

# Creating a Culture of Wonder Reverence and Devotion

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## A Class Teacher's Perspective

*(The editors thank Rosie for this heartfelt and most welcome contribution, based on her opening speech at the 9<sup>th</sup> World Conference of Steiner Teachers, held every four years at the Goetheanum, Dornach, Switzerland. Over 1,000 Steiner teachers and educators attended from all around the world. Notes from this speech were published in a special 2012 edition of the Journal of the Pedagogical Section at the Goetheanum, WTC 12, Editor: NC)*

I come from New Zealand and I speak for the New Zealand child, the child I know, as a representative of the universal child. Prior to becoming a class teacher at the Taikura Rudolf Steiner School, I spent sixteen years in curative education at a school and community in Hawkes Bay called Hohepa ('Joseph', in Māori). At Hohepa, I felt that for the first time I had recognised something in myself of what I could become. I felt that I had arrived home from the moment of my first encounter. Living and working there was the most deeply formative part of my life and self-education and I don't think I could have had a better preparation for engaging with the world of so-called normal children.

These children were my teachers; among other things they taught me to see beyond the veil of their outer selves and what it means to be human. I learnt that:

- There is life before birth. We come to earth for a purpose
- Child development is a process of incarnation
- In the weaving of the spiritual and physical, the soul lives and manifests in the most extraordinary ways. These children in need of special soul care represent a polarity on a spectrum; they show a caricature of human traits that are in us all in different degrees of balance
- There are pictures of incarnation that can help us to understand this. For example, experiencing our body as a house we

inhabit; can we find our way into every room? Are there doors that are locked, spaces we cannot enter, does the house confine us, imprison us? Or are the walls flimsy, the doors and windows wide open, unable to be closed to give us the protection we need? Are we like a gifted player trying to master a broken violin, or are we trying to slip our hands into ill-fitting gloves or a coat that is too heavy or too light which burdens us or leaves us feeling exposed and vulnerable?

When I first arrived at Hohepa, I took on a class of seven extraordinary individuals. There was one little boy, who each day for the four years I taught him, would ask for the story of the Three Little Pigs. It was like meat and drink for him. He had to hear this story over and over and was very satisfied when it was told; he would let out a big sigh and grin from ear to ear. This is a traditional English tale and I will give a brief retelling for those who do not know it.

### **The Three Little Pigs**

*Once upon a time, three little pigs were sent out by their mother to find their fortune. The first met a man with a bundle of straw and asked if he could have some to build himself a house. He was given the straw and when the house was complete he was visited by a wolf who called out, "Little pig, little pig, let me come in". The little pig replied, "No, no, no. Not by the hair of my chinny-chin-chin, I will not let you in."*

*The wolf responded, "Then I'll huff and I'll puff and I'll blow your house in". Which he did. However, the pig managed to escape to his brother's house who had met a man with a bundle of sticks and so had built his house with sticks. The same thing happened when the wolf came. Both pigs fled to the house of the third brother. He had met a man with a barrow full of bricks and had built himself a very solid house.*

*The wolf was unable to blow it down. But he was clever and saw a way in. He climbed down the chimney where he fell into a cauldron of boiling water which the pig had cooked up on the fire. That was the end of the wolf!*



*The Three Little Pigs by Ana, 7 years, Class One, Christchurch RSS*

The boy who responded so strongly to this story knew, at some deep level, what was needed for his healing. There are many ways we could interpret this simple tale. We are all cast out of the spiritual world to find our destiny and we inherit a physical body in which to do this. We all want it to be a house of bricks but that is not necessarily what we get or what we are able to build. We have to work with what we inherit and for many children the raw materials they have to work with present a challenge, their individuality isn't strong enough to give the form they need to create. The house doesn't offer the protection it should. Inside a house in which we feel safe we can develop a strong inner life. This is the fire that lives in the hearth and heart of the home. In children's drawings we know that when they add a chimney with the smoke curling out that they have a busy, healthy inner life. What lives inside is strong enough to consume and transform

the wolf. We take hold of what comes from the outside, from life, digest and individualise it.

This boy, at the age of seven, was sclerotic like an old man. He was stiff limbed and hard skinned and could not stand upright – he was bent at the waist almost at 60 degrees and met the world head on, horizontally. Every day I would try putting a beanbag on his head to balance and look for physical exercises that would help him become upright. The wise eurythmy teacher said, "He will find his uprightness when his ego arrives." And it did. At around the age of nine, his back unfurled like a fern frond. I believe this story had a significant part in helping that come about in a way that no physical intervention could achieve. Story telling has unimagined potency.

The wolf is real for all children of today. The things we see in New Zealand will be seen in most places and if they are not evident now they will come. The wolf is at the door. What does he look like? He comes in many guises, in all that brings anxiety and stress and a premature loss of childhood. He may come down that chimney as:

- **Entertainment:** the cyber world allows us now to carry this around so that it never leaves us; iPod, iPad, iPhone, leave the child never free of the possibility to "connect."
- **Distraction:** leading to loss of concentration. The phone becomes an electronic leash, the child always in a state of alertness, waiting for the next message.
- **Media:** overwhelmed with information and much of it negative. We are so overloaded nothing surprises or impresses anymore, we are unable to discern the ordinary from the extraordinary.
- **Loss of truthfulness:** where words and images are manipulated and a consequent lack of discernment. Illusion is experienced as reality, opinion seen as truth.
- **Superficiality:** the allure of a brightly lit but lightweight world that encourages superficiality.<sup>1</sup>
- **Stuff:** we are drowning in it! We live in a society where things no longer have intrinsic value. Shopping can become the new religion which never satisfies.

<sup>1</sup> See Carr, N. (2010). *The shallows: What the internet is doing to our brains*. New York, NY and London, United Kingdom: Norton

- **Choice:** leading to stress and anxiety where the adult world imposes its stress on the child, asking for premature adult responses. There is also stress through managing the complexities of relationships and their breakdown.
- **Economic / societal pressure:** where parents both work, the child may be handed from one care situation to the next with pressure of time and timetabling, appointments and a class to go to after school. Time quality is lost.
- **Speeding up of time:** a world of instant gratification, fast everything: fast food, money, travel, communication, access to information. We experience a loss of the ability to wait, to be patient, to practise or work towards a goal.

All these are wolf experiences. How do we see that these children have been 'got' in some way by the wolf? They create their own shields for protection, becoming hardened, closed down and prematurely adolescent, sharp, cynical, disparaging, disengaged victims of the "whatever, been-there-done-that syndrome." Disenchanted, dulled and dis-spirited. Or perhaps they are too open, too sensitive and suffer all manner of anxiety disorders. Unreachable because they are scattered, "out of themselves," their "house" so permeable it does not contain them.

With a list like this we could easily become dis-spirited as educators! However, we cannot wrap our children in cotton wool; we need to prepare them to meet life. How do we help today's child, so hungry in spirit, so taken up with the outer world that the inner one has shrunk, develop this interior life, the room and time for deeper thoughts and questions to grow?

### **Wonder, Reverence and Devotion**

This brings me to the title of this talk and the three words I chose: *Wonder, Reverence and Devotion*.

Wonder, Reverence and Devotion. Why these? Initially it was because I saw them as endangered

capacities that seemed to be rapidly diminishing, or even absent, in modern life. I wanted to explore what they meant for our health and humanity.

One of the most important things I learnt as a curative educator was the importance of a pedagogical law described by Steiner in the lectures we know in English as *The Curative Course*, given in June 1924<sup>2</sup> and further explored by Dr Michaela Glöckler in *A Healing Education*<sup>3</sup>. This law is a reality that underpins all human relationships, especially those between teacher and students.

The Pedagogical Law - lecture 2 of the Curative Course, Rudolf Steiner, 1924.

In summary: The quality that lives in my ego has a direct influence on the child's astral body. What takes place in my soul life, in my astral body, affects the wellbeing of the child's etheric body and what lives in my etheric body influences the physical body of the child. Whatever is to be effective for the development of any one member of the human being must come from the next higher member of the educator. In practice this means that we must always be working on ourselves, it is who we are and our self-education that makes the difference. As Steiner says, the astral body of the teacher must be of such a character and quality that he or she is able to have an instinctive understanding for whatever debilities there may be in the child's etheric body.

How do we educate our astral bodies in this way? We are told that we need to evoke in our souls a deep compassion with the child's experience; in doing this we develop an understanding for the situation the child is in and will gradually succeed in eliminating every trace of subjective reaction of feeling. As long as we meet a situation with any kind of bias, so long as it can arouse irritation or excitement, so long will we remain incapable of making any real progress with a child.

*Not until the point has been reached where such a phenomenon becomes an objective picture for which nothing but compassion is felt*

2 Steiner, R. (1999) *Education for special needs: The curative education course: Twelve lectures for doctors and teachers* [GA 317, Dornach, Switzerland, June 25-July 7, 1924]. London, United Kingdom: Rudolf Steiner Press.  
 3 Glöckler, M. (2000). *A healing education*. Fair Oaks, CA: Rudolf Steiner College Press.

– not until then is the necessary mood of soul present in the astral body of the teacher. Once this has come about, the teacher is there by the side of the child in a true relation and will do all else that is needful more or less rightly. For you have no idea how unimportant is all that the teacher says or does not say on the surface, and how important what he himself is, as teacher.<sup>2</sup>

When we experience a child through our senses and intellect only, we cannot experience compassion. We need to go beyond the outward impressions and to do this we have to break through the barriers of our physicality to reach over into the other. We have to set ourselves free, pass out beyond ourselves in order to live in the other. As human beings we transcend the limitations of our physicality through this power.

The etheric body is the body of health. What lives in our astrality can promote health or make a child ill. That is a powerful thought. We know intimately how our bodies react to feelings, stress, anxiety, fear, anger directed towards us—the sensitive child may feel sick in the stomach, vomit, empty their bowels or bladder, develop nervous tics, turn pale.

Conversely, how do we feel when someone takes a real interest in us, has a will to understand what makes us tick? It is an interesting word, interest; inter–esse, between being. We feel met, seen, understood; we experience the healing power of love; this is a warm experience. The fire in the hearth is fed. For this objective compassion is surely a face of love. It is now perhaps better understood as empathy, a word which had not yet been coined in 1924.

There is a point of meditation that Rudolf Steiner gave in a letter to Clara Smits (28.12.1903) that expresses this most beautifully:

*Every single being to whom you give your love opens to you its being: for lovelessness is a veil that lays itself before the things of the world and conceals them. As much love as you can emanate, so much knowledge streams towards you.*<sup>4</sup>

4 Letter dated 28 December 1903

5 Matthew, 18:3

As I explored these endangered capacities: **wonder, reverence and devotion**, I came to see that they could be understood as three progressive stages of empathy/compassion. The eurythmy gestures give us a feeling for these as soul experiences:

**Wonder** – arms opened, reaching beyond the confines of the body, receptive, a chalice, a feeling of oneness. This is also the gesture for the vowel ‘ah’. I stand in awe before you, before the world. I see like a child. In wonder is trust, vulnerability, freshness, the grace of innocence, the world seen as if the creator has just created it. “Unless ye become as little children ye shall not enter the kingdom of heaven.”<sup>5</sup>

**Reverence** – wrists crossed before the heart, not unlike the ‘eh’ gesture. The feeling of wonder takes root in me. The gesture of Mary as the angel appears to her. Receive the child in reverence. The world, the other received with wonder and then brought into connection with the self. I meet you.

**Devotion** – gesture of praying hands. A similar gesture to ‘u’ (oo). Streaming to the future, streaming into the other. The hands enclose a space that is precious, full of warmth. The wish to bow the head seems to follow naturally. We do this when we pray; praying is a surrender, surrender to God, to the course of the world. This gesture is also a greeting – ‘Namaste,’ I bow to you, I submit myself to you with complete humility, the god in me greets the god in you. The upright stance is abandoned along with all that that means: power, control, pride, vanity, and egoism. We communicate better without these.

**Ah** – I see you.

**E** – I meet you, and in meeting you I meet myself.

**U** – I surrender to you and in surrendering, I serve you.

As educators we must grow these powers in ourselves, consciously, as a professional pathway of development. Why did we become teachers? For myself, and I would imagine for many, it was

to do with love of children and of childhood, the human being as human becoming. When we educate we wish to make the world a better place, we serve humanity and in serving we waken to ourselves, we find ourselves in loving the world. Let us look a bit further at these capacities, how we cultivate them in ourselves and through this, in the children we teach.

## Wonder

In the words of the Scottish philosopher, Thomas Carlyle, “A man who cannot wonder is but a pair of spectacles behind which there are no eyes.”<sup>6</sup>

A colleague recently described a visit to a new entrant class as part of a university research project on the use of information technology in schools. The five-year olds were asked to go to the box and get out their iPads. When they did this and had them sitting in front of them it was observed by those watching that the children’s eyes went dead. They had become Carlyle’s pair of spectacles, at age five. It is taking a long time for educationalists to wake up to see that not only might this world of information technology be the “The Emperor’s New Clothes” in terms of quality of learning but that its misuse is causing essential faculties to be closed down.

Contrast this to the first day in Class One in a Steiner School, when the children are brought to wonder that the world is nothing but straight and curved lines and at the marvel of their hands – they see them for the first time, newly discovered. “These are my hands. This is what they can do!” The classroom suddenly becomes a world of newly realised form as eyes and fingers trace boundaries of space.

What is this capacity to wonder? In his lecture entitled *The Mission of the Earth: Wonder, Compassion and Conscience, the Christ impulse*<sup>7</sup>, Rudolf Steiner reflects on the truth of the thought that found frequent expression in Graeco-Latin times, namely, that all philosophy, all deeper contemplation upon the secrets of existence,

proceeds from wonder, from amazement. He describes how as human beings we come into the world of the senses from a supersensible world and find that the things of the sense world do not tally with what we perceived in that world ... Through the power of wonder we transcend the limitations of our physical bodies, allowing influences which cannot find entrance into the human soul by way of the intellect and the senses to ray into physical life thus compelling us to seek for the spirit.

As teachers, we know that wonder internalised must surely become imagination. The imagination when wakened illumines our inner landscape, it lights up secrets, discoveries, a treasure house - hidden worlds to be explored lie behind the simplest things. What can appear ordinary or prosaic to the adult mind can be the entrance into another dimension - the wardrobe a doorway to Narnia. There are no maps for this world, no fixed paths, no rules no programmes. Everything inside a computer has been programmed by an adult mind. Is it possible to cultivate imagination, imaginative thinking on a computer?

We know the magic of storytelling and how it cultivates this capacity.

Stories become part of our inner world; they give substance to the inner life and help us to regulate it. The fire in the hearth is fed and kept burning. This soul world is a household which needs the activity stories bring. They can restore what is out of balance, clean a room of accumulated detritus, heal what is damaged, open a door or window which was previously locked shut. They pull back the curtains, worlds are revealed and transformed.

Albert Einstein tells us: “If you want your children to be intelligent, read them fairy tales. If you want them to be geniuses read them more fairy-tales. When I examine myself and my methods of thought I come to the conclusion that the gift of fantasy has meant more to me than any abstract positive thinking.”<sup>8</sup>

6 **Graebner, T.** (2010). *God and the cosmos: A critical analysis of atheism, materialism and evolutionism* (p. 17). Whitefish, MT: Kessinger Publishing.

7 **Steiner, R.** (1912). *The mission of the earth: Wonder, compassion and conscience, the Christ impulse*. [GA 133, Berlin, 14 May, 1912] Retrieved November 1, 2012 from <http://wn.rsarchive.org/GA/GA0133/19120514p01.html>

8 **Newbold, C. T.** (1999). Multiple intelligences and the artistic imagination: A case study of Einstein and Picasso. *The Clearing House: A Journal of Educational Strategies, Issues and Ideas*, 72(3), 153-155. doi: 10.1080/00098659909599617

“Characterise, do not define” can be a guiding motto for the Lower School teacher. Make everything into a picture, a parable, a metaphor; allow for the realm of possibility, that something mysterious, something yet to be revealed lies behind the things of this world, that they are part of a story and not indelibly fixed in time or place.

“To wonder at beauty, stand guard over truth” – we know well this opening of Steiner’s verse. We must be gardeners of beauty so that the truth will be understood. As artists and in all the art we weave into our daily work we do this.

## Reverence

*Thinking must never, so to say, go dancing through the world in a careless, light-footed way. It must, when it has passed the moment of wonder, take firm root in the feeling of reverence for the universe.*<sup>9</sup>

The eurythmy gesture for reverence is one of engagement. The fundamental attitude of the teacher is reverence for the developing human being; the wonder that I see before me is so overwhelming I come back into myself.

In his lecture *Social and Anti-Social forces in the Human Being*<sup>10</sup>, Steiner asks from the viewpoint of education how we can consciously establish social impulses to balance those anti-social forces which are developing naturally in us, the interest of one human being in another which has disappeared so pitifully in the age of the consciousness soul. He describes the desire to understand the other in all his or her uniqueness as very weak, in fact *decreasing week by week in the evolution of humanity*, and that was a hundred years ago! How do we cultivate this endangered capacity? We are told we should practice developing an objective picture of our indebtedness to people in the past, free of love or hate: teachers, friends, those who have helped us and also those who have injured us (to whom we often owe more). We should try to allow these pictures to pass before our souls as vividly as possible in order to see what each has done.

*... then we shall be able to experience the opening-up of a new sense in our souls, a sense which enables us to gain a picture of the people whom we meet even in the present, with whom we stand face to face today.*

*... this ability to develop an imaginative faculty for the other is something that must enter into pedagogy and the education of children. For we can really develop this imaginative faculty in us if, instead of striving after the immediate sensations of life as is often done today, we are not afraid to look back quietly in our soul and see our relationships to other human beings. Then we shall be in a position to relate ourselves imaginatively to those whom we meet in the present.*<sup>10</sup>

For me this is a picture of reverence, I look anew at this person. It is a light-filled perception. I awaken a true picture of them in me. I “take root in myself”- see myself more objectively as I become aware of my indebtedness to them.

For the class teacher, we see the importance of biography in story-telling which reveals the possibilities of human development and human becoming. Showing a reverence for those who have learnt from the world, who have pushed the boundaries of human experience, been challenged and not given up. This includes the teachers themselves. Our personal biographies are a rich and immediate store of experience.

When we meet the child with reverence, with the morning handshake, with every interaction, they experience that they are both seen and met, that there is a relationship that has meaning. Reverence gives certainty and strength to the walls of the house and acknowledges what dwells inside.

## Devotion

In curative education one develops a heightened consciousness of the therapeutic/helping gesture which can manifest in the smallest activity. On my very first visit to Hohepa I watched a young woman clean a hand-basin in an inward-spiralling

9 Steiner, R. (1911). *The world of the senses and the world of the spirit* [GA 134, lecture 1, Hannover, 27 December, 1911]. Retrieved November 1, 2012 from <http://wn.rsarchive.org/GA/GA0134/19111227p01.html>.

10 Steiner, R. (1918). *Social and anti-social forces in the human being* [GA 186, Bern, 12 December 1918]. Retrieved November 1, 2012 from <http://wn.rsarchive.org/Lectures/19181212p01.html>.

gesture, from top to bottom. The house mother explained how important it was for her to “pull herself in” in this way and that for another child an outward-going spiral might help free something that was trapped or stuck.

I was deeply moved by this devotion to detail. That in the smallest thing there could be a healing gesture. That life could be lived with such presence, doing the task in the moment with care and attentiveness. Paying attention to beauty, to form, to order. Care in the way one dresses, lays a table, prepares a room, cleans and tidies.

This reminds me of a story which goes something like this: Rudolf Steiner was approached by a housekeeper who said she would love to come to his lectures and study his books but she was too busy with cleaning. He responded by saying that the work she was doing was actually more important because when she mopped the floor she was liberating elemental beings<sup>11</sup>.

Devotion to detail could be seen as fussiness or preciousness, but with the right gesture it is recognition of the ‘being-ness’ in all things, that behind all matter there is spirit. In caring for things we can liberate elementals, we can ensoul them and alter the quality of the space in which they rest.

In the East, I think this is well known. Friends who are biodynamic farmers on their return from India described a *puja* for farm tools. The puja is a part of daily life; it is a blessing ceremony, an act of devotion. The tools are all gathered and cleaned: sickles, rakes, forks, then laid together with lit candles and incense. They are then blessed by the leader of the puja with markings of the third eye made with red and yellow sand, circled with a lamp and wafted with the smoke. In this act is a reverence and gratitude for the tools, an invitation for the gods to be present, to help the tools do their tasks well. In saying this I feel impoverished, how much this gesture of devotion is alive in the east and diminished in the west. A level of consciousness that is lost in our materialistic culture but one which can

be cultivated so readily in children in the small everyday things we do. They notice.

Kindergarten teachers are skilled in this art. How easily as class teachers we might blunder over everything they have built up if we do not notice this work and allow for the children to exercise this care. These things are easily lost when life becomes hurried and pressured; they may be seen as the icing on the cake and not important. Or they can be made important in the wrong way with obsessive materialistic zeal so that appearance becomes everything.

In the Curative Course<sup>12</sup>, Steiner also emphasises the importance of devotion to little things. If you want to become real educators he says you should cultivate this devotion with utmost humility. The tip of an ear, the paring of a fingernail, a single human hair – should be every bit as interesting to us as Saturn, Sun or Moon.

For the young child devotion is a natural state – the child at play doesn’t think ‘I am playing’ - it is in that world, surrendered to it. Devotion is an in the moment experience – one of immersion and self-surrender.

We see this in older students when they are completely engaged in an activity - from drawing, painting, wax modelling, singing, playing an instrument - where there is complete presence and love of the task. Again, the arts are a powerful medium for cultivation of this power.

Devotion comes with the sense that this has something to do with me. There is relevance in all we do. The human being is the starting point. Everything relates the child to the world. This must always be the starting point of learning.

We experience all three aspects: wonder, reverence, devotion in the activity of the Child Study<sup>13</sup> - this is a holy activity, meditative practice which is powerful in the change it can bring for both teacher and child. The gesture of objective compassion is central. If the egotism of the teacher cannot be surrendered to really understand the child then the child is not served.

11 Source unknown.

12 Steiner, R. (1999) *Education for Special Needs: The curative education course: Twelve Lectures for Doctors and Teachers* [GA 317, Dornach, Switzerland, June 25-July 7, 1924]. Rudolf Steiner Press: London, United Kingdom: Rudolf Steiner Press.

13 For further details see Carter, N. (1999, November). The child study [report of presentation by M. Glöckler, given at the Asia-Pacific Conference]. *Newsletter for Waldorf/ Rudolf Steiner Teachers*, 3.

## Conclusion

The ancient Chinese philosopher Lao Tse reminds us that it is not the clay the potter throws that gives the jar its usefulness but the space within.

That jar, our physicality, is a vessel which the spirit enters. What happens in that space, the life of soul, the soup of the soul, needs cooking with care, with compassion, with wonder, reverence and devotion. These qualities are the background for thinking that is spiritualised. If they are not cultivated thinking will not arrive at truth but at correctness. This is the journey for the lower school teacher - we prepare the ground for truth with which our high school colleagues work.

If we come back to the story of the Three Little Pigs we see that the house with a warm active hearth is able to deal with the wolf, to transform it. We talk about building resilience. What is this if not an inner life that has been cultivated through active connection with the spirit, through these three aspects of empathy? I have heard resilience described as "robust vulnerability." A soul life that can respond, reshape, when the wolf in the form of the world and all its vicissitudes impacts on

us. We are vulnerable. The wolf will come down that chimney. We breathe the outer world in, the good and the bad; how do we meet it, what do we have to meet it with? Love, interest, compassion and empathy. Then we breathe out again with confidence – send the smoke up the chimney.

I finish with a prayer given to me by a retiring teacher, with gratitude for all she had experienced and to help us in seeing what we have before us each day.

*Days pass and the years vanish  
And we walk sightless among miracles.  
Lord, fill our eyes with seeing  
And our minds with knowing.  
Let there be moments when your presence,  
like lightning,  
Illumines the darkness in which we walk.  
Help us to see, wherever we go,  
That the bush burns, unconsumed.  
And we, clay touched by God, will reach out  
for the holiness  
And exclaim with wonder:  
"How filled with awe is this place and  
We did not know it." <sup>15</sup> ♦*

14 Attributed to **Mishkan Tefilah** and from the **Jewish Sabbath Prayer Book**; quoted in Hershey, T. (2009). *The power of pause*. Chicago, IL: Loyola Press.

## **Goetheanum, Dornach, Switzerland World Language Teachers Conference 1-6 April, 2013**

### **Transforming Habits: Creative Approaches to Teaching and Learning Foreign Languages**

We would like to invite you to the first World Language Teachers Conference from 1 to 6 April, 2013 at the Goetheanum in Dornach, Switzerland. This conference is an initiative of the Pedagogical Section working together with Waldorf language teachers from all over the world. The idea was born out of our deep conviction that the learning of foreign languages constitutes a core aspect of all Steiner School education and that there exists a pressing world-wide need to more fully realise the possibilities which lie in the approach to teaching languages that Rudolf Steiner first conceived and to continue to creatively develop and build upon this basis.

Within the broader context of an Anthroposophical understanding of the nature of the developing child and adolescent, Steiner Education is deeply rooted in an understanding of teaching as a creative art. Hence, the personal artistic development of the teacher becomes essential in attaining artistry in teaching, and the actual skills and capabilities acquired in this process also play a crucial role in the specific methodology of Steiner language teaching. Thus, along with lectures and plenary discussions addressing fundamental issues of language teaching in Steiner Schools today, this conference will offer a wide range of intensive artistic and methodological courses in English, French, German, Russian and Spanish specifically designed to enhance the artistry and creativity of the language teacher.

We invite our colleagues throughout the world to join us for an intensive and inspiring week!

On behalf of the preparation group - Claus-Peter Röh, Florian Osswald, Christof Wiechert, Peter Lutzker, Paulino Brener, Christoph Jaffke, Alain Denjean, Siegmund Baldzun, Alec Templeton, Louise Oberholzer, Martyn Rawson, Ulrike Sievers

For details: [www.paedagogik-goetheanum.ch/4038.html?&L=1](http://www.paedagogik-goetheanum.ch/4038.html?&L=1)