaching almost

to the floor, with the back of the other she swiped tears off her eyes, repeatedly, silently. She brushed my hand away when I tried to touch her. I left and walked away.

Back in Australia, aided by some of my kindergarten parents, I founded the Vietnam Children's Project (VCP). The original aim was to raise funds to buy beds for the children at the orphanage and help improve their life in whatever way we could. We did buy the wooden bunks and made improvements to some extent. The next task was to start a kindergarten for the children under seven, with the approval and encouragement of the orphanage director. Three older girls who had been brought up in the orphanage were picked out and trained to become teachers. They received an intense immersion in the theories and practices of Steiner early childhood education.

More than half of the 30 children who eventually joined the class were orphans without nearest kin; the street kids' parents were so poor they had to spend all their time and energy scraping together a living. Their lives concentrated on collecting discarded beer bottles to sell back to the factory, combing rubbish heaps for used plastic or being servants to the wealthy families.

But somehow it came together, with two teachers, a cook, me, and a couple of friends, and Dieu Giac kindergarten opened in September 2000. It was a touching moment. The children scrubbed clean, the teachers elegant in their 'ao dai' (traditional costume) for their first day; they sang Waldorf songs in Vietnamese, a local fairy tale was told, the children played with simple, wholesome toys; pale pink walls, sunlight filtering through flowing curtains. It was a true Waldorf environment even though I was probably the only person there who knew this.



The Vietnam Children's Project (VCP) in Australia was joined by other members and doubled its efforts in fundraising to support the orphanage and to open more 'Steiner-inspired' kindergartens for the poor. In 2002 the VCP helped build 2 classrooms in Cu Chi on the outskirts of Ho Chi Minh City for an experienced state-trained teacher who had been attending the daily Waldorf training after school. Thanh Lan Kindergarten (Beautiful Orchid) boasted 70 children in 3 classes by its second year. Its parents were factory workers, rubber plantation hands, hired farmers, and street food vendors. They worked long hours with low wages and no holidays. The children came to school at 6 am and were picked up at as late as 7 pm. With very low

fees, most of the running cost of the kindergarten was subsidised by the VCP. But the place was thriving and at meetings some parents asked questions about the special method of education practised by the teachers. They proudly pronounced Steiner's name in conversation and the principal/teacher would give a short introductory talk on Steiner education.



Being in the countryside meant more space for the children, more nature—cows, goats, chickens, fresh air, less engine noise and neon light—but it also meant the kindergarten had to register immediately with the government and comply with provincial laws. It was inspected every month and narrowly scrutinised. Why aren't there plastic toys for children to play with as in other places? Why wooden animals and blocks with which they can hurt one another? Why cloths and strings which can strangle? Why do they play in dirty soil, sand, water... and why so many trees to climb from which they will surely fall and split their heads? Teacher training and classroom practices had to change until a rather modified Waldorf curriculum resulted. But the teachers kept going. Compromises were only made when the inspectors came.

In 2003, a teacher trainee returned from Melbourne, Australia. With support from the VCP, she founded Tho Trang Kindergarten (White Rabbit) in the 'countryside' at the opposite end of the city from Thanh Lan. It quickly ran into the same problems of control and suppression from the district authorities and, after just one year, had to move to a more central location. There it thrived to the maximum capacity in a rented French-style villa.

Still dependent on the VCP for financial support in order to keep the fees low to attract more parents, Tho Trang now catered to a group of educated middle class city parents who were more awake to the need of a progressive education for their offspring. For the first time there was a growing interest to learn and understand about Steiner education. However, this interest was still in its infancy and bound by the location and size of the kindergarten building. It kept on until a small group of parents decided they wanted their children to go to Class 1 in a Steiner school.

In 2004, a year after Tho Trang opened and while it looked



as if Steiner education would not develop much further in Vietnam despite our regular efforts to organise public talks and training workshops, I went to China. It was the beginning of my deep involvement in helping the first Waldorf kindergarten in Chengdu and the budding Waldorf movement in China. I continued to visit Vietnam yearly to maintain my work at Dieu Giac, Thanh Lan and Tho Trang, on behalf of the Vietnam Children's Project. I ran training workshops for the teachers from the three kindergartens and gave public lectures on Steiner education whenever I could. Everything seemed to flow on a low-key rhythm in a waiting stage.

Independently a Camphill community was established in Hue, Central Vietnam, in 2009. It planned to have a Steiner-inspired kindergarten on its premises and the future teachers came South now and then to join in the workshops. Much later, in 2015, Tinh Truc Gia Kindergarten (Peaceful Bamboo Family) eventually opened its doors.

In 2012, the first three-year, part-time Steiner-Waldorf Early Childhood Teacher Training course was organised in Ho Chi Minh City, mainly for the already practising teachers at the 3 kindergartens that the VCP supported, about 15 participants in all. As the teachers were needed in the classrooms during the weeks, the tuition took place at weekends. The graduation ceremony after three years, attended by parents and the invited public, included lectures on Waldorf education delivered by international tutors. It attracted attention from the press and received some television exposure. The event proved more successful than anticipated and so Waldorf education was properly launched in Vietnam.

At the beginning of 2015, when the Chinese Waldorf early



childhood movement was well and truly on an upward growing curve, I began to slowly withdraw from China, to devote more time to Vietnam. We started with two three-year, part-time early childhood teacher training courses, one in Ho Chi Minh City, South Vietnam, and one in Hanoi in the North. The training was rooted in anthroposophical knowledge and permeated with artistic activities. It was taught by experienced tutors from over the globe according to world standards and recognised by the International Association for Steiner-Waldorf Early Childhood Education (IASWECE). It was open to all interested people, which by that stage had increased a thousand-fold in number. Waldorf education had become a popular topic of discussion everywhere.

The time was ripe. Part of this explosion of interest was owed to the unusual development of Tho Trang. In the same year, five parents from the kindergarten expressed their wish to have their children continue Steiner education into primary school. A teacher who was also a parent decided she would like to become the pioneering class one teacher. A room above a café across the kindergarten was rented. The teacher prepared herself with help from an international mentor and Tho Trang primary school was born. Meanwhile, the kindergarten was full and the need for a bigger location was keenly felt.



In 2016, a large building with attractive gardens and playground was rented. According to government regulations, the primary class could not be on this same piece of land as the kindergarten. Also, according to regulations, they could not keep the name 'Tho Trang' because there was already another school of the same name in the area. Thus, it came about that Tho Trang (White Rabbit) changed its name to Tre Xanh (Green Bamboo), and Tre Xanh primary school found itself in another building fifteen minutes away.

Tre Xanh Kindergarten became inordinately popular within a few months on the new premises. The teaching was exemplary and the garden was an attraction as strong as the teaching. After school, parents loved to linger among the flowers with their children instead of taking them to a noisy park. Soon more classrooms had to be erected on the grounds for the extra children wanting to come. From the maximum of 36

children at the old place, the number grew to near 100, and still the waiting list filled. Tre Xanh's popularity inspired many prospective teachers to enrol in the training courses as they could start teaching while studying, supported by internal and international mentors. Also, following Tre Xanh's example, new kindergartens and childcare centres began to sprout, in the big cities at first then in small towns from North to South.

Vietnam's administrative and political capital is Hanoi in the North while Ho Chi Minh City or Saigon in the South - sometimes called 'the jewel of the Orient' by French colonisers - serves as economic centre. Although the official language is the same throughout the country, with some dialects spoken by minority groups, there are subtle cultural differences in the two regions, and some differences again in the central region where the capital is the ancient city of Hue. The beginning of Waldorf education was in the South as a result of my personal connection with the place at that time, but before long the impulse spread to the North. In 2016, an early childhood training course was organised in Hanoi and the first Steiner-inspired kindergarten opened in the same year. To date there were about 16 initiatives in the South, 15 in the North, and 5 in central Vietnam, spearheaded by Sunflower kindergarten in Danang.



By 2016, more parents of older children were looking for a Steiner primary school. The need for trained teachers became urgent. We were fortunate then to welcome the support and cooperation of Helen Cock from the Melbourne Rudolf Steiner Teacher Training Seminar in Australia. Helen coordinated primary teacher training courses in Ho Chi Minh City and Hanoi, which both attracted a good number of students. The tutors came from Australia and Germany (via the Philippines) at this stage. Most local teachers are still currently in the process of being trained but some primary schools have already opened and accepted children into the lower classes. The total number of schools is seven. The oldest one has up to class 7 and is contemplating the possibility of high school. As in other countries of the world, this would then lead to the serious and tenacious question of high school teacher training. But that is still for the future.

In 2017, the Steiner-Waldorf education Association in Viet Nam (SWAVN) was founded by representatives of all the initiatives. I was voted chairperson, working with both early



childhood and primary sections. The Association is teeming with activities, plans, projects, special events and celebrations. Besides the four regular teacher training courses, there are other types of long-term courses, a short-workshop project, internal mentor training program, international mentoring and practicum programs and a translation and publication project. We welcomed a visit from the Stuttgart Eurythmeum stage and fairy tale group in 2018; and June 2019 saw the first ever international event and celebration in Vietnam – the 'Waldorf 100' conference in Danang. It took great courage for the Vietnamese colleagues to organise this as the Association was not registered and as a rule, gatherings of big crowds are not encouraged in Vietnam. We had to move and dodge between strategies and directions in order to make the event look innocuous and acceptable. But it was a good challenge; it brought people sharing the same vision together and the general feeling was triumphant.

A few years after the development in the South, the Hanoi Steiner-inspired kindergarten, Koi - Garden of Love, opened in 2016. This year Koi started its primary school with a class 1. At the same time, it expanded to a location nearby with a second kindergarten named Koi – Garden of Purity. But it was Nila, opened in 2017, which was the first primary school in Hanoi. It will have 80 children from classes 1 to 6 in 2021.

It is difficult to have a Steiner primary or high school in Vietnam. At present most of the schools do not have a license which means parents are anxious and sometimes dissatisfied because when their children have to leave school at the end of class 5, which is the end of primary school in Vietnam, they will not have any official reports required for entering a state

high school. It is expected that the demands regarding a high school would be more rigorous, maybe even impossible to satisfy. We will have to face the situation when it comes. Yet, some teachers have already determined their school will go to class 12 as a full Waldorf school, come what may.

Vietnam is no exception to the challenges and sufferings accompanying Covid-19. In general, although the country has coped well, with low numbers of deaths or infection cases, the lives of people and their activities were put under severe restrictions at times, especially in personal contacts and interaction with foreign countries. All teacher training and mentoring activities have had to be cancelled and programs put on hold. Incomes for the Association and training centres dwindled to nothing; students were left stranded, bereft and anxious; tutors puzzled, unsure. Parents and teachers' earnings were drastically reduced resulting in a drop in student numbers and teaching jobs.

For a while we resisted the modern trend toward impersonal online courses but as it became more and more obvious that there would be no chance of any face-to-face training taking place soon, we had to surrender and agree to organise monthly Zoom workshops for teachers/students in Vietnam, both early childhood and primary. We arranged them so that the content of the workshops aimed to deepen and broaden the knowledge already provided in the training courses. This seemed to temporarily satisfy the needs and demands. We hung on to hopes for 2021 and waited to see what to do next.

All of us in Vietnam, and I personally, are eternally grateful to the International Association for Steiner-Waldorf Early Childhood Education (IASWECE), the Friends of the Art of Rudolf Steiner Education (Freunde) and the International

Help Fund (IHF) for having faithfully supported our efforts to develop a healthy Steiner-Waldorf movement and to deepen our work with the children in Vietnam. Their assistance and encouragement during the challenging Covid-19 episode have been no exception.

As for my personal journey, I have been involved with Waldorf education and Anthroposophy all my adult life. It is my life. It has led me from the first awakening years to here and now, near the end, or what might be called the time of retirement, of withdrawal. Somewhere along the way, I had thought I no longer belonged to Vietnam, nor to any other particular place, race or culture. Now? I feel I am part of the Steiner-Waldorf movement in Vietnam and always will be. "The wheel is come full circle."*

* Shakespeare, *King Lear Act 5, Scene 3*

Thanh Cherry was teacher of a Waldorf kindergarten class for many years in Australia. She has been active as an early childhood teacher trainer and mentor in many Asian countries for the past 26 years. She was Coordinator of the Waldorf Early Childhood Training and Mentoring Programme in China (WECC) before becoming the current Chairperson of the Steiner-Waldorf education Association in Viet Nam (SWAVN).

Waldorf Education and Social Justice

Neil Boland, Auckland, New Zealand

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Social justice has multiple meanings, but for me it is that all members of society are acknowledged as of equal merit, value and importance. In addition, no group or groups within society should be privileged to the detriment of others, be that based on gender, class, wealth, resource ownership, culture, belief or non-belief, ethnicity, sexual or gender orientation, education, physical or mental abilities, epistemological viewpoint or other identifying characteristics.

Waldorf education has its roots in the movement for social renewal envisioned by Rudolf Steiner, the three-fold social order. This movement was created at a time of great social upheaval and need after the First World War and the Russian Revolution; the world is perhaps at another moment of great social need. Waldorf education is the child of this movement which has found greatest success and acceptance in the intervening 100 years. There are praiseworthy instances of Waldorf schools working strongly with notions of social inclusion and social justice. Individual teachers work hard and achieve similarly praiseworthy results. Of the three independent areas of the movement for social renewal which Steiner identifies, I am going to be taking two, the legal sphere and the cultural sphere.

Legal and cultural sphere

In the legal sphere, equality reigns. The current English translation of *Towards Social Renewal* puts it like this: "In the political and legal sphere, each individual has an equal voice simply through being a human being" (1). I find it a call to action as many people in our societies so manifestly do not have an equal voice.

In what Steiner calls the cultural sphere, we are free, all different, all individual. I would like to take freedom in the same sense as Bloom when he points out, "By freedom, Steiner meant it in the spiritual sense rather than political. Each person must be left free to form her or his identity" (2).

Now I presume that you agree with these two ideas - that all people should have equal voice simply by being human beings and that each person should be left free to create their own identity. However, as Steiner also says in *Towards Social Renewal*, "People do not always judge their own motives and

impulses correctly” (1), and therein lies the rub.

We live in a world in which social justice is not realized. Racial discrimination and attacks, religious intolerance, increasing inequality, the plight of refugees and immigrants, oppression of minorities are all in the news. We read of fear, oppression, intolerance and suspicion around the world. Sexism and patriarchy are not new to any of our societies, neither is the affluent minority being able to wield power over the less well-off majority. Many of us grew up in societies which were to a greater or lesser extent homophobic, white-dominated and which saw gender as a binary concept. Many of us grew up in societies in which the indigenous inhabitants of the lands we live in were often marginalized, forgotten and not considered part of current debates.

Education cuts both ways

What we can lose sight of is how this influences what we think, feel and do. It is difficult to have lived through the past and *not* have been influenced by systemic racism, sexism etc. These form unconscious biases which we then can unwittingly carry into our work and so perpetuate. Education cuts both ways: it can empower and liberate; it can work just as easily to replicate the inequalities and injustices of our societies. We may well be people of goodwill, wanting to do good in the world, but have we identified things which might be holding us back?

What or who do those biases involve? They involve difference, dealing with the Other, with people who do not come from dominant groups in societies (some of these change according to society, some seem to remain constant). They can include being of non-dominant gender (aka female), different colour skin, different religions, different world views and historical perspectives, different sexual identities, different expressions of gender, speakers of other languages, those who dress differently, the handicapped, the poor, refugees, the homeless. The list goes on. If Steiner’s ideal was that everyone has an equal voice by virtue of being human, how well is that expressed in the society you live in? What do students learn about these groups within their Waldorf education? Is what students learn nuanced and rich in complexity?

In order for people to have equal voice, it is necessary as teachers to identify ways in which we unconsciously and unintentionally discriminate and, unwittingly and unwillingly, are ourselves biased (3), so we can experience “what it means to unlearn certain regressive behaviors, ideas, habits, and values that the dominant culture imposes on [us] as second nature” (4). Without this first step, worthy actions we undertake in the direction of social justice can only have limited success.

Social renewal

The roots of social justice in Waldorf education are long and deep. The education was established in order to renew society. It is possible that this impulse has to some extent been eclipsed by the myriad other concerns and challenges



schools and early childhood settings face.

I would like to suggest that this initial aim be revisited in light of two short passages by Steiner. The first comes from *Towards social renewal* again: “Social structures continually give rise to anti-social forces. This has to be overcome again and again” (1). A similar quotation comes from *The Fall of the Spirits of Darkness* which is both stimulating and sobering:

“We ... must seek ever-new ways, look for new forms over and over again ... however good the right may be that you want to bring to realization - it will turn into a wrong in the course of time.” (5)

To what extent does this apply to accepted Waldorf forms? There is a documented tendency within Waldorf education to accept what has gone before as how it is, as what is accepted, and often as how it *should* be. Are there anti-social forces which can be discerned within Waldorf education today and which need to be reviewed? Is there anything within Waldorf education which, by not remaining contemporaneous, not staying current, through not finding new forms again and again, it can be argued, has turned into “a wrong”?

A final quote from Steiner draws attention to the notion of inclusivity. “All those who think *about* the proletariat [Steiner’s term] rather than *with* it have only the vaguest notions ... notions which ... can have a harmful effect” (5). If we expand what Steiner says here about the working class to any group, when wishing to act for social justice, we have to work *with* groups, not do things *for* them or teach *about* them. This challenges the notion of the well-meaning, liberal teacher as ‘do-gooder,’ wanting to help the disenfranchised. How do you work with or think with marginalized groups? This can be as simple as reaching out and contacting people, visiting them, asking advice on how to bring minority viewpoints into lessons, asking for advice on the complexities of alternative readings of history, belief and worldview.

Social justice as a notion seeks to level the playing field, to empower the disenfranchised, to acknowledge the forgotten, to give voice to the marginalized. It is challenging and uncomfortable as well as rewarding, complex and not given to quick fixes. Above all it is an open-ended process, a process

which, once entered into, does not stop, working towards an unrealizable ideal which must, nonetheless, be striven for.

Lastly, working towards a socially just education can be linked to striving to embody aspects of the consciousness soul, taking Elan Leibner's definition of the consciousness soul (6) as the "empathetic soul". For me, working towards social justice, towards inclusion and decolonisation requires and is what happens when you have empathy for the Other. Feeling within yourself how the Other suffers when marginalized, oppressed, caricatured or rendered invisible, and not just understanding or knowing it, marks the beginning of change. It is an important step towards social renewal, which lies at the heart of the Waldorf movement.

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The Lakota Waldorf School

An Update on Our Indigenous Waldorf Mission

Isabel and Caroline Stadnick, Kyle, South Dakota, USA

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Grand Entry at the 2019 LWS Pow Wow Celebrating Waldorf 100

Waldorf education builds upon a comprehensive pedagogy and a flexible curriculum that allows each school a unique identity, one that reflects the local culture and community it serves. Lakota Waldorf School (LWS) – the only Waldorf School in North America located on an Indian Reservation – exemplifies this truth.

Located in the Pine Ridge Reservation, South Dakota, one of the most impoverished Indian reservations in the United States, the LWS was founded as a tuition-free school in 1993 by families from the Oglala Lakota Sioux Tribe. Their goal was to provide a school for their children that would strengthen their cultural identity, to increase their Lakota language fluency, and to help them develop the academic, social, and practical skills needed to meet the challenges faced by native peoples in today's world.

To this end, Waldorf Education, based on its intrinsic alignment with basic indigenous teaching practices, was chosen as the pedagogical foundation for the school. And from here, our indigenous Waldorf mission began to unfold in the form of a Waldorf Education integrated with a Lakota language and culture program for children living in the Pine Ridge Reservation.

We know it is impossible in this article to share all the struggles and joys of our growth from an early childhood school into one that now serves Grades K-8. However, we believe these three parts in the story will give a fuller picture of our indigenous Waldorf school:

1. Our Lakota Language and Culture Program
2. The Academy for Indigenous Waldorf Pedagogy (LWS's Teacher Training Program)
3. LWS's Master Plan for Campus Expansion



1. The LWS Lakota Language & Culture Program

Sitting at the heart of our indigenous Waldorf mission is the Lakota Language and Culture program. It lives in our Waldorf curriculum by engaging students in Lakota stories, native sports (like archery), and native arts and crafts such as beadwork, loom work, flute playing, and more. It is also seen in the school's daily rhythm of smudging with sage, praying in Lakota, feeding the ancestors (putting a little plate outside in honor of those who live in the spirit world), and the recitation and singing of traditional songs. Students also connect with their ancestors' rich cultural traditions through seasonal pow wows and other activities that honor the rhythms of nature.

Most importantly, however, the program focuses on teaching the Lakota language – a dialect of Sioux that is classified by UNESCO as vulnerable to extinction. Teaching Lakota is significant because the Lakota language, like all languages, embodies our people's culture and spirit.

In the fall of 2020, the LWS received its first federal grant for "Native American Language Maintenance and Preservation" from the Administration for Native Americans (ANA). With this Federal grant and a second grant from the First Nations Development Institute the Lakota Language and Culture Program expanded with a "gardening, native plants, and food" component, which taught Lakota language and culture to students as they engaged in practical work, such as gardening, food preparation, while learning about traditional Lakota native plants, food self-sufficiency, and ecology.

- We have hired a second Lakota Language teacher, as well as several Lakota language mentors. Mentors visit students at home to support their language studies during COVID-19. Also, LWS teachers and staff now have their own Lakota language classes.
- A new performing arts component was added to the program that includes a new outdoor classroom/stage area for instructional and cultural activities during this time of COVID-19 social distancing requirements.

LWS is deeply grateful for all the donors that make our Lakota Language and Culture Program and school possible.

Located in one of the country's poorest counties, LWS does not receive income from tuition. Therefore, we greatly rely on grants (75%) and gifts from individuals (25%) to support our annual budget.

2. The Academy for Indigenous Waldorf Pedagogy (LWS's Teacher Training Program)

Currently, six of our eight teachers at LWS are Lakota tribal members. Since our beginning, LWS has sought to hire tribal members and train them in Waldorf pedagogy. However, our efforts to send teachers to Waldorf training have encountered many obstacles. Waldorf teacher training is expensive, and our funding was insufficient. We concluded that in-house Waldorf training is the best approach to weave together Waldorf pedagogy with Lakota culture.

Therefore, after much exploration and research, we established our own teacher training, the Academy for Indigenous Waldorf Pedagogy (AIWP). Launched in summer 2019, the training includes a guided, practice-based, and culturally inclusive curriculum for the teachers with weekly seminars conducted at the LWS. Our long-term vision is to provide indigenous Waldorf training to teachers at other native schools across the country.

AIWP was developed by Celestine Stadnick in collaboration with the Academy for Anthroposophical Pedagogy (AfaP) – the Waldorf teacher training institute based in Dornach, Switzerland. The training, which spans over eight semesters, includes five main courses, each taking place over a 16-week semester. Celestine's work has also produced an AIWP concept and regulation guide and a partnership with AfaP representatives Dr. Thomas Stöckli, Gerwin Mader (the directors of the teacher training center in Dornach), and Dieter Schaffner, also a co-worker of the institute in Dornach, who is giving courses in the Academy of the LWS.

Celestine Stadnick served as a LWS Waldorf teacher from 2017 to 2020. In August 2020, she began her master's in educational administration and leadership at the University of New Brunswick in Canada. Therefore, the leadership of AIWP transitioned from Celestine Stadnick to Caroline Stadnick. Both Celestine and Caroline are Waldorf teachers who did their training at the AfaP in Dornach. Caroline has also completed a Master of Education in Exceptional Learners. Born on the Pine Ridge Reservation, Celestine and Caroline are sisters and



members of the Oglala Sioux Tribe.

Currently, the LWS has five students enrolled in AIWP; two are expected to graduate in 2022, the other three in 2023. Without a doubt, the program provides a practical answer to our need for indigenous Waldorf teacher training. And because Lakota people are very spiritual people, AIWP has had a fructifying effect. Through the training, our teachers' intuitive connection with the spiritual aspect of Waldorf pedagogy is evolving into a more conscious teaching process. Also, LWS teachers and office staff now meet in a circle each weekday at 8:00 am for a soul calendar reading followed by a Lakota prayer song. LWS continues to unfold as a beautiful example of how Lakota culture and Waldorf pedagogy can live and enrich each other.

3. LWS's Master Plan for Campus Expansion

No doubt, our story of becoming a K-8th Grade elementary school would not be complete without the LWS Campus Master Plan and the \$2,154,530 Campaign for Campus Expansion that will make it possible. Launched in 2017, the campaign is working to provide LWS with a permanent energy-efficient home – one with an enriching learning environment that supports the school's educational and cultural goals.

To date, we have raised \$922,830, which has allowed us to complete the construction of the west wing of the school with four large light-filled classrooms for combined grade levels. And we are now beginning to fundraise for \$1,231,700 to enlarge our currently crowded facilities. This phase includes a much-needed commercial-grade kitchen, faculty and administrative workspace, a student cafeteria room that connects with a multi-purpose assembly hall, a community café with a retail area, and much more.

To learn more about our campaign, download our campaign booklet from lakotawaldorfschool.org/campus-expansion/.

For a more in-depth look at our school, visit our improved website at lakotawaldorfschool.org.

And to stay up-to-date with our news, sign up for LWS e-newsletters at lakotawaldorfschool.org/newsletter/.

Can̄te etaŋ wopila taŋka uŋnić'upi. We thank you greatly from our hearts.



THE ART OF ATMOSPHERE: PART TWO

**Archetypal atmospheres as balancing forces for our time
Looking at one of our human capacities: the ability to
create atmosphere**

David Anderson, Ilan, Taiwan

"To affect the quality of the day, that is the highest of arts."

- Henry David Thoreau

"Atmosphere is the soul of the theater."

- Michael Chekhov



Photo credit: David Anderson and Yuanrong Liao

Co-creating atmospheres

Cultivating nutritional, healthy atmospheres is not a matter of doing the right outer thing. A friend of mine was fighting with her husband in the kitchen when their child came home from school. Hearing the door open, although in the middle of the fight, they stopped talking and calmly went about their kitchen business. When the child walked in, he suddenly stopped. Sensing the atmosphere, even among the outwardly calm, welcoming, and well-mannered behavior, he said: "Stop it!"

Cultivating atmospheres requires conscious intention and cannot be faked. A faked atmosphere is another form of hindrance for a child, creating a different kind of stress. It is its own kind of atmosphere. Creating healthy atmospheres takes effort but much less effort than we may think. As with any gesture toward health, it takes an application of will. As soon as our will shifts in alignment with a nutritional atmosphere, it begins to work with us, as if we stood a little closer under the star of it. What kind of shift of will invites a healthy atmosphere presence to work and fill the space with its substance? How do we engender a healthy atmosphere?

If we are interested in them and open enough, they can reveal themselves like Grace, suddenly filling the space by

the virtue and alignment of inner and outer circumstances. For a regular visitation or for establishing a culture for an atmosphere, we can cultivate an invitational gesture through how we bring our senses and attention to the space, and how we organize the space. We have all felt how cleaning and reorganizing a space changed its atmosphere and at the same time shifted our inner experience. How we use our voice, how we listen, what colors and pictures are in the space, how the space is lit, how happenings are structured - if they have a clear beginning, middle, and end, if a strong rhythm shapes the day and the week, all contribute toward welcoming a nourishing atmosphere to work in a space.

In the theater, the set, positions of objects, lighting, costumes, music, tempo, quality of speaking and quality of movement all contribute to the atmosphere created in the space. We can begin to look at these contributors as we create spaces for the atmospheres we wish to work in our spaces. An early question may be, like in tidying a room: what do I need to remove from the space, what is in the way? Inwardly this translates as: what do I need to give up? As soon as we sincerely ask this question, we can feel a part of us respond. Somewhere in us we know what is in the way, and as we look toward the light of an atmosphere, it helps to show this to us.

We cannot force or manipulate an atmosphere but we can coax or invite it to work. We don't *make* it; we open a space for it; we create a context. The world evolves toward the archetypal. If we are present to the atmosphere we are in, if we yield to it, say "yes" to it, we open the door for the atmosphere needed. As soon as I am aware of an imbalance, the remedy presents itself.

Yielding to any atmosphere makes everything new. Familiar objects appear in a new light. Even our familiar sensation takes on new dimension and depth.

We can begin by sensing what atmosphere is currently present. What qualities or sensations can I discern? How am I contributing to these qualities through my inner tempo, my thoughts, my feelings, my voice and movement, by what I do in the space, and, especially, *how* I do it?

It could be helpful to ask ourselves: which atmosphere do I have a strong relationship with or is easily accessible in my spaces? Which one could I grow or develop? What atmosphere is needed? What kind of outer step would growing that harmonizing atmosphere require?

12 Action Steps for creating a stable, supportive culture of nutritional atmospheres

1. Slowing down; doing any small or large action with deliberate slowness; slow meals, slow play, slow listening.
2. Listening in a way that lets your listening breathe into the space, as if you were listening to music; sensing what is there (as Chekhov says: "sensation is the vessel into which your genuine artistic feelings pour easily and by themselves; it is a kind of magnet which draws to it feelings and emotions akin to whatever quality you have chosen..."*); yielding to it gives its presence a voice in the

space and allows its will for transformation to be heard; if necessary, when breathing out, let your out breath fill with a more supporting or balancing quality.

3. Adjusting or tuning your voice to the atmosphere you seek; using fewer words.
4. Inviting a quality like calm or care (or any other desired quality) into a very simple movement, like lifting an arm, and then extending this quality into other movements.
5. Changing or reorganizing the space, its lighting and color expressions, its warmth, reducing clutter and unnecessary things, to suit the atmosphere you wish to invite. Simple and quiet are atmosphere enhancers.
6. Creating a ritual or conscious transition (before meals, before bedtime, before setting out into the day) for invoking a quality to join us.
7. Speaking a verse or prayer conjures qualities into the space. Poems can also elicit atmosphere through language, rhythm, and image.
8. Singing a song unites us in a common mood.
9. Schooling your "sense of atmosphere"; going to places with different atmospheres, sensing their unique life qualities, to awaken creative feelings, expand and deepen your inner vocabulary and inner flexibility. Speak a poem into the atmosphere and notice how your voice will begin to tune into it.
10. Avoiding or reducing healthy atmosphere destroyers: gossipy energy, media, unnecessary activities, meaningless idleness or casual, loose attitudes (which is different to *meaningful* idleness, like daydreaming, and moments of rest together).
11. Doing something with a sense of beauty. Beauty is a best friend to atmosphere. Setting a table, making a bed, arranging flowers, watering a garden, cooking a meal can all deepen the art of creating atmosphere. They can also inspire a culture of appreciation.
12. Going into nature gives an easy to access atmosphere that can work on us even if we have no energy for creating atmosphere; the soul readily sings in alignment with a nature environment.



Photo credit: David Anderson and Yuanrong Liao

7 Archetypal Atmosphere presences worth cultivating for nutrition and balance

1. **Reverence** - an experience of the divine in all things, in all places, in all moments. A sense of holiness or of the presence of God. Temples and churches can give presence to it. Technically, it often starts with a change of tempo; slowing down, widening our sensing, and softening our attention. Exercising gratitude opens a door to it. Reverence could be seen as the inner gesture we bring to all atmospheres, the starting gesture toward any space and our relationship with it. If a child builds a relationship with reverence, it builds a fortifying foundation in their inner lives. This foundation, if established, will later bear fruit as a capacity to bless - to change the quality of a space or situation through the light of their presence. Reverence awakens an awareness for *form*. Our outer preparations, which could include other ritual-enhancing details like lighting a candle, preparing a child's bed, adjusting our voice, create the invitation. Reverence, which can be experienced both as a feeling and a mood, may also inspire awe and wonder. It is a counterforce to indifference and carelessness. (*See reverence exercises at the end of this essay.*)
 13. **Play** - this can include free play on their own, which is a great resource for digesting and processing experiences, playtime with others, and wrestling and roughhousing with parents and siblings. It is the foundational atmosphere for developing imagination and connecting with the archetypal world through characters, images, and soul moods. *A sense of ease* and adaptability may also be discovered here. It is a counterforce to boredom, idleness, or fixedness. "If a child has been able in his play to give up his whole loving being to the world around him, he will be able, in the serious tasks of later life, to devote himself with confidence and power to the service of the world." - Rudolf Steiner
 14. **Solemnity** - certain events often call upon the presence of solemnity: visiting someone in the hospital, standing at the grave of a relative. But also the quietness of an evening spent reading a book, or a late afternoon spent sitting on a garden bench. Solemnity, like reverence, enlivens a sense of form. It helps to develop strength in the face of adversity, tragedy or hardship. It is a counterforce to overwhelming heaviness, insincerity, and dishonesty.
 15. **Peace** - comes through inner and outer quietness and inner and outer stillness. It is also a powerful soul force that we can experience inside us but also in the space between us. It can be potently felt after a battle, upheaval, or conflict. A certain quality of light between the eyes of people, between the bodies present. Tranquility and calm move into a space of peacefulness. "My peace I give to you," Christ says to His disciples. It is a counterforce to agitation and anxiety.
 16. **Joy** - often found at meal times, in community, and at moments of celebration. Joy gives us a relationship to levity, to *a sense of beauty*, lightness and freedom. The soul experiences a fullness but also a sense that this quality is not only felt in my soul but is a shared atmosphere. Generosity and gratitude and enthusiasm also open a path for joy. It is a counterforce to restlessness.
 17. **Warmth** - perhaps this could also be called an atmosphere of embracing community. If we understand it as a sensation of connection and interconnectedness, of being woven into the fabric of something, a feeling of belonging, of knowing my boundary among other boundaries, then we might approach a sense for it. It strengthens a sense of being held and supported. Love, security, contentment, and *a sense of wholeness* also cultivate in warmth and community. It is a counterforce to isolation and loneliness.
 18. **Listening** is the gate-keeper to all atmospheres. As soon as I engage listening, I open to a sensation for atmosphere. Although it sounds more like an activity than an atmosphere, when one person starts to listen intently, it can contagiously catch on and build a substance in the shared space. Just before a concert is a perfect moment to experience this atmosphere. It creates anticipation and a gesture of welcoming. It is a counterforce to chaos. If I can listen to chaos, I begin to see its outline and shape, and I sense its movement, direction, and potential for change.
- These atmospheres, and a *sense* of atmosphere, can be strengthened through external supports like nutritional baths (with milk, egg, and honey), lemon foot baths, camomile or other compresses, and body oiling (with rose or other soothing oils). See the website DevelopingTheSelf.org on the page "The Care and Development of the Senses."

Conclusion

This selection of suggested atmospheres is not a complete list of health-supporting or balancing atmospheres. It is a beginning; a starting point. Perhaps you can suggest others or you have other names for these. It is enough that we bring awareness to this realm of our creative presence that might be easy to overlook. One aspect of the presence of media and the time we give to it is that it is an atmosphere destroyer. We have all seen cellphone-touting tourists trample the atmosphere of an old village or a temple. We know what they can do.

This is not to demonize media and phones. They have a helpful role to play as a tool. But they are not the only voices. As technology is soulless, they can do nothing to support a living atmosphere. "What has no soul cannot create soul. Only soul can perceive soul."** This perceiving between us and a living atmosphere is a mutual exchange between souls. Giving our-



Photo credit: David Anderson and Yuanrong Liao

selves media “downtime” gives space for the potent workings of this conversation.

Our attention to atmospheres may be a first line of protection for our spaces and for our children as we strive to invite archetypal nutrition and the sense of greater connection our health and evolution ask for.

Atmosphere is arguably the most important archetypal teacher in a child’s first seven years. Each atmosphere has a role to play for a child’s learning and contributes a gesture toward their development. Rich atmospheres during story time, family meal times, before bedtime, build the foundation and the invisible home or sheath for the life of their feelings, which will come into clearer and clearer expression. In later years, camaraderie, intimate love, and other nutritional atmospheres will enter their soul landscape.

Archetypal atmospheres create a protective membrane, a cocoon-like substance out of which feelings are born and an inner life is developed. Our capacity to pay attention to, to sense, to observe, and to affect atmospheres becomes a child’s greatest support in this development, as they naturally follow the movements of our soul. How we look at the butterfly, touch the petals of a flower, bend down to the fallen bird are huge little “lessons” we give them.

In the same way that adults need to cultivate the right mood for the wholeness-giving pictures and experiences in meditation to work into the soul, a child needs the right atmospheres for cosmic nutrition and a sense of connection to feed its soul.



Photo credit: David Anderson and Yuanrong Liao

Reverence Exercises (inspired by Michael Chekhov exercises)

The exercise can be adapted to any atmosphere

1. Slow your tempo; let your senses widen and begin to breathe. Let your attention soften.
2. Notice what is in your environment: how the objects are organized, the distance between them; the quality of light, air, sound, temperature, the thickness and weight of the air. The tone of the space. Let your breath also breathe with these presences. Allow a poetic eye to see them. Yield yourself to their atmosphere. As you open to the space, the space opens up for reverence. You might begin to sense how generously this context has been given to you for your presence. You may have a feeling that it has been waiting for you.
3. Notice anything in your body or soul experience. If anything speaks up inwardly, notice it in relationship with what is present around you.
4. Move a part of your body slowly in relationship with this constellation of presences. Observe what happens. You can do another simple movement of the body, inviting a quality to work with it. You can say: “I move my arm with... calm (or reverence or another balancing quality).” Sense the impact of this movement on the space. Allow your movements to be in harmony with the atmosphere surrounding you.
5. If necessary, you can softly but clearly speak the sentence sequence: “I. I want. I want to experience. I want to experience reverence.” Notice any after-movement in you or as a resonance in the space. Is a sense of reverence there?
6. Notice how the body drinks this in; how this quality opens up an inner landscape in the soul.
7. If desired, you can speak a text or verse. Allow your voice to tune to the atmosphere. Like with the movement, whether you find this alignment with the atmosphere, or not, either way you are in relationship with it.

This is the same sense of nourishment that children experience when we can invite this presence into their space.

Simpler versions: Yield, Imagine, Move, or Name.

Yield: Surrender to the atmosphere present in a space; submit

to its qualities. A relationship begins.

Imagine: Imagine the feeling of the desired atmosphere spreading around you, enveloping you and all things in the space, filling the air with its qualities. Play with it.

Move: Lift your arm. Lower it. You have made a gesture. Now make the gesture but color it with a quality like carefully or calmly. Be careful not to *act* or *perform* the gesture. Repeat several times. The quality begins to permeate your arm and radiate into the space around you. Add other movements.

Name: Speak out the atmosphere you wish to invite, conjuring its life through the power of your speaking and naming. The gesture of speaking is not demanding but invitational.

Annotations:

* Michael Chekhov, *To The Actor*.

** Dawn Langman, *The Art of Acting: Body - Soul - Spirit - Word: A Practical and Spiritual Guide*.

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The Healing Power of a Home Death

Karen Nani Apana Ph.D., San Francisco, California, USA



The following thoughts regarding home death derive from my own biography experience of the death of my father when I was 16 years old, in 1962. When I looked at my father's body lying in the coffin, I knew the corpse I was looking at was not my father. His spirit and soul were not there, only his embalmed body. This startling experience set me on the path to look into the mystery of death.

My father, Herbert Lau Apana died unexpectedly at the young age of 42 years old, leaving behind a 36 year- old wife with three children ages 16, 7 and 3 years old. As a family we were pushed into a funeral arrangement that was very unsatisfying, because we were deprived of one of the most important experiences human beings go through on earth, the witnessing of death. The funeral industry had taken control of death in the same way that hospitals had taken control of the birth process. It was primarily a hands-off experience for the families, under the belief that the funeral industry was providing relief and support for their grieving process. My mother accepted these

conditions, as she was totally overwhelmed, and like so many people, she had a serious fear of death.

Around this same time a Berkeley activist Jessica Mitford, wrote a scathing and revealing book on the funeral industry, called "The American Way of Death" (1963). Mitford's research outlined in detail how the funeral industry emotionally manipulated people at this vulnerable time to overspend on funeral costs, in order to prove their love for those who had died. The information in the book finally forced Congress to investigate the funeral industry and put some controls and laws in place to curtail this immoral behavior. Since that time, there has been a shift in the industry and funeral directors can now be found who are ethical and support a home death process.

Historically, people all over the world have had home deaths in the same way that people had home births. The home birth movement in the United States has been making strides in reclaiming this human ritual. The home death movement has been slower to evolve but is now making progress. I hope to advance the importance of home deaths, by sharing the following ideas of the healing power of home deaths.

My focus for the purpose of this writing comes from my many years of the study of Anthroposophy as given by Rudolf Steiner. Anthroposophy can be defined briefly as, "When the spiritual in the human being meets the spiritual in the universe." Rudolf Steiner was an Austrian philosopher and teacher who also founded Waldorf Education, biodynamic gardening, the Christian Community, the Camphill movement, Anthroposophical medicine and both therapeutic and artistic eurythmy. Steiner was a unique human being who gave many gifts to the world, many of which have yet to be fully understood and realized.

One of the gifts I received from Steiner and Anthroposophy was some understanding of aspects of the death process. After my father died, I had tangible experiences of his presence, which I did not understand at that time. It wasn't until I read my first Steiner book "Knowledge of the Higher Worlds" that I was able to begin to comprehend these experiences. Steiner's writings explained and validated my experiences, so I knew what Steiner was writing was true. Steiner has written more about the death process and life between death and rebirth than any other contemporary human being. Over the years of studying Anthroposophy, I have come to understand this information about death enough to put it into practice, assisting families and friends to have meaningful home death experiences.

We need to be able to turn towards death, instead of away from it, out of our fear of not understanding it. Death is one of the biggest mysteries we have come to experience while on earth. I believe we can re-educate ourselves to come to terms with death in a new way which will bring healing to the process for all involved. Can we shift our paradigm so that someone can have a good death, as opposed to viewing it as a failed event or one to be feared?

How To Open the Conversation about Death

When someone we love is in the process of dying, we can accompany them on their journey in a beautiful and loving



Albert Steffen

When we go to sleep each night, we all have a mini-death experience, as our physical and etheric bodies stay in bed, while our astral and higher-selves travel to the spiritual spheres and gather wisdom and understandings for our daily work and life; we even recapitulate aspects of our past lives during this time. The difference between going to sleep and dying is that in death, our etheric cord is severed from our physical body.

Death is an excarnating process and the time it takes to accomplish this varies for each person; there can often be a notable waiting period. Sometimes those on the threshold are hoping for visits from friends or distant family members, or for some emotional issue to be resolved before they exit. Or there can be an unconscious fear that arises, even when someone says they are ready to go. Sometimes the people they are the closest to have to leave the room, as the dying person doesn't feel free to go, due to the strong attachments between people. Each family has to navigate that part of the journey for themselves. It helps if those who will be left behind can meditate and tell the dying person they are free to release their spirit from their ailing body and try not to cling to the person.

When someone is coming close to the threshold of death, they start to turn away from the physical world of food and drink, so it's best not to force people to take nourishment unless they request it. These are signs of the excarnation, of the soul and spirit letting go of the physical attachments of this worldly life. The person may go into an unconscious state but remember that even in such a state they can still hear our thoughts, and we can still talk to them. This is a good time to do some spiritual reading, from the Bible or other inspirational books, or fairy tales, poetry etc. When we are turning away from the earthly world, we are more open to the world of imagination and pictures. If you have access to any kind of musical instrument, a lyre, harp, or guitar, a flute, softly playing long tones can be soothing. There is also a group of volunteers in the San Francisco Bay Area, who do "Threshold Singing" and will come to the bedside of the dying person and sing to them. Or you can sing to the person yourself. The songs should be simple and can be improvised on the spot, with themes like walking down a path towards the light, and they should be sung in acapella style.

I have attended several home deaths and have witnessed the moment of death. A person might suddenly open their eyes and look at you with full consciousness just before they go, or sit upright, which is an unusually powerful experience. Anytime we are able to be present at a death, it is a gift, just as in attending the birth of a child. The death process is simply the reverse of birth, as the person who is dying is being reborn back into the spiritual world, where there is jubilation over the new arrival.

Practical steps after death:

Verification of the Death by a Medical MD. and other state forms

Transition time after death

Washing and Anointing the body

Dry ice

Tremendous healing can take place when we are able to spend quality time with the person after they have crossed the threshold of death. This creates an important transition for both the living and those who have died. This can be arranged in various ways depending on where the person has died. A medical doctor, or hospice nurse will need to verify the person's death and paperwork will need to be filled out per the requirements of each state. Once the verification has taken place family/friends are free to wash the body of the deceased person. I recommend mixing water in a bowl with the addition of one of the essential oils such as lavender, rosemary, rose or lemon. You can use a washcloth, dip it in a bowl of water, and use it to gently wash the person's body, and then dry it afterwards. You can then anoint the person's body with a scented oil like myrrh, or again with lavender, rosemary or whatever you have. These actions serve as a way of blessing the body and thanking it for being the vessel of the spirit it has housed and have been done in many cultures over the centuries.

It's a good idea to find out what stores carry dry ice before the need arises. The dry ice should be put in brown paper bags and then wrapped again in a plastic bag, as it will eventually begin to melt. The dry ice is put under the person at the core of their body near the inner organs. I usually use 3 medium pieces of dry ice, depending on the size of the person, the recommendation is 15–25 lbs. per day. The dry ice is placed on the surface of where the person will be placed and then covered over with a towel and sheet. Then the body is laid over the dry ice-covered surface. You can gently close the eyes and mouth of the person, if they are open. Sometimes people tie a silk scarf around the chin to keep the mouth closed. Rigor mortis can begin to set in within an hour or so. You can also put cotton balls in the nostrils and the ears to catch any fluids that might start to flow, depending on how long you will be keeping the body at home. And sometimes people put a cloth, adult diaper, or a waterproof pad around the lower part of the body, but this is not always necessary.

Ideally, it is wonderful if there can be a three-day vigil for the person who has died. The release of the physical body is only one part of the death process, as we also have an astral

body and an etheric or life body, in addition to the higher spirit self that had been living in these sheaths. Once the moment of death has occurred, it still takes approximately three days for the next step of excarnation to occur, which is the release of these other bodies. Sensing into these other energy sheaths explains why people who witness a death and stay at the bedside often feel as if the departed person is still present. The excretion of bodily fluids from a dead body is an external sign that the ether body is releasing.



Beppe Assenza

The Vigil:

Each family has to decide how long they want to keep the body at home, whether a three-day vigil is ideal for them. One or two days is fine, or even a few extra hours, but I highly recommend that if you do decide to do less time, you should still request that the funeral director not cremate the body until three days have passed. The body should *never* be embalmed, as this interferes with the etheric process that is taking place after death. In the past people were made to feel that bodies had to be embalmed, but it is simply untrue.

The room should be made beautiful where the body is lying in state. You should remove any medical equipment, and you can have flowers and keep a lighted candle near-by. The person can be covered with a beautiful piece of cloth; silk is especially good. You can place a chair or bench nearby for people to sit on. Here people can come and pay their respects, say their goodbyes, sing, play music, read poetry, or any other holy books of inspiration, or just sit in silence. I recommend that families make scheduled hours for the community to visit, so they are able to have their own private time. This is really up to each family to structure.

During the time of the vigil you may be able to witness an amazing event as the spirit and soul gradually take leave of the

physical body. There is a beautiful light and energy that fills the space and you can experience healing forces throughout this process.

At the end of the vigil sometimes families have a ritual or ceremony which can be of their own creation, or they can invite someone in to assist them in this process. After this is completed the body is taken away by the funeral director and prepared for its next phase of either cremation or burial.

Conclusion

I believe that what I have outlined here is a relatively simple process that anyone can do. It does not take special training. It helps if you have a few family members or friends that can support you in this process. I am available for conversations about this information, but I do not work with Home Deaths as a professional death doula. I have supported friends when I am called upon as a community service, and a karmic spiritual deed. My wish is that whoever reads this information will feel inspired to consider the importance of having a conscious spiritual death process. You are free to share this information but it is copy righted as written.

Postscript:

I want to add that with the onset of the Coronavirus pandemic, there may be new guidelines that would affect how a home death process can be carried out. I'm convinced it would be nearly impossible to get a COVID 19 victim released from the hospital due to the contagion factor. However, if someone dies at home, I believe it will still be possible to have a home death with the practice of the universal safety precautions and the limit number of participants. You should take extra care when washing the body and make sure you are using gloves and have a mask on. Please go to the National Home Funeral Alliance (NHFA) for updated information on this topic; www.homefuneralalliance.org. They have excellent resources regarding home deaths as well as the legal requirements.

Verse for those who have crossed the Threshold

“May love of hearts reach out to love of souls,
May warmth of love ray out to Spirit-light.
Even so would we draw near to you,
Thinking with you Thoughts of Spirit,
Feeling in you the Love of Worlds,
Consciously at one with you, Willing in silent Being. “
--R. Steiner

Resources:

Life Between Death and Rebirth, Rudolf Steiner, Steiner Press
Staying Connected How to Continue Your Relationship with Those Who Have Died, Rudolf Steiner, Steiner Press
Living Into Dying Nancy Jewel Poer, order book via email: whitefeather@directcon.net or call 530-622-9302
Funeral Consumer Alliance (FCA) www.Funeral.org
Japanese translation of this article: <https://note.com/harukodance/n/na21d047e93b6>

AWAKENING THE HEART IN AGRICULTURE

THEA MARIA CARLSON

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This article is edited from my notes for the keynote speech, “Awakening the Heart in Agriculture”, which I gave on February 8, 2020 at the 2020 Annual International Conference of the Biodynamic Movement, “Finding the Spirit in Agriculture” at the Goetheanum in Dornach, Switzerland. Conference proceedings and a video recording of the keynote will be posted at <https://www.sektion-landwirtschaft.org/en/lvt/2020>. Much has changed in the world since early February, and there are many differences between the audience to whom the speech was addressed and those who will read this issue of the journal. In the spirit of sharing how the Biodynamic Association has been showing up within the international community, I have chosen to keep this text largely the same as what I spoke in Dornach. However, I will offer some further reflections on what has shifted for me and for the BDA since February, and where we might go from here, at the end of the article.

What does it mean to find the spirit in agriculture?
Where do we find spirit?

How do we embody our spiritual ideals in our agricultural work?

In our current times, we see so many outward expressions of the dominance of materialism.

Industrial agriculture is one example of this: it is a model based only in the material plane, focused on inputs, outputs, and yields. It is focused on quantity over quality, on simplifying and standardizing processes, on diminishing the human involvement in the system to the bare minimum necessary for production.

Biodynamics invites us to approach agriculture very differently. Although it is also grounded in the material plane, biodynamics invites us to recognize and work with the intrinsic relationship between spirit and matter. Biodynamics invites us to see the spirit in our soils, plants, and animals, and develop living and respectful relationships with each of them. Yet at times we can forget to bring this same approach to our fellow

human beings, especially those whose backgrounds, cultures, and life experiences are different from ours.

I believe that our human relationships are integral to finding the spirit in agriculture.

At the end of his fourth lecture on agriculture in 1924, Rudolf Steiner stated:

“In spiritual science, human beings are our standard and our starting point. All our practical suggestions serve the purpose of sustaining the whole human being in the best way possible. That is what distinguishes this kind of study and research from what is customary today.”¹

As we continually return to the insights of Steiner that are the basis of biodynamic agriculture and seek to understand how we can best integrate that wisdom into our work today, we have an important opportunity to awaken and expand our hearts to deepen the human dimension of our work as we

continue to deepen and grow our work with the land.

My entry into agriculture was through the social realm. When I was seventeen years old, just finishing high



*Thea Maria Carlson speaking at the Goetheanum in Switzerland, February 2020
(Heinrich J. Heer)*

school, I was walking down the main street of downtown Santa Cruz and encountered a young man about my age who asked if I cared about the wellbeing of workers. He was a volunteer with the Western Service Workers Association, and invited me to join him in volunteering to support and help organize agricultural workers to improve their working and living conditions. Visiting farm labor camps and small apartments crowded with multiple families, I saw firsthand that the people who are the labor force for California's abundant agricultural fields, mostly immigrants from Mexico and other countries in Latin America, are being treated very poorly. They are often paid much less than the legal minimum wage, struggle to buy enough food to feed their families, live in unsafe and overcrowded housing, and are exposed to toxic chemicals through their agricultural work, leading many to develop severe health problems. The months I spent volunteering before I went off to college probably had more of an impact on me than it did on those workers, yet when I decided a few years later to pursue agriculture as a vocation, taking an apprenticeship on a biodynamic farm in Northern California, I forgot about that human dimension of agriculture, and focused only on how I could care for the soil, the plants, and the animals.

There was so much that I was not awake to that first summer of farming and for many years after, as I continued my path in developing school and community gardens, teaching about composting and beekeeping, working on other organic and biodynamic farms, and finally coming to work with the Biodynamic Association (BDA). It was only through my work with the BDA in biodynamic education, reaching out to invite new people into biodynamics, and having meaningful interactions with some of those people, that I began to wake up. My heart awakened to a whole different dimension of agriculture which I believe is deeply important for all of us to see. I would like to share with you three stories of how my heart has been awakening, through my relationships with three specific people.

The first encounter that helped me to awaken was with Jim Embry, a participant in our 2014 North American Biodynamic Conference in Louisville, Kentucky, which had the theme of *Farming for Health*. Although I did not know who he was, I remember noticing him at the beginning of the conference both because of his radiant presence, and because his dark brown skin contrasted with the paler skin of almost everyone else at the conference. At the end of the conference, we held a plenary session where participants talked about their learnings and questions from the conference with each other, and then we invited a few people to share reflections with the whole group. Jim came to the microphone and said, "In this conference, we have

been talking about the importance of biodiversity in our soils and in our farms. But let's look around this room. Where is the human biodiversity? How is the biodynamic movement going to move forward if human diversity is not present?"

I looked around the room as he spoke, and recognized consciously what I had already unconsciously known since the beginning of the conference: that probably 595 of the 600 people attending the conference were white. The man at the microphone was one of a tiny handful of people of color at the conference. I felt a sharp pain of recognition that as a white person in a country that privileges people who look like me in every possible way, I had the privilege of not even thinking about race as I organized the conference. And by not even thinking about race, I had created a conference space that was primarily a space for white people. I had created a space of exclusion, robbing both the people who had been included and the people who had been excluded of the richness that could have emerged from them coming together in the exploration and deepening of biodynamics.

For many months after the conference, I thought about what Jim had said, yet felt powerless to take any meaningful action. I felt deeply in my heart that I had a responsibility to do something different for our next biodynamic conference, but I had no idea what to do. Eventually, I realized that I could not figure it out by myself, and that this man who had helped me see the problem might also have some ideas about how to move forward. I searched to find out who that man was, and learned that Jim Embry is a leader and eco-activist who cultivates collaborative efforts at the local, national, and international levels, and has worked to connect social justice, food justice, and environmental justice within other social movements for the past fifty years. I worked up the nerve to call him, thank him for his comment, and ask for his advice. And Jim told me that the Biodynamic Association needed to do three things:

1. We needed to ask people of color to be keynote speakers and workshop leaders in the conference.
2. We needed to find funds for scholarships and prioritize giving those scholarships to people of color.
3. We needed to build relationships with other organizations whose constituents were people of color to broaden outreach to those communities about the conference.

These were clear action steps, but weren't easy for me to embrace at first. Although I had always wanted the conference to be diverse, because of my socialization as a white person it seemed strange to me to become so

focused on the color of people's skin. I grew up believing that our physical characteristics are not the defining element of who we are, and that the ideas and experiences that someone can bring are much more important than what they look like. And like many well-meaning, progressive white Americans of my generation, I was

and the farm he manages at the Pueblo of Tesuque near Santa Fe. Emigdio is originally from Bolivia, and has been living in the United States for many years. Early in his time in the USA, he trained in biodynamics at the Josephine Porter Institute. At the Pueblo of Tesuque, Emigdio and a team of members of the Pueblo had

Racism is an expression of the dominance of materialistic forces, just like industrial agriculture. We can't overcome it with a solely material focus...

raised to be "colorblind", based on the idea that if we ignore race, racism will go away.

Unfortunately, it's not that easy. Because racism is not just an individual belief. Racism and white supremacy live in the systems of our society. For generations those systems and institutions have been intentionally allocating resources of every sort—from money to land to education to leadership—so that people who are classified as "white" get a lot more, just because of the color of their skin, at the expense of people who are classified as black, brown, or any other color. Systemic racism set it up so that even though as individuals we had no conscious intentions to exclude anyone from the Biodynamic Conference because of the color of their skin, we excluded people of color by default because we did nothing to compensate for the larger system of oppression and exclusion in which our work takes place.

Racism is an expression of the dominance of materialistic forces, just like industrial agriculture. We can't overcome it with a solely material focus, but neither can we succeed by focusing only on a spiritual view of a universal human being that transcends the social construct of race. This would be akin to imagining we can improve agriculture by only thinking about the cosmos and never working with the practical realities of the day to day work in our farm or garden. Similarly, through my conversation with Jim and others along the way, I came to recognize that I needed to become conscious of race and color and recognize and work to address the ways that systemic racism makes it harder for people of color to participate in order to create a conference that was inclusive of the many dimensions of diversity that cannot be seen on the outside of a human being.

Our next North American Biodynamic Conference was set to take place in Santa Fe, New Mexico. As we began planning the conference, and seeking to identify a more diverse array of speakers and workshop leaders, one of the names that kept coming up was Emigdio Ballon

been building a farm for several years, incorporating Tesuque traditional agriculture practices, traditions from Emigdio's indigenous roots in Bolivia, permaculture, and biodynamics.

When I went to visit the Pueblo Tesuque and meet Emigdio, I had another awakening. Again, it was something that on some level I knew, but of which I was not fully conscious. As I set foot for the very first time on a farm in a Native American community, the deep history of human connection to land in this place and all across the United States suddenly struck me. The arrival of biodynamics to the Pueblo of Tesuque was very recent, but growing food in sacred relationship with the land had been happening here for thousands of years.

Before European contact, the United States was home to many hundreds of distinct Indigenous peoples, each deeply connected to the land where they lived. Cherokee, Chickasaw, Choctaw, Muskogee Creek, Seminole, Seneca, Cayuga, Onandaga, Oneida, Mohawk, Anishanaabe, Cree, Dakota, Lakota, Lakota Sioux, Chayenne, Arapaho, Ponca, Pawnee, Osage, Kiowa, Shoshone, Bannok, Paiute, Ute, Tlingit, Salish, Maka, Hoopa, Pomo, Miwok, Karok, Yurok, Onasatis. These Indigenous peoples and hundreds of others who I have not named have had deeply spiritual and co-creative relationships with the land for at least 15,000 years.

Native Americans developed and cultivated sacred food plants including corn, beans, and squash—food crops that eventually spread all around the world. Native Americans partnered with buffalo on the great plains to create incredibly diverse and healthy grasslands and rich, meters-deep soil—soil that has enabled generations of European Americans to farm grain crops year after year without returning anything back to the Earth. Native Americans tended wildlands through fire, pruning, and selective planting, stewarding oak trees for acorns, nurturing edible grasses and bulbs, and creating habitat for deer and other animals that they hunted for food.

For thousands of years, Native Americans have actively partnered with spirit in the soil, the plants, the animals. They have understood the relationships between the Earth and the cosmos and how those relationships affect work with the land. They created an amazing diversity of ways to care for people, for the health of all beings, for this planet Earth we all live on.

And the deeply tragic history of North America, and so many other places in the world, is that these vibrant and wise Indigenous ways of life and caring for the land have been deeply disrupted and sometimes obliterated by European colonialism starting about 500 years ago.

The wave of European colonialism that eventually created the United States of America was guided by the Doctrine of Discovery, initiated by Pope Alexander VI in 1493. The Doctrine of Discovery established a spiritual, political, and legal justification for Christian colonizers from Spain, Portugal, France, the Kingdom of England (later Great Britain), the Netherlands, and the Kingdom of Prussia (now Germany) to colonize land and people across the Americas, Africa, Asia, and Oceania.

With the blessing of the Pope, European settlers believed that they had a divine right to kill, enslave, and displace the Indigenous people and steal their land. The vast majority of Indigenous people in the United States were massacred or killed by diseases within a few years of the arrival of Europeans to their area. Those who survived endured horrendous atrocities, and they and their descendants were deliberately stripped of their languages, their Indigenous ways of life, and their ways of tending and connecting with the land.

One of the few areas of the United States where some of the Native Americans were able to survive the attacks of colonialism and continue to live on their ancestral land is the Southwest, including New Mexico. Visiting the farm at the Pueblo of Tesuque, I could see still-living strands of the sacred relationship to land and food that the Tesuque people had held for so many thousands of years. And I also saw that they had still suffered tremendous losses from centuries of mistreatment, first by colonizers from Europe and then by the American government. In talking with Emigdio about the development of the farm, I understood that very few people in the Pueblo still had access to the traditional agricultural practices and wisdom of their ancestors, and that it was a difficult path to rekindle the sacred relationship of the people to their land after so many generations of trauma and oppression..

The farm was definitely not a typical biodynamic farm. It was still in development, as much vision for the future as present reality. But I knew that it was deeply important to invite Emigdio and members of the Pueblo

of Tesuque to participate meaningfully in the Biodynamic Conference and to bring conference participants out of Santa Fe to visit this farm. Although many conference participants would be coming from other areas of the United States or other countries in the world, connecting with the Indigenous people to this place and experiencing a small window into their relationship to the land would be important learning for everyone.

Our 2016 Biodynamic Conference in Santa Fe, *Tierra Viva: Farming the Living Earth*, was considerably more inclusive and diverse than our 2014 conference in Kentucky. Our keynote speakers included Karen Washington, a black farmer and food leader who started many community gardens and food sovereignty projects in New York City before moving to rural New York to start a collective farm, and Larry Littlebird, a strong Laguna/Santo Domingo Pueblo Native voice with multi-faceted work as a master storyteller, filmmaker, artist, author, and social activist, who leads experiential land-based programs, including oral tradition story camps and contemplative spiritual retreats for inspiring transformative leadership and social action.

We found generous donors to create the Devon Strong Scholarship Fund and Estevan Arrellano Scholarship Fund to help make the conference more accessible for Latin Americans and Indigenous peoples of the Americas. We connected with local groups to increase outreach to these communities and enabled 124 people in total to participate in the conference through these scholarships. We also offered simultaneous interpretation into Spanish for keynotes and workshops to further increase accessibility. I invited the Governor of the Pueblo of Tesuque to open the conference in the traditional way of his people, and publicly acknowledged that the conference center where we were meeting was on Pueblo of Tesuque traditional land. A group of sixty people visited the Pueblo of Tesuque on a field day and collectively made and applied biodynamic tree paste to many of the trees in the farm's orchard. These actions were deeply meaningful. And yet, even at the 2016 conference there was still more for me to learn about human relationships and how they relate to biodynamic agriculture. Still more awakening that needed to happen in my heart.

The third person to invite me into awakening was Dr. Claudia J. Ford, a university professor in Women's Studies, Environmental Literature, Environmental and Business Ethics, and Global Business Economics, and a researcher in the areas of traditional ecological knowledge, agroecology, historical ethnobotany, gender, and medicinal plants. Claudia was one of the very small handful of people of color who participated in our 2014 conference, and she returned as a presenter in 2016,

giving a workshop on the spirit of healing plants. I connected with Claudia toward the end of the Santa Fe conference, and she described to me how unwelcome many of the white conference participants had made her feel, with seemingly small comments and gestures that I now know are called microaggressions. Over the course of the five days of the conference, all those microaggressions added up to a tremendously challenging conference experience for her, and likely most or all of the other people of color participating as well.

Claudia awakened me to the reality that it is not enough to just invite people to the table. That we also need to consider what their experience will be. That we also need to understand and account for the incredibly pervasive context of domination and oppression that permeates our culture, which, despite our ignorance or even best intentions, filters into every interaction, even at a Biodynamic Conference.

Our conference in Santa Fe took place just one week after the 2016 presidential election, following months of public discourse riddled with blatant racism, sexism, homophobia, and xenophobia. That election and its aftermath brought social injustices more sharply into the consciousness of many white Americans like me who had been asleep to the depth and breadth of the suffering of our fellow human beings. Many people and organizations who had previously believed that these issues were outside of their scope of work began to more actively explore social justice and diversity, equity, and inclusion in the years that followed that election. The Biodynamic Association was one such organization.

We began to ask, as an organization dedicated to biodynamic agriculture, what is our responsibility in this human realm? How does social justice relate to our mission? These were not easy questions to ask, and not everyone believed we should be asking them. But members of the Biodynamic Association kept approaching us, saying, “This is important. What are we going to do as a biodynamic movement?”

As we explored these questions, one clear path forward was recognizing the wisdom and sacred agricultural and land stewardship practices of Indigenous peoples of the Americas. Building on the connections with the Pueblo of Tesuque and other Indigenous land stewards that began at our 2016 conference, we developed an ongoing project to bridge biodynamics with Indigenous and traditional agriculture across the Americas that has enabled many more such connections to be initiated and nurtured.

But that was not sufficient. Because it was not only Native Americans who had been excluded from the Biodynamic Association. And the theft of land from

Indigenous people in order to grow food is not the only tragedy that has left a living legacy in the soil and the people of the United States. To engage in work to heal the human dimension of agriculture, we also needed to recognize the tragic history of agricultural slavery and the ongoing mistreatment of black and brown people in American agriculture.

At the time of colonization, a primary purpose of the American colonies was to supply the colonizing European countries with agricultural crops including cocoa, coffee, cotton, rice, tobacco, and sugar. In order to grow these crops on a massive scale, the colonialists needed labor. Although some of this labor was provided by indentured servants from Europe, in a drive to generate the most profit possible, the chosen strategy shifted quickly to slavery. And so was birthed the triangle of trade. Ships that carried raw materials from the American colonies to Europe were then sent to Africa. There, the colonialists abducted Indigenous people from West Africa who had incredible knowledge and practices for growing food and building soil in their subtropical climate. Those human beings were piled as cargo into the ships that sailed back to the Americas, where they were sold into slavery to grow more crops for the colonizing countries, further fueling that tragic triangle. This unconscionable practice, driven by materialistic economic greed, was justified by the invention and amplification of racist ideas and beliefs placing people of European descent, newly categorized as “white”, as inherently superior to people of African descent, newly categorized as “black”, and asserting that white domination, control, and ownership of black people was the natural order of things.

Over the course of 400 years, the transatlantic slave trade violently ripped 25-30 million people from their homelands where they had lived and grown food in sacred relationship with the land for countless generations. Not only were those people separated from their families. Not only did many die in the course of the journey across the Atlantic Ocean. Those who survived were then forced into a deeply troubled relationship with the land through generations of slavery. The legacy of that deeply troubled relationship still lives in our soil, and still lives in the souls of human beings. In the United States, agricultural slavery continued for hundreds of years and was only made illegal in 1865 after a four-year bloody war between the North and South of the United States, where thousands of confederate soldiers fought to the death to maintain this abhorrent practice. Immediately after slavery was abolished, new laws and practices were put in place to deny African Americans freedom and access to land, and the systemic racism that was put into place in the days of slavery continues into the present. Today less than 1% of



the land in the United States is owned by black people, even though they make up 13% of the population, while 98% of land is owned by white Americans. And African Americans are imprisoned at five times the rate of White Americans.

Human atrocities connected to agriculture, almost entirely based on race, have continued to occur to the present day. Chinese farmers were encouraged to immigrate to the United States in the mid-1800s to work on farms and railroads, and they made up 90% of California's agricultural labor force in 1870. Then they were denied their rights to live in the US, own property, and travel through the Chinese Exclusion Act of 1882. During World War II, 120,000 Japanese Americans, many of whom were landowning farmers, were incarcerated and their land was stolen. And as I saw firsthand when I was seventeen years old, millions of workers, many who have immigrated from Latin America, continue to be exploited, mistreated, and abused throughout the United States food system from farm fields to slaughterhouses to restaurants.

It is hard for anyone to hold all these tragedies in their heart. For years, I pushed my knowledge of them away, because I thought it was too hard. My privilege as a white person allowed me to go on ignoring them, while people of color are forced to face these realities every day. I thought that I was powerless to do anything about these tragedies, and so I continued to be part of the problem rather than part of the solution. I also did not realize the spiritual cost to my own humanity of ignoring these realities. I am deeply grateful to Jim Embry and Emigdio Ballon and Claudia Ford—and many others, primarily people of color—for their generosity in helping me wake up to see that recognizing, talking about, and working with the present-day legacies of all that has happened in the interwoven histories of people and land is an essential part of how we fulfill our mission to transform the practice and culture of agriculture.

This is not about guilt or blame. This is not about labeling people as good or evil. This is about recognizing injustice and the deep wounds that are still alive in the soil and in the souls of human beings. This is about understanding that we all have a part to play in bringing healing and liberation to all of humanity and to the Earth.

The Biodynamic Association board and staff have co-created a Diversity, Equity, and Inclusion Statement that encompasses our current collective understanding of why this is all relevant to our work, and what we hope to do about it. Our original statement in 2018 was published in the Fall 2018 issue of this journal, and our current statement, revised in Summer 2019, appears in this issue on page 28.

If we are to truly find and work with the spirit in agriculture, we must seek to understand the human dynamics and history that have shaped the land and the culture in which we work. I invite you to explore how this is relevant to you. What is the history of your land? Who was there before you? How did they relate to the land? How are the people working in agriculture treated in the area where you live? How is land ownership distributed? Are there injustices you have some awareness of but have not yet awakened to face?

I am still learning the stories of the people and the land in the United States. There is more to learn than I could in a lifetime, and probably more history that has been lost than can still be found. And while the history is deeply important, the present and the future are too. Because we know biodynamics comes from a deeply healing impulse. We know it has potential to transform and heal our relationships with land, with our communities, with ourselves. We know that this form of agriculture that we practice has so much potential to address the challenges faced by humanity and the planet Earth.

But in order to realize that potential, we must awaken our hearts. We must awaken into understanding and we must awaken into action. For 500 years we have been living in the paradigm of globalization in which Europe is the center of the world, and everywhere else is secondary. Where people of European descent are the intellectual and moral authorities, and everyone else is meant to listen to and learn from them.

Biodynamics was born in Europe, in the same geographic region where the colonialism that created the United States of America and brutalized people all over the world was born. If we are not awake, we can unintentionally replicate the patterns of colonialism in our efforts to share biodynamics with the world. In a lecture on Anthroposophical Ethics in 1912, Rudolf Steiner stated:

*"Progress is not gained by the mere preaching of universal love, but by the extension of our interests further and further, so that we interest ourselves more and more in souls with widely different characters, racial and national peculiarities, with widely different temperaments, and holding widely differing religious and philosophical views, and approach them with understanding. Right interest, right understanding, calls forth from the soul the right moral actions."*²

In our agricultural work, we need to not only interest ourselves in the soil, the plants, and the animals. We must, as Steiner encourages, "interest ourselves more and more in souls with widely different characters,"

including the people we already regularly encounter in our daily work, and the people who we have been prevented from encountering due to the systems of oppression and domination that still persist around the world today.

And in those encounters, some of the qualities I am currently seeking to cultivate in myself and in the biodynamic community are humility, patience, and listening. One of our opening keynote speakers at last year's conference was Stephanie Morningstar, who is a member of the Turtle Clan of the Oneida people and Co-Director of the Northeast Farmers of Color Land Trust. She and her Co-Director Çaca Yvaire spoke about "Illuminating the Constellations of Reciprocal Relationship with Land, Self, and Stars". At the bottom of every email I have received from Stephanie are these words from Lilla Watson, an Aboriginal elder, activist, and educator from Queensland, Australia: "If you have come to help me, you are wasting your time. If you have come because your liberation is bound up with mine, then let us work together." If we believe that we know best, that we already have all the answers, and that we just need to bring other people in so we can show them how to think and how to farm, we have already failed.

Anthroposophy and biodynamics offer an amazing window into the spirit in agriculture, and they are not the only paths to understanding and working with spirit. Each human being has a relationship with the Earth, and none of us is qualified to judge how spiritual that relationship is. Although many tragic events have severed so many sacred relationships between so many Indigenous peoples and their lands, there are innumerable seeds of those sacred relationships that have survived. If these beautiful seeds are brought into mutually respectful relationship with biodynamics, the potential for healing and transformation will be incredible.

The glaring fact is that the Earth and humanity are in trouble. In the face of crushing materialism, industrial agriculture, widespread injustice, and catastrophic climate change, it is imperative that all of us who see the possibility and absolute necessity of sacred agriculture and land stewardship cultivate relationships with each other.

At our recent biodynamic conferences we have continued to invite black, Indigenous, and people of color to be keynote speakers and workshop leaders in the conference, raise funds for scholarships and prioritize giving those scholarships to increase diversity at the conference, and build relationships with other organizations whose constituents are people that the Biodynamic Association has not historically reached.

Our 2018 Biodynamic Conference in Portland, Oregon, had the theme *Transforming the Heart of Agriculture: Soil. Justice. Regeneration*. Jim Embry and Claudia Ford, along with Orland Bishop, were keynote speakers, sharing their wisdom about "Biodynamics, Indigeneity, and Social Justice." There were a number of people who felt this theme was a departure from the core of what the Biodynamic Association is about. But there were also many people who came toward biodynamics for the first time because they were drawn to a conference that included conversations about both sacred agriculture and sacred human relationships.

The 2018 conference engendered many difficult conversations in the biodynamic community about whether and how biodynamics, social justice, and anthroposophy are related, and whether and how they can be brought into healthy relationship. To do this work, difficult conversations and difficult interactions are necessary. If we stay in our comfort zones, we cannot learn and grow.

Our most recent conference, a few months ago in New York, had the theme of *Cultivating Relationships: Earth, Cosmos, Community*. Many who attended that conference reflected that there is an integration now just beginning to take place between biodynamics and social justice, which, while still challenging, feels that it is becoming increasingly fruitful. And we also recognize that there is so much more work to do, within and beyond the BDA.

As we have these difficult conversations, and endeavor to create relationships across difference, we have found that it is helpful to have some guidelines. Our Biodynamic Conference Community Guidelines were initiated by Claudia Ford, who is now on the BDA Board of Directors, and inspired by the work of several other organizations working at the intersection of agriculture and social justice, such as Soul Fire Farm in New York. You can find them online at www.biodynamics.com/conference/2019/community-guidelines.

At the beginning of the Biodynamic Conference in New York, I invited everyone to reflect on these guidelines and identify the qualities and capacities that they will seek to cultivate in themselves. Wherever you are as you read this, I would like to invite you to do the same.

How will you awaken your heart as you further your work in biodynamic agriculture? Where might you extend your interests further, beyond the borders that perhaps you didn't even realize were there?

There is a verse that Rudolf Steiner gave to Ralph Courtney in 1923 that is commonly known as the Verse for America, which I feel has a strong connection to what I have shared with you in this piece:

“May our feeling penetrate into the center of our heart, and seek, in love, to unite itself with the human beings seeking the same goal, with the spirit beings who—bearing grace, strengthening us from realms of light, and illuminating our love—are gazing down upon our earnest, heartfelt striving.”³

As you go forward in your work, may your feeling penetrate into the center of your heart, and may your earnest, heartfelt striving result in deep healing for the Earth and humanity.



In the months since the International Biodynamic Conference in Switzerland, the COVID-19 pandemic and its disproportionate impact on communities of color; the tragic deaths of George Floyd, Breonna Taylor, Ahmaud Arbery, and so many others before them; and the national uprisings in defense of Black lives have been important and urgent awakening calls. They point even more starkly to the deeply entrenched inequities and the culture of white supremacy, systemic racism, and widespread oppression that have continued from the past right into the present moment. I am on a constant and steep learning curve to continue deepening my understanding of how I contribute to the perpetuation of these inequities, and how I can contribute to creating healing and justice through my words and actions as an individual and as a leader of the Biodynamic Association. The BDA staff, our Board of Directors, and many of our members are engaging in learning and conversation about what each of us can do individually, and what we can do together, to weave the cultivation of justice into our work with biodynamics so that we are ever more aligned with our mission and with what the world is asking of us in this moment. We invite you to join us in this journey. Visit biodynamics.com/ [biodynamics-social-justice](https://biodynamics-social-justice.org/) for resources and opportunities to engage.

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1. Rudolf Steiner, *Spiritual Foundations for the Renewal of Agriculture*, Kimberton, PA: Bio-Dynamic Farming & Gardening Assoc., 1993.
 2. Rudolf Steiner, “Anthroposophical Ethics ... St. Francis, Lecture III” (Rudolf Steiner Archive & e.Lib), accessed https://wn.rsarchive.org/Lectures/AE2602_index.html April 30, 2020.
 3. See R. Steiner. *Mantric Sayings: Meditations 1903–1925*. Great Barrington: SteinerBooks, 2015. Ralph Courtney later became one of the founding members of the Biodynamic Association in the United States in 1938.
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Thea Maria Carlson *Thea Maria Carlson is Executive Director of the Biodynamic Association., bringing vitality and renewal to the food system through biodynamic agriculture and land stewardship. Since 2011, Thea has played a key role in developing the Biodynamic Association’s programs and exploring new ways to manage and evolve the organization. Thea is a leader, facilitator, educator, and farmer dedicated to building living soil, growing nutritious food, and nurturing vibrant communities. She lives in the Mayacamas Mountains in Sonoma County, California, on land originally stewarded by the Maiyakma and Mutistul (also known as Wappo) people.*

**Digital
Conference**
Registration opens
mid January

Breathing with the Climate Crisis

ecologically – socially – spiritually

Atmen mit
der Klimakrise
ökologisch – sozial – spirituell

Landwirtschaftliche Tagung / Jugendtagung
11. – 14. Februar 2021
Digitale Tagung

Agriculture and Youth Conference
11 – 14 February 2021
Digital Conference



THE DAWN OF WALDORF EDUCATION IN INDONESIA

By Edith van der Meer

In 2012 Hans van Florenstein Mulder approached me to see if I was interested in supporting a sprouting Waldorf kindergarten in Jakarta, Indonesia. As a child of two Dutch parents born in Indonesia this felt like a challenge I could not resist. After clearance by the International Association of Steiner/Waldorf Early Childhood Education (IASWECE), which supports initiatives like this, I set out for a five-week stint in Jakarta. We worked hard to make the kindergarten more suited to the Indonesian culture, to increase numbers and to create community. Giving public talks and working with the teachers on the why and how of Waldorf education was a huge part of this.

Unfortunately, this initiative did not come to fruition, because of financial problems and the distance and hours of travelling parents had to do through the crazy city of Jakarta in order to attend the kindergarten. It was also a little ahead of its time, with no national structure in place as yet and no trained teachers to uphold what the education stands for.

In 2015 I was contacted through social media by an inspirational woman, Kenny Dewi (whose grandmother championed education for all girls in Indonesia in the 1920s), who had recently finished her Waldorf EC training in Bangkok. She was about to start a kindergarten in Bandung. As I was going on holiday to Indonesia in February, she invited me to come and speak at a public event. From there a real bond grew and Kenny applied for mentor support from IASWECE, so I became the official IASWECE mentor for Waldorf education in Indonesia.

I visited again later that year and seeing this little kindergarten, Jagad Alit, now a full kindergarten in action after only nine months, I was impressed. Many improvements had been made and the start of the kindergarten had been carefully prepared. For three years prior Kenny and Manda Wellang (a Melbourne-trained class teacher) had been holding study- and parenting group meetings. This kindergarten has a solid warmth body around it, a team of enthusiastic people who are earnestly trying to get to grips with Waldorf education and anthroposophy. Kenny's husband, Iwan Kurniawan Sidkar, is the business brain behind the initiative and keeps the initiative heading in a financially positive direction.

Jagad Alit had been set up intentionally in a middle-class area of Bandung, an area with people who may be more likely to look for alternative education for their children and who can afford to send their children there. Another factor in starting a new initiative in a place like Bandung on the island of Java, which is



Jagad Alit, Bandung

very densely populated, is that you have to take the traffic into consideration. Battling the traffic is an everyday part of life. A school needs to be easily accessible.

A further challenge for Jagad Alit is that Waldorf education is very new to Indonesia (Montessori is established as an alternative). Academic achievement is a highly appreciated goal in mainstream early childhood education and people struggle with the lack of reading and writing tuition in Waldorf early childhood education. Over the years the team has done much to explain and give understanding of these aspects through study groups, parenting groups, and extensive use of social media. Manda has also given Waldorf storytelling workshops and Kenny gives public talks to parents and teachers from other schools and for the local radio.

My intense time spent at the kindergarten was interspersed by public talks and demonstrating puppet stories at a local library.





Story telling
at the library

Study group

Public talks

During the first two years of going to Indonesia I also visited a small initiative in Yogyakarta, called Kulila. This kindergarten was originally set up by two German women, who have since returned to Germany. It is now run by three Indonesian teachers and has become part of a compound, enabling a lot more Indonesian children to take part in the education. The simplicity and the authentic experiences for the children here is noteworthy. This kindergarten is very much part of nature and as such very different from the kindergarten in Bandung.



Kulila, Yogyakarta

A third initiative I visited was in Ubud, Bali. This started with a trained Filipino teacher, and, being in Bali, was more a kindergarten for expatriates' children with just a few Indonesian children. This makes it harder for Madu Playhouse to be sustainable, as these people tend to come and go. The situation of this small kindergarten is very idyllic, in the middle of the rice paddies. The people there are very sincere in wishing to bring Waldorf education to Bali.



Madu Playhouse, Ubud, Bali

When I returned in 2017 we visited Jakarta to discuss possibilities with an international school to transform into a Waldorf school. These discussions, although fruitful, in the end

led to the decision that this was not a workable option for them, so they removed the word Waldorf from their school name.

In 2018 we were invited to Balikpapan on Borneo, where there was small play group, but with many people joining into studygroups to read and learn about the education. We held a day of public talks and workshops and were somewhat overwhelmed by the turn-out. It often just needs one or two very enthusiastic people to see an initiative sprout. The hospitality in these places is out of this world and people are so hungry for something different for their children.



Balikpapan, Borneo

It became evident that there was a growing interest in Waldorf education and Kenny made the bold move to set up the Indonesia Waldorf Steiner Association with a big social media platform on Facebook and Instagram. This has resulted in lots of enquiries from many places in this incredibly vast and densely populated (267.7 million people) country. It is a means to advertise events and to gather all the enquiries. In the meantime Horst Hellmann, a teacher, based in Singapore, had started a three-year education course for primary teachers and around 25 people have nearly finished this training (the last seminar had to be postponed due to Covid-19).

I keep on visiting Jagad Alit in Bandung, Kulila in Yogyakarta and Madu Playhouse in Ubud every year and it is wonderful to see how these places are thriving. Talk of starting a second kindergarten and a school in Bandung and a school in Ubud led to deeds, and 2018/2019 saw the opening of both places.



HELP SUPPORT LIGHTFORMS INTO THE NEW YEAR!

Dear Friends,

The “Lightforms: Art + Spirit” art center in Hudson, New York has had a very eventful first year of life, already achieving many unprecedented things for visual arts outreach inspired by anthroposophy. Even more can be accomplished with your help. I will present here an overview of our history and accomplishments during our difficult, but exhilarating, “birth year” of 2020.

The Launching of Lightforms

After several years of planning and searching for a space, Lightforms opened its doors in December 2019 with a large inaugural exhibition, “Metamorphosis and the Living Forms of Nature,” which featured work by more than 30 artists from both the U.S. and Europe. With help from a number of volunteers, most of the planning and preparation for this successful opening, as well as subsequent events, was undertaken by our hardworking, devoted onsite artistic directors, Martina Angela Müller and Helena Zay. The renovated first floor of approximately 3,000 square feet contains two large gallery spaces. It was very heartening after so much preparatory work that about 300 visitors attended the opening ceremony with welcoming talks by Martina Angela Müller and Michael

Howard. This was followed a few weeks later with an evening of presentations by three of the artists on their work.

Hilma af Klint and Related Artists

From June 2019 to March 6, 2020 Martina A. Müller and Helena Zay became more-than-fulltime workers intensely occupied not only with the opening details of a new art center, but also undertaking the often complex negotiations and arrangements for borrowing, transporting, presenting, promoting, and protecting the artworks for the upcoming breakthrough exhibition of the recent artworld sensation Swedish artist Hilma af Klint (1862-1944). We encountered unanticipated expenses that stretched the Lightforms budget as well as international shipping difficulties that were hard to navigate. Martina and Helena devised an innovative way of displaying large copy prints of each of the 66 illustrated pages from af Klint’s clairvoyantly researched Flowers, Mosses and Lichens sketchbook surrounded by contemporary botanical paintings by 11 female artists commissioned by Lightforms illustrating each species in the sketchbook – all to help visitors better understand what af Klint was depicting.

This exhibition filled our front gallery with af Klint’s 8 Tree of Knowledge paintings and a plant research sketchbook never

previously shown in North America, along with artwork and an installation by three related contemporary artists in the rear gallery – Ellie Spangler, Laura Summer and an installation by Martina Angela Müller, all women artists during Women’s History Month! The successful March 6 opening of this show was attended by around 600 people with an interpretive slide lecture two nights later “The Esoteric Botany of Hilma af Klint.”.

But just under two weeks later, after so much preparatory effort, and just as the exhibition was gathering publicity in several New York periodicals (e.g., *Rural Intelligence* and *Hyperallergic*), *Lightforms* was forced to close its doors due to the coronavirus lockdowns in New York State – a very frustrating situation! Not until two and a half months later in early June were we able to re-open with limited conditions. On June 14th we launched the “second phase” of the af Klint exhibition, which added anthroposophically inspired botanical-themed paintings by two European artists: Gerard Wagner and Albert Steffen (the first time paintings by Steffen had ever been exhibited in North America!). Again the show began to gather attention with visits from New York City art gallery managers and artists, an Assistant Editor at *Art in America*, the international online publication *The Art Newspaper*, and a cover story for the June issue of *Chronogram* (a 27-year-old “art/culture/spirit” periodical published in both online and printed versions and distributed free to over 280 locations



from Brooklyn to upstate New York), which featured Helena Zay’s imaginative portrait of Hilma af Klint painted specifically for this exhibit on its cover!

M.C. Richards

This popular show was followed on August 26 by a front-gallery exhibition of late paintings and ceramic works by well-known author, poet, and artist M.C. Richards (1916-1999), a collaboration with Free Columbia, who also published an accompanying booklet about Richards and hosted several related interpretive events. The rear gallery showed a 33-painting series by Laura Summer, “In the Figure of Divine Substance,” (which visually interpreted mystic poetry by women writers and was freely dispersed to those interested September 26-27) along with colorful paintings by Congolese Brooklyn artist Ntangou Badila.





Judy Pfaff and Place as Portal

Among internationally known artists who began to visit Lightforms were Judy Pfaff and Martin Puryear, both multiple selections for the Whitney Museum Biennial Exhibition with extensive books and reviews published about their artwork for decades. Pfaff had some contact with anthroposophy in England in her youth and showed interest in exhibiting with us. The large colorful prints of her series “The Year of the Dog” currently fill our front gallery, while the rear gallery presents the “Place as Portal” show featuring inward takes on landscape images by 10 other artists, including Carlo Pietzner, George Kalmar, Robert Logsdon, Patrick Stolfo, Jennifer Thompson, Thomas Locker and Lauren Sansaricq. A well-received classical concert (socially distanced and with masks) was also held in the galleries in October.

During the course of this year, the sponsoring tax-exempt organization for Lightforms was transitioned from the Center for Architectural and Design Research to the Hawthorne Valley Association. As satisfying as all of our first-year achievements have been, they have also strained our small crew of employees and volunteers as well as our available finances and time, while we try to keep all our events free of charge. We feel we can continue to tread new ground in presenting spiritually inspired artwork to the public but only if you are willing to

join us and offer your financial or other support. We would greatly appreciate your generous tax-deductible donations to help us continue to thrive. These can be made by sending checks to “Hawthorne Valley Association”, 327 Country Route 21C, Ghent, NY 12075 and putting “Lightforms” into the subject line; or via our website www.lightformsartcenter.com/donation, which also has further images and information about our work.

Many new, exciting exhibits and immersive art events are already being planned for the next few years, bringing artistic work inspired by anthroposophy together with work from the contemporary art world.

Sincerely,
David Adams, PhD.

For the Lightforms Core Group: Martina Angela Müller, Helena Zay, Laura Summer, David Adams; and the

Lightforms Support Group: Patrick Stolfo, Tim Paholak, Richard Neal, Martin Summer, Robert Stewart, Kai Naor.

Lightforms, 743 Columbia St., Hudson, NY 12534; Tel. 518-822-1003, is an initiative of Hawthorne Valley Association, Inc., a diverse nonprofit 501(c)3 organization. Contributions to Hawthorne Valley Association and its initiatives are tax deductible to the fullest extent as allowed by law.

Filana Beeswax Crayon Sale: 35% off

From Filana

This year's seasonal sale is our biggest ever. And it's still going on. We're shipping crayons every day this week.

We're offering all our friends the same discount that we offer to schools throughout the year.

All our crayon assortments are 35% off. Just visit filana.us and use the discount code HOLIDAY2020 at checkout. The shipping is just 4.95 flat rate in the US.

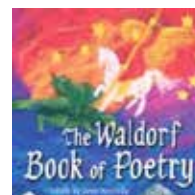
Our crayons are hand-poured here in Colorado and are made from the purest ingredients. No petroleum waxes or fillers. Designed and made by a Waldorf teacher.

Find out all about us at filana.us



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beeswax
crayons

Holiday Sale - 35% off Use
code HOLIDAY2020 at
checkout



NEWS

The Jubilee Years:

2021: Weleda, Eurythmy Therapy and Color lectures.

2022: Christian Community (consecration, synod, conference);

East-West Congress 4 - 7 June in Vienna;

New Year's Eve burning of the first Goetheanum
(A chain of lights will be wrapped around the Goetheanum on New Year's Eve as a symbol not of the fire but of resurrection forces.)

2023: Christmas Conference, re-founding of the Anthroposophical Society and the School of Spiritual Science

2024: Pastoral Medicine; BD Agriculture; Special Education; Youth Course; Establishment of the First Class with Class Lessons

2025: Anniversary of Rudolf Steiner's death, March 30.

Some Anthroposophical Newsletters and Websites

Anthroposophy Worldwide

<http://www.goetheanum.org/Newsletter.aw.0.html?&L=1>

News Network Anthroposophy

nna-news.org.

Being Human

info@anthroposophy.org

Journal for Steiner / Waldorf Education

journalwe@gmail.com

New View

http://www.newview.org.uk/new_view.htm

Scope

scope@anthroposophy.org.nz

International Association of Steiner/Waldorf Early Childhood Education

<https://www.iaswece.org/iaswece-newsletter/>

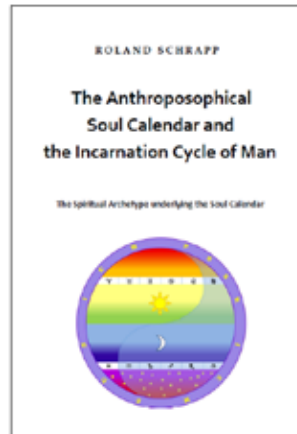
Pacifica Journal

website with back issues of *Pacifica Journal* at:
www.anthrohawaii.org

Andrew Linnell's lectures and articles:

<https://thechristianmysteries.com/lecture-archive/>

BOOKS



The Anthroposophical Soul Calendar and the Incarnation Cycle of Man

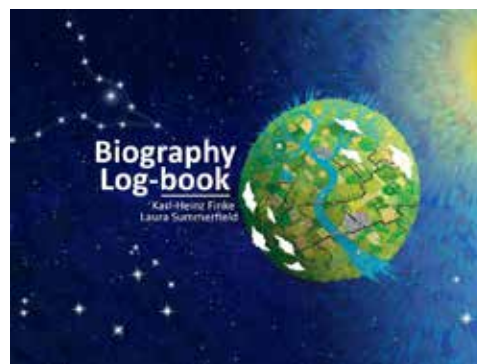
The spiritual Archetype underlying the Soul Calendar
Roland Schrapp

In times when so many people are confronted with earthly hardships, it is important and healing to remember that the human being is a cosmic being. What we experience between our incarnations on our way through the higher worlds of the cosmos is the subject of this book. It reveals the deeper spiritual backgrounds of the 52 weekly verses of the anthroposophical Calendar of the Soul.

Paperback : 270 pages, 27 illustrations

Publisher : Books on Demand, 2020.

ISBN-13 : 978-3752690101



Biography Log-book

Karl-Heinz Finke and Laura Summerfield

Have you run out of projects for the ensuing days of uncertainty? This 82-page, comprehensive, colorfully designed on-line workbook could be a worthy companion, as it leads the user through thoughtfully constructed exercises to increase self-awareness. It draws upon Rudolf Steiner's seven-

year cycles, contrasts between the Western and Eastern views of old age and death, and employs metaphors from nature and references from other biography specialists.

The well-planned exercises vary with the goals of each lesson. Some involve just noting events, others suggest sharing with a trusted companion, others use charts to find connections to previous cycles. One exercise explores the significance of lunar nodes, another lists life encounters, and yet another examines seasons of life for the three-fold being. These are just a few of the lenses through which one can observe one's own history.

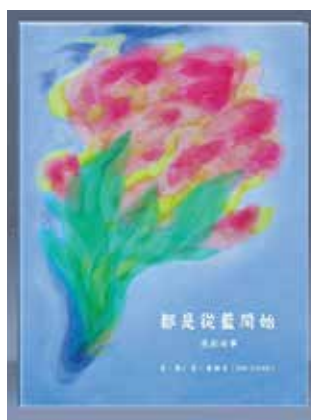
As a person beginning my eleventh septennial (seven-year cycle), I found myself easily mired in details, wanting to dig through family records and check the accuracy of my memories with my older siblings. After hours of work and review I had covered very few pages. But the authors anticipated this, and I soon came upon a warning about moving the process along!

More than half-way through the volume, the following statement struck me as a revelation: "From an anthroposophical perspective a self-reflective life review pre-empts the kind of review that occurs after death. Therefore, it can better prepare us for a spiritual existence between death and a new birth. We may regard it as part of co-creation—a chance to make some preparation to contribute with self-awareness to the forming of one's destiny in the next incarnation." (p. 50) So, what the nightly review of one's day does in a mini-way, a major review, sped up considerably, can do for one's future karma? Why not give it a try?

Whatever your age, this book can accompany you for many years, even decades, as you look at the miracles, "co-incidences," relationships, challenges, and thresholds of your own biography. Spoiler alert: There is even a section on "My future self." The exciting conclusion, "The River of Life" guides one through an artistic mapping of the entire review as it "flows" toward the inevitable destination.

Extensive references to workshops, organizations, trainings, tutors, websites, and books are included near the end. Hard copies as well as write-able PDF copies can be ordered from www.HolisticBiographyWork.com PDF versions are available in English, French and Japanese so far. There are print editions in English, Mandarin, Hungarian, Hebrew and Japanese. German and Vietnamese translations are ready soon. Enquiries: Karl-Heinz Finke & Laura Summerfield: mail@holisticbiographywork.com

Reviewed by Bonnie Ozaki



Out of the Blue

Illustrated/Written by Van James

Translation to Chinese by Jon Yeh

Free Heart Garden 2020

English/Chinese, 32 pages

ISBN-13: 978-9869471930

US \$15.

Contact: freeheart.tw@gmail.com

or pacificajournal@gmail.com

The idea for this color story arose many years ago when, after I received my degree in painting and drawing, I was studying a new way of painting. That new way involved very attentive observation of color, weighing and balancing of qualities and a sensitizing to one's own cognitive feeling.

The color exercise laid out here is for artists but the story is for children of any age. It is intended that an adult read the story to a young child but older children may wish to read it for themselves. Adult artists should paint it, but not copy it, only follow the order of colors and see what final picture arises for them. It is an exercise in seeing what the colors have to say, how much they have to say, and where on the page they say it. The goal is to open up artistic feeling, as well as vision for the language of color and for the play of exact imagination.



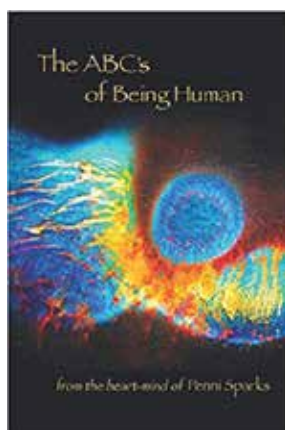
The ABC's of Being Human

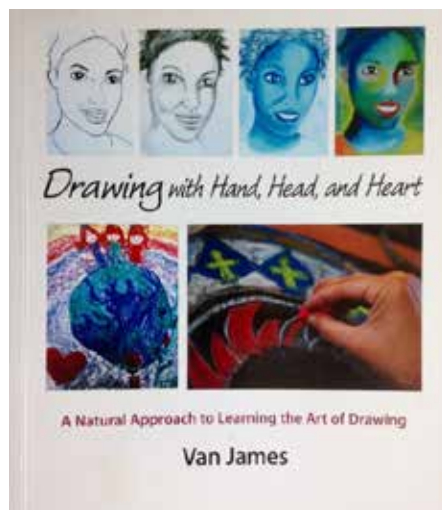
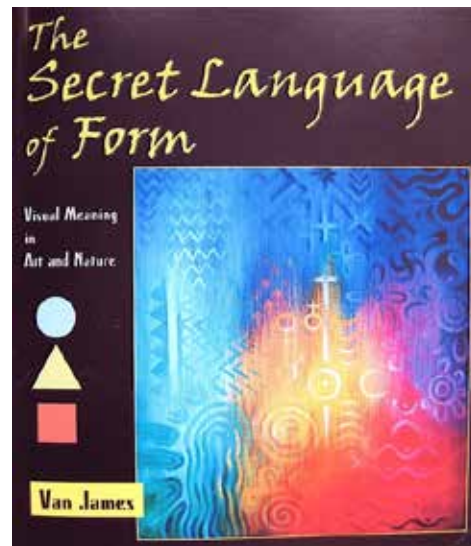
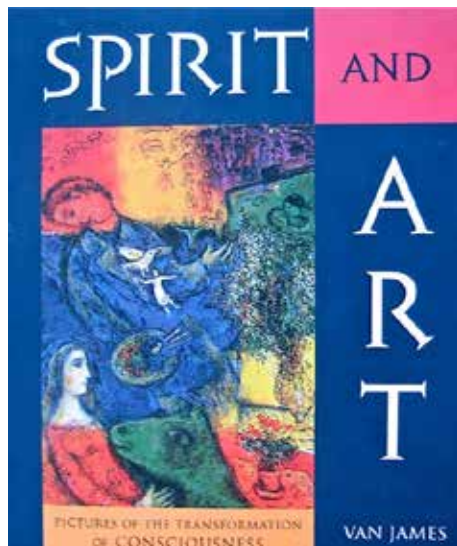
Penni Sparks

2020

Reach for this when you're feeling stuck in your old ways of thinking. Break into your own heart with new imaginations and soul games to bring you back to a sense of inner peace, well-being, and joy.

Available at [Amazon.com](https://www.amazon.com)





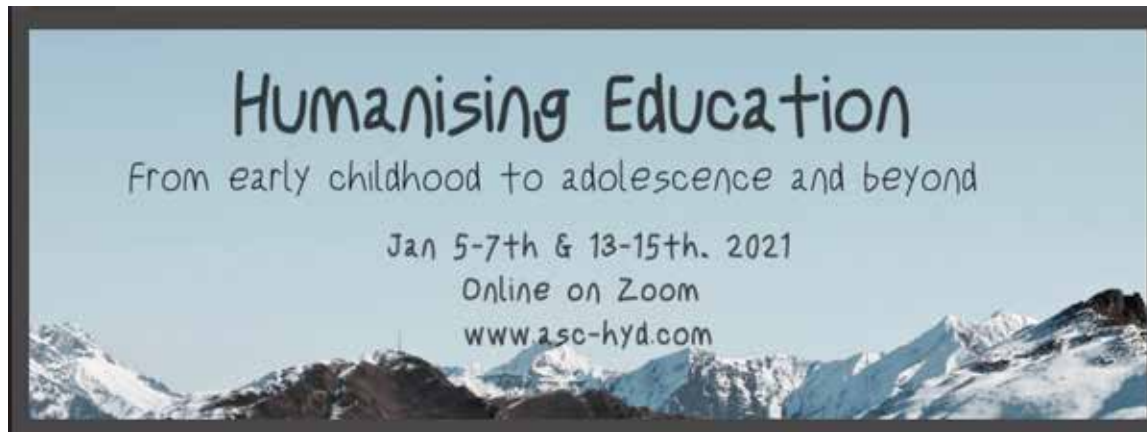
Art books by Van James

<i>Spirit and Art: Pictures of the Transformation of Consciousness</i>	\$30.
<i>The Secret Language of Form: Visual Meaning in Art and Nature</i>	\$30.
<i>Drawing with Hand, Head and Heart: A Natural Approach to Learning the Art of Drawing</i>	\$30.
<i>Painting with Hand, Head and Heart: A Natural Approach to Learning the Art of Painting</i>	\$30.

Available at pacificajournal@gmail.com (in US only) and amazon.com

EVENTS

INDIA



Organised by :



The intention behind the Workshop

The Waldorf curriculum is founded on Steiner's developmental picture of the human being, and much has been created in this direction over the last 100 years particularly in the early childhood and primary school domains. In the present uncertain situation with the pandemic, we have split the program into two parts, the first an intensive session with Dr. Lakshmi Prasanna and Dr. Tim Dunn, from the 5th to 7th Jan 2021. This will be followed by another one with Jamie York, Marita Tulloch and Sven Saar, from the 13th to 15th Jan 2021. The first session will take you through a journey of child development from Kindergarten to Grade 12 and relate it to the science and humanities main lessons, in Waldorf schools. The next session will focus on the Math, Geography & Movement curriculum/pedagogy, in primary and high school and relate it to the principles that underpin Steiner education.

This two part program will enable you explore how Waldorf education serves this transition - to prepare children to grow into responsible, thinking adults.

Teachers, parents, educators and anyone interested in working with children from Kindergarten to High school are welcome to participate in these workshops.

Workshop Dates

5th-7th January, 2021 - Online on Zoom

13th-15th January, 2021 - Online on Zoom

Contact

Seshadri - Csett - Mumbai

Mobile : +91 9322955336

Email: seshadri@csett.com

January Class Teacher Intensives - January 11 to 15, 2021

Glenaeon School in Conjunction with the Pedagogical Section in Australia

Listening to the Call of the Spirit in our Time

In Service of the Children and our Future



Supporting teachers who are inwardly attuned and awake to the opportunities each day to lead the children and older students towards the future that the world awaits.

Remotely via Zoom with hubs in each Australian state.

*

Day 1: Peggy Day- Opening – *The Call of the Spirit in our Times*

Christof Wiechert- *The Human Being and the World*

Day 2: Bernadette White- *Stories of Hope in the Wisdom of World Literature*

Sophia Montefiore- *Biographies of our Times*

Day 3: Lisa Romero- *Inner Development Tasks of our Age*

Day 4: Lisa Devine- *The Seeds of the Future: The Poetry of the Soul in our Times*

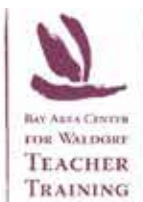
Van James – *Pictures of our Future Potential in Art*

5 Hours of lectures NESA accredited AUS\$100 - plus for each year group - 9 sessions- 1 hour 40 minutes
= 15 hours NESA accredited

6 Core Curriculum/Main Lesson Sessions per year group- English, History, Maths, Geography and
Science interwoven- AUS\$200

3 Support Sessions- 1 Drawing/Painting per year group, 1 Inner Development per year group
1 learning Support Session per year--AUS\$100--- **Total Cost AUS\$400**

Bookings <https://www.trybooking.com/BMFGV>



Northern California Waldorf Teachers Conference Online Save the Date

February 17, 18 & 19, 2021 | 9am-3pm



Texas Louise, 1971 by Frank Bowling

Soul of the Nation, Spirit of the Land

Sensing the Call to Evolve Waldorf Education in North America
with Keynote Speaker Orland Bishop

In this time of global change, of social, political and environmental upheaval, Waldorf educators are being challenged to find their feet and renew the ground of their work. This moment in time is forcing us to reassess what is at the heart of our teaching, and to revise and expand the Eurocentric origins of the Waldorf curriculum. We are being asked to awaken and connect to the uniqueness of this continent, to all of its peoples, to the complexity of its history and to the spirit of this land—its rich soil holding the possibilities for growth.

This period of chaos and loss requires the sensing of new thoughts and forms that will support our next steps. Our task now is to attune to the forces at work; to listen to what is trying to be born and to actively align ourselves with the process of evolution within our communities and our work.

Workshops and plenum sessions will explore and deepen the theme.

Due to the Covid-19 restrictions this will be an online event.



Orland Bishop is the founder and director of ShadeTree Multicultural Foundation in Los Angeles, where he has pioneered approaches to urban truces and mentoring at-risk youth that combine new ideas with traditional ways of knowledge. ShadeTree serves as an intentional community of mentors, elders, teachers, artists, healers and advocates for the healthy development of children and youth. Orland's work in healing and human development is framed by an extensive study of medicine, naturopathy, psychology and indigenous cosmologies, primarily those of South and West Africa.

Registration will open in late December.

For more information, contact tiffany@bacwtt.org

Conference fee: \$125

www.bacwtt.org

Discount available for group bookings of 4 or more attendees.

Exploring Anthroposophy *and the art of being human*

*A new module-based program from
Rudolf Steiner College Perth for
adults curious about Anthroposophy.*

Short courses, weekend intensives and one-day workshops
for those who would like to learn more about the work
of Rudolf Steiner and its relevance to us today.

Modules will explore:

- Core Anthroposophical concepts;
- The arts and artistic practice;
- Inner work including contemplation, meditation and self-development; and
- The ways in which Anthroposophical ideas are at work in the world – in health, medicine, gardening and agriculture, education, the economy and the arts.

The modules can be taken individually or can build towards a *Certificate in Studies in Anthroposophy* which acknowledges a solid grounding in the philosophy of Rudolf Steiner and Anthroposophy. The Certificate will be awarded on completion of 200 course hours.

See inside for our Term 1 programme.

Modules to come:

- Goethean Studies
- Evolution of consciousness
- Cosmology
- Meditation and inner work
- The temperaments
- Biography
- Eurythmy
- Sculpture
- Painting
- Health
- Speech & drama
- Working with polarities
- Bothmer gymnastics
- The Seven Learning Processes; and more.

Courses will only proceed if the minimum numbers requirement is met. In the event of insufficient bookings a full refund will be issued. Cancellations by participants up to 7 days prior to the event will receive a full refund*. Later cancellations will not be refunded.

*Except TryBooking fees and charges which will not be refunded.

Concession: Centrelink and student cards.

Course fees include morning or afternoon teas.

www.rudolfsteinercollege.com

COLOUR AS MEDITATION

A soul journey into colour

Sharon Clifford

Colours have unique 'soul gestures'. Using wet-on-wet watercolour painting we will challenge ourselves to work with them objectively. We'll discover colours individually then explore them in relationship, weighing and measuring, with a focus on harmony and balance. Here we develop a feeling for the true nature of colour as described by Rudolf Steiner. This enables awareness of our own soul realm and provides an opportunity to bring harmony and balance to it. No experience is necessary

Sharon is an artist, teacher and a dedicated student of colour. Sharon has trained at the Goetheanum and is inspired by the endless interactions between colours and their connection with the astral realm & our soul life.

4 Saturdays, 6 - 27 March, 1-3pm.

Class 7 Room, Perth Waldorf School.

\$245 / \$210 conc, includes all

materials.

Bookings: <https://www.trybooking.com/BMSCB>

Enquiries: jill.whitfield@aapt.net.au

BIODYNAMICS & PREPARATION 500

Heidi Halter



Biodynamics is an holistic, ecological, ethical approach to farming and gardening. Its esoteric concepts integrate scientific understanding with recognition of the spirit in nature. In this practical workshop we will delve into the subject as Heidi leads us through the making of Preparation 500. We will fill cow-horns with cow dung for overwintering in the earth, to be dug up, stirred for an hour and used to promote healthy soil. Stir and apply last year's batch to the garden, and take some home for your own.

Heidi trained in biodynamics in Germany. She tends the gardens of Perth Waldorf School and as she works she brings the joys of gardening to the school children. Heidi runs adult workshops in the practice of biodynamics.

Saturday 27 March, 3-5pm.

Silver Tree Steiner School, Parkerville.

\$40 / \$35 conc.

Bookings: <https://www.trybooking.com/BMSCC>

Enquiries: megan.carter6@bigpond.com

WHO WAS RUDOLF STEINER?

Horst Kornberger

Rudolf Steiner changed the way we educate children, practice agriculture, medicine, art and economics, and he thought money should have a use-by date. In our enlightening talk you'll find out about this extraordinary personality, his life and times and the growing significance of his work today.

Friday 5 February, 7-8.30pm.

Perth Waldorf School, Bibra Lake.

\$30 / \$25 conc.

Bookings: <https://www.trybooking.com/BMSAS>

Enquiries: annreeves@iinet.net.au



THE BIGGER PICTURE

Anthroposophy as a source for personal and societal transformation

Horst & Jennifer Kornberger

Anthroposophy is a contemporary path of applied spirituality. It offers ways to align with the constructive, creative forces of deep time. In this workshop you will encounter the key concepts that underlie the many practical expressions of this path. You will be introduced to artistic exercises, meditation and text study that form the basis of a lifelong learning journey.

Horst and Jennifer have been students of Anthroposophy for over 35 years, working as adult educators, writers, and culture makers and contributing to Steiner teacher trainings in Australia and Europe.

Saturday 6th to Sunday 7th February, 9am-4pm.

Seekers, Perth Waldorf School, Bibra Lake.

\$390 / \$340, includes lunches.

Bookings: <https://www.trybooking.com/BMSBG>

Enquiries: annreeves@iinet.net.au

MEDITATION

Philip Quenby

We'll discuss meditation in all its aspects; the purpose, effects, benefits, challenges, forms and methods. We will work on very practical aspects, and will bring in esoteric teachings of Spiritual Science. Instruction, discussion and guidance, interspersed with meditation exercises of varying lengths. We will begin with simple exercises and finally work with some powerful meditations such as the Rose Cross Meditation.

Philip has been working with meditation since early adulthood and for the past 25 years he has been deeply involved in Anthroposophy.

4 fortnightly sessions, Sunday 14 & 28 February & 14 & 28 March, 2-5pm.

West Coast Steiner School, Nollamara.

\$300 / \$255 conc.

Bookings: <https://www.trybooking.com/BMSBL>

Enquiries: annreeves@iinet.net.au



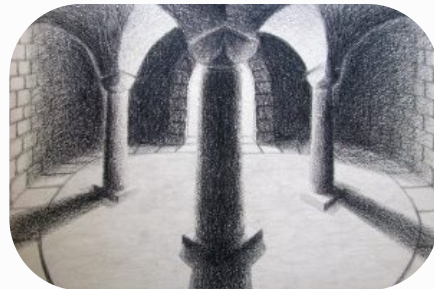
Black & White Drawing Workshop: Part 2

With Van James

Artist, Author, Educator

Hawaii, USA

These sessions for adolescents and interested adults will introduce various techniques in the art of black and white drawing in order to develop themes that arise out of the dynamics of light and darkness. Basic exercises will lead on to more challenging compositions and individual projects.



Dates & Time (Live)

Total of 4 sessions on:

28th February, 14th, 21st, 28th March, 2021

10:00 - 11:00 AM (India Time)

2:30 – 3:30 PM (Malaysia Time)

3:30 – 4:30 PM (Sydney Time)

Participants

Age: 14 & above

You do not need to have attended Part 1 in order to participate!

Total Fee for Individuals

Rs. 3500 INR (For Indian/Nepali Participants)

\$50 USD (For International Participants)

Visit nurturerstudio.com or WhatsApp @ +91-9849018769



EduCareDo

International Research and Learning Center
based on the work of Rudolf Steiner

Co-Sponsored by *Developing the Self - Developing the World*

Presenters: [Lisa Romero](#), [Meaghan Witri](#), [Melanie Deefholts](#), and [Sarah Mecca](#)

Friday, January 29th 5pm - 8pm NY time / 9pm - 12am London time / Saturday, January 30th 9am - 12pm Sydney time and Saturday, January 30th 5pm - 8pm NY time / 9pm - 12am London time / Sunday, January 31st 9am - 12pm Sydney time

\$75 AUD / ~\$52 USD

Register Online: www.developingtheself.org

[Experiencing Plant Development](#) with [Anthony Mecca](#)

Sunday, January 10th at 10am (Sydney)

Saturday, January 9th at 6pm (New York)

Saturday, January 9th at 11pm (London)

[Elemental Beings, Nature Spirits, and the Easter Preparation](#) with [Lisa Romero](#)

Co-sponsored by *Inner Work Path*

Sunday, March 14, 21, 28, 2021 at 8am (Sydney)

Saturday, March 13, 20, 27, 2021 at 4pm (New York)

Saturday, March 13, 20, 27, 2021 at 9pm (London)

Contact: www.educaredo.org

Join Our Waldorf Teacher Training in Canada

Birth to Three Educator Training

Introducing Birth to Three Educator Training starting summer 2021

Early Childhood Educator Training Grades Teacher Training

*Now accepting applications for summer 2021 intake
Sessions start July 2, 2021*

Part time Programs: EC 2 years; Grades 3 years
5 weeks each year. 3 weeks in July, 1 week in fall and spring
with additional mentoring, observation and practicums.

*July session in Duncan, Vancouver Island; fall & spring in North Vancouver, BC.
During Covid-19 restrictions adjustments will be made.*

West Coast Institute is committed to providing quality Waldorf teacher training.

Intensive Summer Courses

Continuing Education Courses for Waldorf Teachers and others

For more information

Birth to Three & EC: Ruth Ker: ece@westcoastinstitute.org, 250-748-7791

Grades: Lisa Masterson: grades@westcoastinstitute.org, 949-220-3193

Visit our website to apply or register



British Columbia, Canada
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Asia-Pacific Contacts

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Anthroposophical Society in Hawai'i

Pacifica Journal

Number 60, 2021-1

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Catharsis by Van James 2020

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Name _____

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If we give up ourselves to mutual help, through this giving up to the community a powerful strengthening of our organs takes place. If we then speak or act as a member of such a community there speaks or acts in us not the singular soul only but the spirit of the community. This is the secret of progress for the future of mankind: To work out of communities.

--RUDOLF STEINER