

# Gateways

Newsletter of the Waldorf Early Childhood Association of North America ♦ Issue 63, Fall 2012

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Gateways is published in October and April by the Waldorf Early Childhood Association of North America  
285 Hungry Hollow Road  
Spring Valley, NY 10977  
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Annual individual membership, which includes subscription, is \$45.

Back issues are available for purchase from WECAN, and as free downloads from the Online Waldorf Library at [www.waldorflibrary.org](http://www.waldorflibrary.org).

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#### **Deadlines for Issue 64, Spring 2013:**

Articles: February 15

Advertising: March 15

#### **About the Cover Artist:**

*Yasmeen Amina Olya attended a Waldorf school as a child, where she was blessed to be surrounded by beautiful paintings and art, and later studied at the Victoria College of Fine Art in British Columbia, Canada. She now works primarily as a musician (harpist and vocalist), but also loves to paint. She says, “I paint because I want to share beauty and gentleness in the world; I especially love children’s illustration and am a mother myself of three children. When I illustrate I try to convey the wonder and simplicity, the delight of childhood, imbuing each painting with warm gentle light and expression.”*



## From the Editor

— Nancy Blanning

At birthday time in our Waldorf early childhood groups, the child is offered a story of the birth journey to the earth. The details differ, but the imagination usually follows a similar thread. A child is playing contentedly in another land when suddenly an awareness, a longing, awakens within the child. Memory stirs of a long-ago-made promise to travel through the stars to the earth to be with old and new friends and family with whom he will complete unfinished adventures and begin new ones. The child readies for the journey, perhaps also being given gifts that will be useful for earthly tasks to come—a crown, cape, cloak, cup, sword, lantern, or seeds to plant as possibilities. Then walking over the rainbow bridge, sailing in a boat of starlight, or even riding on the back of a great white bird, the child finds his way into the parents' waiting arms. The child is born and the earthly biography begins.

Come what may, the child has resolved to incarnate and comes knowing his or her true intention. It is not to become an accountant, ballerina, football player, or Olympic star. The truest intention is to become a complete human being, to join the spiritual-soul being with a physical earthly body in balance and health.

But on this earthly side of birth, this intention is increasingly met with obstacles and frustration if not actual hostility and opposition. Early childhood is supposed to be gotten through quickly and efficiently so we can get on to the “really important things”—facts, numbers, and productivity. With this prevailing societal attitude, little children come to our early childhood classes with their physical and sensory development incomplete, senses assaulted, nervous systems overwhelmed, and intellect awakened. Some of the children are sad. This is not the journey into life that the good gods had intended. On a spiritual level the children know this, and they are disappointed. As teachers we ask: How can we greet and understand these children and invite them toward health without intruding on their freedom to pursue their individual destinies?

North America took a step toward this topic with presentations by Philipp Reubke and Susan Weber at the 2012 East Coast WECAN February conference. Philipp, now the European director for IASWECE (The International Association for Steiner/Waldorf Early Childhood Education) and long-time kindergarten teacher in France, shared classroom experiences with his unique children, whose “cousins” we will likely recognize in our own classrooms. His warm and lively sharing comes first in this issue to set the stage for what follows. We can look forward to Susan Weber's contributions about the child from birth to three in a future issue of *Gateways*.

To further consider these challenges of incarnation was the resolve of 1,100 early childhood educators who journeyed from around the world to the Goetheanum in Dornach for the International Waldorf Early Childhood Conference last April. The conference title, *The Journey of the “I” into Life—a Final Destination or a Path toward Freedom?* focused the questions further. What is health? Where and how do we see health thwarted and distorted? How can we observe, accept, and honor the individuality of the child? How can we invite the child toward healthy development without imposing any expectations to “fix” him or her that intrude on the individual's freedom? What are practical, pedagogical, therapeutic, and artistic tools we have to help?

In the keynote lectures, excerpted in this issue, the speakers shared the breadth and depth of their experience and study. Louise deForest, Dr. Michaela Glöckler, Dr. Edmond Schoorel, Renate Long-Breipohl, and Claus-Peter Röh shared pictures of archetypal child development, the environment into which the child steps, and consideration of the third powerful element—the child's eternal individuality with all its intentions and power to develop. They also reminded us of our obligation to do inner work and self-development. They shared happy and sad pictures of children from their own teaching biographies and pointed to

the amazing and terribly challenging conditions these children have agreed to incarnate into. The selections give leading thoughts to stimulate our thinking. The complete revised and expanded content of the lectures is published in the new WECAN publication, *The Journey of the "I" into Life*, which is now available from our office and online store. We hope that what you read on these pages will whet your appetite for the complete lectures.

Two colleagues, Janine Ping and Kyle Dunlap, share from their personal experiences of attending the conference and being in a community of teachers from 56 countries for five days. A conference of this magnitude and richness of content confronts everyone who attends with a personal outer and inner journey. Thanks to them both for sharing some description of theirs.

To carry children toward health and wholeness, they need to play, hear stories, and see artistry in the world. In the section "For the Classroom" you will find a Halloween circle from Maxine Garcia at the Sand-erling Waldorf school in Encinitas, CA; a story about helping hands from puppeteer Connie Manson, which she has presented both as a story and as a puppet play; and a puppet play about the sea turtle from Nancy Forer, assistant and then parent-child teacher for many years at the Waldorf School of Princeton, now living in North Carolina and sea turtle land.

Our issue concludes with two book reviews. Hawthorn Press has just published a new book by Renate Long-Breipohl, *Under the Stars: the Foundations of Steiner Waldorf Early Childhood Education*. The review by Jill Taplin from Great Britain discusses this important new contribution. Dr. Breipohl has deeply researched the anthroposophic picturing of the developing human being to help deepen our insights and give us courage to do our own research into our practices "rather than just follow tradition and habit." We urge Waldorf colleagues to work with this book as preparation for the 2013 WECAN February Conference at which Dr. Long-Breipohl will be the keynote speaker. It will soon be available at [store.waldorfearlychildhood.org](http://store.waldorfearlychildhood.org), as well as from SteinerBooks.

Another very helpful new book comes from Dr. Long-Breipohl's fellow Australian, Waldorf educator Susan Perrow. To her first volume, *Healing Stories for Difficult Behaviors*, she has added *Therapeutic Storytelling*. This second book is a rich collection of therapeutic stories as well as encouragement and actual "tutorial" to help us begin creating our own therapeutic stories for the children in our care. Susan's books

provide tales to artistically and tenderly address the difficulties and challenges the incarnating child now encounters while trying to find her place in the world.

After taking in the content of this issue, the "journey of the I into life" has become for me even more breathtaking. When we see how unfriendly, impatient, how shocking and ungenerous or—on the other side—how overly indulgent and superficial our fast-paced, materialistically inclined society can be toward little children, we might ask how these little souls have the courage to come. Rudolf Steiner described that each incarnating soul has a preview of what he or she is stepping toward. And in the face of what they see, they still resolve to incarnate, because they want so badly to be on the earth at this time. What deeply Michaelic souls they must be! Greeting them with all their complications and mysteries is a daily challenge. But what an honor and privilege it is to be with these heroic little beings. May we greet and hold them well.

And may we greet and hold the parents of these little children well. Life is moving so fast that everything is changing quickly for parents, too. How we greet the parents, the life-long care-givers for these children, can also be a challenge for us. The children are calling for new responses from us; and their parents are as well. We have the opportunity to create a new professional, social art form as we interact with parents.

Toward this end, the theme of the spring issue of *Gateways* will be "Our Work and Joy with Parents." We have three great articles ready to launch this consideration; and we invite your experiences, observations, questions, successful ideas, and practical suggestions to fill our pages with further inspiration. Small stories, puppet plays, and circle imaginations are always welcomed. Another future issue of *Gateways* will focus on "Puppetry and Story Telling." So send along your contributions toward that, too. If we are lucky, we may have to have more than one issue—or maybe even a new WECAN collection—to share all that you send in.

We hope you enjoy the new color cover and overall redesign that has been completed with this fall issue. Thanks to Lory Widmer for bringing this about. If you haven't already, please also visit at our newly redesigned website, [www.waldorfearlychildhood.org](http://www.waldorfearlychildhood.org), which has a completely new look and organization. We are so excited to bring these artistic changes to you, and deeply grateful to all those who have made them possible.

May your journey through autumn and winter be blessed. ♦

## The I Coming into Relationship with the Physical Body

— Philipp Reubke

Imagine how we each came to our kindergarten trainings and our individual kindergarten settings. How much did we initiate ourselves, and how much was the result of events we could not plan or anticipate? After four years of teaching, I had planned to resign my post and go to teach in Italy. But that did not work out. We approach something out of our own intentions, but what actually happens can be something quite different. When we reflect back we can often see that where we have ended up is more of what we truly wanted than what we asked for. We have an intention in mind and then the world answers with its will forces.

So we picture being in our kindergarten. We want to continue to learn. How can we do this together with the children and our colleagues? How can our colleagues help us continue our evolution? Colleagues can point out that we talk too much, we sing wrong. We are somehow also attached to our difficulties. My difficulty was in keeping the kindergarten tidy and ordered. My class families came to clean the classroom and a mother pointed out that the radiator was dusty. But the child said, “Philipp likes dust.”

How can we talk about such things with colleagues with confidence, trust, and love? We do not want to be stuck in seeing only the difficulties. But we want to see how we can help each other to go further. We need to feel the invisible side of our colleagues, what it is one wants to become. Within ourselves we have a cold and antipathetic side and another side of strong sympathy and warmth. We want to feel the possibilities of the colleague and where he truly wants to go. We need to have a good mixture of these two sides—that is real love.

Our relationship to the child is the same story. The miracle of incarnation is the theme of our meeting. There we can see what we are now, and what we are striving to be. What is incarnation? The individuality comes out of the world of the invisible with a very strong intention of becoming and comes into a situation with a special place, family, language, and culture, and with a body that gives him gifts and

difficulties. He comes out of a world where there are infinite possibilities to one with limitations. Now he is in a place where he can experience loneliness, laziness, and being confined in one particular place. How can we help the child to feel at home in this situation without forgetting his spiritual homeland, without cutting off the possibility of change, of metamorphosis?

If we return to our own experiences, we can say someone is really incarnated when he is in some activity where he has adapted well to the physical environment. A skilled football player or a mountain climber has the instinct to do the right thing in the right moment automatically. When we can do the next thing without having to think about it, this is when we are well incarnated.

Rudolf Steiner says that when we change our automatic behaviors, we change our life forces and return more to the realm of becoming, of metamorphosis. We can feel it right away. In the kindergarten we can change our habits—could we have a different way of welcoming the children? We want nothing drastic, but small changes in little ways, such as a tiny change on the seasonal table every day, or the toys rotated and changed in position. These kinds of efforts give us more life forces.

But the main question is how to help children feel at home in their bodies and also preserve the connection they have to their spiritual homeland. In connection with this I can bring some stories of children from my own kindergarten. At the beginning of winter I could see different qualities of incarnation in the children when they went out to the woods. Some children would slide on the ice, fall, and get up and go on. Others would break the ice with stones and make a soup out of the mixture. Others liked to carry pieces of ice with reverence like a treasure.

One particular child sliding on the ice is thin, pale, with dark hair and dark eyes. He has very sharp perception and misses nothing in the kindergarten. If something is not fair between children, he interferes and

punishes the offender. He likes talking and always has questions. He watches others building and loudly gives directions. He looks for the possibility to fight with others, likes the sensation of being hit, and likes noise. When children discuss what they like, that's what he says: "noise." At circle he makes everything a caricature. He does not like to hear the same story twice and has no imaginative play. He paints with yellow or clear colors, no dark colors. Sometime he starts with yellow and then hides everything with blue or gray.

A four-year-old girl is blond and big-headed with blue eyes and a round body. Her mother took her out of public preschool, saying the child was gifted and was bored. She likes to come to kindergarten. She loves baking bread and stays at the table a long time. She never runs or climbs. She likes to cover a table with a cloth and write on a paper: "Private, do not enter." She sits on a ledge in the garden and looks out over everything, thinking about how to get down. She is another child who is very awake in her head.

Another boy has been in kindergarten for three years—big-headed, round, with red cheeks. He lies down and watches others. He likes to eat and always senses when food is available. He has difficulty speaking with poor pronunciation. His drawings are dense colors with no forms. Stories pass over his head. But he is kind and would not hurt anyone. At a lantern festival the class passed a meadow with cows. He looked at the cows for a long time and said that the cows must be happy that the children had come with the lanterns. His head is not yet awake.

Every child has an individual and unique relationship to his body; there are as many different relationships as there are people on earth. If we take the children described above as examples, what can we do to help these children incarnate, but not too much?

In the fourth lecture of the Curative Education Course (*Education for Special Needs*), Rudolf Steiner speaks about incarnation. The human being incarnates differently into the head, chest, and limbs. For the moment, we will look at the polarity of the head and the metabolic/limb system. The head is a lovely sphere with very hard bones on the outside. The organ inside the bones, the brain, has the possibility to be conscious of our I. But the I who is there lives in reflected pictures of experience and is somehow cut off from reality. These pictures are not the real thing but only images. Is there a relationship of these pictures with reality? In the head, the physical body is on the outside and the I inside.

In the limbs it is the opposite, with the bones in-

side. The I lives on the outside, on the periphery of each limb. Here the I is completely unconscious. As we reflected earlier on how we came to be Waldorf educators, we found that sometimes unexpected events happen that push us in the right directions, of which our I was unaware. In the limbs the I speaks from the periphery in a very unconscious way. There is a spiritual connection here. In the head the I is conscious but we have only images. In the limbs it is unconscious, but we have a connection with reality. If we try to draw this, we can make a vertical lemniscate where the two change position.

But how is it with a little child who does not have the same consciousness as the adult? In lecture eleven of *Study of Man (The Foundations of Human Experience)* we are given a picture. The little child has a big head, which is the most physically developed and mature part of the body, the most complete and perfect at birth. Then we have the limbs and chest, which are not as perfect or developed. The head is the part of the body which is most physical. The I is connected to the head; the head spirit has had wide experiences from previous incarnations but is asleep to this memory. The little child's head is perfect but asleep. But the limbs are awake. The spirit living in the limbs is living and active. The limbs are linked to the spiritual world and can be much more active than in adult life. Because the child is still asleep in the head, the spiritual beings can be more active. We adults educate what the child is doing. Being asleep means that the I is in the surroundings, is around us. When we are asleep, our I is in the periphery. Because his I is in the periphery, a little child can imitate.

This helps us understand why it is so important to leave the child in a dreamy type of consciousness, in the mood of the fifth. It is so important that we educate the will. *The will wakes up the sleeping I in the head.* We adults want to wake up the child with questions and choices. It is important to not do this too fast. If we work with the will and act toward the child with our actions, our willing, then we act in collaboration with higher spiritual beings who are active in the limbs. Together we touch, nurture, and awaken the one who is a prisoner in the bones and who will afterwards as an adult no longer have connection to the spiritual world. We have a chance to touch the child through the limbs as a way to awaken the head.

We adults cannot do it like this any more, though we can strive to re-establish this connection with the spiritual world through meditative practice. When we educate the child through the will, we do not interrupt

the connection with the spiritual world too soon, as happens when we appeal to the child's head forces.

Looking back at the children already described, children whose consciousness is already too awake and who will not imitate any longer, we may ask: How can we bring them into their will, into rhythmical activity, so the awakened head can fall asleep for a while?

And what can we do for children strongly incarnated in the limbs but still sleepy in the head? Yes, the body is strong, but what if the head does not awake and the individuality stays hovering above the body?

Following are some guiding images and specific suggestions for interacting with these polarities:

- The goal is that the child will be able to take initiative to create in play out of her own imagination. If the child cannot do this, as a transition we ask the child to do something and she does it. Give the child a task from the outside to stimulate activity on the inside. Take out the compost, sweep the floor, card the wool, etc. [*Editor's note: We would not do this with children awake in the head who lack imitative capacity or strong limbs. With them there would be endless discussion.*]
- Older children and those exposed to technology often resist doing what we ask. To them bring big tools—saws, hammers, drills, big pliers—and work that engages the limbs in big movements.
- For children who talk rather than act, the teacher can offer an idea through his or her own will activity. For example, some of my boys would stack tables and sit up high and talk. I quietly rearranged the tables without explanation to make a challenging tunnel that widened and then narrowed. This drew the children into play and activity.
- A sensitive, self-critical child with unrealistically high expectations of self needs a different approach. In such a case, I gave more one-on-one quiet encouragement and warmth of interest to a girl to quietly help her build self-confidence.
- An autistic boy would never play and always observed from the periphery. The key for him was music. I played singing games with him individually during free play time.
- Older five- and six-year-old girls gifted in drawing, dancing, and fine motor activities can also be too self-aware. This awakens the door to competition—who has the nicest clothes?—and social conflicts. For this problem, I told the parents that the class would be playing and working outside in the mud and weather, so the girls should wear pants to

school. This redirected attention to activity rather than appearance and helped with social issues.

- Many children are anxious and have difficulty with transitions. The key is to take time with each transition and not rush. Have confidence that the transition will go smoothly and move into it by deliberately showing through your own actions what is coming.
- For children too awake in the head, water activities are good: painting, washing painting jars, washing sheep's wool, laundry, washing dishes. These lead back to sleepiness. Practical work with strong rhythmic quality is also helpful. Building houses and shelters that give a gesture of protection lead in the right way too.
- For children who are still too asleep, work with the fingers and fine motor tasks encourage awakening. Beeswax modeling helps. The hand gesture games by Wilma Ellersiek are wonderful. Jumping rope is also good.
- The sleepy child is also helped by deliberately being given small frustrations. It provokes awakening if something he is looking for is not in the usual place and he has to look for it.

All of these children need time. We are working with a time process. If we want awake children to have a chance to slow down and sleep a little bit in the head, we cannot be in a rush. In the rhythm of the morning, we can choose what to emphasize and not include every activity. For example, for one or two weeks we can focus on a puppet play and story and not circle time. This will afford more time for play. Create a rhythm for two or three weeks and then change. Now the circle games become the focus. Think more in longer periods of time, in blocks. I also arranged my work in the classroom in blocks. In the fall everything was cooking—chopping vegetables and cooking soups. Then leading up to a lantern festival, the building of lanterns over time took precedence. Making dolls is another activity block. During this time the regular dolls in the class are “away on holiday.”

It is also important to like what we are doing. Our engagement and joy communicate to the children. Enthusiasm and joy form the placenta in which the children can grow. Michaela Glöckler has said that our profession is to bring joy in life. We should choose activities we like and also have rhythm in our lives so that there is joy. Our own engagement in life is critical.

*How to Know Higher Worlds* is a fundamental book for early childhood teachers about self-development. If

we read it with the eyes of an early childhood teacher, we will see that Rudolf Steiner is talking about an inner child within ourselves. His recommendations to us are like what we would recommend for the children in our class.

He speaks first about inner calm. We should think about our day and look at what we experienced from a distance—without emotions. We review images inside our soul but from a distance. This is the same exercise we have to employ with the children. We proceed with a distance and do not get emotionally engaged in what the children are living in. Rudolf Steiner recommends this for our daily review.

In our life we have experiences of joy and pain which can be very hard in our emotions and upon our senses. But if we only follow sense impressions and emotions, our inner child is overwhelmed by the intensity of the impressions. There is no space in which to grow. We have to create moments of inner calm for ourselves when this inner child can grow. We tell the same thing to our parents—the children should not be overwhelmed with too-strong sensory impressions. We are not trying to be overprotective but to allow inner creativity to grow for both the child and ourselves.

If someone speaks about us for good or ill when on a path of development, we are freer to know that

what the other says has nothing to do with one's value as a human being. Let these experiences flow off our back like rain off a duck. The children will test us and find things that make us angry, even wound us. But we have to let them not touch us. This objectivity gives us authority to go ahead with a child. As we incarnate ourselves in this way, the children live in imitation and will imitate our inner state. Our inner work helps the children to incarnate too.

There are people who think that anthroposophists want to retreat into themselves like monks. But it is not like this. We have to strengthen the inner child, which is one's I. To do this we have to go in the world and have pleasure and sense impressions because this tells us about the world. If we have no pleasure, we shut the door and the world will not speak to us. In closing ourselves off, we harden the I and stay in our shell, never to come out. If we stay in pleasure, we also harden the I and shut the doors to the inner self. We want to stay in the life processes, taking some distance away from our sensory experiences. We reflect back and watch what has happened with some distance. There is breathing from one to the other.

We can close by coming back to where we began with ourselves as kindergarten teachers. What is our goal for ourselves, for our children? Our head has a tendency to have fixed, rigid pictures of the children. With the feeling part of our being, we need to practice imagining the steps to help a child or another adult make the next developmental step. But how do we develop faculties to do this? We have to be very active with our will, really do things. We need to dig holes and make toys, and not only be on the computer when at home. In this area we are inwardly connected to the children. We can also be very active in the will with our meditative practices. We have to shut down the inner I in the head with exercises of inner calm. Observing others with sincere interest is the companion path. It is important to be truly interested in the children and in our colleagues.

Our goal is that our head thinking may welcome and receive the enlightened impulses of the higher I who is living unconscious in our will. This is what we strive toward for the children and also for ourselves. ♦

**Philipp Reubke**, a long-time kindergarten teacher in Colmar, France, now serves as the European director for IASWECE (the International Association for Steiner/Waldorf Early Childhood Education). This article is taken from Nancy Blanning's notes on his lecture at the 2012 Waldorf Early Childhood Association Conference in Spring Valley, NY.



*Dolls in Dornach. Photo courtesy of Janni Nichol.*

# Our Children: Our Guides Towards Becoming Truly Human

— Louise deForest

I started my teaching career in a daycare center, working with young three-year-old children. That is where I met Natasha. She was the only child of a poor, uneducated family. Her skin was pasty white—a sure sign of lack of nutritious food—she was obese and had a little upturned nose. She had tiny blue eyes and long, straggly hair. Every day she would stand in the door with her large body and announce, “I’m here,” in a whiny, nasal voice. Outwardly I treated Natasha fairly, just as every other child; whenever she wanted, she sat on my lap and she joined in all our activities. She was a member of the group, but inwardly it was clear to me that I did not like her. When she would announce her presence, I would experience a sinking feeling in myself and would inwardly groan. I was glad to see Natasha move on to the four-year-old class.

But I have never forgotten Natasha; all these years later she is still with me. I failed Natasha. Natasha invited me to go on a journey with her, which I refused to take. She was providing me with an opportunity to develop and learn something that I had not yet learned. I think Natasha sacrificed herself for my growth as a teacher and now I always feel her right behind me.

Every child comes into life with an intention, choosing a country, language, culture and family. There is great wisdom guiding these choices. Every child has an intention in coming to us in the classroom, as well. Each child comes to receive gifts from us that perhaps we do not even know we have—aspects of ourselves that they can use in their life to come. They also come to strengthen us in areas which we have not yet developed or where we are weak, to help overcome something within ourselves that we may also not be aware of. It is a great gift to us each year that these little ones bring, often disguised as unruly behavior or a mysterious way of being that does not match our expectations.

There have been certain groups of children that I have had over the years that can be characterized as difficult groups, where there is conflict and unrest among the children. Sometimes it has manifested

as a few children who seem to go out of their way to disturb each other—children who just can’t get along with each other, bringing many days when there are bitter tears and angry voices—and sometimes it is the whole group that cannot find harmony. There are also groups of children where harmony prevails and the relationships are warm and loving. But more often we see that the group is a challenge—transitions fall into chaos, perhaps, or the children cannot hold form and there is tension in many of the relationships. Over the years I came to think of these groups of children as groups who rub the hard edges off each other, groups that are doing a social deed with each other. We can often see that where there is much conflict in a group one year, the next year these children are the best of friends. But I also began to see, pretty early in my teaching, that they also come to rub the hard edges off of me, to make me socially more fit and capable, to deepen me as a teacher and as a human being.

I became a better teacher through Natasha’s sacrifice and through my failure; other times it has been through my striving that I have grown—striving to understand the inexplicable, to meet the child I do not understand, to be interested in who a child is rather than who I want that child to be. Children call upon us to be interested in them, to confront the mystery of their being with our striving. With sincere longing, with true effort on my part, I have felt that I am taking another baby step as a teacher and as a human being. In Chapter Two of *How to Know Higher Worlds*, Rudolf Steiner reminds us that “for every one step you take in the pursuit of higher knowledge, take three steps in the perfection of your own character.” This means we must be with others, for, to quote Goethe, “Talent develops in quiet places, character in the full current of human life.”

It takes courage to walk into the classroom every day, to greet each child and parent with warmth, no matter what happened the day before. Each day must be like the first day of creation. Everything is possible, everything is becoming. It is a bit like the meditative

life we strive to establish. We cannot have any goals. We never can get to the point when we can say, there, that's done. One starts anew each day. We often meet with no outer signs that signal any changes, with no defined goal, no guarantees, meeting the same challenges of yesterday, last week, last year, and often not feeling any different after our meditation than we did before. But day after day we try again. And each time we have the thought, as teachers, "Now I know how to be a teacher. Now I've got it," this is a guarantee that the next class will be difficult and once again we will know nothing. You will find that what you have done in the past will not work with this next group. The class is calling for you to do something different.

I have a friend who once said to me, "When you see trouble coming down the road towards you, drop down on your knees and give thanks, for you are about to learn something important." I don't think I have gotten to that point yet, but I do recognize that there is something incredibly valuable in being challenged, in knowing nothing and starting over. When we are at our wits' end, we are the most open to inspiration, to intuition. As an Alzheimer's patient once said to me, in a lucid moment, "We do not have to know where we are to find ourselves there." When we don't know anything, we are poised to learn something, and when we feel helpless, we will be led to find a way to serve the other.

A friend had a class where everything was chaotic, day after day. One day it was so bad she stood in the middle of her class and did not know whether to cry or to leave. Then she had a moment of inspiration and looked into her pockets and said, "Oh, dear." Children began to gather. Then she said, "This is not good news. My dear children, I am sorry to say there is only this much [*thumb and forefinger showing a tiny amount*] patience left." The whole room changed.

Another colleague had an inspiration for a group that was very argumentative. Every day there were tears and confrontations. He walked to the children who were in tears and indignant and said, "It looks like Old Man Trouble has been here again." Old Man Trouble began to be a presence in the classroom, objectifying the difficulties that were tempting the children to fall into unruly behavior. When the children began to argue, they would stop and say that Old Man Trouble was coming near.

We have to push ourselves into activity. We must work consciously with spiritual forces and work on our own inner development with great resolve. When I was a new teacher, my mentor said that an early childhood teacher has to be willing and able to sacri-

fice one's adult needs. In our adult lives, we crave stimulation, spontaneity, change, novelty and we digest our experiences through talking; but these are not good things for our classroom. The rock we live on in our classrooms is rhythm and routine. These are cornerstones of each day. A good day in the classroom is one in which time ceases to exist and yet somehow, miraculously, we have snack at a reasonable time, circle and story flow and the children are ready to go home when the parents arrive. We are quiet in the classroom, always doing tasks, and hopefully our every word and gesture are imbued with intentionality.

But we need to go deeper than this. We need to overcome adult attributes that we associate with modern-day adults—such as being critical, wanting to define and categorize, and wanting to fix. None of these will serve us in working with the children. We must free our thinking if we are to respond to the call of the future. With our thinking we can enter into the realm of ideas and ideals, and it is within our powers to be able to find the essential within these realms. Thinking is an active meditation, allowing us to be instigators of metamorphosis. If we can commit our thinking and feeling to something outside of ourselves, this will bring forth life-giving forces into our work. The more we can remove ourselves from sympathy and antipathy, the more easily can empathy arise in us. We need to develop what Henning Kohler describes as active tolerance.

When we have answers, it is an egotistical act that does not enter the reality of the other. Every child has a reason for incarnating as he has. If there is a hindrance, we can offer help and support but the child may or may not choose to change it. Active tolerance means that we leave others free to be themselves in all their individual expressions. It means we observe and think about them with gentle and unprejudiced interest and that we strive to understand them enough so that we can honor their way of being and behaving without judging them by our own standards or forcing them to meet our expectations.

Far too often we are reactive to life, including the children in our groups, saying "Oh, my goodness" about a child, a group, or a situation. Even if we think we have an ideal class, we are defining. It is important how we think about our children; they are particularly dependent upon our regard for them. The child's social development is aided by the fact that she lives into the soul life of the adults around her. Through ourselves we enable the connection between child and self. We are the self that the child is eventually able to find within herself. ♦

# From Unbornness to “I”-Consciousness

— Dr. Michaela Glöckler

There are three steps for “I”-consciousness awareness to find its place in the physical body. How does this happen? We constantly experience “I”-awareness as a point [a large dot as “point” was drawn on the blackboard]; and if we don’t succeed in focusing, concentrating, so that we become totally present with ourselves, we are not really there. We have to “be there” to look at the complexity of this world and make it clear to ourselves, the world of thoughts, feelings, of our striving, of what we want to do and are not able to do because of something in our way. There is all this richness, this wealth. On the other hand there are the complex conditions of our life—one billion people are starving; they live with the minimum. Someone else has too much to eat, and those in between ask what planet we are on here where this can be tolerated. Rudolf Steiner said calmly that the social question is a pedagogical question. And the pedagogical question is a medical question. If you don’t know what is healthy and what is sick, how can you recognize the healthful aims of education?

Another statement of Rudolf Steiner is that in the future, people will not ask what is true or false but about what is healthy and what is sick. What is healthy? What is unhealthy? Physicians can define that well. Healthy is being master of possibilities. Sick is not being master and being unable to unfold one’s possibilities. Health is being able to serve. Sickness is being limited, restricted from serving. And that is a question of education. How do we have to incarnate so we become an instrument for ourselves and for others too, so that we humanize and do not dehumanize? When we can do this, we will be able to solve the social question. We can also advance possibilities for others. This is the possibility surrounding a young child. The young child is obviously in need of support, and the whole surroundings become centered on the child and on his need for development. We want to please the little child and make him happy. Sometimes we do this with sweets, but it is better to do it through a smile.

But we need a concept of what is healthy self-

awareness, self-consciousness. Everything around me, the world in which I am, finds itself within me and finds a point in me from which I can relate to the outer world without losing myself. With all this wealth of feelings and thoughts, it is amazing that we do not lose ourselves. All this is the gift of the physical body. In the physical body self-awareness awakens. The whole world of wisdom finds itself. I have my balance point, my center of gravity. And it is on that balance point that my spiritual center of gravity forms, so that I can sense myself in one point. Then around this point there is my destiny [*a large circle was drawn with the point as its center*].

Rudolf Steiner states in his lectures on occult investigations into the life between death and rebirth that an incarnating soul knows that for the next earth life he needs a certain kind of education. The soul needs a certain kind of knowledge that he can absorb early on.

[*Editor’s summary of the next passage: If the child’s incarnation involves parents who cannot provide him with a happy life, the proper education becomes more critical than ever.*]

One finds souls who before birth had the most terrible struggle in themselves because they saw that they might be abused in youth by a horrible set of parents. We see many souls who go through terrible struggles in the spiritual world as they proceed toward the preparation of their births. This is not only an inner struggle but is also projected to the outside and one has the struggles outside oneself as well. The souls go to their next incarnation feeling a deep split within. Rudolf Steiner describes a situation of looking ahead to preview the coming incarnation. We know that the soul prepares for a particular generation, country, language, parents, etc. But now because of interference with birth (through abortion), hundreds of thousands of girls, especially, are murdered. These souls then have to orient themselves to decide if they want to come. Souls are constantly rejected and sent back.

Then there is the additional struggle to decide between a happy family life and educational constellation

or a horrible one. [Editor's summary: *Then it becomes urgent that we found healthy early childhood programs to meet and support these children.*]

[Returning to the chalk drawing] This circle is our destiny. It has a wide aspect as well. We are constantly in conversation with our destiny, which is our partner, the sphere with which we have to converse.

Destiny is the horizon with which we are always in dialogue. The more we have this dialogue about its meaning, about the positive side of what we can learn from it, especially in very difficult destiny situations, the better it will be for our "I"-consciousness. There is a wonderful statement from medieval mysticism—"I do not know who I am, I do not know what I know." I am a strange thing, a dot and a circle. I only unfold a healthy "I"-awareness when I am point and circle, becoming aware of myself in my body and developing the ability to have this conversation with my destiny, the developmental chance I have when I bring point and circle so together that attention is brought together for the unfolding of my biography.

There are three great steps into incarnation. The third step does not have to do with our dialogue partner of destiny. It has to do with our true essence, our true persona, the being that resounds through the body and through the soul—how we feel, think and act. Always something radiates through of the essence of a person, the radiation of her persona. What radiates through is love. Our destiny is tied to the astral body, ether body and physical body. Everything is inscribed into them, depending on what we have done that is good or difficult. All these consequences are drawn onto the paper or sand of these bodies.

Our "I," however, did not experience the fall from paradise and remains innocent, pure. It is pure love; pure light; the Way, the Truth, and the Life. Our "I" holds within it the goddesses we are seeing each morning of this conference [*in a eurythmy performance representing a series of goddesses from Isis to Sophia*]. If we look at the male virtues of vigor and courage and add these as well, there are expressions of "I" that are neither male nor female. The "I" can bring different properties to expression through a male body than a female one. It also depends upon what the world around us allows us to do, what is possible for our gender, as for example in China or Peru. If there are no partners to share our destiny with, we reserve our possibilities for another incarnation.

Radiating and holding back are the two sides. The body is a carrier of the "I"-consciousness and it is a carrier of developmental possibilities. Both are there.

There are two beings, Lucifer and Ahriman, who do not like these components at all. Lucifer does not want us to have awareness of the world around us. He wants us to enjoy ourselves, mirror ourselves, and develop aberrations from healthy self-awareness that go toward egoism. Like Lilith, we are not so nice as women if Lucifer tempts us. Men can do this in their own way. This is where Luciferic temptation comes in. Lucifer is a microcosm interested in small things. Lucifer is happy with vanity. Life has to be fun and joyful, where we can take pride in ourselves and show off.

Rudolf Steiner once came onto the school playground in Stuttgart and said that there were two ladies sitting in front of the school who could not be allowed in. A teacher who went to look saw no one. But Rudolf Steiner explained that the two he saw sitting there were vanity and the craving for power.

Ahriman, on the other hand, has a deep hatred and lack of understanding for destiny. People are only numbers to him. Everyone is exchangeable to him. Schiller described through the inquisitor in *Don Carlos* that people are just numbers. Rudolf Steiner told physicians that Ahriman wants to kill karma. We cannot use a more accurate concept. We have to listen to it and ponder on it. Ahriman wants to kill destiny because it makes development possible. Grand Ahrimanic powers focus on the earth, on the solid, the rational, the mathematical.

Of course we cannot live without these; all this is his work. But Ahriman wants us to use these powers to dominate and control others. Lucifer and Ahriman cannot understand development, which is a Christian, human, humane motif. Therefore the third aspect of incarnation is that the persona is always in dialogue with these two powers. Ahriman works with hatred and envy. Lucifer works with enjoyment, pleasure, and vanity. If we keep these in mind, we understand what is essential. The true persona, the human principle, works with love, dignity and freedom. If I am not constantly in danger of doing something wrong, I cannot find out for myself what is right. We learn from mistakes and doing so is always a victory over Lucifer and Ahriman. There is nothing more Christian than making mistakes. If we feel stupid because we have made a mistake and resolve to do better, then feelings of inner strength come. We practice and practice and overcome Ahriman, because we devote our time to improving ourselves and do not try to dominate others. Then what arises is an atmosphere around children where they experience that the world is good.

I was so pleased when Louise deForest [*the keynote*

*speaker of the previous evening*] spoke of kindergartens that are too perfect. But there are also “oh dear!” kindergartens where the educators do not understand the requirements of sensory development. It is important that we know why we do what we do, why the walls are a certain color, for example. When each experience that greets the children is consciously chosen we can feel joy each morning that what surrounds us is good for the children. We radiate our joy in knowing what is good. We must add to the outer experience an understanding of what it stands for, with a commitment to thoroughly know what we are doing. We combine light, air, color, form and enough space to be flexible. We also allow moments of intentional chaos, so that we can all find our way back to form. Then the children will be able to feel the process toward development.

Taking hold of the body, looking toward destiny from pre-earthly life, and developing “I”-awareness are all things that we need to do. Taking hold of the body is the first step of incarnating.

[*Beyond this excerpt Dr. Glöckler continued the lecture with the two points indicated at the beginning—(1) the environment we offer to the incarnating child and its interplay with the child’s destiny and (2) how the “I” finds its way into physical incarnation, accompanied by a rich picturing from embryology. “Nature,” “nurture,” and the eternal “I” are the three essential elements that work together to achieve the child’s individual incarnation.*] ♦

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## The I, the Self, and the Body

— Dr. Edmond Schoorel

As you think upon your own experiences, do you recognize this? You have prepared a wonderful program for your group, your class, or your child’s birthday party. Everything is well thought out and well prepared. And then suddenly something happens that messes everything up. It storms and rains while you prepared the party for outside. There are extra children in your class because your colleague got sick. Or the helper for the birthday party has called to say she cannot come. The whole plan is changed, but then you have to improvise.

Improvising is the normal situation for a child who comes to earth. Children carefully prepare. They choose the country, the culture, the language, parents and other people they want to meet. But the reality then turns out to be that the parents they have chosen are getting divorced, the school is shutting down, the best karmic friend is moving away. The child needs to improvise all the time in the incarnating process. Most children can cope with this; they have the possibility in their physiology to do this, though the circumstances may be difficult. We will speak today of the physiology of the predictable and the unpredictable in development, steps going up and down.

First we will look at two incarnating routes before working them out. The threefold human being is

the starting point with the upper pole, rhythmic area, and lower pole. Rudolf Steiner gives these three areas double names: the nerve-sense area/upper pole, metabolic-limb area/lower pole, and in between the area of rhythmic processes—breathing and circulation.

As well as these three different domains, humans also have two opposite incarnating routes within them, one that represents the past and one that opens the door to the future. We can recognize how past and future streams are illustrated when we look at a child’s developmental stages. Children must stand upright, an innate capacity from the past, before they can walk. The ability to listen must exist before they can learn to speak. And children must have thoughts before they can identify what they perceive. But developing these abilities is not automatic. Around the child must be adults and children who already walk, speak, and think, to become imitative models for the child, so that the future can come to efficacy. In their own individual situations, children will develop themselves as members of a language community and become participants in the common human world of thoughts. By observing the created world that we all have in common, they learn to speak for themselves and to act in the group that they belong to. From this point

they can then do things individually because of who they uniquely are; this expresses the individual. For most children, this happens without difficulty. But for some others the development falters and they get stuck along these routes and may need therapy.

The human being comes to earth along two routes. One proceeds from below upward, ending in the head, and comes from the past. This route we associate with wisdom. The other one flowing from the head downward is oriented toward the future, ends in the pelvic region, and makes us think of light. There is one stream that is common to us all, the upward stream that enables us to stand, listen, and think—and another part that is individual, expressed in walking, speaking, and perceiving the world, which flows from the head downward.

### **The stream going up**

Let us begin with looking at the upward stream. This we may call the stream of thinking, seeing that it ends up in the head. Out of the breadth of pre-natal life, human beings prepare their landing on earth. They do not do it alone but have high, hierarchical helpers. The person directing this process is not the person we meet casually on the street later on but is the spiritual being within oneself to whom we later say “I.” All the wisdom gained in previous incarnations, as well as the wisdom that created humanity overall, works during pregnancy. From the periphery, both universal forces and individual formative forces from the I give humans the strength to condense, to compact themselves. The developing human being pulls itself in from the embryonic sheath so the child can physically appear on earth. The embryonic sheaths, comprised of the placenta, amnion, chorion, and the amniotic fluid, are beautiful images of the nurturing, supporting power of growth of the upward stream. From the moment of birth these physical sheaths are no longer needed and fall away. Their functions are taken over by the up-going stream.

A big change at birth is that the I no longer works on the inside of the human body but takes the lead from outside. After birth the I of day consciousness takes over guiding development. At night the upward stream can still do its work and aids recovery processes. When we follow the upward stream on its route, we first find the metabolic system—the source of substance formation, the source of vitality. The astral body dominates the upward stream and works in various organs. Incredibly high star wisdom works in the human body because we have organs.

Continuing upward, the diaphragm forms a boundary to the rhythmic system where we find the seven life processes. One of these seven processes is breathing. Breathing provides us with an appropriate picture for the events in this area. In breathing there is a rhythmic exchange between inside and outside. Breathing makes the difference between being alive or not. In the same way that metabolism is the source of substance, the rhythmic system is the source of life. In the rhythmic area, the astral body is no longer supreme. The astral body has left its imprint in organs below the diaphragm. In the rhythmic system the ether body is the ruler and works in rhythms. That is also why this area is interwoven with rhythms.

The stream going up is becoming more and more barren. We left the I outside the physical body, the astral body below the diaphragm, and the etheric body below the neck. In the head only the physical body's primary effect is in charge. The ego, astral body, and etheric body have left their imprints in the physical head at an earlier time. When we try to find them, we can discover the intentions of the I, the wisdom of the astral body, and the living images of the etheric body inscribed in our thinking head. In the head, the dynamic of the upward stream comes to a standstill, becomes crystallized, and congeals into images, about which we can think. The physical body, too, forms an imprint in the whole skeleton and in the brain. This fact that the physical body makes an imprint gives us the feeling that we are who we are, every day the same person. The skeleton and brain are the physical imprint of the I. The skeleton is slightly more lifeless than the brain. We might formally say that the upward stream dies in the head.

### **The stream going down**

Now we come to the unpredictable side of development. The stream going down has a different mood. When we want to describe it properly, we need to conform to this mood. Day awakens. The rooster crows, the alarm goes off, a full bladder—or maybe, alas, a wet bed—awakens the child. Children wake up differently—some quickly, some struggling to get into bodies that give a lot of resistance. A splash of cold water in the face and a good breakfast help in waking up.

At the start of a new day the senses also wake up. Strictly speaking, the child arrives on earth every day anew and comes into the created world, the sensory world. The moment of waking up is related to the moment of birth. He comes from a world of creative will to the world of senses, which is full of sound, color,

taste, and smell. The child feels deeply related to this world, which pulls him awake through the twelve bridges of his senses. All sensory experience has its impact on the child's soul. Sensory experiences form the child down to the level of the physical body. In the nerve-sense pole there is strong collaboration between the senses and the brain. The imprints upon the physical body of the upward stream are partly determined by what is presented to them by the perceptions of the senses belonging to the downward stream.

After breakfast, the day can start. What shall we do today? We go down one step of the downward stream to the rhythmic area of social experience. Who is around, is there someone to play with, is it a school day or home day? While chatting, pushing, laughing, and grumbling, the child emerges as a fellow human being within his group. Through life experience the child learns how things work. This takes energy; the children get tired and are ready for a nap.

We can call this downward stream a will stream if we look to its end point—meaning the actual deeds, not the force of will which belongs to the upward stream. When does the child begin to act, to express its will? A screaming, hungry baby is expressing will and is usually successful. A hollering toddler that has been startled expresses will. A six-year-old who makes a cute face to get what she wants expresses something in her behavior. Will here is quite selfish. But from a very young age the child can also be unselfish by not crying when he sees his mummy sad or by sharing toys to comfort another child.

The region below the diaphragm is a puzzling area. Why do children act so differently from each other? Is it not precisely in how a child acts that something very personal emerges? Children come from the prenatal world with specific intentions. Through their

fellow human beings they meet their fate. We can say that this is the outside of fate. In the upward stream the karmic inside of fate is hidden as capabilities, as possibilities. These capabilities want to become visible, want to be fulfilled. Who does that? It is the downward stream. How do children get the idea to do certain things? By meeting others. What does this look like? It is through their behavior, their deeds towards others that they fulfill their possibilities: the hug, the bad temper, the step forward in development are all examples. The downward stream magically summons the I to appear by means of the deeds.

To be precise, it is not the I that appears here but the personality. By personality is meant the ego, the self. There is much confusion about the terms I, ego, self, personality, individuality, higher ego, superego, lower self. That is not the point here. What is meant is this. The way people show themselves in everyday life we will call personality. Not all possibilities humans bring to earth will emerge. In terms of the two streams, the down-stream makes something visible of the possibilities of the up-stream. Future and past work together to shape the unique personality. This demonstrates itself in the upper pole of the human body in the manner of how people perceive things. In the rhythmic system we can see this in the style of being of fellow humans. In the lower pole it demonstrates itself in people's deeds. In the downward will stream we see the day-conscious I at work. The I in the downward stream can use its forces to resolve aspects it meets in the astral, etheric, and physical bodies flowing toward it from the up-stream. ♦

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Waiting for a workshop at the Dornach conference. Photo courtesy of Janni Nichol

# Accelerated and Delayed Development

— Dr. Renate Long-Breipohl

The theme suggested to me for this lecture was that of hindrances to the incarnation of the I. Out of the many possible hindrances I chose to focus mainly on two: on delay with respect to the development of movement and on acceleration with respect to the development of speech and thinking. These are the two most common challenges for the incarnation of the I in children today. I am well aware that I am speaking out of my experiences with children in an affluent country where children are endangered not by hunger, but by obesity and related conditions, and by overstimulation of the senses. However I am confident that what is presented here will be relevant with modification for children in a wide range of circumstances.

*[The following excerpt was chosen from the core of the lecture, as so many North American children fall into this category. References are made to children described in the first part of the lecture without elaboration. Reading of the entire lecture will give benefit of child descriptions, discussion of delayed development and pedagogical responses we can make, and suggestions to how we can newly approach building relationship with the children, encouraging imitation, and guiding play.]*

## Accelerated development

We turn now to what I see as the biggest hindrance for children today, especially in affluent societies: Overstimulation and high performance demands causing accelerated development of the speech and the intellect in young children.

We are looking not at the environmental conditions which act adversely on the harmonious joining of the soul-spirit with the physical-etheric body in incarnation and on the emergence of a healthy consciousness of self. Today the issue is the push within the education system for early intellectual performance, and the issue is also the introduction of modern technology into the lives of young children.

Already in his time Steiner could see the acceleration of intellectual development in children. The in-

dividuality, whose presence is felt in the human being through life and who provides the inner experience of self, becomes overburdened with sensory overload from the world around at an early age. The children assimilate these influences already early in life and therefore appear much older than they are. Steiner states that there used to be a big difference between the first and the second seven-year periods.

He says: “Nowadays children are so very clever...there is little difference between the first and the second seven years. Special methods of education will have to be devised in order to cope with these children. They are as clever as grown-ups and everyone seems equally clever, whatever his age” (from *True and False Paths of Spiritual Investigation*, p. 43).

This is the most widespread phenomenon of acceleration today. Not only the highly gifted, the exceptional child is affected, but children across the board. This development is a consequence of the nearly exclusive occupation of human thinking with the material world and the immense importance given to information gathering, analyzing, expressing opinions and making judgments.

Young children, being imitators, often just repeat information and opinions presented by adults. Children who speak cleverly have been given lots of informative and explanatory input by adults previously, and they have been encouraged to express opinions and to make decisions from early on.

Childhood once was the time for stories, nursery rhymes, children’s songs, time to bring language and meaning to the child musically—not intellectually, but through the rhythms and tones of verses and songs. The feeling element of language was important, not the processing of content.

Today many children have a good ability to process information and identify objects already at an early age. An example is an eighteen-month-old boy standing at a coffee table with flash cards. The child was asked to point to the card that showed the house or other object. The child did perform the task asked

of him correctly, but he could not stand at the table independently; he had to hold on to the table to keep his balance. There was no joy in performing what the adult wanted him to do. At this time of his life he should have been consolidating his upright standing and his walking, not his thinking.

However, the common knowledge that the time before the age of three is most effective for accelerating intellectual development has given rise to many early learning programs. Because of their splendid memory children learn quickly how to use words and some concepts correctly, identify representations of objects, name characters from books, recall details of the content.

However this does not develop deeper aspects of the child's thinking, and also not feeling and will. Thus children seem to be clever beyond their age, but they are not. While there is acceleration in the intellectual development, there is no corresponding acceleration in the soul. Here the child still follows the seven-year periods of soul development.

An example is a very clever little fellow in my kindergarten, who had something to say about everything. For his fifth birthday celebration in the kindergarten I chose the story about an angel bringing the child down the rainbow bridge to his parents. When the story was finished, the child said in amazement: "Is that how it was?" He felt the truth of this picture in his soul. Intellectually he had absorbed other information about birth given by his parents. But even in such an intellectually awake child, the soul resonated with this picture of birth.

Steiner has warned that putting demands of early intellectual performance on the growth forces of the young child before the age of seven will cause stress and lead to the etheric sheath around the child becoming "thin," worn-out. Its life giving quality will be damaged. The strain shows in the children as nervousness, loss of focussed interest in their surroundings, and restless behaviour. These are signs of overload of the soul, not the intellect.

I would like come back to Tobias, the child with early intellectual development mentioned at the beginning. His soul did not take part in his intellectual advancement, the joyless look in his eyes and his inability to play showed that his soul was undernourished.

Tobias also spoke with a monotonous voice. When he was stressed his voice became shrill and high pitched and he gasped for air between the words, a sign that breathing and feeling were cramped and not able to flow out unhindered.

Tobias was not only an intellectually awake child,

but also an anxious child. This was physically expressed in his awkward running style, the leaning backwards of his upper body while running, which made him a very slow runner.

Children like Tobias react to overstimulation with anxiety, not with fear of something specific, but with fear as general soul condition. I regard this fearfulness as a significant hindrance in the incarnation process. It is visible in many children today. It affects not only play adversely, but also sleeping and eating. Sometimes we see this fear expressed as physical gesture when the child flexes his hands closed, almost as a reflexive action.

~ *Steiner has warned that putting demands of early intellectual performance on the growth forces will cause stress. . .*

Six-year-old Benjamin is such a generally fearful child. He is tall, thin, has a long narrow face, wide-open fearful looking eyes, a monotonous voice, and tense movements. He is a very picky eater and constantly on the watch of what is going on around him. There is no protective sheath around him at this stage. Hopefully the warmth of his new teacher and the routines and rhythms of the kindergarten will help him feeling more secure. He is just starting to smile occasionally and to play a little.

In Lecture Four of *Education for Special Needs*, Steiner spoke about those children whose astral body and I are too much drawn out into the environment. This is very relevant not only for children who are fearful, but also to those who live with so much enticement and distraction around them that they lose their secure base. Steiner states that children become inwardly oversensitive and sore and in consequence they are prone to actions which cover up this discomfort with overactive behaviour.

The soul fear which seems to become more prominent in young children goes along with early I consciousness. Saying "I" to themselves used to be the sign that the child had reached an inner threshold and a new developmental stage. Today children say I often as early as at eighteen months, not at three years.

In *Life Between Death and Rebirth*, Steiner describes the I-consciousness at age three as follows: The I pictures to himself mental images in saying "I feel," "I suffer," etc. This is linked to the concept I which is noticed by the child around age three.

But Steiner also mentions the saying “I” from the age of eighteen months onwards and attributes this saying I to imitation, at this stage without the deeper aspect of self as different from others.

One hears young children say “I want this, I want that.” These are expressions of desire which may be misunderstood as arising from being conscious of oneself as an I. This “I want” is always linked to environmental influences, to the immense role which desire and its satisfaction plays in modern life. It is also linked to children being frequently asked about their wishes and asked to make choices. This early saying “I” is not due to acceleration in the emergence of consciousness of self, but rather arises from early intellectual alertness and needs to be seen in connection with the role of consumerism and advertising in society.

### **Pedagogical practice in the face of delay and acceleration**

In our pedagogical practice we must reflect on what is essential and what is less important. There is one essential for early childhood educators, which surmounts all others: to understand human nature and how it specifically appears in young children. Only based on such understanding can we become helpers of the I in the incarnation process to find the right support for a harmonious development and the establishment of balance between the three centers of activity in the child’s body: the nerve-sense system, the rhythmical system and the metabolic-limb system. This holds true for all children.

However, the I meets different conditions and incarnation occurs slightly differently in each child. We need to develop the faculty of intuition in order to understand what is specific about the incarnation process of a particular child.

Kate, Thomas and Michael [*children mentioned in an earlier part of the lecture*] tell the teacher something important about incarnation: A lot is worked out by the child himself according to his destiny, sometimes only over years. Yet we need to understand that we, in whatever we do, become part of the child’s destiny. Where we see problems, we need to be cautious and allow a reasonable time to observe. We must ask ourselves where we see progress, where not. We need to keep in touch with others, doctors, colleagues, therapists to sense what will be appropriate restraint or support for the child.

Thus as teachers we work on two levels:

Firstly we work with what all young children need. We have our Waldorf early childhood curriculum with

essentials such as creating a calm and peaceful environment, providing examples worthy of imitation, creating rhythmical flow in the life of the kindergarten, facilitating self-directed play, and guiding activities such as the circle, storytelling, music. Through this we create life experiences which are conducive to health, also for children with delayed or accelerated development. Many children are thriving on what we are able to offer: the mood of the kindergarten, the images, the activities, the working adult, the togetherness in the group.

But there are children who are not, such as those described at the beginning [of this lecture]. Therefore secondly we have the task to make adjustments with respect to those children.

Steiner has given us the task to remove hindrances so that the child’s spirit may enter with full freedom into life (*The Spiritual Ground of Education*, p. 56). As a teacher today one needs to remind oneself that incarnation has become more difficult in our time and that therefore we meet more difficult children.

Steiner admonishes us not to experience this as a tragedy, but to see every difficult child as a gift by the spiritual world and a “manifestation of the highest. We must live through this feeling of tragedy, because this feeling will help us perceive, how something bad can also be something divine” (*The Spiritual Ground of Education*, p. 55).

Reflecting on my experiences I suggest adjustments to three essential parts of our work: to forming relationships with children, to working with imitation and example, and to guiding play.

[*Editor’s note: The concluding one-third of the lecture discussed building relationships, imitation, and guiding play. Dr. Long-Breipohl gave specific, detailed suggestions to guide us in working in these areas.*] ♦

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**Dr. Renate Long-Breipohl** taught kindergarten for many years and now teaches and advises around the world. Her books include *Supporting Self-Directed Play in Steiner/Waldorf Early Childhood Education*.

# The I and the Body in Sensory Existence

— Claus-Peter Röh

Two polarities come into play now when we consider sense experience. Where are the twelve senses with regard to the young person? We have two streams. One is the stream which we bring from the past, from Isis to Sophia, the stream of wisdom. These are the inner images we bring from life before birth. Then through the twelve senses we turn toward the world, toward the future, from which the sense-experiences approach us.

An example from the “past” stream can be seen in questions a four-year-old asks. “Mummy, how does God make hair grow?” The parent answers, “It grows like grass.” The next question is, “How does God make legs and arms grow?” These are questions coming from the inner stream of wisdom.

Then from the other stream come other questions. A little child is sleeping in the car and is wakened by a loud bang. He wakes with a start, jerks eyes open, and stretches his arms like a marionette moved from outside. But then the child continues to sleep. The I of the child is outside in the surroundings. It perceives what has happened, and reacts in the limbs, but the child goes on sleeping. What happens in the middle realm of the soul? The senses go on this stream, to the future. Little children intensively take in the environment in their experience and then do something with it.

\* \* \*

The sense of touch is the foundation of the twelve senses. Even before birth the mother may notice the movement of the child, the touching within. The birth process itself is fundamentally woven through by the sense of touch. Following this the child is swaddled and held, and soon after that he starts to grasp the fingers of the parent. This sense of touch has immense power. Where is it based? On the one hand, we perceive the world as a reality through the sense of touch. But as this sense brings us to the border between body and world, at the same time it brings an experience of the self in the body. Herein lies the mysterious double aspect of the sense of touch. As we perceive the outside world at the sense-border of the body, at the same time we perceive our-

selves as self within the body. Rudolf Steiner, in describing the sense of touch, explained that the important aspect of touch is that the human being experiences himself in his body by finding himself inwardly. This is the double aspect of touching.

To experience this dual aspect we might remember for ourselves an experience from childhood. An example is offered by two brothers in an old farmhouse. The parents have gone to a party and the boys are left to put themselves to bed. The older brother asks if the younger is scared. The little one says no. Then the older brother goes to sleep and the little one stays awake. He wonders if the parents actually locked the door. He can't sleep unless he is absolutely sure. He walks through the big house in the dark, feeling his way over rough creaking stairways, cold stone floors, warm wooden floors, doorways and thresholds. His hands are touching banisters, door handles, edges of walls. The more touching and feeling there is, the stronger grows his confidence of “I am I.” He gets to the door and finds that the door is locked. Then there he has an inner feeling of strength. “I know my home. I can do this.” Then he returns to bed peaceful and quiet. Touch is deeply connected with I-awareness.

From the perspective of anthroposophy, there is always a higher sense linked with a foundational sense. [*The twelve senses as described by Rudolf Steiner were written on the board. These are divided into the four foundational senses of touch, life, self-movement, and balance; the middle soul senses of smell, taste, sight, and warmth; and the four higher/social/spiritual senses of hearing, word, thought, and the sense to perceive the ego of the other human being.*] The four foundational and the four higher senses are inter-related. What we develop in terms of security comes through our organ for touch. Polar opposite to this sense of touch is the ability to perceive the I of the other person. At the borders of the sense of touch I am experiencing myself as an I from within. The I or ego sense is a sense to experience not myself, but the I of the other being from without. What is the organ for the sense of I? With

touch it is the skin and mucous linings. The organ for the sense of I is the *gestalt* of the human being itself, the human form as a unified whole. For a real ego-meeting, it is often very important to stand or sit really upright in front of the other.

I can perceive you if I can meet you. I have an organ to perceive you as an I. Through intuition I go into the other and perceive both other and self. The sense of the other person's I comes from the outside through the ego sense, and the sense of oneself comes from the inside with the sense of touch. Rudolf Steiner states that this sense is there so we can spiritually extend our sense of touch/I beyond the body.

There is a question about children who do not have self-confidence, children who are anxious. These children can identify more strongly with their own body if we can work with them on the sense of touch. They often respond well to working the earth, soil, clay, and other materials on the way to overcoming fear and gaining self-confidence.

In the morning when waking up, sometimes we can observe the second of the lower senses, which usually stays completely unconscious. But when we notice upon awaking that one place in the body is not right or in order, this sense says immediately, "There it is." This life sense or well-being sense perceives us as a whole human being, and informs us if something is wrong with the life forces or with our health. As educators we try to make it possible for the child to have many moments of feeling harmonious and healthy. What is now the unconscious side of the sense of life? If a child experiences a pain consciously, we immediately put a bandage on it. Unconsciously the I of the human being in the body has the experience through the life sense that it is one organism. I experience myself as a unity, as a wholeness. And this unity, I experience as well-being. If we succeed as parents and educators in helping the children to build up and strengthen this unity, the bodily experience of the life sense transforms itself into the higher ability of sense of thought.

Some months ago in an educational support conference with a focus on math, those upbuilding steps between sense of life and sense of thought showed themselves with differentiated clarity. The quality of a particular math operation can be grasped by the children in thought only when in the body-experience through the sense of life there is first this experience of inner unity. The experience of the body-unity later becomes the foundation of the experience of mathematical unity.

At the conference it became shockingly clear how many children today have to live afresh through the ex-

periences of the basic senses with tremendous force and help, so that they can again build up an inner ground to serve as a foundation—for the understanding of the different math operations, for instance. This inner ground is not to be thought of as material. Even though the sense of touch in its primary experience engages intensively with the outer sense world of objects, ground, other people, in its mature stage, soul forces are building the confidence and security which then inwardly can carry the process of doing mathematics.

When we ask how we can help children who are not awake to learning, we find that everything concerning numeracy depends upon this feeling oneself as a unity. I first have to experience myself as a unity before my thinking can proceed into mathematical operations. The sense of life and thinking are existentially connected.

In a lecture on September 2, 1916, Rudolf Steiner described how the four foundational or will senses work "from within" as the basis for the development of the higher senses in their perception "from without." In this way, each of the basic senses has a higher sense which corresponds to it:

<b>I-sense</b>	<b>Thought</b>	<b>Word</b>	<b>Hearing</b>
Warmth	Sight	Taste	Smell
<b>Touch</b>	<b>Life</b>	<b>Self-</b>	<b>Balance</b>
		<b>movement</b>	

In this chart, the mighty pedagogical and biographical influence of the twelve senses on the relationship of "I" and body shows itself. The richer the experience of the bodily, foundational senses in early childhood, the more freely and strongly the ego can develop new soul capacities out of this wellspring.

The confidence-in-life of the touch experience transforms into the ability to perceive the I of the other from without; the experience of identity with the unity of the bodily organization in the sense of life becomes the ability to perceive thoughts and further develop them; the joy of outer movement can later become the joy of perceiving language out of one's inner self, the ability to move freely in language; the sense of balance is connected to the physical organization of the ear, along with the sense of hearing—both senses that contain the gesture of completely giving up oneself to the surroundings. ♦

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# International Conference Reports

## A Journey to Dornach: Desire and Determination

— Kyle Dunlap

I had wanted to go to the World Early Childhood Conference in Dornach since I first heard about it when I was still in training at Sunbridge in 2009. Dr. Michaela Glöckler, Renate Long-Breipohl, Helle Heckmann, and Edmond Schoorel, not to mention amazing teachers from North America, were all going to be there and I wanted to hear what they had to say. It seemed incredible to think it could ever happen, that I could actually get on a plane during the school year and go to the Goetheanum. There were many obstacles to my going—finances, the fact that I was a first year faculty member at a new school, my six-year-old son and our two dogs that would need care during my absence. Yet at last everything came together and I was able to go.

As the date of my departure approached, my colleagues would ask me if I was ready? packed? excited? I wasn't any of those things. I was, like all of us at that time of year, busy with my class and preparing to leave them and my assistant for four days. I was not prepared to go. Everything I had received from Dornach was in German, and I couldn't read it. I decided I would just have to figure out what to do when I arrived in Zurich.

Louise deForest gave the opening keynote speech for the conference. She said: "Each day is like the first day of creation. Everything is new, anything is possible. And...you don't have to know where you are to find yourself there." I certainly felt that all of that was true, both in the kindergarten and in finding one's way to the Goetheanum.

While I was on the plane, I met a little girl, who had just turned six along with her twin brother. Her family was returning to Basel after a year in New York City. This little girl was interested in me because I was knitting, making new ropes for the classroom. It was easy knitting and I could be conversational while I was working. This little girl's mother said to me, "Oh, she would love for me to do something like that. She would like it if I would knit or sewed or something." The children watched an in-flight movie and then

restlessly fell asleep. I couldn't sleep on the flight, so I made the girl a little rope. When she woke up I handed the rope to her rolled up like a snail. It was as if I had handed her gold. The children in my kindergarten class like these ropes, of course, but they take them for granted a little bit. This little girl cuddled this rope, smelled it, loved it, put it around her doll as a sash and then in her own hair. It really struck me that she loved to see a grownup doing something that could be used right away. I realized I take this a little bit for granted too as I am always making something in the course of daily living.

It was early in the morning when the plane landed in Zurich. By the time I found the train to Basel I was really tired, but still I couldn't sleep on the train. I arrived in Basel, went the wrong way, then found the right way to the trams. I thought I had read something about a tram #10 to Dornach, so I got on. It was Palm Sunday, and no one was there to take my ticket, or to hear my question, in badly spoken French, if this was the right way to the Goetheanum. I was so tired that I decided just go to wherever this tram was going.

The tram started to move. I had been thinking about getting off and asking if I were in the right place when a young woman sat down and said to me in English, "You are on the right one to go to Dornach." She continued, "You are going to the Goetheanum." It was a statement. She was a eurythmy student coming back from Sunday services in Basel and I must have looked like a kindergarten teacher. We had a very interesting and pleasant conversation.

The eurythmy student showed me the way, I dropped my bag where I was staying, and we walked on toward the Goetheanum. She left me before the Goetheanum came into view, so I could have the experience alone. I was feeling like I should be having some kind of profound experience walking up to the Goetheanum, the place I was so determined to get to, but what I kept thinking was, "This is hard work—Rudolf Steiner was not kidding when he designed this building to be way up here!" You really have to want

to get there. And then the doors are really heavy to open. Even after being awake for thirty-six hours, a plane ride, a train ride, a tram ride, a walk, a walk up a very big hill, there is no button to push the very heavy doors open for you. One still has to have the will forces to open those heavy doors.

The Goetheanum has many lovely apple trees on one side and a tiered lawn. I sat there late one afternoon and sketched an apple tree, and then I sketched the left side of the Goetheanum as you face it. The Goethanum is really difficult to draw. It is like drawing a plant and a building all at once. There is a straight line and now it is a curve and how they truly meet is really difficult to understand. I got totally lost while attempting it, the parts are confounding. But then if you take a step back and look at the whole, it is amazing. What a sight! The Great Hall of the Goetheanum is a wonder. I think if I had only gotten to sit in the hall and stare at the ceiling for four days I would have been totally satisfied. The color is otherworldly. It has such a depth and presence that you can almost hear it. When the curtains reveal the windows penetrated by the sun's light, you are bathed in saturated, colored light.

~ *It is so mysterious, this journey of the I, both our own journey and the children's.*

This amazing place fed my propensity to enjoy thinking and sitting still rather than moving, but Helle Heckmann's workshop on the foundational senses was at the bottom of the hill and Dr. Glöckler's workshop was at the top. I went back down once more to the bottom of the hill for Renate Long-Breipohl's amazing presentation of her research on play. Her insightful observations on "What is the motivation of the child during self-directed play?" are careful and her thoughts are inspiring. At the top of the hill an amazing panel of women spoke on *Waldorf education in the first three years: what is the essential?* Jane Swain suggested that "self-awareness of the movement body, is essential "as these factors profoundly affect the child's tools to overcome hindrances. Striving—this is what we must model for the children."

On a tour of the Great Hall the guide told us that in the original Goetheanum, it was said that as one walked down the center aisle past the colored windows, by the time you got to the front and stood in front of the Representative of Mankind your destiny would be revealed to you. How cool would that be, I

thought! I really loved this idea. Walk down the center aisle and *Voila!* Destiny revealed—great! No walking up and down hills and getting lost. I liked this idea of a straight shot to one's destiny.

Well, that particular aisle does not exist anymore. A new building has been built and there is a new way the mystery is unfolding every day, a new creation in us, in the children, and how we meet in our early childhood classrooms. The question is, what are we creating there? Why do we do it? Do we do it with love, with joy for health and healing, or do we do it because that is just what we do and how we have done it for a long time? Do we show respect and admiration for our colleagues? Do we forge friendships because we like how we feel when we are around someone or out of a common duty we feel toward the world?

What does it mean to hone our capacities for observing the journey of the I in little children? What could it mean that how they initiate movement when they are infants reveals how they might be in grade school? Do we ask these questions to find the answers or to keep seeking the better question to ask?

It is uncomfortable to ask without the promise of an answer. I strongly dislike the idea of not having my questions answered, just as strongly as I dislike walking up a big hill when I am already exhausted. But, I really wanted to go. So, on we go and we find joy and excitement despite our daily exhaustion. This is what the children want from us. The children really want to go and see us work and be accompanied by us with out the promise of a known destination. It is uncomfortable. Louise deForest closed the first keynote lecture of the conference by saying: "You can be comfortable or seek the truth. You can not have both." It is uncomfortable because it is so mysterious, this journey of the I, both our own journey and the children's.

So many of us had the desire and determination to go to Dornach in April 2012. Many more have had to hold the impulse, desire and determination to go another time. It is this desire in each of us to something good and useful. It is the striving towards seeing the children for who they want to become and not who we want them to be. This is a little rope that these incarnating children can grab onto as they begin to feel their I, as they begin to feel their destiny.

I am so grateful it was my time to go. I am grateful for the immense effort on the part of WECAN, IASWECE, the Goetheanum, and all the individual presenters who made the conference possible. It was truly a nourishing experience that will continue to live within me forever. ♦

# A Glow of Inspiration

— Janene Ping

I have been back from the International Conference at the Goetheanum for a few weeks now, and I am still feeling a glow of inspiration from the mysterious veils of encounter that I experienced there. Images of light, color and form in the richness of beauty in nature, the arts, thought—and most of all, humanity—filled my soul and continue to bring sustenance for my work. I am so grateful for the communion of soul nourishment that was shared with so many others. It is a gift to have had the chance to raise voices in song, follow threads of thought woven round the mystery of the child's incarnation, and to have delved into practical activity that deepened those thoughts.

As an enthusiastic puppeteer I was also very interested to experience the work of the Goetheanum Puppet Theatre. There were two presentations given at the Rudolf Steiner Halde that I was fortunate to be able to experience. The first was a fairy tale presentation of Briar Rose brought in illuminated transparencies by Markus Kuhnemann. Mr. Kuhnemann has created the images for the well known Grimms' fairytale in what he names "Fairytale-Light-Magic." This is intended to be a healing alternative to television and film for the young child. Hand-colored veils of colored tissue paper on screens create the images for the story. They are illumined from behind in a light box that allows the next scene to be entered behind the first. A kaleidoscope of colors is created as the first image is removed, revealing a progression of scenes as the story is told. Mr. Kuhnemann explained that he is hoping to be able to produce the materials for this light-magic experience so that they can be re-created in an accessible and affordable way. Thus schools and parents may be able to own their own version of the fairytale to be viewed as often as wished.

The second presentation was the Easter Fairytale adapted from Christian Morgenstern in tabletop puppetry. The story was told in gentle and rhythmic tones by one puppeteer who was accompanied by a musician playing guitar. A beautiful tableau of the transforma-

tion of Winter to Spring unfolded before the audience of community children who seemed to be lifted into a dream as spring flowers awoke and bloomed. Easter Hares brought colored eggs that were discovered by a little girl as she entered the garden on Easter morning. The images were very gentle and invited the audience to let go of the cares of the outer world and live into images of renewal.

What impressed me most about both of these presentations was the deep power of archetypal image. Both invited a kind of inner stillness from the beholder. We were invited to witness a mystery of universal archetype that reflected a truth of the human spirit. The images were beautiful and nourishing to the senses yet left the soul free.

There is so much more from the conference to be digested and brought to my early childhood faculty meetings. I am looking forward to the written translations of the morning lectures which will bring more depth for study in months to come.

But there is one other moment in time that I am hoping to paint for those not able to be in Dornach. For some reason although there were many experiences that moved me and gave me hope for the children of this world, this moment deeply impressed itself and remains an image.

It was in the break time when we were left to wander, visit or rest as needed before the afternoon pedagogical workshops. I sat on the stone steps in front of the great hall of the Goetheanum looking out over the village and distant hills. The sky was dark with storm clouds and there was a sense of urgency in the air. Rolling thunder was sounding. Church bells were ringing. Conversations in unknown languages softly rose and fell around me. A gathering of Japanese men and women were singing circle songs and sharing games on the lawn; the musicality of their laughter and joy was so sweet! Overhead, hovering veils of heavy mist shimmered in grey curtains, but the storm did not rain down. ♦

# For the Classroom

## Halloween Circle

— Maxine Garcia

There was an old witch, believe it if you can  
She tapped on the window and she ran, ran, ran.  
She flew helter skelter with her toes in the air  
Cornstalks flying from the witch's hair.

Swish went the broomstick, meow went the cat  
Plop went the hop toad sitting on her lap  
Wheeeeeee said I, such funny, funny, fun....  
Halloween night when the witches run!

Once I went to Bush-la-Vee;  
That place was very bad for me.  
I saw through the window  
Witches Three, and they were looking out at me

The first one said, "Come drink with me"  
The second one said, "Come eat with me"  
The third picked up an old mill stone and threw it at  
my right shin bone.

Ouch, ouch, ouch, you're hurting me.  
So I never went back to Bush-la-Vee;  
That place was very bad for me.

### Witchamaroo Verse by Maxine Garcia

### Witchamaroo Song by Amy Schick

#### Speaking:

Once upon a time there was a young witch  
And her name was Witchamaroo.  
She flew through the sky on Halloween night  
And sat upon the moon, the moon,  
She sat upon the moon.

She rocked in the crescent,  
Back and forth, singing:

*Sitting: Witch hands*

*Knock; hands around each other*

*Fall back and wave toes in the air*

*Sit up; witch hands out from hair on "witch's"*

*Hands sweep from right to left; claws cross in front*

*Slap lap with hands; then one hand at a time in beat*

*Stand up on "Wheeeee"; turn around with arms up*

*Pointed hat; slow down speech; look right; left;*

*Run around in circle*

*Crouch down as if in secret; move slowly into circle*

*Wiggle pointer finger as "no"; move back*

*Hand over eyebrows; looking this way and that*

*Put up three fingers; make two circles with hands; put  
to eyes*

*Right pointer makes "come" gesture*

*Left pointer makes "come" gesture*

*Bend down; throw stone*

*Grab right ankle; jump in place on one leg*

*Crouch down as if in secret*

*Wiggle pointer finger as "no"*

*Witch claws on "witch," then arms up parallel "roo";*

*Running around circle (more like flying; not too  
fast)*

*Cross legs; sit; make moon overhead*

*Rocking back and forth*

*Singing:*

G G C' D'E'C' G G C' D' E'C'  
 "I am Witchamaroo and I know what to do  
 E' E'D'C' D' E' E' E'-D'C'D'  
 On Halloween night with my broom in flight  
 G G C' D' E' C'  
 And my pointed cap tight  
 G G C' D' E' D' C' D'  
 As I fly through the moonlit night."

*Speaking:*

She rocked so gently she fell to sleep  
 Her broom dropped down beneath her feet.  
 She awoke as the broom fell from the sky  
 And from the crescent moon she cried, looking down:

*Singing:*

G G C' D'E' C'  
 "I am Witchamaroo,  
 G G C' D'E' C'  
 And I'm stuck on the moon  
 E' E' D' C'D'  
 With nothing to do.  
 G G C' D'E' E'-D' E' E' D' C' D'  
 Oh, I'm stuck on the moon, with nothing to do."

*Speaking:*

"Please send up my broom as quick as a flash;  
 It's Halloween and I must dash.  
 Please hear me someone, do.  
 Oh, hear me someone, do."

One kind, lone donkey gave a bray,  
 He found the broomstick where it lay.  
 He got ready and gave it a big, swift kick,  
 It sailed through the air, to the moon so quick.

Witchamaroo was ready for the catch,  
 Her broom flew up and she made the snatch,  
 Now it's time for me to run  
 She said thank you and flew to the Halloween fun.

*Singing:*

"I am Witchamaroo and I know what to do  
 On Halloween night with my broom in flight  
 And my pointed cap tight  
 As I fly through the moonlit night."

**Musical notation:**

C, D, E and so on represent middle C and the notes in the octave just above. C', D', E' etc. are notes in the next octave above that. Songs may be sung in a free rhythm, one note per syllable, unless indicated otherwise.

*Hands to side of face on "fell"*

*"Awakening" movement*

*Rock side to side*

*Rise up on broom*

*Hands on hips; leap right-left-right on "I must dash"*

*Hand to right ear*

*Hand to left ear*

*Into donkey position on all fours*

*Hop kick; rise up*

*Up arms to moon gesture; slowly*

*Looking down with hands on hips*

*Hands on broomstick on "snatch"*

*One foot in front of the other; bow to thank with arm out front; turn around in place; arms up*

*Singing holding hands; circle to left*

**Maxine Garcia** teaches nursery/kindergarten at the Sanderling Waldorf School in Carlsbad, California and is constantly inspired by the children, parents, teachers, and mentors who come into her life.

# Helping Hands

— Connie Manson

Once there was a little girl who lived in a little yellow cottage at the edge of the wood with her mother. One day, not long ago, when she was playing outside she found a big brown mushroom near the vegetable garden. Underneath the mushroom cap, she saw a little hobgoblin in the grass lying on his back. He wore a red hat that was a little crumpled and needed a washing.

“I want a little friend that I can always carry with me,” she thought. “Will you come and live in my pocket and play with me?” she asked the hobgoblin. “Well, then, pick me up, and tuck me into your pocket, and be quick about it,” he muttered a bit crossly, and so she knelt down, picked up the hobgoblin and tucked him into her pocket.

When they were playing, the hobgoblin would whisper words to her that only she could hear. Whenever mother said, “And now we put away our toys,” the little girl would hear the hobgoblin whisper, “Not today, not today, I’m much too tired.” And then the little girl would answer her mother with the very same words! “Not today, not today, I’m much too tired!” And when her mother would say, “We set the table now for supper time,” the lazy little hobgoblin would whisper to the girl, “Sneak away, go out to play!” And so the little girl would listen to the lazy hobgoblin, and she would tiptoe away outside, and hide in the bushes until all the work was done. Then she would come inside just in time for supper and say, “Oh, were you looking for me? I was playing in the bushes, and I did not hear you call! I shall help another day.” But she never would.

One night, as the little girl lay sleeping in her bed, Mommy sat beside her and said a prayer to the child’s guardian angel. “Dear angel, please show my little girl how to use her helping hands.” In the heavens, a star began to shine and twinkle brightly. Tiny bits of stardust shook away from the star and fell down from the sky. They flew through the windowpane and landed on the fingertips of the little girl, gently dancing there. Mother’s eyes shone brightly as she quietly slipped away to her own bed for a peaceful night’s sleep.

The next morning, the girl awoke as the sun peeked up into the sky. Something was tickling her fingers! What was there? She looked and saw tiny fairies dancing on her fingertips!

They tickled her fingers again, which made the girl giggle, and then the golden fairy said,

*Up, up, dear child,  
Raise your little head,  
Smooth the covers, tuck the corners,  
Time to make the bed!*

And before the little girl knew what was happening, she was up and the bed was nicely made!



Detail from “Lantern Walk” by Yasmeen Amina Olya

Red rosy strawberry fairy was the next to speak in a cheery fairy voice,

*Here my dear, your way is clear  
Come and take the broom,  
Little girls with helping hands  
Always sweep the room!*

The fairy flew to the place where the broom sat, and soon the little girl had swept the floor as clean as clean could be!

Little pumpkin fairy, round and golden was the next to speak,

*Little girl, little girl,  
Helping hands are able  
To make ready all around  
The settings on the table!*

Pumpkin fairy gently pulled the girl to the places where the napkins and the dishes and the silverware sat. Soon the table was ready for a yummy breakfast!

Mother woke up, and went into the kitchen to cook the morning meal. There was her little girl patiently waiting for her, "Good morning, Mother!" said the little girl and her eyes were shining.

After breakfast was cooked and eaten, pink primrose fairy said,

*Little girl, little girl,  
Helping hands are able  
To pick up dishes all around,  
And wipe the breakfast table.*

As quick as a twinkle the dishes were whisked away, and the table was wiped until it shone bright and clean.

The little girl went outside to play. She went to the garden, and built fairy houses for her new friends from bits of bark and she laid soft moss underneath for a carpet. She carefully laid out shells for drinking cups, and built a little table to set them on.

When lunch time had almost come, her mother called from the doorway, "And now we come inside to set the table."

The little girl got up to go inside, when, "Ouch!" something bit her thumb! It was lazy hobgoblin lying in her pocket who had just woken up for the day! "Go into the bushes to hide," he whispered. "Do not help or go inside." She did not know what to do. Whose voice should she listen to?

Just then, the tiniest blue periwinkle fairy sang in a wee fairy voice,

*Little girl, little girl,  
There is something your hands can do,  
Lay the hobgoblin where he was found,  
Then he will not trouble you.*

So the little girl found a place near the garden where all the weeds grew, and there was the mushroom where she had found the lazy hobgoblin, and she put him back there once more.

*You lazy fellow,  
Here you will stay,  
It's with the fairies  
I'd rather play.*

Then the little girl went inside to use her hands for helping. ♦

**Connie Manson** has taught Waldorf kindergarten, nursery and parent-child programs for over 19 years. She has shared the magic of puppetry and music as a professional puppeteer and has taught in workshops and training programs nationwide. She currently teaches at Waldorf Sarasota in Florida.

# Sea Turtle Puppet Play

— Nancy Forer

Visiting the Carolina coastline, I was newly introduced to the wonderful and mysterious world of sea turtles.

During their long lifetimes they travel far and wide, often swimming over a thousand miles to return to summer beaches from whence they hatched for the purpose of laying their own eggs. This done, the female sea turtle covers the eggs with warm sand and returns to the sea. About two months later these eggs hatch and by the light of the full moon the “hatchling” babies find their way to the sea before the cold winds begin to blow. They must complete this sandy journey by nighttime’s shelter to avoid hungry predators.

I was inspired to write a simple rhyming puppet story along with a very simple pentatonic song to accompany it. I include patterns for making the turtles and some suggestions for staging the story for different ages and settings.

The story is broken into pieces for children from toddler to kindergarten ages. The beginning verse could be used as a complete story for the youngest toddlers and the song sung as an introduction and ending. The following verses could be added for the nursery child, a new verse each day. The entire story could be given as a whole to the older kindergartener. As such, it is a story to grow with.

I felt a sea turtle handglove puppet as “Sea-Sea” but she could be made using felt cut from the pattern

I include. The hatchling babies can be made as finger puppets.

Staging for the youngest audience could be as a simple lap story. A blue cloth draped over the storyteller indicates the deep, blue sea. A green cloth suggests the sea grass where the turtle will swim to hide.

The hand gesture is done mainly with the wrist turning from side to side. Slowly allow the forearm to sway slightly outward, pause, then inward, indicating a drifting motion, as if the turtle is being carried by an invisible, waving current.

For preschool audiences, the story could be simply staged as a table puppet story, using a small table or playstand covered in cloths. Include areas for the sandy beach, shoreline and the deep, blue sea with the green cloth “sea grass” to hide behind.

Older children could even stage the story themselves, making it as elaborate as their imaginations, to present to classmates or to an invited audience. This is a beautiful benefit of having a story grow with the child over time.

The little song could be played on the recorder and/or sung.

Parts could be given: One child moves the “Sea-Sea” puppet. Another child could be responsible for the sun; another child, the stars, and another, the moon. The rest of the children could be hatchlings, moving their finger puppets.

The finger puppets could be made during a parent evening.

This little story has the potential to create community and a growing consciousness for an appreciation of nature and our neighbor. ♦

**Nancy Forer** assisted for almost two decades in the nursery/kindergarten classes at the Waldorf School of Princeton, which she helped start as a pioneering parent. She also taught a parent/child class there. Since then she has become a grandmother and has moved to North Carolina to be closer to her own children. She has assisted the nursery class at the Emerson Waldorf School in Chapel Hill.



## Sea-Sea, the Sea Turtle

*Sea-Sea is a sea turtle.  
She lives in the deep, blue sea.*

*She swims down to the bottom  
where the grass grows thick and green.*

*And there she hides behind that grass  
where she cannot be seen.*



*Sea-Sea nibbles on the grass  
when she gets hungry,*

*Then swims up through the deep blue sea  
to where the sun shines bright.*

*She lifts up high her little head  
to smile at the light.*

*Then down she swims in the deep, blue sea  
down where the grass grows thick and green.*

*And there she hides behind that grass,  
where she cannot be seen.*



*One fine and very special day  
Sea-Sea swims a long, long way.*

*On a sandy beach she crawls,  
when the starry night-time calls.*

*Here she digs a hole so fine  
to lay her eggs to rest some time.*

*She kicks the sand to hide her eggs  
Then crawls to the sea upon her legs.*

*Sea-Sea swims in the deep, blue sea  
down where the grass grows thick and green.*

*And there she hides behind that grass  
where she cannot be seen.*

*Nights and days and days and nights  
The time is now just right.*

*The big, round moon in the nighttime sky  
watches the eggs hatch by and by.*

*Little sea turtles crawl out in the sand  
across the beach and over the land*

*Back to the sea, the moon lights their way.  
The turtles get wet, then swim away.*



*Now they, too, live in the big, blue sea  
and swim down deep where we can't see.*

*Down where the grass grows thick and green  
Where they can hide and won't be seen!*



### Song:

*A - A B D' E' D' - A  
Sea - Sea is a sea tur-tle*

*A G G G E' D' A  
She swims in the deep, blue sea*

*A ---- B  
SWISH - SWISH*

*A ----- G  
SWASH - SWASH*

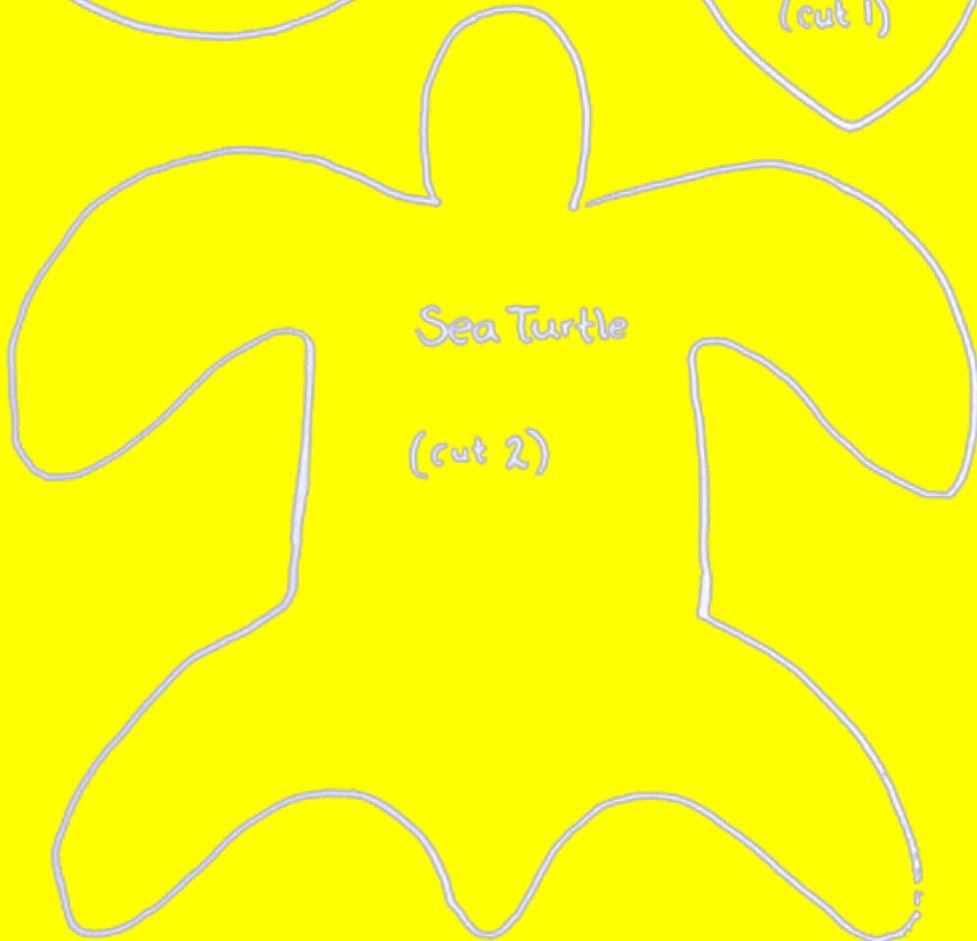
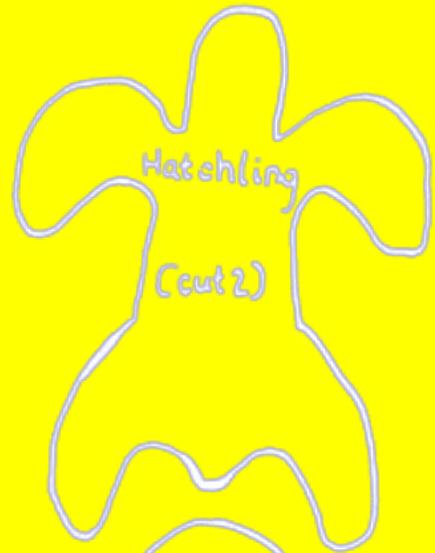
*D' B A  
FLIP and FLAP*

*D' D' B A - B - G  
She swims most happ-il-y.*

**Sea Turtle Templates**

*Enlarge to desired size*

*(to fit hands/fingers)*



## **Under the Stars: The Foundation of Steiner Waldorf Early Childhood Education**

by Renate Long-Breipohl (Hawthorn Press, 2012)

This is a very thoughtful book of essays that provide a stimulating journey through the phenomena of early childhood development. The introduction includes an interesting historical overview of how Steiner/Waldorf early childhood work developed purely through oral and experiential tutoring for twenty-five years before any publications on the subject or formal training courses appeared. Then some of Rudolf Steiner's own words on the child under seven were compiled for the use of the growing number of kindergarten teachers, and guides to the practicalities of kindergarten work slowly began to appear. More recently there have been deeper works going beyond the practical, alongside the development of more formal trainings. This book is an important addition at a time when the tremendous international growth of Waldorf early childhood education requires research and consideration of the quality that it offers.

The author is not only an experienced early childhood practitioner and international adult educator, she is also an admirable researcher and thinker, and the essay format chosen here has allowed her to develop and weave her thoughts across the principal themes of Waldorf early childhood education. Her method is to look in depth at the child development picture behind each theme, what Rudolf Steiner had to say about it, how his ideas have been developed and how they stand alongside modern research. Bringing these together has been a considerable project and provides a valuable synthesis for anyone working in this area.

Renate is not afraid to explain the difference between spiritual scientific and natural scientific research and to explain how she has endeavored to bring these together in this book. She presents "intuitional cognition" as her method of investigation and as the unique contribution of Rudolf Steiner, pointing out that by this method, an investigation is never complete.

Her statement of her purpose and aims in this book is an example of her clarity:

*This book is written by an early childhood educa-*

*tor for teacher trainers, educators and parents who are interested in the deeper aspects of Steiner early childhood education. It originated as much from my own experiences with young children as from Steiner's insights. It is about incarnation, the influences of spiritual forces in the child's development and the appropriate steps the educator can take to support this process, be it through forming relationships, supporting the development of movement and thinking in the child, play, child observation or working on one's inner development. In order to progress further in improving and refining early education, and thus contribute to the future evolution of humanity, a deeper understanding of human existence is needed. Studying the incarnation process of the child is a good way of gaining a picture of the underlying spiritual reality of human existence.*

Essay by essay, she applies herself to this task with thoroughness that can be challenging. The first three essays all have sections which I shall have to work on further for myself if I am to fully grasp the complex pictures developed. But these areas, the life forces, thinking and the will, are long going to be at the boundaries of intellectual comprehension and one can benefit from the work of others without gaining a complete understanding oneself. I particularly value the way in these essays and in others in the book, the distinctive nature of the child under the age of three is discussed, and also the detailed exploration of the nature of the child in that transitional age between five and seven. I find it wonderful that towards the end of each essay, when it comes down to the practical outcomes that will best support the child, she returns again and again to the twin powers of the self-education of the adult and the natural strength of imitation in the young child.

Attachment to the prime carer is now acknowledged by "child experts" as deeply formative for the child under three years old, and the fourth essay, under the theme of "Relationships in Early Childhood," usefully looks at this in the light of Steiner's picture of human development. Renate suggests that it is the early awakening of the "I" that is the danger when the young child and mother figure are separated too soon. The question of how we support children and parents pressurized into this too early separation, by econom-

ic, social and other factors, is one that we have to develop further within Waldorf early childhood education.

The next essay also tackles a modern idea, that of the Indigo or Star child. Has there been an evolutionary shift that has brought a new kind of child into the world now, or is it just environmental pressures that have caused children to bring so many new challenges to those who try to care for and educate them? Whatever the answer to that question, we are called on to find new responses to these changing challenges and to recreate education so that it fits children, rather than trying to force children to fit traditional educational forms. Again, Renate is able to show how Waldorf education, with its emphasis on relationship and its awareness that premature intellectual awakening is harmful to young children, has much to offer to this task.

In an essay on movement (Chapter 6) Rudolf Steiner's profound indications from a hundred years ago are brought together with the recent and contrasting work of Sally Goddard Blythe and Wilma Ellersiek. Renate explores the interwoven nature of the development of physical and soul movement alongside the much bigger picture of the spiritual evolution of humanity. Currently there is much discussion of the ideas of Emmi Pikler about the movement development of very young children in particular, and it would be interesting to hear this author's views on that.

The self-initiated play of the young child is something that this author has published on before and the essay on this theme is full of rich analysis. The statement that "becoming a play facilitator is a path of learning" is one of those that indicates a deep source of further study. Renate gives her "six dimensions of play" and compares this model with the analyses of others, and the chapter ends with the extremely practical "five indications for play facilitators" that would make a very good pedagogical discussion subject for a group of early childhood colleagues or a kindergarten parents evening.

Essay eight looks at art experience for the young child and its developmental significance. I enjoyed the exploration of the importance of practitioner's aesthetic sense and artistic practice. The quality of simplicity is emphasized as the best foundation for the young child's imitation; this is sometimes a lesson that students and new practitioners struggle to learn. The essay ends with the thought that the artistic activities we provide in the kindergarten are the bridge from play

to formal learning.

The short essay on child observation, or what one might call the search for the hidden child, focuses our attention on learning to read the code of the messages that the child gives us or "letting the child speak." We are reminded that intellectual and sensory faculties alone will never be enough and that, again, the core is in self-education. In this case it is the inner schooling that allows us not to jump to conclusions but to work thought the qualities of wonder, reverence, feeling and lastly surrender, in order to make space for the phenomena to speak for themselves.

In the final essay, Renate shares with her readers a personal exploration of eight of the twelve virtues indicated by Rudolf Steiner through their connection with the circle of the zodiac. These are discussed in relation to both the child and the adult, which I believe is an original contribution of the author's to this subject. The essential truth is arrived at again, as it has been so often in these essays, that it is through our own self-development that we might come both to understand the incarnation of the child more deeply and to bring this knowledge into our work through the education of our own will for the child to imitate this inner gesture.

These essays combine to provide a source of much future study for those already engaged in the practice of working with young children in Steiner Waldorf settings. It is not an introductory book, but one for those with the experience to know that there is so much more to be known. It benefits from fine research, including access to German texts which are not available in English. There is a good index and thorough referencing (with a minor muddle in the reference section of the first essay). This makes it valuable for those engaged in academic study in this area.

It is a shame that the photographs in books such as this are not printed in color. Color photographs can bring such a lot to books about the young child in particular. I also note that the photos in this book are mostly of girls rather than boys. There is a current popular feeling that Waldorf education, especially in the early years, is more appropriate for girls than for boys. It is often boys who seem to provide the most challenges to teachers and practitioners. Perhaps this may be a stimulating topic for a future essay. ♦

—Jill Tina Taplin

## Therapeutic Storytelling

by Susan Perrow (Hawthorn Press, 2012)

Children love stories. The nature stories and fairy tales we share in our early childhood classes provide daily soul nourishment. There are also the “pedagogical” stories we create spontaneously to picture to the children a more healthy behavior when something is out of kilter in the moment. In her new book, Susan Perrow takes us a step further to introduce therapeutic stories.

Susan is described as a “story doctor.” She has done her work as storyteller, early childhood educator, and teacher trainer in Australia, New Zealand, the British Isles, South Africa, Kenya, eastern Europe, Asia, and China. In her storytelling workshops with educators, therapists, and parents, she has shared many stories and the tools we need to create stories for our own children. She gave the introduction to this type of story in her first book, *Healing Stories for Difficult Behaviors*. Now this volume expands with examples of one hundred and one stories that have arisen out her own creative work and within workshops she has guided in different countries.

But first, what distinguishes a *therapeutic* story from others? To quote from the book: “All stories are potentially healing or therapeutic. If a story makes people laugh or cry—or both!—the laughter and tears can be healing. Folk- and fairytales, through their universal themes and resolutions, have healing possibilities. They can offer hope and courage for facing the trials of life, affirming our capacity to change and develop.” She goes on further to say that *therapeutic* stories are specific stories to help or heal behavior in a specific situation when wholeness has been lost. These are stories that “return balance...to a behavior or situation that is out of balance.” Her description of this resonates with our own experience of the power of stories as a way to address difficult topics and situations through the vehicle of “an imaginative journey” that guides toward resolution. The story can be a way to encourage a new behavior by picturing through the story how to do it without lecturing or moralizing. The child’s dignity is protected while his or her higher being is invited forward through the story imagination.

Each story will have three essential elements—metaphor, journey, and resolution. Metaphor is the imaginative picture. Journey is the series of events leading to a conclusion. And resolution is when balance is restored. One problem situation described in the book was of a three-year old child who bit others. The main story character chosen was a baby hippo who greeted every-

one with a bite. No friends stayed; the zebra, giraffe, and baboon all ran away. But when the baby hippo tried to bite tortoise, his shell was hard and hurt her teeth. He did not run away but invited her to eat good, sweet grass instead. Once she learned to enjoy eating grass, “When her friends would come to play/The friends would stay and play all day!” The book further discusses the “mystery and magic of metaphor” as it “speaks directly to the imagination, building its connections through feeling rather than theory or abstract thinking.” Further suggestions are given as to how to create our own stories and get our story juices flowing, of different ways of constructing the journey, of what kind of resolution is healthy and proper.

These considerations also raise the question of ethics and freedom. We need to make sure that the story is given to restore something within the child’s situation that it out of balance and needs healing, not something which we wish to encourage or even manipulate to satisfy our own adult convenience and desire. We also need to ask whether the story will encourage core values of true human morality and uprightness. If the answer to this is “yes,” then the story will guide development in a positive direction for all concerned. Susan Perrow points out that these stories do “not involve making ‘bad’ behavior ‘good’ or making ‘naughty’ children into ‘good’ ones. Instead it is about trying to recreate wholeness or balance in the child’s own experience...The story should definitely not have the aim of moralizing or inducing guilt—this cannot be stressed enough!... A healing tale should, as much as possible, leave the listener free to come to her or his own conclusion.”

The first fifty pages of the book give the storytelling “tutorial.” The remaining 200 pages are stories, stories, and more stories. The list of categories is exhaustive and runs the gamut from hitting/biting, anxiety/fearfulness, bullying/exclusion, social conflicts of all kinds, divorce, resilience, sexual abuse, bad language, to discrimination, and more. Some of the stories may be just what a teacher has been looking for to address a situation. Others may seem too direct, others too subtle to address the topic. Susan emphasizes that it is also important to understand that the children’s behavior is contextual and relational. A story in this book may not be “the” answer but give us inspiration and spark the imagination of what will speak to the children in our care.

Thanks to Susan Perrow and the students from her workshops, who have generously shared their stories to benefit the children of the world and the adults who care for them. ♦  
—Nancy Blanning

# Calendar of Events

Events listed are sponsored by WECAN, our member schools and training centers, and our affiliated organizations, AWSNA and IASWECE. A limited number of other events of wide interest may be included at WECAN's discretion (mainly major conferences). For more listings and further details, visit [www.waldorfearlychildhood.org](http://www.waldorfearlychildhood.org) to view our web calendar. To submit an event, contact [publications@waldorfearlychildhood.org](mailto:publications@waldorfearlychildhood.org).

Non-member organizations and individuals are welcome to submit advertisements of interest to Waldorf early childhood educators. Advertisers are not necessarily endorsed by or affiliated with WECAN.

## Personal and Professional Development Courses and Workshops

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October 27, Chapel Hill Waldorf School, NC: **The First Seven Years: Turning Points in the Child's Biography.** WECAN Southeast Regional Gathering with Susan Weber. Contact Karen Smith, [karen@kevinandkaren.com](mailto:karen@kevinandkaren.com) / 404-417-9522

November 5–6, Rudolf Steiner College, Fair Oaks, CA: **Baby Moves** workshop with Marianne van Hermsen van Rooy, author of *BabyMoves* and an experienced neuropediatric physical therapist who has worked with young children in New Zealand for many years. Contact: Lauren Hickman at 916-961-8727 x 117, [lauren.hickman@steinercollege.edu](mailto:lauren.hickman@steinercollege.edu)

March 16–17, Sophia's Hearth Family Center, Keene, NH: **A Weekend for Parent-Child Teachers: Deepening our work.** Instructor: Nancy Macalaster Information: 603-357-3755/[www.sophiashearth.org/info@sophiashearth.org](http://www.sophiashearth.org/info@sophiashearth.org)

April 13, Cape Ann Waldorf School, Beverly, MA: **WECAN Northeastern Regional Gathering.** Contact Betsi McGuigan, [blmcwig@hotmail.com](mailto:blmcwig@hotmail.com) or Su Rubinoff, [surubinoff@gmail.com](mailto:surubinoff@gmail.com).

## Conferences

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November 9–11, Rudolf Steiner College, Fair Oaks, CA: **The Global Child**, third annual Early Childhood Symposium, co-sponsored by WECAN. With keynote speaker Nancy Mellon and guest Suzanne Down. Birth to Three Workshop for early childhood educators with Marianne van Hermsen van Rooy on Friday, November 9 (1 to 4 pm). Most children by the age of five have faced a significant challenge in their lives—movement or health issues, divorce or difficulties with conflict resolution. In this leading-edge conference, professionals will share their therapeutic gifts to heal and protect our very youngest. Attendance is open to those wanting to deepen their anthroposophical understanding of the young child. Contact: Lauren Hickman at 916-961-8727 x 117, [lauren.hickman@steinercollege.edu](mailto:lauren.hickman@steinercollege.edu)

November 9–10, Rudolf Steiner Centre, Toronto, ON, Canada: **The Wonder of Boys**, Waldorf Development Conference with Nancy Blanning. Contact RSCT, 905.764.7570 [info@rsct.ca](mailto:info@rsct.ca), or [www.rsct.ca](http://www.rsct.ca)

February 8–10, Spring Valley, NY: **The Education of Feeling: Laying the foundations for social-emotional capacities in early childhood.** WECAN East Coast Conference with keynote speaker Renate Long-Breipohl. How do we support the healthy development of the so-called “feeling life” and essential social and emotional capacities in young children? We will explore the development of attachment, separation, individualization, as a basis for strengthening our capacities for observation, as well as our outer and inner practices. The conference will also include puppetry from Suzanne Down and from the Waldorf School of Lexington, MA, as well as a new format with mini-sessions and special interest group meetings. Further details will be published later this fall and registration will open in early December.

February 15–17, Bellingham, WA: **The Primitive Reflexes Unveiled.** WECAN Northwest Regional Early Childhood Conference with Jane Swain. It is helpful for early childhood professionals to have an understanding of the primitive reflexes. We will learn to recognize the normal progression of integration for individual reflexes and how to support this process. We will learn how to recognize when integration is not occurring and what responses can be helpful, including Spacial Dynamics interventions that every teacher and parent can incorporate into daily activities with the child. The Spacial Dynamics perspective will be emphasized. Contact Dyanne Harshman, [dyannedea@hotmail.com](mailto:dyannedea@hotmail.com), for further information.

April 12–13, Calgary, Canada: **Gateways Conference** with Dr. Adam Blanning. Contact: Brenda Porter 1-403-287-1868 Ext. 182 or [b.porter@calgarywaldorf.org](mailto:b.porter@calgarywaldorf.org).

June 20–23, Dornach, Switzerland: **Birth to Three Conference**, sponsored by IASWECE together with the Medical Section and the German Association of Waldorf Kindergartens. The emphasis will be on medical and therapeutic aspects of the work with the very young child. Contact [info@iaswece.org](mailto:info@iaswece.org) for information.