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ISSUE 92 VOL. 23

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hello readers

I am writing this note to you while sitting in my favorite rusty lawn chair, parked in the middle of my flower bed, Pacific Northwest Style, in full bloom.

I am filled with gratitude and more than ever, as our social and political systems are under increased pressure, I am acutely aware of my place of privilege as a white woman in our society.

LILIPOH has always had the impulse of a resistance magazine. Anthroposophic doctors struggle to have access to their preferred remedies because of FDA restrictions and the pharmaceutical industry's influence and control over our US government regulatory systems. We have published consistently about the concerns of over-vaccinating children. Our biodynamic farmers are creating new systems of agriculture outside of the corporate control of the agro-chemical dominated, industrial farming complex. Camphill communities stand up for the rights of the developmentally disabled. Waldorf education parts ways with mainstream education when it comes to early childhood academics, use of electronic devices in home and school, and standardized testing.

As a publication, we care about healthy childhood development and we stand with the The American

Academy of Pediatrics on the family separation crisis at the US/ Mexico border when they say: "Separating children from their parents contradicts everything we stand for as pediatricians — protecting and promoting children's health. This sentiment cannot be reiterated strongly enough: Pediatricians stand unanimously in support of all children, and oppose any and all practices that result in the separation of families." (*The Hill*, July 5, 2018)

A Waldorf mom in my community decided to take action. She and her colleagues partnered with Northwest Immigrant Rights Project to start a bond and re-unification fund for the hundreds of parents who are currently detained in Washington state.

Here is their website along with two other resources to support and learn from:

Northwest Immigrant Rights Project: nwirp.org

RAICES: raicetexas.org

American Civil Liberties Union: www.aclu.org

Please keep calling your congresspeople, Department of Homeland Security, and Department of Justice, every day, demanding reunification and an end to this practice.

Make sure you are registered to vote and that your voter registration is current!

We all need to step up and do more for marginalized populations and leverage our privilege to help and uplift others. Donate, volunteer, educate others.

Christy Korum



LILIPOH stands for Life, Liberty and the Pursuit of Happiness.

Life can mean the quality of life, inner life, consciousness. in other words, living a life enhanced through understanding. liberty may mean the freedom to choose how one lives. pursuit of happiness is a high term which has often been used superficially. it can mean the joy of helping each other along the road of inner and outer health, and toward a better world.



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Dementia

RENEE MEYER, MD

There is an advertisement picturing a middle-aged couple walking down the beach. As they walk, the woman's image slowly dissolves, leaving just one beach walker. Families of people with dementia experience this feeling of dissolution and loss. In the early stage of dementia, the afflicted patients themselves can often feel loss and sorrow as their own organizational principle weakens; their ego (as described by Rudolf Steiner) loosens, leaving them to battle with confusion and disinhibited impulses. Dementia may present as personality changes, delusions, or agitation, as well as declining memory and cognition. The disease will relentlessly progress to increasing dependence for all daily activities, and to shortened life expectancy. There are no cures and few palliative treatments, but there may be some preventive strategies. Experienced providers can assist in charting the tricky future course, guide the burdened families to resources, and provide suggestions for financial and practical planning. And gifted therapists can coax organization and enrichment for these prematurely fragmented human beings.

Alzheimer's disease (AD) accounts for 60 to 70 per cent of dementia diagnoses. AD has an estimated ten-year life expectancy from the time of diagnosis. Memory and competence with everyday tasks (such as housework, laundry, and food preparation) usually deteriorate first. This phase is followed by loss of language and ability to perform personal tasks such as dressing, bathing, toileting. Most patients will also have behavioral disturbances such as wandering, outbursts of

anger and anxiety, and delusions. A third phase is characterized by muteness, failure to understand eating and swallowing, incontinence, loss of the ability to walk, and eventually a bedridden state. Vascular dementia has a course similar to AD, but occurs in patients with preexisting high blood pressure, and first affects executive function, which is the ability to gather information into patterns. For example, those with early vascular dementia will be able to name the time, date, and current events, but can't quickly name types of animals, or draw and interpret the face of a clock. Lewy body disease is associated with Parkinson's disease, and is characterized by early vast fluctuation of memory and personality, early delusions and hallucinations, and eventual Parkinson-type qualities including stiffness, and often dramatic drops in blood pressure (hypotension) when standing. Hypotension results in repeated falls and injuries, leading to early wheelchair-bound status. Patients with frontotemporal dementia may show compulsive and stereotyped behavior and pronounced personality changes.

There is much overlap in the characteristic symptoms for all the types of dementia. Regardless of the initial symptoms, most types of dementia are accompanied by the progressive memory and functional changes seen in AD. Except for a few rare infections or nutritional deficiencies, dementia diagnoses are based on the person's history and verbal tests. There are no blood or spinal fluid tests to confirm a certain diagnosis. Computerized tomography (CT) scans and other image tests of the brain may aid the diagnosis, but only if the

person shows signs of dementia. At autopsy, the brains of elderly people with normal memory and behavior have been found to contain abnormal and non-functional proteins identical with those of AD patients. However, the abnormal proteins are less concentrated in the memory and association-rich areas of the brains of normal people. As pointed out by van Gerven, the locations of these abnormal proteins in the brain tissue seem to be more important for memory and function than the nature of the abnormal proteins themselves.

In addition to memory loss and increased need for assistance, behavioral changes are common to all types of dementia. Behavioral changes are the greatest source of consternation for families and caregivers. In our ordinary understanding, behavior has a conscious *will* component, an opportunity for the individual to choose a more rational or acceptable option of expression. We assume that the normally developing ten-year-old might steal some money out of his father's wallet not because he *can't* do better, but that he *won't*.

“GENERAL ADVICE TO FAMILIES IS
“TRY NOT TO SAY ‘NO!’ FIND A WAY
TO CHANGE THE FOCUS INSTEAD.”

Brain imaging of patients with vascular dementia typically show small strokes or poor blood supply deep in the brain, at the natural terminal (the so-called watershed area) of the blood vessel. Here the vessels are very tiny, the blood flow is slowed, and they are more vulnerable to damage from high blood pressure. Again, damage to the brain typical of vascular dementia has been found in one-third of brains of elderly people who had no evidence of memory disturbance during life. Both Alzheimer's and vascular types of dementia occur more frequently with increasing age. Do they represent accelerated brain aging? It is daunting to think that dementia becomes more likely the older we become. On the other hand, it would be encouraging to find and use tools that slow brain aging.

Is the man with dementia showing obstinence, obstruction with caregivers, and flares of anger because he *won't* choose better behavior, or because he *can't*? Is the woman with dementia wandering, obtrusively searching through her neighbor's belongings, because she *won't* do otherwise? Sometimes these behavioral changes are an extreme form of an already existing weakness; the elderly man who now shouts aggressively at others actually had the tendency to do this in the past. It seems obvious that the dementia patient is not responsible in the usual sense of the word for these outbursts. Nevertheless, families struggling with difficult behavior need frequent reminders and strategies. The human ego (or “I”) as described by Rudolf Steiner is a force or dynamic,

not a material body. But the ego needs an intact brain to carry out the dynamic of elevating and directing human behavior to higher standards than those of impulse and instinct. In dementia, this ego force is loosened from the human being, permitting unbridled wishes, impulses, and fears to be expressed. Physicians can explain the progression of illness, the parts of the brain affected, and suggest strategies for families to use in diverting these outbursts and repeated behaviors.

An example might be obstructive behavior with attempts to deliver care, such as flinging a shoe or shaking a fist at the caregiver who is trying to bathe the person. It may be helpful to view the behavior as a fear of being touched and hurt, or irrational fear of drowning in water while being bathed. A gentle bath of the feet only, accompanied by a story, may pave the way for a future washing. If aggressiveness persists, the bath must be considered optional at that moment and tried at a more opportune time; possibly a warm sponge bath given in bed before going to sleep. Redirection is also powerful. The lady who is rifling through her daughter's or neighbor's drawers might respond to the question, “what are you looking

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for?” She could be accompanied to her own room, or to another location where a similar article might be found. If not found, the hunt can be diverted to absorption in something else, such as a puzzle; looking at, smelling, and caring for some flowers; or a snack. General advice to families is “try not to say ‘no!’ Find a way to change the focus instead.”

Therapists can often lure a fragment of the ego into its rightful place during therapy sessions. In the excellent book *Dementia and I*, Christa van Tellingen MD and Marco van Gerven MD have gathered thoughtful essays on the nature of dementias and patient care. Art therapist Jacqueline Stoop described work with patients in early-stage dementia. She begins a session by pointing out and describing hands; their size, shape, age, texture, portrayed in multiple paintings hanging on the walls of her therapy room. A story about counting your blessings on your fingers follows; but this also could be a short poem, song, or object. The group is asked to recall and tell hand memories of their own, then draw and share hand portraits. Finally, the participants wash their hands and the art therapist carefully applies rose cream to each pair of hands. In listening and telling aspects of their hand biographies, drawing them and then sharing their drawings, the ego forces of the participants have briefly connected and “fleshed out” the participants in their full humanity. Using a different therapeutic modality, the Dutch music therapist Connie Alblas notes that music creates inner movement. Musical memory is long! In my experience, a former pharmacist and choir member now with advanced dementia, dependency, and few remaining words, would occasionally break into the tenor harmony of a church hymn when others were singing the melody. Ms. Alblas leads a choir composed of people at various stages of dementia. She notes that “people cheer up by singing, and they radiate because they can form words and communicate. Singing is a powerful

impulse for social life...Outside choir time, the differences (in levels of dementia) become visible. During choir they almost disappear.” Once again the ego, the “I” finds a foothold to briefly assume its role in full humanity. These occurrences remind us that fourfold human being is still present despite the illness. In his comments about dementia, Dr. Matthias Girke refers to dementia patients as spiritually present but “veiled.” Those spiritual forces can briefly be called together, sometimes surprising us by their full appearance.

Many dementia experts are seeking ways to help prevent or delay the onset of dementia. Most of these suggestions involved long-term lifestyle changes, such as regular exercise, treatment of high blood pressure, avoiding smoking and excess alcohol. A plant-based diet decreases the production of free radicals, which can harm brain cells. Nerve tissue has low vitality and poor ability to regenerate, so it is especially important to guard it from injury. People with higher levels of education, with a rich and active thought life have what Dr. van Gerven names “reserve.” If they do develop dementia, many more brain associations have been formed through life, so that normal function can be maintained longer. Van Gerven also discusses the injurious nature of chronic stress. Consistently high stress levels generated from undigested childhood or adult trauma contribute to higher levels of stress hormones. Increase in the stress hormone cortisol results in ongoing inflammation, poor immune function, and is a risk factor for dementia. Meditation, devotion, and a spiritual path can lead to some freeing from the unconscious, intense physiologic stress, through better acceptance and integration of the past. ■

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Curbing Climate Change Through Biodynamic Agriculture

By Elizabeth Candelario

As the certifying agency for Biodynamic farms across the USA, Demeter's vision is to heal the planet through agriculture. That's a bold statement, because the very act of farming worldwide is responsible for at least 15% of global greenhouse gas emissions, the leading cause of climate change.

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(Excerpts from LILIPOH Issue #86, Winter 2017)

Helping Money Heal; The Vidar Foundation in Canada

By Trevor Janz, MD

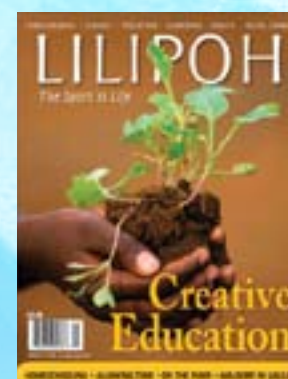
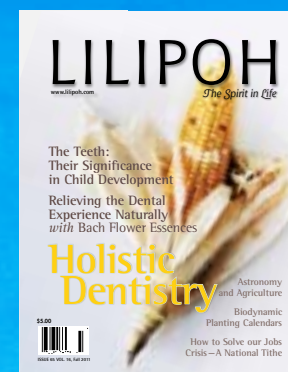
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The Eternal Now Biography Work and Dementia

RINKE VISSER

*Now when I become a little older at 78, my professional questions
as a biography consultant have found a new direction.
I ask myself how can I be of service for people who suffer dementia.*

Once I had a special experience working with a group of elderly people in a nursing home. One of the participants told me that he had no memory left anymore, and this was not a problem because he had noticed that the present, the now, is big enough to be able to live within. He felt he always had a kind of wisdom around him that helped him to be in the present. He did not miss the past, and he did not make any attempt at all to remember that past because his life was in the now.

This experience brought me to the insight that we should see dementia not only as a phase of illness, but also as a phase of life; a phase of life with a special content and special experiences.

When I think back to that situation, I see a table surrounded by a small group of elderly people who are talking to each other. The conversation is all about the present, the now. We are there: my colleague and I, and the group. They are aged from

76 to 102, and each one has a completely unique way of expressing him- or herself. The special thing is that these people are talking to each other for the first time, although they have been living in this house for a long time already. They have never before asked each other anything, they have never been talking to each other. They talked to their family members and to the caretakers, but not with each other. That struck me, and it struck me because it gave me the insight that these people are very lonely.

That seems to be a keyword: loneliness.

My colleagues and I work in a small group together, and our ideas about dementia primarily concern the way people perceive dementia, how they look at it. In our times attention is focused mostly on the physical aspect of dementia. We see how modern medicine tries to cure dementia by finding how it physically progresses. I do not want to say that this is not important, but a different

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perspective is possible. There is something that you don't find in the world of synapses. That something is called spirit.

We need a change of paradigm. We might stop merely wondering what people with dementia can no longer do, and ask ourselves what is actually happening to these lives.

When I was young, I was once on my bike finding my way through a forest with a lot of rattling empty bottles on the back of my bicycle. The rattling was echoed by the trees and it felt like the rattling bottles were not on my bike but all around me. Then the thought came to me "I am around me." This was a spiritual notion, although it was initiated by rattling bottles.

We have to take a next step in our way of perceiving dementia. Of course we always want to find a possibility to do something that is biographically meaningful. However, when do we say something is meaningful in a spiritual sense? I think it is meaningful if it touches the essence of our existence. Mostly this happens on the level of an experience of truth that transcends the intellect.

Each phase of a biography has its own developmental possibilities, and in each phase we become wise in our own way. We learn about our own possibilities and needs, and we act according

to necessity and skills. This is not different for the period of dementia, although the process is stronger than in the middle phase of life. It is more similar to the phase of childhood.

We can see throughout our lives how we become more and more at home in the physical world. From the beginning we learn to understand the world; we learn to work and to love the world. In the meantime it seems as if the spirit is functioning more and more at a distance, and we must make every effort to maintain a relationship with the spiritual world, which is not self-evident. This becomes clear if we see how dementia is a process of dying. It can be described as a slow way of moving in the direction of the border between the physical and the spiritual worlds. This can give us some awareness of the special task and position we have to support and guide people with dementia, each of us in our own humble way. We are companions near the threshold.

Now we have seen some biographical aspects of dementia, and we can look around for practical possibilities to create fruitful biographical situations, including help and care.

How can we work biographically with people who suffer dementia?

“ IN THE SUPPORT CIRCLE THE PERSON WITH DEMENTIA FINDS A DESTINY COMMUNITY AROUND HIM- OR HERSELF. THE PERSON IS THE CENTER OF THAT COMMUNITY.

In our small initiative group in The Netherlands we founded the Support Circle. A Support Circle is a small group of people who are connected to a particular person with dementia: neighbours, relatives, friends, and professionals. Because they

As a Support Circle we create a new kind of community. I believe it is an early exercise for forming a community based on the Spirit-Self quality. Here we have a group of people in totally different life situations and tasks, including the person with

“ ... IT GAVE ME THE INSIGHT THAT THESE PEOPLE ARE VERY LONELY.

are all connected to the same person, they are connected to each other.

I come back to the idea “The wisdom is around myself,” echoing my experience with the rattling bottles followed by the notion, “I am around me.” Now, in the Support Circle the person with dementia finds a destiny community around him- or herself. The person is the center of that community.

In order to be able to respond sensibly to the behavior and the words of the person suffering from dementia, it is necessary that you know not only the past of this individual, but you also need to have a general biographical background knowledge. Then you are able to see the person with dementia from a new perspective. Professionals, family members, close friends, and neighbors have to deal with people with dementia. We think this can be more successful if they can find each other in Support Circles, sharing aspects of the life of this person, learning together how to deal with this beloved person. This sharing can promote openness, creativity, and flexibility, and also help reduce stress-related complaints, which affect both the people with dementia and the family and professionals.

dementia, working together in a new horizontal way in the Support Circle.

If Support Circles are formed around people who have reached the final phase of their lives, where they have become completely dependent, this could also be a help for the professionals. The group could provide energetic support for the caretakers, who are often at a point of exhaustion and may not have time to pay extra attention to the people around them.

Finally, engaging in Support Circles could mean that professionals and non-professionals increasingly notice and remember three important core concepts in working with people with dementia: a fundamental loneliness; the need to live life in the now, each moment complete in itself; and that there is a wisdom that always surrounds us.

All this was part of Mr. Sikkema’s message. He had lost his memory, but was joyous throughout life, including at 86 years of age. 📖

Rinke Visser was born in 1939 in the Netherlands. After working as a Waldorf teacher in Haarlem, he developed a biography course for adults and pioneered autobiographical writing courses. Together with Josien de Vries, his wife, he founded the Institute for Biography in the Netherlands. In his sixty-fifth year his international biography career began, and since then he has taught biographical skills and knowledge in Europe, the US, New Zealand, and China.



De-mentia, Re-mentia

DAVID TRESEMER, PHD

When comparing Alzheimer’s with cancer—clients in a counseling session share their otherwise hidden thoughts about such things—everyone prefers cancer. “I may be suffering but at least I’ll have my mind.” Though Alzheimer’s is a specific diagnosis, it has become a general term for dementia in all its forms. The issue is mind, *mens*, *mentia*—going back to the Proto-Indo-European root, *manas*, meaning mind in its most primal power of presence, comprehension, reasoning, observation,

and the sense that “I” am here now. *Manas* also hints at a future state of clarity that humans are developing now.

Let’s look at how much *mentia* we have in our lives. When we sleep, our mind appears to desert the body. It goes someplace else, from which it sometimes brings back shards of experience. When it comes back, the most interesting thing happens. We “wake up,” and then act as if there is a continuity from the previous day. We bridge between today’s awake-observing-mind and

yesterday's awake-observing-mind, ignoring the immense mystery of sleep in between. We simply ignore the part without mind as we know it.

In most of our eyes-wide-open day-waking time, we actually operate in a kind of sleep-walking sort of way. We go through the motions, eat, dress, preen, pull weeds or push papers, even talk with

Even reading a book is a kind of taking the mind away from itself to follow another's path into a zone of "nice/fuzzy." Any screen-watching (including windscreens of cars) has also a quality of semi-sleep whose drowsiness and minor stimulations combine to mollify us into a dulled sweet state. Walk past an office front where twenty people are

“THE ISSUE IS *MIND, MENS, MENTIA*—GOING BACK TO THE PROTO-INDO-EUROPEAN ROOT, MANAS, MEANING MIND IN ITS MOST PRIMAL POWER OF PRESENCE, COMPREHENSION, REASONING, OBSERVATION, AND THE SENSE THAT “I” AM HERE NOW.

others, in a sort of automatic activity. Yes, this eyes-wide-open reality is lit by sun or electricity, but we are engaging primarily through habitual routines, using preset conceptual structures.

Frankly, we are de-mented most of the time. Spiritual worlds as people yearn for them have also this feeling of mindless timeless bliss, and many people try to enter into that sleep-like sweet world through drugs, desserts, repetitive activities that pump up endorphins (exercise classes, skiing, jogging, walking...), or long days at a sunny beach.

gazing at computers, and sense the quality of mind there. The human beings have been reduced to slow-mind, and maybe temporary de-mentia.

We awaken to this present moment through something unexpected jumping out in front of us, a shock that pushes us to confront emergencies, small or large, with soul. Impulses of love or hate coming from the secret realms of Will, or inspirations through the colors streaming from the realms of Feeling—these will knock our Thinking out of endless churning of previously



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conceptualized, thus dead, Thoughts, into a partnership with Feeling and Willing, as living processes, to grow our soul. Soul work is messy, dramatic, intense, unexpected, energizing, and full of true mind. Soul work is fraught with failures when evaluated against preconceived dead standards of what success ought to look like. The wakened soul engages in the immense power of now: “I am alive!”

Those who ask about dementia are those who have enough awareness to be asking about a friend or relative. “What do I do about mom?—she’s seldom ‘here.’” This wrenching question comes all too often. Here I’ll go technical to a degree, within a four-fold model of the human being. If you can’t follow, at least you’ll know that some people think about these things, and you could perhaps consult an anthroposophic counselor (directories

“SUCCESS AT END OF LIFE IS NOT NECESSARILY ABOUT A LONGER LIFE BUT A LIFE WITH QUALITY, WITH “I” AND SOUL BRINGING THE PROJECT OF THIS LIFE TO ITS NATURAL LETTING GO.

In our studies in anthroposophic psychology, we become very interested in the workings of mind, because what is our most precious possession? It is not only awareness, but awareness that we are aware, permitting the profound body-shaking enjoyments of the immensely complex creation in which we live, move, and have our being. Re-mentia is not easy, can be exhausting, and reveals just how much we are comfortable in automatic mode. Being truly awake may visit us for only a small percent of the day, yet its preciousness justifies the struggle.

at AnthroposophicPsychology.org or AAMTA.org). The four bodies of the healthy human being include a.) physical body (actually the most mysterious, not to be confused with the mineral substances that fill out the physical body), b.) etheric or life body that energizes the processes of functioning and sets healthy habits in place, including important habits such as heartbeat and breathing, c.) astral or soul body that gives home to consciousness and the interplay of Thinking, Feeling, and Willing, and d.) the “I” or “I-organization” (a clumsy term, sorry). When functioning well, these integrate, with the



“I”—your individuality—coming from spiritual realms to direct the enactment in this lifetime. Because of shocks of many kinds—traumas, overstimulation, also understimulation, tragedies, etc.—the “I” can move up and out, abandoning the others. The astral body can then become rogue, unguided, showing behavioral wildness—“dementia” also means going mad, and “dementia praecox” as an original term for schizophrenia, meaning “early onset de-mentia,” shows as an astral body gone wild with unusual and sometimes threatening will forces and thought processes. With the “I” gone, the etheric body can go into auto-pilot, and the person enters a pattern of eat, defecate, sleep, eat, defecate, sleep, the etheric body keeping the physical body to a strict rhythmic pattern. People working with those suffering from dementia notice that the etheric body runs the physical body through these habit patterns, and the person has a difficult time perishing—simply put, they don’t die when they ought to, when life has only the etheric body’s habits to keep it going.

Overly simple, but a beginning. What to do? Luring the “I” back to the other bodies can assist

the mind to return. One lures the “I” back with conversation—and I have witnessed the heart-breakingly patient heroics of nurses in dementia wards. One can also lure the “I” back with artwork, with color, with clay, with movement. Television increases the flight of the “I” and secures the mechanism of habit repetitions. (See my brief “How to Watch a Video” on YouTube). Parking an elder in front of a television (the same goes with a youngster) lengthens the automatic de-mented life.

If the person is unable to make art, studies show that simply observing art created by another can attract the interest of the observer’s “I.” When the “I” returns, an important aspect of the mind returns—re-mentia—even if it returns to assist in the shutdown of automatic systems as a means of reclaiming integrity of the whole. Success at end of life is not necessarily about a longer life but a life with quality, with “I” and soul bringing the project of this life to its natural letting go. 📌

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An Anthroposophic Perspective

Physical Health

VANESSA LEE

When one speaks of physical health with an Anthroposophic doctor, the physical aspect cannot be looked at in isolation. In modern society, holistic health models encompass mind, body, and spirit. Anthroposophic health models look at Rudolf Steiner's threefold image of the human being (with body, soul, and spirit) as well as the fourfold nature, consisting of the physical body, life body or etheric, soul or astral body, and "I" (ego or spirit body).

Steven Johnson, DO and anthroposophic doctor with the Fellowship Community Associates in Chestnut Ridge, NY, states that the most critical factor is the interaction between the way we treat protect the physical body in early childhood and the way we understand the etheric life body, the embodies forces of vitality.

Rudolf Steiner spoke of the importance of the early experiences of human beings (from 0-7 years), which lead either to health or disease in adolescents and adults. The way we nurture the physical body through good nutrition and warmth, the way we protect the etheric body through age-appropriate education, loving, supportive relationships, all have health effects on the developing organs. The forces that build our organs and physical body are the same forces that later transform into the forces of

memory and capacity for creative thinking; and these forces maintain our resilience to heal from stress and adapt to the stresses and changes of life.

Dr. Johnson noted that modern science is currently proving the importance of a protective and nurturing environment during early childhood that Rudolf Steiner also advocated. In a 2010 report from the Harvard Center on the Developing Child, "The Foundations of Lifelong Health Are Built in Early Childhood," the authors conclude that the capacities self-healing are imprinted into our biological systems in the earliest years of life.¹ "An extensive body of scientific evidence now shows that many of the most common chronic diseases in adults (such as hypertension, diabetes, cardiovascular disease, and stroke) are linked to processes and experiences occurring decades before, in some cases as early as prenatally." The study cites examples of respiratory illness in infants and young children who were exposed to secondhand smoke and also given poor nutrition as early as the pre-natal period, leading to later cardiovascular problems.

The Harvard report links the early childhood origins of lifelong health to three overarching concepts: stable and responsive relationships;

safe and supportive environments; and sound and appropriate nutrition.

Stable and responsive relationships as discussed in the article echo what Waldorf early childhood (EC) educators stress: the importance of strong, positive bonds between children and their caregivers (including their teachers); and the importance of rhythm (as in regular schedules), especially related to waking, eating, and sleeping. These build a child's sense of trust and develop a healthy stress response and emotional balance in children.

Safe, supportive environments mean protection from chemical/toxin exposure and also emphasizes the importance of having the opportunity to play, be outside, and socialize within a community. The authors say that "...this neighborhood-level phenomenon, called 'collective efficacy' or social capital, has been linked to lower rates of childhood obesity [and] better adult mental health..." Waldorf Education frequently sites the importance of healthy movement on cognitive development.

“IN OUR MODERN CULTURE, DR. JOHNSON HAS SEEN THE EFFECTS OF TOO MUCH STIMULATION OF THE NERVE-SENSE SYSTEMS OF CHILDREN; SUCH STIMULATION WEAKENS THE ETHERIC DRAMATICALLY.

Sound and appropriate nutrition influences health at every stage of life, "beginning with the mother's pre-conception nutritional status, extending through pregnancy to early infant feeding and weaning, and continuing with diet and activity throughout childhood and into adult life." Nutrition is especially important for growing children, as the proper nutrition helps their organs develop and their bodies to grow.

As Dr. Johnson reminds us, Waldorf education was created as a healing impulse for the social ills of the early twentieth century. "The foundations of Waldorf education are based on a deep knowledge of the universal stages of child development; on seeing how a child unfolds on both physical and spiritual levels"² Both Waldorf EC educators and anthroposophic doctors are trained to respect the connections between childhood and development and long term health. Their approaches support the biological life processes which support physical, emotional and mental capacities through life. These seven life processes are well defined in

“IN ANTHROPOSOPHIC MEDICINE, DOCTORS WORK WITH THE RHYTHMS OF THE BODY. THEY WORK WITH THE BODY'S SALUTOGENIC FORCES — THE FORCES THAT KEEP US WELL.

the biological sciences as well and are identified as: breathing, warming, nourishing, secreting, maintaining, growing, and reproduction (including generative processes). The gestures that the EC teachers use and the way they work with the children are intended to support these seven life processes, which in turn support the health of each child.

In anthroposophic medicine, Dr. Johnson and other doctors work with the rhythms of the body. They work with the body's salutogenic forces, meaning the forces that keep us well. Working in this way takes time, as healing therapies work to preserve and strengthen the etheric forces through taking care of the physical body. If we can take the time for our children to go through fever in a healthy way (without fever reducers) or go through an earache in a healthy way (without antibiotics), we are building our children's immune systems and also helping their future cognitive development. When we hurry children through these normal childhood illnesses, the expected result, from an anthroposophic perspective, can be chronic allergies, eczema, and food allergies, among other issues. The intention behind

anthroposophic medicine is to use remedies and therapies to aid the body in its natural healing. Dr. Johnson expresses his hope that such ideas could be recognized as "best practices" for health care in the future.

In our modern culture, we see the effects of too much stimulation of the nerve-sense systems of children; such stimulation weakens the etheric and life processes dramatically. As a result we are witnessing a rise in impaired cognitive development, environmental allergies, food sensitivities, increased anxiety and reduce coping skills. There are things we can do to help ourselves and our families counteract some of the ills of modern society, such as eating biodynamic and local food, getting exercise, spending time outside, diverse creative play, sending our children to a Waldorf school learning about developmentally based education and parenting, also being mindful of our media habits and the potential harm of over exposure to technology at an early age.

There are also some Waldorf and anthroposophic therapies that enhance overall healing, adapted from *LILIPOH*, Fall 2014:³

CURATIVE OR THERAPEUTIC EURYTHMY supports the etheric or vital forces and activates self-healing.

RHYTHMICAL MASSAGE supports the etheric forces through the therapy of touch.

THE EXTRA LESSON supports spatial integration and strengthens the will.

OIL DISPERSION BATH THERAPY supports the healing through warmth and the quality of substances used.

HOMEOPATHIC AND ANTHROPOSOPHIC MEDICATIONS can be helpful for both acute and chronic conditions.

THERAPEUTIC HORSEBACK RIDING allows children to relate to others outside of themselves and cultivates the ability to make use of their senses in a healthier way than before.

CREATIVE ARTS, SPEECH, AND MUSIC THERAPIES can be helpful to children and adults on an emotional and physical level.


CRANIAL OSTEOPATHIC THERAPY AND CRANIAL-SACRAL THERAPY can be helpful to children and adults who have had cranial compression due to birth trauma or concussion.

OCCUPATIONAL THERAPY AND SPACIAL DYNAMICS are two different movement therapies that can help the child or adult with gross and fine motor skills along with orientation within the physical body and surrounding space.

ANTHROPOSOPHIC OBSERVATION is used in Waldorf schools, who bring in anthroposophic doctors to observe children in a school setting (whether classroom, outdoors, or gym class). According to Adam Blanning, MD, “you get to see

things in the classroom that just don’t show up in the doctor’s office.”⁴ *LILIPOH*, Fall 2014.

In our community, Green Meadow Waldorf School offers Therapeutic Eurythmy, Occupational Therapy, and Extra Lesson work. We also have a school nurse who supports the children with anthroposophic and homeopathic remedies when parents have approved such interventions. The Fellowship Community Associates have practitioners trained in anthroposophic medicine, rhythmical massage, oil dispersion bath therapy, cranial and osteopathic therapy, counseling, creative arts therapy, and much more.

“The growth of Waldorf education and the increasingly complex needs of children today help make Rudolf Steiner’s insights into child development particularly potent and timely.”⁵ These insights into child development are now being acknowledged and proven by the mainstream medical community. And all this time, our Waldorf Early Childhood educators have been nurturing this capacity within our children; nurturing their physical and etheric bodies, and nurturing their latent cognitive, adaptive, and creative abilities. There are many opportunities to learn and develop these ideas in diverse educational and parenting practices for those who are interested. 

Dr. Johnson practices in upstate New York and consults with children, parents and patients with chronic diseases. He is currently president of the Physicians Association for Anthroposophic Medicine (PAAM) at paam.net. He currently pioneering a public health outreach to further these ideas into the mainstream of healthcare policy and development. Learn more in the special *LILIPOH* “Holistic Wellness Guide” or contact his office at 518-721-8417 if you’d like to learn more.

Vanessa Lee is Bulletin Coordinator at Green Meadow Waldorf School Chestnut Ridge, NY.

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Just Reach Out

MARY LOU SANELLI

I’ve been lying on the couch, sick with a summer cold, the coughing, lightheaded, feverish cold that you’ve either caught by now or fear that you will.

Summer colds seem especially unfair in the Northwest. Just as the months finally begin to warm, your body chills to the bone.

I haven’t been outside in days. I can barely sit up long enough to write this.

I know to rest, drink plenty of liquids, be patient.

But I will never be a patient sick person. I want to be a patient sick person, patient enough to luxuriously catch up with Netflix, patient enough to make home-made soup. Patient enough to put my work aside and surrender without fear or complaint.

But none of this is easy for me. I get so bored watching TV and I have a really short attention span in the kitchen. Sick as I am, I still want to write

something that reveals more of who I am, of what I really think. I still try to tap into the part of my brain that needs to face, head on, the empty page.

I feel a bit of relief as I try to think of something worth thinking about.

I even marvel at my effort.

But the truth is, I can’t even remember what day of the week it is. I’m just going to have to trust that my mental capacity will come back. God knows when, but it will.

In the meantime, I have an elderly neighbor who is sicker than I am. I know because I can hear him coughing through the wall we share. It’s the same cough I have, but raspier. It’s so bad, it reminds me of something my mother said years ago when she was in her fifties and she had an awful cold and I remember her coughing and coughing and crying out to my dad that she was too young to die.

And without thinking he said, “Well, you’re already too old to die young.”

Oddly, she didn’t yell at him, which was so unlike her. I think she’d spent so many years being annoyed at him for one thing or another that she just didn’t have the energy to be any more annoyed. I felt so bad for her that I sat on her bed and rubbed her back and let her cry.


Now, here’s something I can do. It’s next to nothing on my part, but I can bring my neighbor a bowl of the not-too-terrible soup I made (almost) from scratch. Because while most of my neighbors are not elderly and living alone, this one is.

It’s been a year since his partner of thirty years died. They used to hold hands in the elevator and just being in their presence made you feel like their affection was a validation of never-giving-up, and positively hopeful about love-springing-eternal.

It’s hard to begin to explain how much Seattle has changed in the last couple of years. And I think in this increasingly-transient-Amazon-campus my

neighborhood has become, we need to remind ourselves that we are neighbors now more than ever. Just so we might be able to offer each other the best generosity we still have to give. Nothing beats reaching out a hand to a neighbor when we can. There are always things we can do for one another.

Within hours of making my soup, I brought my neighbor a bowl. And when I said, “We’re neighbors and we’re in this together,” you should have seen the look on his face. The effect of my words was instant.

Helping someone worse off than ourselves is good medicine. It lifted me up. It showed me that even with my head about to explode, sharing is possible. It made me feel connected to this larger community of people living inside of my Vine Street building. And now that I’ve hung this 670-word star in my sky, it’s right back to the couch for me. 

Mary Lou Sanelli works as a writer, speaker, and dance teacher. Her latest book is *A Woman Writing*. She’ll be a guest author at the 2018 GFWC International Convention. marylousanelli.com

“BUT I WILL NEVER BE A PATIENT SICK PERSON. I WANT TO BE A PATIENT SICK PERSON, PATIENT ENOUGH TO LUXURIOUSLY CATCH UP WITH NETFLIX, PATIENT ENOUGH TO MAKE HOME-MADE SOUP.

Anthroposophic Medicine and Therapy Research

GUNVER S. KIENLE

Since its beginning, anthroposophic medicine has been deeply involved in research and intensive research collaborations. Research goals are to find solutions for general healthcare challenges, and to clarify issues of efficacy, effectiveness, and principles of action in its interventions. Herbal remedies, for instance, are analyzed to understand their active ingredients and to improve the clinical application: mistletoe extracts inhibiting malignant properties of cancer cells; lemon and quince intervening in allergic pathways; bryophyllum in reproductive medicine; birch bark improving wound healing. These are just a few of the many successful examples. Also art, eurythmy, speech (poetry), music, massage, and nursing applications have been investigated in regard to their influence on physiologic capacities like heart rate variability, or body warmth.

Clinical studies and clinical trials (nearly 300 so far) have assessed the safety and effectiveness of both single anthroposophic interventions and the integrated system of the anthroposophic medical approach. A large variety of conditions has been investigated: cancer, acute infections, pain, cardiovascular or respiratory diseases, dermatological diseases, rheumatism, arthrosis, neurological or psychiatric diseases, gastrointestinal or gynecologic conditions, allergic, atopic diseases and many others.



For instance, a methodologically sound and large randomized controlled trial investigated the effect of mistletoe therapy on the disease course in patients with advanced pancreatic cancer and found significantly prolonged survival as well as substantially improved quality of life, less fatigue, more appetite, gain of body weight, less pain and less need for pain medications. Similarly, the many other studies on mistletoe in cancer, with varying methodological designs and rigor, also describe rather consistent positive effects on survival and quality of life: improved coping, sleep, appetite, energy, ability to work, and emotional and functional well-being, as well as reduced fatigue, exhaustion, nausea, vomiting, depression, and anxiety.

The *Anthroposophic Medicine Outcomes Study* investigated the outcome of more than 1600 patients who suffered from chronic disease with an average of 6.5 years under routine anthroposophic healthcare. Three months after initiation of multimodal anthroposophic intervention (art therapy, rhythmical massage, eurythmy therapy, physician-provided counseling, anthroposophic medications) the disease scores, general and specific, improved substantially and sustainably, and so did the health-related quality of life, while symptoms ceased and direct and indirect health costs were slightly reduced. In particular, less hospitalization was necessary. This improvement stayed stable for four years.¹


The *International Integrative Primary Care Outcomes Study* compared conventional and anthroposophic intervention for acute respiratory and ear infections. It found quicker recovery with much lower use of antibiotics and antipyretics. Many other examples could be named. Patient satisfaction was high in all studies and surveys, and therapeutic expectations were fulfilled.²

Other interesting insights are provided by epidemiologic research, uncovering a decreased risk

of atopic diseases connected with restrictive use of antibiotics and vaccination, as well as comparatively broader exposure to farms and livestock.

Altogether, research in anthroposophic medicine is far reaching. Beside laboratory research and clinical research, this research also includes methodological research, high potency research, economic evaluations, pharmacovigilance, qualitative research, development of questionnaires, research on spirituality, and conceptual research on basic concepts of health and disease.

For the future, research on anthroposophic medicine will follow a research strategy that integrates a variety of complementing methodologies. The challenge is to combine the highly complex holistic and individualized anthroposophic medical care with the rigor of modern research standards and thus contribute to progress in modern health care.

Among the currently interesting research projects are: the clinical mistletoe trial started at John Hopkins Hospital, funded by the Believe Big Initiative; the large randomized controlled trial on mistletoe therapy in advanced pancreatic cancer conducted at several highly recognized Swedish cancer centers; the initiative on how to address the challenge of the increasing antimicrobial resistance; trials in preparation on ways to improve the situation of elderly people with chronic disease and impaired mobility with eurythmy therapy; and an initiative on case reporting to capture individualized care and therapeutic processes. 

Gunver S. Kienle is a leading researcher in the field of Integrative Health and is associated with the University of Freiburg, Germany.

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A Mother Responds

A QUESTION AND ANSWER
BETWEEN A LILIPOH READER AND
SUSAN JOHNSON, MD

DEAR LILIPOH,
I'm a devoted reader of your magazine and, as the parent of a child with non-verbal learning disability (NVLD), I was especially excited to see Susan R. Johnson's article "Is Our Educational System Contributing to Attentional and Learning Difficulties in our Children?" Perhaps I am misinterpreting her message, but it seemed she was arguing that learning disabilities are caused in part not by nature but by nurture: our current cultural climate of pushing kids to read early, screen time, lack of time in nature, and a diet high in sugar. She writes: "In addition to pushing children to read by sight... I wonder if our current epidemic of attention and learning problems is also caused by our 'American' diet... as well as by watching too much TV, playing too many video games, and spending too little time out in nature."

Though I am admittedly *not* a doctor, it has been my understanding that learning disabilities are inherent, not a result of the child's environment at home or at school. I wholeheartedly support the "Buddha state" that Johnson advocates, and I agree that it benefits children's neural pathways and helps them to learn, but I *don't* think the Buddha state is going to prevent dyslexia, autism, ADD, NVLD, and other learning disorders, which are actually mental health disabilities hardwired

into the child's brain from birth. It is true that children who have too much screen time may suffer from short attention spans (different from ADD), kids who are pushed to read too early may resist and struggle with reading and writing later on (different from dyslexia and graphlexia), and children who have poor diets may suffer health consequences—but these are quite different from learning disabilities, which originate in the brain. My son with NVLD (now age 10) was raised in the so-called Buddha state: he has no TV or video games, a predictable rhythm to his days, a warm and loving home, attended Waldorf school through kindergarten, spends plenty of time in nature, and eats a healthy, balanced diet, and we follow the edicts of Waldorf education in our home (though he now attends a special school for kids with learning disabilities). I do not think there's anything I could have done to prevent him developing NVLD no matter what we did.

It seems, in sum, that Johnson may be conflating two issues: the benefits of letting kids be kids and loved unconditionally with plenty of time in nature, rhythmic days, and a healthy diet (with which I agree wholeheartedly) and the benefits of these things in preventing learning disabilities (with which I would argue).

I would appreciate some clarification of this message, as it could be very frustrating to parents of kids with learning disabilities to believe that it is somehow their “fault” for not providing the right environment for their child—unless this is the case.

*Caitlin Van Dusen
Brooklyn, NY*

DEAR CAITLIN,

I really appreciated your response to my article! I agree that there can be some genetic factors in a family, or a condition that a child is born with that influences the timing of when certain neurological pathways develop for learning. Some families are gifted with artistic and intuitive capacities, and therefore have a dominant right hemisphere. Their children will need more time to develop the right side of their brain before they can more fully de-

velop their left side. Since phonetic-based reading is predominately a left-hemispheric activity, these more artistic and intuitively gifted children often become fluent sight readers that are then labeled as having non-verbal learning disabilities, because they were pushed to read too early. Also, the brighter the child, the more time that child needs before phonetic-based reading seems to develop. In my experience, boys often need at least an additional year or two, as compared to girls,

“IN FINLAND, TEACHERS WAIT UNTIL AT LEAST THE FIRST GRADE BEFORE INTRODUCING LETTERS & SOUNDS.

velop their left side. Since phonetic-based reading is predominately a left-hemispheric activity, these more artistic and intuitively gifted children often become fluent sight readers that are then labeled as having non-verbal learning disabilities, because they were pushed to read too early.

Also, the brighter the child, the more time that child needs before phonetic-based reading seems to develop. In my experience, boys often need at least an additional year or two, as compared to girls,

for their sensory processing pathways of proprioception to develop, followed by their development of bilateral integration pathways (that is, the connections between the right and left sides of their brain); phonemic awareness; and phonetic-based reading (that is, stringing sounds together to rapidly and fluently sound out words). This is why I frequently recommend Waldorf schools, which still have play-based preschools and kindergartens, and provide lots of healthy movement, artistic, and musical activities from first grade through high school. Waldorf schools seem to recognize that individual children develop differently and uniquely, so reading is more slowly introduced in the first three to four grades. Often children are writing words and copying sentences before they actually are able to sound out the words or read the sentences. The curriculum also provides lots of visual, auditory, and especially,


hands-on kinesthetic learning experiences. Also, if you look at the educational curriculum used by Finland, you will notice that they wait until children are at least in the first grade before they even introduce letters and sounds. They also seem to realize that boys may not be neurologically ready to read phonetically until at least the third grade. Their entire reading curriculum is phonetically based.

In this country, our pushing of sight reading (that is, speed reading or spatial reading) during preschool and kindergarten and, sometimes, even in the first grade is what I believe causes a lot of the non-verbal learning disabilities, attention problems, and anxieties that I see in my clinical practice. I know this because they are reversible and can heal and disappear. Finally, having an unresolved cranial compression or compressions from the birth process (often caused by vacuum suction, c-section, fast delivery, use of pitocin to augment contractions, and/or a prolonged labor more than 12 hours) will also lead to blockages in neurodevelopment. Such compressions can block the development of sensory processing pathways, including tactile, vestibular-balance, proprioceptive, bilateral integration. And they can impact eye tracking and eye convergence in one or both eyes. These cranial compressions are also treatable by non-manipulative, Biodynamic Cranial Osteopathic treatments that I find more effective than just cranial sacral therapy.

Please see my website, susanrjohnsonmd.com, and click on articles. I have written more than 48 parent articles that can be freely printed from the website. Especially read the article about my journey with my son, called “Healing Our Children with Attentional, Emotional, and Learning Challenges,” and the articles “Teaching Our Children to Write, Read, and Spell: Parts 1 and 2”; “The Assessment of Pre-Reading and Reading...”; and “Visual Tracking and Eye Convergence.” Also please look at “The General Clinic Recommendations” article, especially #1, that talks about the clinical signs and symptoms of unresolved cranial compressions and gives the website where you can locate practitioners. The article “The General Clinic Recommendations” on my website is the key article that I give to every family I see in my clinic, and it is one of the key articles that I have parents read before we speak on the phone. Please call my office voicemail at 916-638-8758 and my office manager, Jeanette, can schedule a free phone

time, if you wish to speak with me. We can specifically focus on your journey with your son.

My clinical experience over the past 30 years and my journey with my son has taught me that if nutritional changes, movement therapies, avoiding screens, holding off on early academics, and a “Buddha” environment are not working, then there usually is an unresolved cranial compression(s) that is partially blocking the neurological pathways and causing continual stress in the autonomic nervous system, so the child remains in fight/flight, no matter what you do, and the pathways cannot seem to fully develop. Even with extensive occupational or physical therapy, the child may be able to perform certain movements (like cross-lateral skipping or jumping rope), but the movements will seem stiff and mechanical rather than flowing and effortless. Even with extensive tutoring, the child may learn to slowly sound out words instead of reading by sight, but the reading and writing never become fluent and effortless. This is because the child cannot yet fully develop his or her proprioceptive and bilateral integration pathways. So in addition to still having struggles with paying attention, sitting still, standing still, spatial awareness, and reading social cues, the child will also not be able to simultaneously create inner, imaginative scenes and pictures while reading. This impacts their memory and overall comprehension for what has been read. This also makes writing a book report or understanding math concepts and math word problems much more challenging. Then the child receives all these labels and the family is told that the challenges are all genetic and life-long. This is what all the children and their families have taught me over these past thirty-plus years.

*Fondly,
Dr. Susan* 

Susan R Johnson MD, FAAP A Healing Place for Children, P.O. Box 1621, Colfax, CA 95713 YouAndYourChildsHealth.org, AHealingPlaceForChildren.com, or SusanRJohnsonMD.com

An Anthroposophic Perspective

Craniosacral Therapy for Sensory Motor Development

AUORE SIBLEY, CST-T, M ED

Learning is experience. Everything else is just information.

— ALBERT EINSTEIN

Visualize a child that you know. What does her movement tell you about her? Does she move with ease? Is she able to come to stillness? Does she have mastery over her bodily instrument? Or does she struggle to find herself in space, to sit in a chair and write, to move with fluidity and ease? Can she coordinate the movement of right and left, upper and lower body, when she skips or jumps or runs? Is she able to do two or even three things at once, such as count and clap in unison, or are some of these things particularly challenging for her?

Often when there is a motor or movement dysfunction or disharmony, it may be arising from the structural body itself, and may be supported through a manual therapy or structural support such as craniosacral therapy (CST). CST

is a manual therapy that works directly with the structural integrity of the physical body while also supporting the nervous system, and thus other physiological processes in the body. This support will have an effect not only on a person's movement capacities, but also on general health and well-being: body, mind, soul, and spirit.

When we consider this, we see that craniosacral therapy is a modality that has the potential to benefit all levels of our human experience and development. We know that there is an interrelationship between body, mind, and spirit, and that treating or bringing attention to one will affect the others. Perhaps the more integrated and aligned our structural-physical body is, the more we are able to incarnate into this life on earth and engage in the world with purpose.



Think of the human being as a musical instrument. When one's structural body has integrity and is tuned correctly, the muscles play beautifully. Fluid movement is music. When there is too much or too little muscle tone or there is nervous system agitation, movement may be compromised and the song is out of tune. The instrumentalist must work harder to make a fluid sound, and there may be a particular note that is simply stuck, a little sharp or flat. We moderate and evolve our music to fit the instrument, and it still may sound beautiful. There is no perfect body without flaw, just a perfect archetype. But when our instruments are tuned, when we know the patterns that make up coherent rhythms and melodies, movement becomes easier, and thus everything else in life becomes easier.

When an infant is working through the phases of developmental movement patterns that lead to standing upright and walking, he is laying down the neural pathways that will serve him throughout life. By the time a child is ready for grade school, everyday movements should be mastered in a way that support the child's engagement in everyday activities. If, however, a child has to think about his movement (such as whether to use right or left, how to coordinate two movements at once, the independent movement of one limb); or if he has to think about how to find his balance while sitting at a desk without falling over, then the higher centers of the brain that should be freed for learning are focused on more mundane tasks in order to participate at all, and details might be missed during instruction. Distracting behaviors may present themselves. Sensory-motor development becomes observably challenged.

Movement development and the foundational senses of human development begin before birth, but it is particularly in the first years of life that the senses of touch, movement, balance,

and health (or vitality) develop. Rudolf Steiner, an Austrian philosopher, inspired the development of Waldorf education and biodynamic agriculture, and cultivated a philosophy of approaching human understanding through the aspects of physical, etheric, astral, and ego, or body, mind, soul, and spirit), spoke of our having twelve senses, not just the five or six that mainstream science recognizes today.

The four lower senses mentioned above are the foundations of our sensory motor development, and are the senses that relate to the later development of our higher senses of hearing, language, thought, and sense of self. (The senses of warmth, sight, taste, and smell fall in the middle). The lower senses are also senses which, through the stresses of the modern day lifestyle (or through trauma, such as a difficult birth or serious injury), can often be compromised or hindered.

In Waldorf schools, the children entering the first grade are assessed for first grade readiness. This does not involve testing their knowledge of the alphabet or whether they can count to ten. An educational specialist takes each child through a series of movement activities and games that allows teachers to observe the child's movement capacities. If a child is able to stand on one foot and count to ten without falling over; if she is able to freely cross the vertical midline without having to think about it; if she is capable of coordinating movement and speech together; and if she can toss and catch a beanbag with ease, it is likely that she will be successful in the classroom.

If a child struggles to do many of these things, the higher centers of the brain, which should be ready for learning in a school-age child, are distracted instead, by having to think through a series of movements, or how to find balance while sitting in a chair at a desk. The child does not have mastery over his movement, and the neural pathways he is developing while learning may

become convoluted. When thinking through their movements requires effort, children have to work harder than they should to pay attention to other things. This then may manifest as behavioral or learning challenges. Working with an occupational therapist, audiologist, vision therapist, or special education teacher may be enormously helpful. But if part of the child's awkward movement arises from a structural restriction within the body, unless this is addressed through structural support such as craniosacral therapy, it will always be something the child has to compensate for or work around.

Some concrete examples may serve to illustrate the relationship between learning potential and sensory motor health. Gabriel was a ten-year-old boy who was noted by his parents and teachers to be particularly restless, and he frequently fell over in his chair during class. He was distractible and had a tendency to reverse numbers and letters in his writing.


Gabriel was brought in for a series of craniosacral therapy sessions over a period of several months. His teachers immediately noticed that he became more centered during class, and that he no longer reversed his letters. Some of his tendency toward silliness and his lack of uprightness continued to reappear, but over time there was improvement in his participation in the classroom.

Structurally, Gabriel had a good deal of tension and restriction throughout his Dural tube (the membrane that surrounds the spinal cord), originating in the pelvis, as well as compression of the occipital base, and temporal bone restrictions causing his craniosacral rhythm to be out of sync. By addressing the occipital base compression and temporal bone dysfunction, his vestibular system was able to integrate and operate more healthfully. By following these restrictions through his Dural tube and working

toward the alignment of the pelvic bones, the whole body tendency toward vestibular dysfunction began to be reversed over time.

Another example: Alana was an eleven-year old girl who had been severely dyslexic until seeing a craniosacral therapist. After two sessions she found that she could read at a fourth grade level, when previously she had been at a second grade level. Why might this result occur? When we consider that craniosacral therapy is able to address tension within the intracranial membrane system; and that ocular motor function (as well as the vestibular and auditory systems), can be directly affected by mobility or restriction within the cranial membrane system, it is not surprising after all to see a clear difference in the way someone is able to visually process information, or in the way that their auditory and vestibular function might improve.

These examples do not guarantee that craniosacral therapy can address all learning challenges or sensory motor disturbances; however, there is great potential for CST to benefit and support these areas of development. In addition, when it is possible to remedy sensory motor health through manual therapy or other structural support, all the other therapies addressing the same issues become more effective. Freedom of movement compliments the integration of everything else.

Observe the people around you. Notice the ease or lack of fluidity within their movement. Notice where in their bodies they might benefit from a little structural support, and how their movement changes or integrates once this is achieved. Notice if this has a ripple effect in the way they are able to engage with the world. Notice how the music sounds with more fluidity when the instrument is tuned. 

Aurore Sibley is an Extra Lesson teacher, educational support consultant, and has a craniosacral therapy practice in Santa Cruz, California. Her website is headhearhandshealing.com

The Apothecary

LILIPOH PUBLISHER INTERVIEWS
THE NEW OWNER OF
THE APOTHECARY IN CHESTNUT RIDGE, NY

The Apothecary is an independently run full service pharmacy located just minutes away from the anthroposophic community in Chestnut Ridge, NY. We specialize in homeopathic and anthroposophic remedies prepared in accordance with the principles of Rudolf Steiner’s spiritual science, based on the understanding of the relationship between nature and medicine.

LILIPOH: Mr. Brownstein, may I call you Bill?

BB: Of course.

LILIPOH: I understand you have recently purchased The Apothecary Pharmacy in Chestnut Ridge, NY. This pharmacy has been a long-standing resource in the community, geared toward the anthroposophic community, and it is quite different from a traditional pharmacy. Can you tell us how you ended up there?

BB: I have degrees in math and chemistry, as well as a degree in pharmacy from Arnold and Marie Schwartz College of Pharmacy in Brooklyn. I have owned many retail pharmacies in Manhattan, Brooklyn, and Queens. In 2004 I opened my first Kids RX pharmacy, a pediatric specialty pharmacy that focused on customizing medications to be administered to children, making them more palatable. We also compounded medication for pets and adults as well.

We had a very extensive homeopathic presence in Kids RX. When I saw the Apothecary for sale, I and went and looked at it. It was all very familiar to me and I knew what I was looking at. I have always focused my practice on being information-based, as contrasted with a product-based practice. This creates an environment that is much more conducive for helping the patient and doctor than a traditional pharmacy setting.

LILIPOH: Bill, please tell us about your store.

BB: We are an independently run full service pharmacy located just minutes away from the anthroposophic community in Chestnut Ridge, NY. We specialize in homeopathic and anthroposophic remedies prepared in accordance with the principles of Rudolf Steiner’s spiritual science, based on the understanding of the relationship between nature and medicine. Our highly experienced and holistically-oriented staff exists to fulfill the needs

of our healthcare practitioners and patients while providing the highest level of knowledge, care, and integrity. We guarantee unparalleled service.

LILIPOH: Can you briefly describe your products and services?

BB: Our products are of the highest quality. We carry both prescription (including injectables) and non-prescription items.

We have extensive experience in compounding prescriptions to meet all of your homeopathic needs. In addition, we carry conventional medicine therapies. Our goal is to provide the best care for our customers and patients.

LILIPOH: Is there anything else you’d like our readers to know?

BB: Yes, I’d like to let all the practitioners out there know that we are ready to help your patients with

all their prescription needs. We are able to fulfill any potency or remedy and quickly deliver to the patient.

We also have a brand new website, at apothny.com We can be found on Facebook.

We are set up for electronic prescriptions; patients and doctors can refill their prescriptions through our website or on their devices. Lastly, and most exciting, please take a look at our brand new state of the art laboratory opening in September 2018, pictured below.

LILIPOH: Bill, thank you so much for talking to us today. We wish you all the best, and we are sure you will have great success. 📷

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Conventional Medicine Therapies	Complimed
	Dr.Hauschka
	Bach Remedies
and many more!

A detailed illustration of several white chrysanthemum flowers with green leaves, set against a textured, light yellow background. The flowers are rendered with fine black outlines and are scattered across the left and bottom portions of the page.

Storm Flowers

I bought chrysanthemums
on the last day of summer.
I made sure to get some in bloom
(white as nothing, yellow as
a soothing dream song) & some
big plants loaded with buds,
ripe with hope. I like to get both,
to carry us through to the season
when snowdrifts obliterate.
We planted them in rows,
bloomers & budders arranged
to maximize our viewing pleasure.
A week later, bent on revenge,
a storm came with angry wind
& rain that flooded our yard.
In the aftermath, blossoms
floated in a muddy flood
that flowed inexorably into
the thirsty, sucking storm drain.
New blooms opened the next day.

— BY ERIC GREINKE

This poem was originally published in the Aurean

Eric Greinke has new work forthcoming from *Cape Rock Poetry*, *Freshwater Literary Journal*, *Gargoyle*, *Lake Effect*, *New York Quarterly*, *Paterson Literary Review*, *Plainsongs*, *Schuykill Valley Journal*, and *Trajectory*. His most recent book is *The Third Voice—Notes on the Art of Poetic Collaboration*, Presa Press.



a personal history

The International Youth Initiative Program

SILAS BEARDSLEE

The only truthful way for me to illustrate the International Youth Initiative Program (YIP) in Sweden, I believe, is with the story of my own experience as participant, alumnus, co-worker, and then contributor. With each passing year, and each group of individuals passing through the program, YIP becomes ever more diverse, and continues to prove that it is what you make of it.

I heard about YIP in the winter of 2007 from my sweet mother who came across a display ad in an anthroposophic magazine (it may even have been *LILIPOH*!). Two years separated me from the end of my high school experience, and I had confided

in her my yearning to return to a learning environment while also expressing my disillusionment and unease with the college and university circuits I witnessed my friends navigating. I longed for deep relationships and a community of peers that could relate to my strivings toward social engagement.

I received the acceptance letter from YIP on my twentieth birthday. As I packed my bags I was unaware that I would be one of 40 participants, aged 18 to 28 years old from 18 different countries, pioneering the inaugural year of the program.

The eleven months I spent in YIP changed my life. (The time for current participants is now ten months.) From living together in one large house

“ I SEEK OUT GOODNESS AND JUSTICE IN THE WORLD; AND WHERE IT IS LACKING I ATTEMPT TO CREATE IT, ALONE AND TOGETHER WITH OTHERS.

on a biodynamic farm; from travelling to India on an internship of my own design; and from planning and executing a conference with 300 participants, I learned and changed and grew. One could argue that any year in any life spent doing anything has the potential to be life changing, and I would agree. But this was a fundamental shift in how I experienced my present and viewed my future. It was a process of being laid bare to the world, stripped of any facade, and doing so with a community of peers, some younger and some much older than I; and doing so with mentors, willing to remain at my side and support me no matter what my state, witnessing and encouraging my becoming.

In addition to this experience of personal growth and connection to a vast community of engaged individuals, I left YIP with the practical skills to organize, facilitate, and communicate on a large scale. The program is organized into one-week intensive courses led by experts in their respective fields, such as Consciousness and Mentoring, Politics and Governance, Ecology, Technology, Portrait Painting, and even Knife-Making. The diversity of the curriculum reflects the diversity in the participants—where they come from and what their experience is. This is part of the reason I am telling my story of YIP and not the story of YIP.

About YIP

The International Youth Initiative Program, YIP, is a societal entrepreneurship training, offering a holistic educational program that promotes an expanded global and personal awareness. YIP aims to strengthen young people's capacity to take initiative in the face of current global challenges. Up to 40 participants, between 18 and 28 years old, from all over the world, live, learn, create and organize together for ten months. With its format YIP provides a platform for young people to develop their fullest potential, expand their understanding and find their authentic task in society and the world.

To learn more, or to apply, visit www.yip.se/apply or write to info@yip.se

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— Christy, Claus, Sandra, Vicki, Angelica,
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Moving forward, I felt supported by a community that had my back, that I could turn to for advice and inspiration at any moment, and with that confidence I went on to organize a music festival, start writing a book, manage the front-of-house at a brewery, and collaborate on a Zimbabwean agricultural initiative.

Over the last ten years, other alumnae have gone on to become mothers, fathers, educators, carpenters, social workers, chefs, activists, lawyers, musicians, campaign managers, baristas, filmmakers, composers, dancers, farmers, postal workers, community leaders, sales people, photographers, inventors, computer technicians, and fashion designers; and that is just to name a few. There are now more than 300 alums from approximately 35 countries, each engaging uniquely with the world, but each moving through life with a deeper understanding of what we are facing as a global community and of the value of relationship.

Several years after my graduation from the program I returned for two years to join a team of six in organizing the program. Through that experience I learned what it takes to support and hold such a diverse group of individuals the way that I had been held, a perspective for which I am very grateful. And over the last few years I have returned as a course leader, experiencing what it is like to be in the presence of these brilliant minds and hearts and hands for just a moment on their journey, becoming part of an extended community of support as they move along their way.

I am now days away from turning 30 years old. In many ways, and among many other things, I am a seeker. I seek out goodness and justice in the world; and where it is lacking I attempt to create it, alone and together with others. And although I have been chewed up and spit out several times along the way, I do my best to remain confident that goodness will ultimately prevail. I believe that in no small part my experience at YIP has played a role in the development of this conviction. 🌱



Advice from the Spider

Walk carefully. It's easy
to trip over all those feet. Throw
your draglines with care,
or you'll end up attached
somewhere you don't want to be.
Wind is your enemy.
Hunker under a branch,
hide beneath a shingle, a slat.
Twist yourself into a puff
of silk while you wait
to spin fling spin.
Know that some will fear you,
your many legs,
those sticky brushes.
Some will dread your eyes
looking eight ways at once.
Some will admire you,
carry you outside to safety,
some will watch while you
spin chew spin.
Some are ready to fold you
into a tissue, pinch your small body
flat and toss you into the toilet.
They've forgotten the egg sacks
hidden in corners and shoes.

— BY KARLA HUSTON

"Advice from the Spider" was previously published in the chapbook Grief Bone. Five Oaks Press.

Karla Huston, Wisconsin Poet Laureate (2017-2018) is the author of *A Theory of Lipstick* (Main Street Rag: 2013) as well as 8 chapbooks of poetry including *Grief Bone*, (Five-Oaks Press: 2017). Her poems, reviews and interviews have been published widely, including the 2012 *Pushcart Best of the Small Presses* anthology. She teaches poetry writing at The Mill: A Place for Writers in Appleton, Wisconsin.

book review

Train a Dog but Raise the Child: A Practical Primer, *by Dorit Winter*

CINDY BROOKS, MFT

Many parent education books now focus on helping parents with two dimensions of the parent-child relationship: fostering secure attachment and parent-child connection; and promoting children's emotional intelligence. Ever since the 1995 publication of psychologist Daniel Goleman's ground-breaking best-seller, *Emotional Intelligence: Why It Can Matter More Than IQ*, and the concurrent development of brain imaging technologies and research with those, parenting educators have focused their attention more and more on parenting skills that build emotional intelligence and neural integration.

Brain-imaging studies of infants and parents have clarified the awesome significance of parent-child interactions in the first year of life for the child's later development. During the first year the infant's neurological development takes place primarily within the right hemisphere where repeated experiences of parental soothing help establish connections ("wiring") between limbic

and cortical centers. These physical connections, which are built through the soothing activities of attuned parents provide the neurological foundation for the child's emotional maturity and resilience for the whole of life:

For the rest of the life span, the right hemisphere, which has been imprinted and organized by early relational experiences, is dominant for the nonconscious reception, expression, communication, and regulation of emotion, essential functions for creating and maintaining social relationships, especially intimate ones.¹

This "vertical integration" of the right hemisphere, established in the first year, is also seen as the neurological basis for the child's later development of trust, empathy, and morality.¹

Researchers also have found that parents who attune to and guide their children with emotional intelligence throughout childhood raise children



who are more likely to have better physical health, academic success, and social-emotional well-being; fewer behavior problems including less violence; fewer negative feelings and more positive feelings; better self-regulation skills; and higher levels of resilience when faced with distress.¹

So it makes sense that parent educators have been exploring how to help parents grow more emotionally intelligent children. The central

capacities being taught to parents include: noticing the child's emotion and one's own; recognizing the child's emotion as an opportunity to have intimacy with and give help to the child; listening empathetically and validating the child's feelings and needs; responding empathetically to the child's expression of feelings, wants and needs; and setting boundaries for behavior while helping the child solve the practical problems that are causing the child's emotional distress.

Waldorf education also values the emotional health of the child, and many Waldorf schools and teachers are adopting strategies such as these to promote healthy communication and conflict-resolution practices in their communities. As a child therapist and parenting educator, I have welcomed the increasing interest in fostering emotional intelligence and neural integration in children. The one aspect of this flood of interest in emotional intelligence that concerns me is the emphasis on talking to children about their feelings and asking them to reflect and be self-aware about their emotional lives before the age of twelve.

My concern stems from having learned that if, in the first seven years, we talk to the child abstractly, ask the child too many questions, or regularly ask the child to be aware of adult concerns and concepts (including feelings), then the child's integration with the physical body is weakened. I have seen firsthand in my therapy practice how an overly intellectual parenting style can lead to anxiety, dysregulation, and poor adjustment in a young child. Young children thrive when they have plenty of physical movement, rich sensory experiences, purposeful work, and can learn through imitation and doing. During these years, adults can best support a child's healthy growth by engaging alongside the child in purposeful work and by communicating through action and action-words when relating with the child. This is what I have emphasized in my parent education work and in my own parent education materials.

In the second seven years it is similar. If we emphasize and activate the "head" forces through talking to children using our intellect, explaining and giving reasons about why we want them to do certain things, involving them regularly in adult concerns, or sharing abstract concepts (including about feelings), the child's "heart" and life forces are weakened. True nourishment for the heart at this time comes from imaginative, artistic

experiences filled with wisdom and truth, such as stories from the world's great mythologies, or biographies and stories of the great figures and events of human history. It also comes from activities and experiences that call forth what is noblest and best in the child (and in us), especially adventures in places that are life-giving and full of beauty. Family or community celebrations, regular moments of reverence and ritual, creative play, artistic and musical activities, experiences of graceful, flowing movement—these are the kinds of activities that open and nourish the heart and life forces of the child and build emotional intelligence, far more than conversations about feelings.

If we ask our children to talk and think a lot about their feelings before age twelve, we are encouraging them to use self-awareness, a capacity that belongs to the astral body, which normally becomes active about age twelve. The more we wake up a child's astral body in the years before twelve, the more the child begins to feel and behave like a teenager: full of sass, with a desire for independence and teen-like interests, and less inclined to admire and revere parents. It is healthier for children to grow a strong and vibrant life body during the years from seven to twelve, and not have their astral body awakened early. Early awakening of the astral body floods children with its teenage impulses at a time when they are really still children and not ready to handle these forces.

Another adverse effect of too much talk and self-awareness during the elementary years is that thinking uses astral forces which "eat" the child's etheric (life) forces. Since these are the years when our children's life-store of etheric forces is being created (the forces that will support their well-being and physical health for the rest of their life), it is important to protect children from activities that inhibit or diminish the fullness and vibrancy of their life body. Since Waldorf communities know about

[continued on page 55]

“RESEARCHERS ALSO HAVE FOUND THAT PARENTS WHO ATTUNE TO AND GUIDE THEIR CHILDREN WITH EMOTIONAL INTELLIGENCE THROUGHOUT CHILDHOOD RAISE CHILDREN WHO ARE MORE LIKELY TO HAVE BETTER PHYSICAL HEALTH, ACADEMIC SUCCESS, AND SOCIAL-EMOTIONAL WELL-BEING; FEWER BEHAVIOR PROBLEMS INCLUDING LESS VIOLENCE; FEWER NEGATIVE FEELINGS AND MORE POSITIVE FEELINGS; BETTER SELF-REGULATION SKILLS; AND HIGHER LEVELS OF RESILIENCE WHEN FACED WITH DISTRESS.

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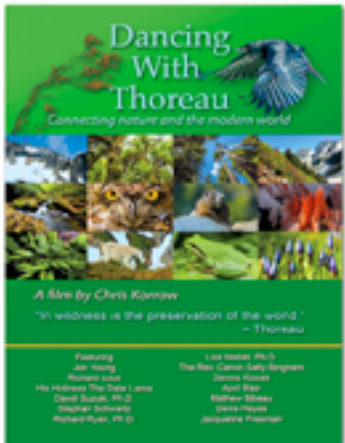
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the developmental phases of childhood, it seems to be that we have a unique responsibility to help parents recognize the importance of strengthening and protecting their children's etheric forces in the years from seven to twelve, since the culture at large does not recognize the need to protect the etheric and is bursting with trends that work against a strong and healthy etheric in the child.¹

Dorit Winter, retired master Waldorf teacher and mentor, has written a book for parents and teach-

relationship without recommending intellectual conversations with the child.

Reading Dorit's book, *Train a Dog but Raise the Child*, is a bit like going for a hike in the mountains: at first you walk through dense forest enjoying the plants, rocks, and creatures that are in close view; and then the trail mounts a hill and a panoramic vista unfolds that takes your breath away. There is plenty of food for thought in this unpretentious book, for parents and teachers alike. It is written

“CELEBRATIONS, MOMENTS OF REVERENCE, CREATIVE PLAY, ARTISTIC AND MUSICAL ACTIVITIES, AND EXPERIENCES OF GRACEFUL, FLOWING MOVEMENT BUILD EMOTIONAL INTELLIGENCE FAR MORE THAN CONVERSATIONS ABOUT FEELINGS.

ers about how to raise children to become what only human beings can be: self-directed, mature, free-thinking agents of positive moral action in the world. This is also a book about fostering the emotional intelligence of the child, but Dorit's approach is more in keeping with a Waldorf understanding of childhood. She focuses on developing healthy habits and a healthy parent-child and teacher-child

without reference to Waldorf methods or the principles of the Waldorf approach to education, so that any reader will be able to relate to the truths and common sense of her approach.

The idea for *Train a Dog* emerged a few years ago while Dorit was training her new dog Scamp to behave himself enough that the two of them could enjoy living together. Much was required for

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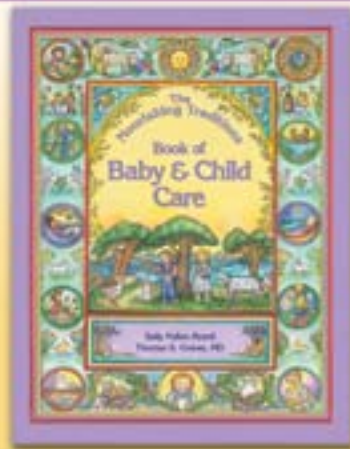
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Scamp's training that reminded his master of the training that first grade teachers engage in to help young children develop healthy classroom habits when they enter first grade. While being clear that training a dog and raising a child are two very different endeavors, and highlighting the immense potential in a child that a dog will never approach, Dorit has managed to weave humorous anecdotes from her life with Scamp together with stories from her years in the classroom to share profoundly significant tenets for parents and teachers who are

wills full of gusto that can daunt the wills of their parents and teachers, but Dorit reminds us that children always lack judgment in varying degrees throughout childhood. Hence there is a need for adults to take responsibility and relate as authorities to guide the child.

Authority is a concept with such negative connotations for many parents that asking them to be an authority in relation to their child can be almost anathema. Many parent educators discuss the importance of parents' tolerating their child's

“...IT IS THE RESPONSIBILITY OF GUIDING ADULTS, BOTH TEACHERS AND PARENTS, TO LOOK TO THEMSELVES IF SOMETHING IS NOT GOING WELL WITH THE CHILD.

striving to do right by the next generation.

From the beginning, Dorit insists that it is the responsibility of guiding adults in each child's life, including both teachers and parents, to look to themselves if something is not going well with the child. This requires “being a grownup,” an achievement that is not a given, even when someone reaches or surpasses the age of maturity. Being a grownup means, in part, that one can muster and hold a position of authority with children and not let the children run their lives or the lives of the adults who are guiding them. Children may have

dislike, and encourage parents to insist on the child's doing things they don't want to do. But many parents want so much to have their own unmet emotional needs fulfilled through their parent-child relationship that the concept of parenting with authority, however loving, is not an easy one for them to consider.

Dorit's book speaks to the difficulty that parents naturally have in relating with authority to their own children. The book deftly distinguishes the different roles of parents and teachers and encourages parents and teachers to understand their different

roles so that they can appreciate each other's perspectives as they collaborate.

The adult capacities that are needed to help children develop healthy habits in their early years are explored through the lens of Dorit's escapades in training Scamp, as well as examples from her years of teaching and teacher training. The importance of establishing many good habits in the child is seen as central to the child's healthy development. The capacities of firmness, fairness,

must be done without suppressing that child's individuality. It is a child's individuality, after all, that becomes the free-thinking, mature, resilient, moral adult.

The central need for objectivity is explored in some depth. Although Dorit recognizes that it is hard for parents to be objective when considering their own children's needs and behaviors, and she expresses compassion and appreciation for the importance of parents' subjective relationship

“... MANY PARENTS WANT THEIR OWN UNMET EMOTIONAL NEEDS FULFILLED THROUGH THEIR PARENT-CHILD RELATIONSHIP, SO THE CONCEPT OF PARENTING WITH AUTHORITY, HOWEVER LOVING, IS NOT EASY FOR THEM TO CONSIDER.

consistency, and what it takes to really have these capacities (be consistent, practice, have consequences, no exceptions), while avoiding harsh or heavy-handed methods, and all with a sense of humor, are brought to life through many stories. Then Dorit brings balance to this call for form and order as she insists that instilling habits in a child

with their children, she suggests repeatedly that a dose of objectivity will carry parents a long way in being effective and serving their children's true developmental needs. Objectivity, without question, is seen as an absolute necessity for the teacher.

Other important lessons learned over many years are explored or touched on: how to shape

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Dr. Habib Sadeghi is the co-founder of Be Hive of Healing, an integrative health center based in Los Angeles. He provides revolutionary healing protocols in integrative, osteopathic, anthroposophical, environmental, and family medicine, as well as clinical pharmacology. He is a regular contributor to Goop, CNN, BBC News and TEDx. He is also the author of *Within: A Spiritual Awakening to Love & Weight Loss*, and is the publisher of the health and well-being journal, *MegaZEN*.

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children’s behavior in positive directions while whispering or not even speaking out loud; how to anticipate children’s needs in order to keep order and avoid chaos; how to be a model worthy of admiration; how to lead through enthusiasm rather than fear; how to develop and gradually increase the capacity for concentration in children; how to give rewards that foster health in the child and help build a positive sense of self; how to choose consequences for misbehavior that are effective in preventing the next impulse toward inappropriate action; and how to help children have a healthy relationship to food, and how to avoid being controlled by children’s obstinate proclivities in this realm.

All of the skills that the book explores require being comfortable with being an authority for children. They also involve being “cool” and somewhat detached from particular outcomes, and not being invested in meeting one’s own ego needs as the primary motivation in one’s interactions with the child. Dorit recognizes repeatedly that this is more easily done by teachers than by parents who have much more reason to be subjective, warm, and invested in their own ego needs when relating to their own children. Yet the benefits of cultivating a “cool” approach even for parents are clear.

In fact, Dorit suggests that an outwardly cool demeanor can be paired with an inwardly strong wish or intention in relation to a child and that the pairing of outward cool with inward warmth is what helps achieve positive outcomes for teachers and parents. Perhaps this is because the spiritual strength involved in managing such a pairing is unconsciously recognized by the child. Inspired by seeing real spiritual strength in the adult, the child responds with deep admiration and is moved to trust and attune with that adult’s guidance and direction.

The question of children’s happiness and whether children love their teachers and parents


is tackled well. Dorit recognizes that in considering such questions it is important to understand the changing consciousness and needs of the child from preschool through eighth grade (and beyond). What makes a preschooler happy is very different from what makes a fifth grader or eighth grader happy. Whether the child is happy reflects in part the degree to which the child’s true developmental needs are being met: young children need freedom to move and play imaginatively; older children need deep engagement with their subjects and to be challenged by their teachers and parents. The bottom line seems to be: children are happy when they are confident in their teacher, and that confidence needs to be earned. The same goes for parents. It is a big responsibility to guide the next generation to adulthood! We have to be models worthy of imitation in the early years and worthy of admiration in the elementary years.

The remainder of the book opens our eyes to even bigger questions. How do we protect and foster the inner strength, vitality, and spirits of our children in the face of cultural trends which interfere with or threaten their free and healthy development? Here Dorit introduces us to researchers and experts who have examined several central areas of modern life that she suggests are wreaking havoc with children’s inner lives:

- The penchant for frequent travel, which leads to sensory overwhelm in a young child and armoring, habituation, and suppression of self;
- Competitive sports which can lead to hardening of the body and depression of the spirit;
- The ubiquitousness of technology so that children now live in a world of distracted adults, as well as a world in which technology companies consciously market to even very young children. As a result, many if not most children experience the digital world as: (1) alluring and addictive; (2) full of chaotic and

intrusive sense impressions that regularly overwhelm their nervous systems and activate their lower brain centers (fight or flight); (3) distracting and fostering increased levels of inattention; (4) perforating concentration and increasing mindlessness; and (5) eroding good judgment and moral values like empathy and compassion.

There is much to contemplate in this grand finale of chapters. What makes for true sustenance in the world of the child? What will make for a future world reflecting the highest and best in the human being? How can human spiritual capacities be protected and strengthened? There is much for parents to decide as they encounter a culture that seems increasingly inimical to deeper values.

For Waldorf-trained teachers and anyone familiar with the meditative path found in anthroposophy, Dorit’s book will inspire and motivate; and how to develop the capacities she highlights will be clear. I’m not sure that parents who have no active relationship to anthroposophy will feel as able to put the author’s inspirations into practice. It is not usual in my experience for parents nowadays to have a sense for the importance of form and cultivation of good habits in childhood. And many parents struggle with poor regulation of emotions and frequent reactivity, which they know harms their children but which they have difficulty overcoming. I wonder if a sequel might be written, especially for parents, with even more guidance on these and related topics? 

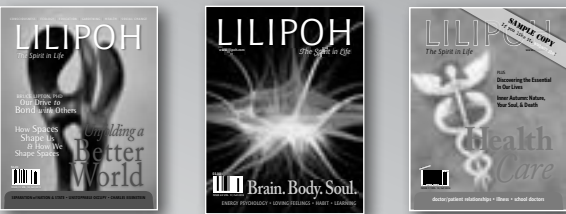
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This article was adapted from the Waldorf Education Research Bulletin, Spring / Summer, Volume 23 #1.

Train a Dog but Raise the Child: A Practical Primer is available from Amazon Books.

Cindy Brooks, MFT, is a therapist in Soquel, CA. cindybrooksmft.com and inspiredfamilylife.com

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The Elements of Painting

LAURA SUMMER

When I was a student in painting school I was given cloud studies as an assignment. Sitting on the lawn, gazing at the sky, trying to capture on paper the form language of the clouds, I had a major realization: God is much better at composition than I am. The natural world is filled with interesting, dynamic, coherent, and incoherent harmony, vastly more interesting than what I can draw when I think of cloud or tree or stone. As a painter I wondered how I could harvest some of this vast harmony and have it inform my work. So began the past 30 years of struggling to bring what is behind the world, what creates the world, out onto the canvas. The effort is never completely successful, but it is ever more and more a fascinating exploration.

The painter works with the world of two dimensions, which is lawful. Color is lawful, as are line,

surface, and composition. How can we learn to respect this lawfulness while at the same time playing in its realm? Blue is a reality that has a certain quality; it makes me feel a certain way. When I put it next to red, something very specific happens that is different from what happens if I put blue next to yellow or black. How can the painter develop a sensitivity to feel this lawfulness and at the same time be in a state of experimentation and dialogue? Where is the realm that exists between expressionism (“it’s all about what I want to say”), and impressionism (“it’s all about what is outside me”). Not only can we find this realm, we can also live there as painters, and be continuously nourished and inspired by moving between the polarity of self and other.

How do we do that? By patiently exercising our perceptive capacities while painting and drawing.

“THE PAINTER WORKS WITH THE WORLD OF TWO DIMENSIONS, WHICH IS LAWFUL. COLOR IS LAWFUL, AS ARE LINE, SURFACE, AND COMPOSITION.”

ART WORK BY LAURA SUMMER.

By painting blue and adding red, then painting blue and adding yellow. By comparing these feelings, locating the realm of quality within me. Where do these feelings live? Then bringing these feeling capacities to my work. For me it's not about what I want to tell the world, but it's also not about what blue wants to tell the world; it's about my conversation with blue and what is said there. My conversation will be different from yours, just as my conversation with my neighbor over the fence about how to grow sweet peas in the sun, will be different from yours with that same neighbor, from the shady side of her yard. Both conversations hold the potential of interest.

So I wonder: Are there other people who want to explore these things? At Free Columbia we have experimented with many forms of teaching, and now in this season of 2018-19 we will explore low residency intensives. What happens when a group of people come together a few times a year to explore painting together? What changes in my work because I see yours? What aspects of the Royal Art (as Rudolf Steiner called the art of working together socially), can inform our painting? It seems like it is all about listening, learning to perceive the other.



“...JUST AS MY CONVERSATION WITH MY NEIGHBOR OVER THE FENCE, ABOUT HOW TO GROW SWEET PEAS IN THE SUN, WILL BE DIFFERENT FROM YOURS WITH THAT SAME NEIGHBOR...



Experimenting with new forms is always challenging, and so it is the perfect activity for artists. For artists stand always on the edge, sensing the vast discomfort and the exhilarating strength of the unknown. My question is: can we work here together?

2018-19 Free Columbia will offer a series of weeklong intensives in the basic lawfulness of color and composition. We will explore and exercise our capacities in the realm of quality. If you are interested in painting and wonder how to take your work beyond your own expression and into the realm of conversation with the elements of two dimensions, you are very welcome to apply. If you have been painting for years and long for enlivening dialogue with other painters; or if you are a beginner, but you're fascinated and committed to this work of learning through artistic process, you are very welcome to apply. The four sessions will be held in November, February, April, and July. There will be individual work to do between sessions and the studio at Free Columbia will be available during the year. 📍

More information is at www.freecolumbia.org



Laura Summer is co-founder of Free Columbia. Her approach to color is influenced by Beppe Assenza, Rudolf Steiner, and by Goethe's color theory. She has been working with questions of color and contemporary art for 30 years. She founded two temporary alternative exhibition spaces in Hudson NY, 345 *Collaborative Gallery* and *Raising Matter—this is not a gallery* and initiated ART DISPERSAL 2012-18 where 450 pieces of art by professional artists have been dispersed to the public without set prices.

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international eurythmy tour

Storms of Silence

HEIDI DREXEL

For only the third time in forty years, the US will be blessed with visits from a traveling symphonic Eurythmy performance. The international troupe, spearheaded by Marke Levene and Barbara Richardson, will feature Eurythmy directors from Berlin, London, Hamburg, Stuttgart, Dornach, and Spring Valley. Together with the individual eurythmists, who hail from fourteen different countries, the troupe are working together to form a collaborative artistic community.

The tour starts in Europe in November of this year and will run through June 2019, visiting some fifteen US cities, starting in March. I spoke recently with Mr. Levene to get a deeper perspective on what we can expect from this novel experience. We began by exploring the significance an event like this has for our turbulent modern times.

The company is intentional about bringing a more horizontal gesture to their work together. Strong relationships are being built, and a spirit of collaboration is being nourished. In an age of increased hostility between ethnic groups and growing nativist movements, a collaborative effort between performers from countries as widely spread as Korea and Peru is no small feat. Their work together represents an important counter-movement to the violence around us. A movement of listening, understanding, and true collaboration.

Mr. Levene spoke eloquently of the role that eurythmy has to play in the way consciousness is changing in our world. For many people the gulf between physical experience and spiritual experience can feel enormous. We live in a very physically-oriented world, and yet efforts toward

“THROUGH EURYTHMY, OUR PERFORMERS ENTER INTO THE DYNAMICS OF THE LIVING FORMATIVE FORCES OF THE ETHERIC WORLD.”



the spiritual are all around us. When we consider art as the bridge between these two polarities, we can begin to understand the special role that eurythmy takes as an art form.

Through eurythmy, our performers enter into the dynamics of the living formative forces of the etheric world. In watching a performance, the audience experiences its whole feeling life drawn along with the performance and individuals are to witness the instreaming of life force into the physical element. In witnessing such a profound eurythmy performance for oneself, the depth to which this art form reaches becomes more apparent.

It is the hope of Mr. Levene and the troupe that these performances will also offer an opportunity to those within our various Waldorf school communities who want to better understand eurythmy, to come and experience for themselves what such a performance offers to its audience.

The tour begins in the US on March 5, 2019 in Honolulu, Hawaii. For more information and a list of subsequent tour dates and cities, please visit: www.stormsofsilence.org



book review

The Isenheim Altarpiece

by Michael Schubert

TREASA O'DRISCOLL

rejoice in the recent publication of an English translation of Michael Schubert's magnificent book, *The Isenheim Altarpiece: History—Interpretation—Background*, the original German edition of which was published in 2007 to wide acclaim. The three-tiered, winged altarpiece was painted more than 500 years ago by an artist of exceptional imagination and skill, Matthias Grunewald, about whom little is known. The painting was commissioned by an Antonite abbot at the turn of the sixteenth century and

mounted in the Isenheim monastery chapel; it became a source of hope and healing for hospice patients afflicted by St. Anthony's Fire, a fatal disease caused by the consumption of contaminated rye. An icon of heavenly harmony and healing grace, the painting constitutes an antidote to the turbulent stream of our daily concerns in a time of unprecedented global unrest. The ever-growing number of visitors to the museum in Colmar, France, where the polyptych is currently housed, attests to its

“A TRUE WORK OF ART IS SAID TO PERFORM, OF ITS OWN ACCORD, THE ACT OF TRANSFORMING THE SOUL OF THE VIEWER.



enduring significance as a sublime and seminal artistic creation.

A true work of art is said to perform, of its own accord, the act of transforming the soul of the viewer. This purpose is implicit in the altarpiece. Like other great religious paintings of the Renaissance in which aesthetic and spiritual values are at one, its inherent marriage of beauty and truth is communicated through an inspired

depths to be revealed beyond what meets the eye.

The reality of this response was borne out in the life of the book's author, Michael Schubert. He was "shattered and overcome," moved to the core of his being, when he stood before the Crucifixion panel of the altarpiece for the first time, having discovered the Colmar Museum, located less than an hour's drive from his home. He

“GOETHE RECOGNIZED THAT EVERY COLOR HAS A DIRECT RELATIONSHIP WITH SOMETHING SPIRITUAL, AND THAT IT IS IN CREATING DIRECTLY OUT OF THE PLAY OF LIGHT, DARKNESS, AND COLOR THAT A TRUE PAINTING COMES INTO BEING.

combination of color and form. The beauty of these biblical images and the mysteries that attend them can leave us breathless in a part of the soul that has not been touched before, inducing a state of wonder, of peaceful calm, and gratitude. This experience of beauty goes beyond words as does the recognition of its underlying truth, a word termed *aletheia* in the original Greek, which means "unhiddenness," implying

did not have a religious background or church affiliation, but experienced a moment of epiphany, sensing that every gesture, every detail, every scroll is laden with meaning. Deep questions flooded into his mind, setting the course for the next forty years of his life, when he would devote himself to piecing together the history and meaning of the altarpiece. Miraculously preserved despite all odds, the painting had been

dismantled and moved between Germany and France over the centuries, escaping the hazards of war, eluding the covetous grasp of kings and collectors, always destined to advance the spiritual well-being of those drawn to study it.

Blind faith and a belief in miracles prevailed in Grunewald's time, but the painter appears to have been of a more evolved disposition and might have been a member of a secret society. The panels, apart from highlighting familiar biblical scenes, also give pictorial expression to unconventional religious viewpoints that are rooted in esoteric Christianity. The author of this book left no stone unturned in his efforts to decipher the countless details that are, he notes, like letters of a forgotten language embedded in the panels.

Michael Schubert adopted a Goethean scientific approach in his research, keenly observing each detail while keeping an open mind until understanding dawned. His previous experience of Waldorf education had



informed his appreciation of color, which Goethe referred to as “the deeds and sufferings of light.” He recognized that every color has a direct relationship with something spiritual, and that it is in creating directly out of the play of light, darkness, and color that a true painting comes into being. Grunewald had captured a shining, radiating, spiritual element in his approach to colors, most notably in the revealed glory of the Resurrection scene, where the radiance has assumed a condition like the lighting up of the sun.

The author has written this book in a spirit of gratitude, understanding, and love, qualities that are evident in every aspect of his life, brought to bear originally in his work with behaviorally challenged children. I had the privilege of

participating in three of the many interactive workshops he has conducted worldwide over the last ten years, with the help of his wife Inka. I have marvelled at Schubert’s mastery in presenting the subtle themes embedded in the altarpiece and the broad scope of his wisdom and knowledge. This completely reworked and expanded English translation is remarkable in that the quality of the book’s production, the richness and clarity of its striking images and layout, are commensurate with the sacred content it unfolds. It is a glowing example of what Rainer Maria Rilke had in mind when he declared: “Our task is to show the Gods human things shining!”

Treasa O’Driscoll is the author of *Celtic Woman: A Memoir of Life’s Poetic Journey*.

Calendar

WEST

SEP 8: Pasadena, CA **From Necessity to Freedom:** The Evolution of Human Consciousness, Social Sculpture & Experiential Discourse with Hazel Archer Ginsberg. +1.734.662.9355; www.reverseritual.com

SEP 15: Fair Oaks, CA **Biodynamic Essential Oils** Leo/Virgo: Principles of combustion, furnace construction, crucible choices, salt extraction and alchemical digestion processes. Rudolph Steiner College: +1.916.961.8727; www.steinercollege.edu

OCT 20: Fair Oaks, CA **Biodynamic Essential Oils** Virgo/Libra: Chelation of micro metals as a method for producing colloidal gem sprays. Rudolph Steiner College: +1.916.961.8727; www.steinercollege.edu

NOV 3: Fair Oaks, CA **Biodynamic Essential Oils** Libra/Scorpio: Experiments and recipes for the production of herbal blends to help with digestion and sleep. Rudolph Steiner College: +1.916.961.8727; www.steinercollege.edu

NOV 14–19: Portland, OR **Soil–Justice–Regeneration:** Transforming the Heart of Agriculture. 2018 Biodynamic Association Conference with Rowen White, Adriano Zago, Megan Durney, Sundeeep Kamath and others. +1.262.649.9212x2; members@biodynamics.com; www.biodynamics.com/conference

DEC 15: Fair Oaks, CA **Biodynamic Essential Oils** Scorpio/Sagittarius: Head and gut polarity and the potential role of essential oils in healing. Rudolph Steiner College: +1.916.961.8727; www.steinercollege.edu

CENTRAL

AUG 30–SEP 3: Chicago, IL **How We Will:** Threefolding Our Cultural Revolution. Turning radical ideas into revolutionary action and systemic change with Urban First Aid. Kait: +1.323.333.0902; howwewill.blog/register

SEP 16: Chicago, IL **Poetic Imagination, Metamorphosis and the Evolution of Consciousness** with Luke Fischer and piano recital featuring Ryan Senger. Hazel Archer-Ginsberg: +1.734.662.9355; hazel@reverseritual.com; www.reverseritual.com

SEP 21–23: Chicago, IL **Veil Painting** with David Dozier: +1.773.627.0060; www.reverseritual.com

OCT 8–20: Ann Arbor, MI **Intensive Heath Retreat** A medically supervised week at the Rudolf Steiner Health Center: +1.734.663.4365; rshc@Steiner-Health.org; www.steinerhealth.org

OCT 18–21: Ann Arbor, MI **Educational Support Training** A year-long study for Waldorf Professionals with the Association for a Healing Education at the Rudolf Steiner House. Connie Helms: +1.802.488.4652; registrar@healingeducation.org; www.healingeducation.org

OCT 18–21: Pewaukee, WI **The Foundation Stone Meditation & Rhythms** Kolisko Institute Annual Workshop. Lili Kolisko Institute for Anthroposophic Medicine: +1.262.912.0970x5; info@koliskoinstitute.org; www.koliskoinstitute.org

SOUTH

OCT 4–7: New Orleans, LA **Here & Now:** Transforming Ourselves, Transforming Our World. Annual conference and meeting of the Anthroposophical Society in America with Orland Bishop, Joan Sleight, Patrick Kennedy, Lisa Romero, Bart Eddy and more at the First Grace United Methodist Church: +1.734.662.9355; community@anthroposophy.org; www.anthroposophy.org/neworleans

OCT 19–21: Jacksonville Beach, FL **Explorations: Anthroposophy and Self Development.** Steiner’s 6 basic exercises with Torin Finser and Debbie Spitulnik. The Playgarden: +1.904.241.3259; admin@theplaygarden.org; www.theplaygarden.org/explorations

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For more information about Grades please contact Lisa Masterson
email: WCIGrades@gmail.com
phone: 949-220-3193

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British Columbia, Canada
www.westcoastinstitute.org
info@westcoastinstitute.org

Calendar, continued

NOV 16–18: Jacksonville Beach, FL **Explorations: Phenomenology, Intuitive Thinking and Metalwork** with Michael D'Aleo. The Playgarden: +1.904.241.3259; admin@theplaygarden.org; www.theplaygarden.org/explorations

EAST

Sep 15: Chestnut Ridge, NY **Biodynamics & Earth Evolution** Autumn tasks for farm & garden with Mac Mead. Pfeiffer Center: +1.845.352.5020x120; info@pfeiffercenter.org; www.pfeiffercenter.org

SEP 24–28: Chestnut Ridge, NY **Sacramentalism and Alchemy** with Rev Jonah Evans and Rev Bastiaan Baan. Open course to research the connections between alchemy and sacramentalism. Seminary of The Christian Community: +1.845.356.0972; info@christiancommunityseminary.org; www.christiancommunityseminary.org

SEP 27–30: Mount Desert Island, ME **Engaging Silence, Heart & Earth** with Joan Jordan Grant, Kathryn Booth and Liz Leuthner. The Alcyon Center: +1.207.244.1060; office@alcyoncenter.org; www.alcyoncenter.org

WHICH DATE? —> OCT 13: SEP 15: Chestnut Ridge, NY **Introducing the Biodynamic Preparations** with Mac Mead and Megan Durney. Pfeiffer Center garden: +1.845.352.5020x120; info@pfeiffercenter.org; www.pfeiffercenter.org

OCT 11–14: Mount Desert Island, ME **Mapping Culture with Soul** with Barbara Booth, Kathryn Booth and guests. The Alcyon Center: +1.207.244.1060; office@alcyoncenter.org; www.alcyoncenter.org

OCT 18: Copake, NY **Rhythmical Einreibungen** for nurses, care givers, parents, teachers and massage therapists. Anke Smeele will teach part 1 of the Foundation Course. +1.518.610.3525; anke@camphillvillage.org; naana.wildapricot.org/re

OCT 26–28: Chestnut Ridge, NY **Toward a Deepening of the Christmas Foundation Impulse** 3rd Annual Mid-Atlantic Regional Gathering. Christa Lynch: +1.845.352.5020x122; christa@threefold.org; www.threefold.org/events

NOV 3: Chestnut Ridge, NY **Soil Building & Composting: Seed Saving Basics** with Mac Mead and Megan Durney. Pfeiffer Center: +1.845.352.5020x120; info@pfeiffercenter.org; www.pfeiffercenter.org

NOV 7–11: Chestnut Ridge, NY **Bridging Natural Science & Spiritual Science** Anthroposophy & Science 2018 Annual Conference with Dr Peter Heusser. Annual conference of the Natural Science, Math & Astronomy sections at the Threefold Educational Center. J Andrew Linnell: jandrewlinnell@yahoo.com; www.naturalsciencesection.org

NOV 9–11: Litchfield, CT **Forgiving:** Logos Working Group retreat at Wisdom House. Annual gathering in the tradition of Rudolf Steiner and Georg K hlewind. Joyce Reilly: joycereilly@aol.com or Sara Ciborski: saraciborski@gmail.com; www.rudolfsteiner.org

NOV 15–18: Mount Desert Island, ME **Engaging Silence, Heart & Earth** with Joan Jordan Grant, Barbara Booth and Liz Leuthner. The Alcyon Center: +1.207.244.1060; office@alcyoncenter.org; www.alcyoncenter.org

NOV 26–30: Mount Desert Island, ME **Silent Week in Community** with Eric Erickson. The Alcyon Center: +1.207.244.1060; office@alcyoncenter.org; www.alcyoncenter.org

DEC 1: Chestnut Ridge, NY **Large Animals & the Farm Organism** with Steffen Schneider. Pfeiffer Center: +1.845.352.5020x120; info@pfeiffercenter.org; www.pfeiffercenter.org

DEC 6–9: Mount Desert Island, ME **The Portal of Sacred Text** with Pamela Shellberg and Joan Jordan Grant. The Alcyon Center: +1.207.244.1060; office@alcyoncenter.org; www.alcyoncenter.org

INTERNATIONAL

Sep 7–10: Dornach, Switzerland **Listening to Students:** Teach the Teacher in Teaching Anthroposophic Medicine at the Goetheanum. From imagination to inspiration. +41.61.706.4444; tickets@goetheanum.org; www.medsektion-goetheanum.org

...the flower is really our longing for the light-filled spaces of the universe. —Rudolf Steiner

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Calendar, continued

SEP 12–13: Dornach, Switzerland
Darkness–Color–Light: Light on the meditative path of knowledge of the Michael School. A Conference for the School of Spiritual Science in the Anthroposophical–Medical Movement at the Goetheanum. +41.61.706.4444; tickets@goetheanum.org; www.medsektion-goetheanum.org

SEP 13–16: Dornach, Switzerland
Living Light: International Annual Conference of the Medical Section in at the Goetheanum. What is a healthy relationship with light, the sun, and how to find its therapeutic efficacy? In German and English. +41.61.706.4444; tickets@goetheanum.org; www.medsektion-goetheanum.org

OCT 8–15: Tuluá, Columbia
IMPT International Conference of Anthroposophic Medicine with the Medical Section at the Goetheanum. In Spanish and German. Paola Grajales: +57.317.342.9699; ipmtcolombia2018@gmail.com; www.medsektion-goetheanum.org

NOV 14–21: Tultenango, Mexico
IMPT International Conference of Anthroposophic Medicine with the Medical Section at the Goetheanum. In Spanish and German. ipmt.mexico2018@gmail.com or adelars@hotmail.com; WhatsApp: +5215528531581; www.medsektion-goetheanum.org

DEC 9–16: Calcutta, India
IMPT International Conference of Anthroposophic Medicine with the Medical Section at the Goetheanum. In English. Swapna Narendra: swapnanarendra@gmail.com or contact.ipmtindia@gmail.com; www.medsektion-goetheanum.org



Classifieds

Community Seeks Athroposopical RN The Fellowship Community is seeking an anthroposophical registered nurse to live and work together in our elder care community. Responsibilities to include care planning, medication management, and training. Located in Chestnut Ridge NY, we offer housing, tuition and other benefits. Couples and families welcome too! Visit fellowshipcommunity.org for more information.

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Maine Coast Waldorf School. Founded in 1984 as Merriconeag Waldorf School, Maine Coast Waldorf serves some 250 students from Early Childhood through Grade 12. Explore Waldorf High School the Maine way! Host families available. 207-865-3900, Ext. 103, MaineCoastWaldorf.org.

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Ronald Baatz Ronald and his wife Andra live with their cat Mooche in downtown Troy, New York

NINE SMALL POEMS

My hands holding leaves-
exchanging
veins

What a day!
listen to how loud
those dead leaves are

No rain-
bird bath like
a begging bowl

Evening rain
writes its own haiku
in a spoonful of dust

All that rain brought in by the dog-
such a burden for an animal
so along in years

Lightning
looking for the dirt roads
the boys made under the porch

Necklace of
black ink birds which
she shouldn't have worn in the rain

Modest seasons-
not like in childhood when
the seasons confessed everything

As though sympathetic to dead leaves-
falling snow
turning to ashes

— BY RONALD BAATZ



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