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from the publisher

Dear Readers,
The world and media – social or otherwise – want us to believe the crisis, the pandemic, etc., is over, and we are entering the new normal with the virus as part of our world. They tell us that we soon can resume life as we knew it. Unfortunately, I have to tell you the news: Life as we knew it before the pandemic was already showing the signs of un-raveling and social ill. We do not want to go back to that ‘reality’ and resume life as we knew it!

So, where to go from here? We have discovered that basic human rights are under at-tack. We have learned that the right to free expression is only a right if you have money or wealth with which to share your thoughts. We know that equality is only a right if you are in the perceived majority and come from a background of privilege. We understand that life and liberty are not there for many unless we fight for access to health in the broadest sense, health creation rather than illness insurance. This is what is needed so that

all of us, all human beings, can have a life that allows us to be happy and content, fulfill our dreams and unfold our capacities. We must work with all those who are re-envisioning health in the general public with all that this entails.

Please join us in this effort as we reach out to all those who are engaged in health creation and efforts to effect policies that can support all human beings, creating societal health in the process.

To this end, we are partnering with the Foundation for Health Creation (foundationforhealthcreation.org) and will be a platform for discussion, exchange, and curated content to form independent thought and express a balanced view on the subjects covered. This partnership will enhance our mission and support the activities of the Foundation for Health Creation. LILIPOH will become an organ of information for this organization, putting new ideas, concepts, and modalities of healing in front of new readers.

[continued on next page]

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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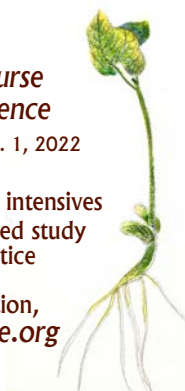
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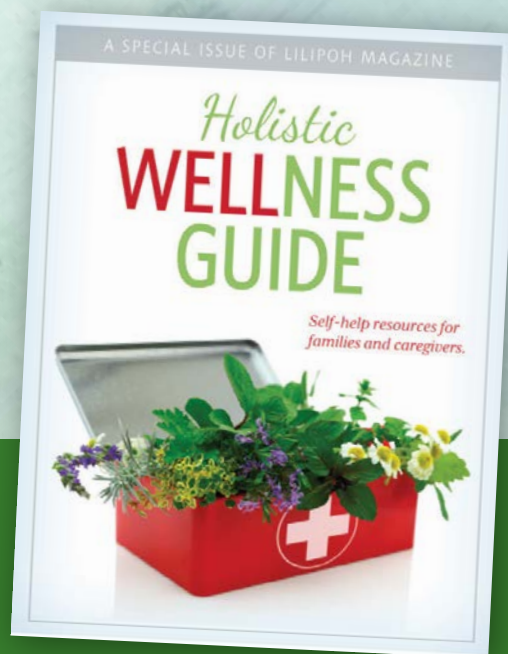
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Our readership and advertisers have come to know us as a publication addressing current issues, trends, and concerns that affect our health in the broadest sense. We realize that reading habits are changing. The public seeks access to information that is both free and claims to be unbiased. However, this still requires a significant investment of time and resources. LILIPOH does not have a foundation or financial supporters; we have always relied on our subscribers and advertisers to support the magazine and its effort to share positive news. Our work has contributed in a small way to raising public awareness and exploring new forms

of education, agriculture, and health, and we are proud of that.

We expect this new partnership and joining with the Foundation for Health Creation to open new ways to reach many interested and engaged people exploring new approaches to all aspects of health creation. Please check out the event that is planned next summer on the center pages of this issue.



Claus Sproll, Publisher



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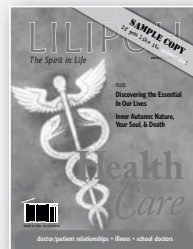
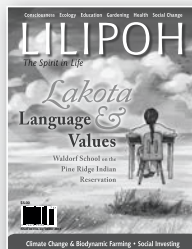
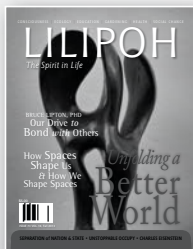
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“ FIND BRIDGES OF CONNECTION
THROUGH GOODNESS.

attending to
childhood human rights

A Call for the Year of the Child

MELISSA GREER, DO

Since the spring of 2020, we have all been stretched in different ways, yet a cautiously hopeful feeling is in the air. Particularly vulnerable among us have been the youngest children, and new initiatives are springing up worldwide to help them. In the UK, one such initiative, sponsored by the Children's Parliament in Scotland, has dedicated 2021 as "The Year of Childhood," focusing on children's human rights. They are working to "create opportunities to share rights-based practice in an atmosphere of optimism and confidence."¹

It is interesting to study the development of human rights through time. The awakening to human rights occurs as a social evolution of consciousness regarding a maturation of the human feeling that no one is well unless we all are well. For children in the US, this first began around the issue of work conditions. It was in Massachusetts in 1852 that laws were first established ensuring children were sent to school. It wasn't until

1989 that the first international United Nations Convention on the Rights of the Child (UNCRC) took place and made a commitment to create a legal document protecting children's rights as human beings. Their goal was to "set out the human rights that must be realized for every child to flourish and reach their full potential. Identifying children's human rights as realities ensures that all children grow up happy, healthy and safe and live with dignity. Childhood is the most important time in our lives. It is a time when lifelong health and wellbeing outcomes are established and habits of a lifetime are formed."²

THE 4 CORE PRINCIPLES OF THE UNCRC:

- 1 **Non-discrimination.**
- 2 **Best interests of the child.** "In all actions concerning children [...] the best interest of the child shall be a primary consideration."
- 3 **The right to survival and development.** "State parties shall ensure to the maximum extent

possible the survival and development of the child.”

4 The views of the child.³

For as much good and progress as this convention held, some aspects still reflect an old widespread misconception that a child is like a small adult. A true understanding of a child’s developmental needs has yet to be properly recognized in our society. This understanding

able to meet life and each other in the ways that the world of tomorrow will require.

So where do we begin? We are still within a time of social trauma for many young children, which has affected their development and mental health. It is important to understand that all trauma is in one form or degree an unmet need. Most adults don’t remember what it was like as a 4- or 5-year-old child, so let’s try to start with the children themselves. The experience of life

“AT NO OTHER TIME IS A HUMAN MORE VULNERABLE TO OUTSIDE INFLUENCES THAN IN EARLY CHILDHOOD WHEN THE NERVOUS SYSTEM AND ORGANS ARE FORMING.

must be penetrated and elaborated before we can commonly hold as true the rights of each child’s developmental needs. But we have to begin somewhere.

In the realms of the “right to a child’s best interest” and the “right to development,”⁴ those of us who work with small children out of anthroposophic insight can, as a matter of course, come to see these insights as the best way to lay the foundation for a child to flourish and reach their own potential. With these insights, I believe the highest potential realization of the UNCRC as an international children’s rights document could actually bring us a new generation of healthy adults

for a young child before the change of teeth can be compared to an open body of water. Like the water, young children feel the ripples of events and emotions as a small lake does when receiving the impact of a thrown pebble, a fallen tree, or the blowing wind. Along with the biological activities of growth and decay, these external influences also affect how the shore of sand and clay around the pond is laid down. Children are open to all that the adults around them feel, say, and do. They are in a stage of deep imitation, mirroring their environment just as the water reflects what is around them as their bodies are formed. They take the activities of the day with them into

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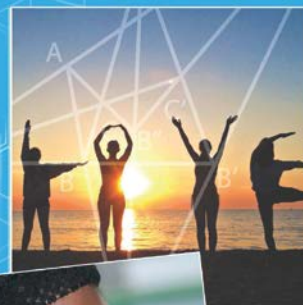
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their sleep as they grow and develop physically, emotionally, and cognitively. At no other time is a human more vulnerable to outside influences than in early childhood when the nervous system and organs are forming. Children naturally look for all that is good in the world and especially in the adults around them who they emulate. They take in all that it is to be human: work, play, language, subtle gestures, vitality, arousal levels, moral feelings, etc., and from these their self-image becomes psychologically sculpted as a platform for their essential selves.

There are two magic words which indicate how the child enters into relation with the environment. They are: Imitation, and Example. The Greek philosopher Aristotle called the human being the most imitative of creatures. For no age in life is this more true than for the first stage of childhood, before the change of teeth. What goes on in the physical environment, this the child imitates, and in the process of imitation the physical organs are cast into the forms which then become permanent. 'Physical environment' must, however, be taken in the widest imaginable sense. It includes not only what goes on around the child in the material sense, but everything that takes place in the child's environment — everything that can be perceived by the senses, that can work from the surrounding physical space upon the inner powers of the child. This includes all the moral or immoral actions, all the wise or foolish actions, that the child sees." —Rudolf Steiner⁵

Since March 2020, masked environments for children have been just one example of ongoing experiences of unmet needs when considering the establishment of healthy connections. For children who have experienced such masked environments, sometimes for several hours each

day, we need to ask, "What are the real consequences of these experiences for children?" This deeply imitative period of life is one in which young children drink in all they can through their senses. With this, they build their physical organs, giving each a foundation for their whole life and biography. For a child, wearing a mask and frequently being exposed to the half-covered faces of others deeply affects this organ development as well as language perception and body language sensitivity as part of relationship attachment. It is not only the effects of a covered face and the flat, cool communication experience of masks which strongly affect children but also the fear of closeness and disruption of heart connection that is behind the practice of face covering and social distancing. What do these kinds of communication experiences do to a child's image of the human being and their developing organs? Don't we need the whole human face to best understand each other, even as adults?

For children of all ages, masked situations require some degree of coping and adjustment. Children over seven years of age have gone through early childhood and thus have some orientation and most have some ability to communicate their needs and feelings. For children less than seven years of age, the situation is more dire. One cannot explain to a younger child conceptually what is happening. In fact, an adult's reasoned explanations are often damaging. They are experiencing what is happening around them in a holistic way through example and imitation, and are unable to find meaning in abstract reasoning.

Young children still significantly live in a pre-birth spiritual consciousness which speaks the picture-language of archetypes, instructive wisdom, and the riddles of the soul's journeys. This is why fairy tales give them such nourishment. They recognize a language there with which they

“WHAT CAN BE DONE TO FURTHER THE HEALTH OF CHILDREN? CLEAR RECOGNITION OF BOTH THE HARMS DONE OVER THIS PAST YEAR AS A RESULT OF RIGHTS VIOLATIONS OF UNMET CHILDHOOD NEEDS AND OF THE NECESSITY TO PROTECT THE EXPERIENCES OF YOUNG CHILDREN IS THE FIRST STEP.

are more familiar than matter-based intellectual explanations. With wonder they can feel that good always wins over evil. The essence of the symbolic pictures reveals eternal truths of the inner human experience.

Can we know for certain that the experiences of masks covering significant portions of the face do not affect the way children will subsequently perceive human beings, themselves included? They experience that the human nose and mouth are hidden. The natural human body becomes implicitly understood as being something dangerous, and our very own bodies are also seen as a source of danger to everyone else because this has been the worldview that the adults are modeling. This experience has been imprinted in the child's bodily unconsciousness as an experience

of fear of the other. As the human encounter is the basic building block for community and society, this experience will affect not only the health of each one of us but also of society as a whole in ways that we may not as yet be able to imagine.

Through policies originally intended to be helpful, we have created adverse childhood events which only much later will show up as health problems for these individuals. Children cope with even the most dysfunctional situations as a social reflex to attach to the adults around them out of their need for love, care, and survival. Adults cannot use their children's apparent lack of complaints as a standard to judge the degree of effects, healthy or otherwise. The less children can communicate their needs and fears, the more they have to find other ways to cope with



dysfunction, and the more unconscious their responses to stressors become. This fight, flight, freeze or surrender response deeply affects their breathing, endocrine and immune systems, and their respective reflex hyperreactive autonomic responses. These effects can bring physical illness later in life. The body keeps the score. Our responsibility and task as adults is to create environments for children in which there is no need for them to create survival reflex compensatory defensive mechanisms.

Illnesses that appear in later life are often only the result of educational errors made in the very earliest years of childhood. This is why an education which is really based on a knowledge of humanity must study the human being as a whole from birth until death. To be able to look at a person as a whole is the very essence of anthroposophical knowledge. Then too, one discovers how very strong the connection is between the child and the environment. I would go as far as to say

that the soul of the child goes right out into the surroundings, experiences these surroundings intimately, and indeed has a much stronger relationship to them than at a later period of life. –Rudolf Steiner⁶

Children in the first seven years of life need most of all to experience the good, true, and beautiful through example and imitation of their surroundings. Many adults have lost the instinct to protect them from adult themes and allow them space to feel safe in the world as they grow. This was important in the pandemic year because even a period of a few months holds vital life experiences in a child's life. Children need to know that hygiene is good but that human beings, above all, are a source of healing for each other. Fear of the other is a pathology in itself.

In my children's osteopathic clinic, I have found adult stress patterns in young children for the first time. Usually these types of adult musculoskeletal findings are a result of years of fight, flight, freeze or surrender autonomic responses to stress. A common pattern has been for the typical neck and shoulder sclerotic hypertonicity to escalate down the spine and reduce abdominal diaphragm engagement, along with cool hands and feet. A somatic phenomenon I call "chest guarding" has become a common finding for young children. Belly and headache complaints are often signs of anxiety and depression for parents to be aware of. New onset symptoms of nail-biting, teeth-grinding, emotional outbursts, nightmares, ritual behavior, and self-harm reports have significantly increased over this year. It is imperative that we learn from what this year has brought and go forward with renewed seriousness in safeguarding childhood development. Children need safe spaces.

Below are a few brief and basic true childhood rights that simply have not yet been fully socially realized.

“ THE EXPERIENCE OF LIFE FOR A YOUNG CHILD BEFORE THE CHANGE OF TEETH CAN BE COMPARED TO AN OPEN BODY OF WATER.

EACH CHILD HAS THE RIGHT TO:

- 1 Soul warmth encouragement.** The most important help you can give the children in your presence is an experience of your own joy and love for the world. If you are afraid and weighed down, remember that children take that in. Practicing true positivity and openness as a parent is a spiritual practice that uplifts the whole family.
- 2 Body warmth encouragement.** In my children's osteopathic clinic, I experienced immediate help in the releasing of stress patterns by simply warming up cold feet! It is something all parents, teachers, and therapists can offer. A warm footbath and/or hot water bottles are often undervalued healing tools.
- 3 Protection of the senses.** What a child takes in has to be digested just as food is metabolically digested. Keep sensory impressions simple and natural. Screens and social media are not good for children. Consider them junk food and, at times, even poison for their maturing sensory systems.
- 4 Play and free movement experiences.** Our relationship with play is established in childhood and brings freshness and creativity to

life as an adult, helping us navigate change and meet life's challenges. A wonderful resource to better understand the benefits of play can be found here: allianceforchildhood.org/benefits-of-play

In order for a child to fully master their body, free movement is essential. The life body matures from the inside out. In the final stages of this first round of development, after having laid the foundation for all of the inner organ systems, the life body pushes the adult teeth out to replace the baby teeth. This same peripheral nurturing is seen in Waldorf education in developing first the proximal large gross motor skills (time outside for running and climbing trees) and proceeding to distal fine motor activities in the hands and fingers through beeswax modeling and knitting. Eurythmy is also a valuable help to the growing child in establishing whole sheath hygiene. I encourage parent groups to take up the practice of eurythmy to experience for themselves what this offers therapeutically.

- 5 Healthy connection with others.** In the first years of life, as a child learns language, there is no substitute for an in-person encounter and experience of the full human face. Abstract ideas are foreign to a young

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child. Adult concepts, especially repeating sensational news stories to other adults in a child's presence, can be overwhelming. Often talking less is more helpful! Keep it simple, heart-imbued, and honest. Find bridges of connection through goodness.

- 6 Healthy connection with spirit.** Reverence, fairy tales, and spending time with nature are natural to young children. Learn from them and then continue to nurture these experiences. Adults have sometimes lost their natural connections to spirit, often through their own negative childhood and education experiences. Retrieve these experiences and start afresh today by experiencing festivals through the cycle of the year. Discover the many wonders of nature each day to share with your family at home. Live into the archetypes within the fairy tales that touch the deeper soul spaces.
- 7 Regular daily rhythms.** Honor the need for regular daily rhythms in a child's life. Rhythms help the child to feel secure and content while helping the life body fulfill the mighty task of bodily development in its own rhythms. Disruptions to routine are awakening, something we all have to adjust to. For a special occasion, it may be just what we need to more fully experience a special time. However, if this happens frequently, it is often a stress inducing experience. Even for adults this is the case, but often we have gotten so good at coping, adapting and pushing ahead that we overlook our more basic needs for maintaining the stability of rhythm.
- 8 Forms of medicine that encourage health rather than disease management.** Children have the right to experience childhood fevers. Working with anthroposophic medicine and therapies is ideal but not as easy for some to access. The long-lasting relationships within

primary care with a doctor who knows your family and understands your health goals is most important. Find a doctor who supports health in your child and recognizes that no one treatment fits all. Individual care requires individual considerations. "First do no harm," and "The best interest of the child shall be the primary consideration,"⁷ are the basic principles any good doctor must work out of. The child deserves this kind of care as their right.

What can be done to further the health of children?

A clear recognition both of the harms done over this past year as a result of rights violations of unmet childhood needs and of the necessity to protect the experiences of young children is the first step. A healthy lifestyle inspired by anthroposophy is one effective approach for promoting true hygiene in the body, soul, and spirit. Authentic Waldorf education as well as anthroposophic medicines and therapies have known beneficial effects on the health of children. All medical issues should, of course, be discussed with a child's doctor, but I would like to share a few treatment considerations for children who have been experiencing reactive anxiety and/or depression over this year.

- Uriel and Weleda Pharmacies make slightly different but equally quality cream for the chest called Aurum Lavender Rose Cream. When applied to the chest over the heart in the morning and before bedtime, this brings a soothing, protected, confident while held feeling.
- Footbaths with gentle oils such as lavender, chamomile, lemon balm, rose, and Malva are helpful for the nervous child, especially before going to bed.

- Warm belly compresses made from chamomile are a great balm for a child who complains of belly aches. Be sure to get the bowels moving first. Have the doctor take a look if it is moderate/severe or persists. Often, anxious children who complain of belly aches or headaches are suffering from an actual bodily experience of their emotions. In this case, the compresses or footbaths are a great help for children and parents.
- I find FES biodynamic flower essences safe and helpful for children who have experienced stress over this past year. Some possibilities are walnut for transitions, angelica or shooting star for feeling spiritually connected, aspen for fears, fawn lily for feelings of isolation, yarrow for the sensitive child, and dogwood for stress induced tensing and hardening of the body.
- Gentle osteopathic treatments can be helpful for children who have experienced stress. Abnormal patterns of tension and circulatory flow exist in the body from trauma such as birth, stress stimulation, repetitive movements, emotional shock, and injury. Using a gentle manual therapy, osteopathic treatments help to release imbalances allowing for healthy patterns to re-emerge. The body always strives for this balance and the treatments support this process in time.
- Metal Color Light Therapy (MCLT) is a therapy with great potential for now and in the future. It would be desirable for all schools to have access to this for soul care for children within curative education. Fortunately, more therapists in this country are now being trained. I believe the awareness of the capacity to help and need for MCLT will grow in the coming years.

Taking the example of the Children's Parliament "Year of Childhood" initiative, I'd like to propose a similar grassroots initiative to you all, LILIPOH readers. What positive impact might we make in the world for tomorrow if today local communities joined together over this 2021/2022 school year and found ways to support one another in raising consciousness of the rights of the young child in the light of anthroposophic insights? Might regional meetings gathering parents, educators, and therapists working with young children create opportunities to support and learn from each other? We are in unprecedented times and no single authority has all the answers. The solutions live in each of us and can only be realized in caring communities. How might we also educate, awaken, and support parents outside of our school and therapeutic communities in meeting the developmental needs of young children, thereby holding sacred our task as adults to help them? Much needed is a raised awareness in the realm of politics, university education programs, and conventionally trained medical practices. Might we then begin to see a societal awakening to "the human rights that must be realized for every child to flourish and reach their full potential"?⁸ This truly can be the year of the child and it will take each one of us.

NOTES

- 1 "Year of Childhood." Children's Parliament, April 8, 2021. <https://www.childrensparliament.org.uk/year-of-childhood/>
- 2 Ibid
- 3 "Convention on the Rights of the Child." OHCHR, November 20, 1989. <https://www.ohchr.org/en/professionalinterest/pages/crc.aspx>.
- 4 Ibid
- 5 Steiner, Rudolf. *The Education of the Child in the Light of Anthroposophy*. London: Rudolf Steiner Press, 1981.
- 6 Steiner, Rudolf. *Human Values in Education: Ten lectures given in Arnhem (Holland) July 17-24, 1924*. London: Rudolf Steiner Press, 1971.
- 7 "Convention on the Rights of the Child."
- 8 "Year of Childhood."

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life lessons in a
Hong Kong Waldorf School

Preparing for Market Day

ANNA CHAVES

In 2011, the charitable organization Forest House International School Limited was founded with the intent to establish the first government-registered Waldorf primary school in Hong Kong. Since receiving its permanent school license in 2016, Forest House Waldorf School has promoted Waldorf education on the island by offering Classes 1-6 to primary-school-aged children. As an international school, Forest House supports a diverse student body and employs staff from around the world. For more information, please visit: foresthousedu.hk/index.html

The main lesson of Forest House Waldorf School's Class 6 Business Math course focused on the basic concepts of the economy, such as supply and demand and profit and loss. For four weeks, the students worked diligently to set up a small business while organizing a market day for the school. They began their work by surveying each class to find out which products the school community would be interested in buying. After doing research, the class had discussions to determine fair pricing, sourcing materials, budgeting, and ensuring the best way to make a profit.

“AFTER DOING RESEARCH, THE CLASS HAD DISCUSSIONS TO DETERMINE FAIR PRICING, SOURCING MATERIALS, BUDGETING, AND ENSURING THE BEST WAY TO MAKE A PROFIT.

The students worked carefully to make all the items for their market day, creating an inventory that included products such as tie-dye tote bags, Christmas cards, friendship bracelets, house plants, curve-stitched notebooks, short storybooks, and decorated pencils. They explored different kinds advertisements and learned persuasive writing techniques to create their own ads to promote their products around the school. As with any business venture, the students also faced challenges along the way, such as half of the school closing due to the pandemic, which caused them to rethink their execution.

But these challenges only made the students' experience more authentic, which in turn made them more resilient and gave them a deeper understanding of how real businesses have been affected by the times we live in today. Overall, the students displayed excellent teamwork and dedication throughout this main lesson, and they were very excited to share their products with the school community. After a successful market day, they donated their profits to local charities in Hong Kong.

Anna Chaves studied alternative and progressive education models at Antioch College in Ohio and received her Steiner Waldorf Diploma from the London Waldorf Teacher Training Seminar in London, UK. She has taught at international schools in India, Switzerland, the UK, and most recently at the Tripat Waldorf School in Bangkok, Thailand. She joined Forest House Waldorf School as a class teacher in 2016.







The Seasons Begins

When my grandson's baseball clothes
arrive in the mail
we swiftly take them out
and make sure they fit just right
we fasten the small elastic belt
around his five-year-old waist

the helmet fits perfect
he bonks at it for fun
the socks go all the way up
to the knee

I am telling myself
"stay in the now"
I am telling myself
not to think of my own son
twenty-five years ago

I was researching autism then
in libraries
google was not yet born
I was buying helmets
to prevent self injury

I was buying socks
to replace the ones
he chewed holes in

back then
I drove by all the baseball fields
in my town
pulling over
next to the cyclone fences
watching each boy
take his turn and swing the bat

watching each ball
find its way up towards
to an amniotic sky
then succumb to its own peculiar gravity
as if we had any say
about its descent

— CONNIE POST

Previously published in Mom Egg Review

Connie Post served as the first Poet Laureate of Livermore, California. Her work has appeared in *Calyx*, *River Styx*, *Slipstream*, *Spoon River Poetry Review*, *Valparaiso Poetry Review*, and *Verse Daily*. Her awards include the Liakoura Award and the Crab Creek Review Poetry Award. Her first full-length book, *Floodwater*, won the Lyrebird Award. Her second full-length collection (also by Glass Lyre Press), *Prime Meridian*, was released in January 2020 and was a finalist in the Best Book Awards.

She can be reached at: connie@poetrypost.com



the story of the
Brightmoor Maker Space

Waldorf Principles at Work in the Community

BART EDDY

Detroit Community: Preparing the Soil

Detroit Community Schools, a K-12 public charter school, is now in its twenty-fifth year of operation and firmly established in the Brightmoor/Cody-Rouge neighborhoods on the northwest side of Detroit. Candyce Sweda and I became the co-founders of Detroit Community High School and Kindergarten, as we were called back then, in 1997. We made it very clear that we were not starting a public Waldorf School but that we would attempt to bring the educational archetypes of Rudolf Steiner into the public educational domain. This meant that we would do everything possible to create a holistic curriculum and find a balance between the academic, artistic-social, and practical. For eight solid years, this seemed achievable. We were able to weave the arts and the hands-on deeply into the daily experience, including fine arts, woodwork, ceramics, metalwork, and gardening. At the same time, we were also able to create a sense of community well-being within our student body and faculty.

The early years of the charter school movement invited teachers to create their own schools based on pedagogical interests and ideals. In Michigan, these first schools began operation in 1994. In the early years, we experienced a great deal of flexibility with the curriculum. For example, I was able to teach woodworking under the course title: Psychology of Work. This worked well as a social studies elective, for which I was state-certified, and provided an opportunity to work with the artistic and practical gifts of the individual student while incorporating the values of teamwork and high-quality craftsmanship into a woodworking experience. Gardening and science were also companion pieces. However, in 2002 the No Child Left Behind Act (NCLB) was passed by the Bush administration, and the educational landscape began to change at the federal and state levels.

The passage of NCLB, coupled with the trend of charter schools being managed by “for-profit” entities, pushed the charter school movement into the realm of standardized testing in Michigan as a tool for a speedy academic assessment.

For example, the writing portion of tests were dropped because they were too time-consuming to score and evaluate. This gave further impetus to the long-term trend of removing the arts and the practical curriculum from the public school system(s). Educationally, we were pushed into a data-driven, results-based model that eclipsed the holistic model for the healthy development of the child for a more singularly focused and easily definable outcome via high-stakes testing. By 2009, when the Obama administration began its Race to the Top initiative, a certain malaise had begun to settle in over our original mission and vision; we could “see the writing on the wall.”

By 2010, the state terminology of a “failing school” had become the less innocuous “priority school,” which was the category that Detroit Community High School fell into in the spring of that year. Under this designation, we were required to adopt the “turnaround” model, which involved “replacing the principal and 50% of the school’s staff, adopting a new governance structure, and implementing a new or revised instructional program with increased learning time.” These data-driven measurements eventually led to the Common Core standards that were implemented in 2010. Regrettably, many good teachers fell by the wayside as the school administrators hung the “Sword of Damocles”

over their teachers’ heads to force the improvement of test scores and save their own positions. There was no way we could have foreseen this nightmare scenario, and yet we were right in the middle of it, still deeply connected to many of our young people and the teachers who had survived the purge.

Brightmoor Maker Space: Planting the Seed

By the summer of 2009, we had lost our woodwork, ceramics, and metalwork offerings, but we were committed to finding another way to at least keep a semblance of our envisioned school alive and well. It was at this point that we decided to take up an unfulfilled aspect of our original vision: to become connected with the community. We found a way to do this in conjunction with the City of Detroit’s Grow Detroit Young Talent program, which allowed us to become a summer worksite that employed our community’s youth. Our first project in Brightmoor was in conjunction with Leland Missionary Baptist Church, working with them to develop a “Spirit Park” as a remembrance site for their ancestors. We were fortunate to have Johannes Matthiessen, an internationally recognized landscape artist,

“AFTER TWENTY-FIVE YEARS, I CAN SAY THAT WE HAVE WHAT JOHN LEWIS HAS CALLED “GOOD TROUBLE,” AND WE ARE LOOKING FOR MORE!

work with us through his organization, Sacred Landscapes.

During this summer, I also had the great good fortune of meeting my colleague and partner, Nick Tobier, from the University of Michigan Stamps School of Art and Design. It was an exhilarating first step in reclaiming our original vision, and, to this day, we continue to work with church members from Leland in a variety of community projects. During the following summer of 2010, we built the Spiral Bench around a magnificent cottonwood tree at another location in Brightmoor while continuing to meet and work with the residents of the neighborhood. The next summer, we began the Johannes Tree Dome Park on another abandoned parcel of land in Brightmoor. It was here that we resurrected our woodshop out of an abandoned garage on the property next door. After building workbenches for the garage, we began to make hand-crafted community signage for installation at various locations, including Gwen's Heavens Angels Day Care, Char's Butterfly Trail, Brightmoor Farmway, and the Johannes Tree Dome Park.

Although Johannes, our landscape artist, could not be with us due to a serious illness, we were fortunate to have three young women from China work with us. One of them, Han Fang, eventually became the co-founder of our non-profit known as the Sunbridge International Collaborative. Johannes, who had met them in Beijing, had invited them to come and work with us, and although he had fallen ill, they came anyway! This was a pivotal summer, and the young people who worked with us were eager to carry on their woodwork as the Brightmoor Woodworkers. When we returned to school in the fall, we began a sign-making business, and suddenly we found that other neighborhood groups wanted a sign for their block club or garden. Thus we began our small entrepreneurial endeavor, working after school and on weekends.

With our original crew, Mariah, Lashay, Tanay, and Kyle, we had many opportunities to speak to community organizations and display our wares. Early on, the Brightmoor Woodworkers were presented with the Pathways Out of Violence Safe Communities Award and the Spirit of Detroit Award by the Detroit City Council. We began to sense that we were making some community impact, especially around youth violence prevention, by engaging young people in creative hands-on work. Within a year, we instituted a bike mechanics program, which still exists today. The program has since expanded into the rehab of industrial trikes and other creative features such as B-Smooth Delivery Service and a renewable energy industrial trike with a battery-powered electronic assist and a water purification system.

With the help of the University of Michigan Stamps School of Art and Design, we also added a screen-printing program to our venue and began to employ many more youths throughout the year. The University of Michigan helped us secure some significant grants from the Ford Motor Company Fund and the Knight Foundation for rehabbing a 3200 sq ft brick garage on the campus of Detroit Community Schools. Whereas we were initially known as the Entrepreneurship in Action program, we became known as the Brightmoor Maker Space program with the opening of our new building. We have since added a carpentry and furniture building program, and, during the pandemic, we began to make outdoor classrooms for different community organizations and study desks for homebound children.

School of the Future: Emergence

As Detroit grew into an industrial powerhouse for the auto industry, the Brightmoor neighborhood

witnessed the construction of many low-cost single-story homes to accommodate the influx of workers coming from Appalachia. The housing initiative took place around 1923 and was very clearly a red-lined district where White people were welcome and Black people were excluded. After the 1967 rebellion, Brightmoor experienced, as did most of Detroit, a decades-long period of decline with homes abandoned and torn down

Additionally, the urban gardening movement reclaimed a significant number of abandoned lots and began to farm them. There is now a section of Brightmoor known as the Brightmoor Farmway, which is administered by Neighbors Building Brightmoor. Other local entities, the Brightmoor Education Action Team (BEAT) and Brightmoor Alliance, took up the task of polling a significant number of neighbors in Brightmoor,

“ANOTHER SIDE TO THE STORY HAS EMERGED OVER TIME, AND THAT IS THE PROFOUND CAPACITY FOR RESILIENCY IN THE MIDST OF CHAOS.

and the cityscape left with thousands upon thousands of vacant lots while the tax base moved to the suburbs.

This trend gave way to high poverty rates, street crime, diminished resources for public education, lack of medical services, inadequate transportation, and food insecurity. This is the environment where we found ourselves when we began Detroit Community High School. But there is also another side to the story that has emerged over time, and that has to do with the profound capacity for resiliency in the midst of chaos. The neighbors realized that waiting around for the city or state to do something was useless, and they began to act through neighborhood block clubs and community organizations.

and they found trauma to be the number one issue affecting the community. To this day, the “Brightmoor Be Healed” community initiative is providing encouragement and support services to deal with the issues of trauma that have been exacerbated through pandemic lockdowns and the social isolation created by online learning.

It has taken thirteen years, but it is now safe to say that the Brightmoor Maker Space has created a ‘school within a school.’ While Detroit Community Schools has valiantly struggled to meet state mandates, the Brightmoor Maker Space has kept the vision and mission alive through hands-on and artistic work after school, on the weekends, and during the summers. Through working with hundreds of young people

over the years, we have created a sanctuary space for healing and capacity building that is dedicated to social entrepreneurship, community transformation, and self-development. We have also been able to provide a secondary source of income for our young people, those who are students as well as those who have recently graduated. Lashay and Tanay, for example, graduated in 2014 but came back to work with us in the woodshop and assume a leadership role with our summer interns.

There are moments in the shop when the rhythmic cadence of mallet to chisel to wood is all you can hear, and, during those moments, one can sense the power of craftwork as a healing art. JY came to us deeply depressed and sidelined by a





tragic house fire that claimed the lives of two of his siblings. Yet, over the course of six years, he has risen above the tragedy to become a master sign carver and a congenial colleague. Coming from a school system where fights are very common, it is a blessing to say that we have not experienced any acts of violence during these years. Once again, I must point to the power of the arts and crafts to inwardly heal and build a warmth-filled resiliency. However, I would be remiss not to mention those young people who have come to us that are already resilient beyond their years and serve as an example for their peers. Eric “Edub” Wright is one such young person who could walk past crumbling homes on his way to school and take time to perceive the community garden and breathe peacefully, knowing that it was still there.

These young people have taught me that it is possible to lose your ‘title’ and lose your ‘money’ in an outer sense, but it is impossible to take away the vision because it is indestructible, eternal, and belongs to everyone! Their presence during crucial moments has renewed my faith and hope in young people and in our culture. They know what it is to be underserved, yet they are willing to learn how to become of the highest service

to others. We have taken small groups to China, Kenya, and Japan, where the light has shined for all, but above all, we have witnessed our young people finding their way into the world, having the courage to pick up on their gifts and the initiative to move themselves and their community forward. I am always amazed when Nick Tobier brings his “Change by Design” class from the University of Michigan to work with our youth. When I look out over twenty-five Detroit Community youth working closely with twenty-five university students, I am moved to hear myself proclaiming: “This is the School of the Future!”

Nothing happens overnight, but we are certainly in the process of bringing the community into the school and the school into the community. Prior to the start of the Detroit Community Schools, Candyce Sweda and I had an opportunity to visit the Hibernia School in Germany and to meet up with Hans Dackweiler in a Camp Hill village on the Bodensee. His parting words to us were: “Are you ready for twenty years of trouble?” and our answer was a resounding “Yes”! After twenty-five years, I can say that we have what John Lewis has called “good trouble,” and we are looking for more!

I owe a deep sense of gratitude and thanks to our many supporters who comprise both individuals and foundations, including a very special thank you to the Malama Foundation, Detroit Community Schools, University of Michigan Stamps School of Art and Design, and the Brightmoor community, who have stood with us for many years.

Bart Eddy is the co-founder of Barnabas Youth Opportunities Center (1983), Detroit Community Schools (1997), and the Sunbridge International Collaborative (2012). As a former class teacher at the Detroit Waldorf School, he is dedicated to the educational archetypes of Rudolf Steiner and bringing the movement for social renewal into the community at large. He is happy to answer any questions via email: barteddy45@gmail.com. Up-to-date pictures of his work can be found on the Sunbridge International Collaborative’s Instagram page, [@sunbridgecollaborative](https://www.instagram.com/sunbridgecollaborative), whose intention is to strengthen our national and international networks.



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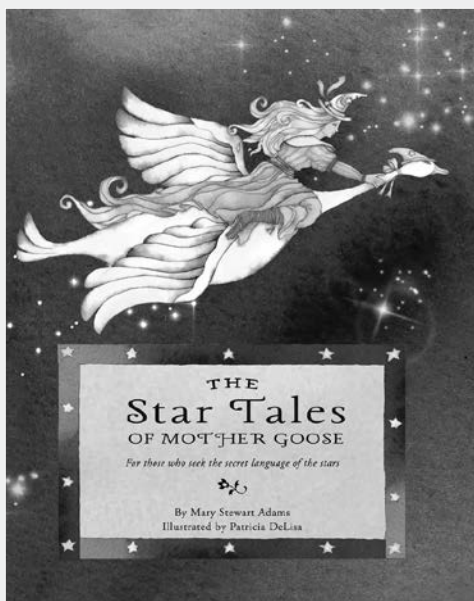
PETER RENNICK REVIEWS

The Star Tales of Mother Goose

a book by Mary Stewart Adams and Patricia DeLisa

Star Lore Historian Mary Stewart Adams and her brilliant artist sister, Patricia DeLisa, have brought us a wonderful gift in their newly published book, *The Star Tales of Mother Goose*. It is a star storybook designed for both children, with its old rhymes and beautiful pictures, and for adults, with its star maps and beginner's astronomical indications.

In her preface, Mary movingly describes how she came to write this book after experiencing a deeper awareness of the presence of the other seventy-six regions of the sky, besides the twelve zodiacal signs. She writes, "All at once I found myself in multidimensional space for the very first time, lifted beyond the singular plane and into wholeness." This realization opened a door into the secret language of the stars, into explorations of the connections between the simple rhymes of childhood and the profound



gestures of the stars. And luckily, she had a sister capable of bringing it all alive in magical paintings and drawings.

Further in her preface, Mary writes, "It must be noted here at the outset that the point of this book is not to immediately unveil the mystery of the connection between nursery rhymes and the stars for the children in our lives. It is, rather, to let this knowing sink into our own thoughts, to nourish our own imaginations, so that when we approach the night sky with a child, we will be sensitive to this need for sustaining awe and wonder as long as possible, rather than calling on the intellect too soon.

It is the hurry to know that can flatten the plane, as it were, deflating the wonder that is so needed in our thoughts about the world."

With the intent to circumvent this "hurry to know" in mind, Mary and Patricia have designed the book in three parts. The

“

A STAR STORYBOOK FOR BOTH CHILDREN, WITH OLD RHYMES AND BEAUTIFUL PICTURES, AND ADULTS, WITH ITS STAR MAPS AND ASTRONOMICAL INDICATIONS.

“

MARY MOVINGLY DESCRIBES HOW SHE CAME TO WRITE THIS BOOK AFTER EXPERIENCING A DEEPER AWARENESS OF THE PRESENCE OF THE OTHER SEVENTY-SIX REGIONS OF THE SKY, BESIDES THE TWELVE ZODIACAL SIGNS.”


first part includes ten Mother Goose rhymes whimsically illustrated by Patricia, accompanied by small star maps to be developed in the third part. Then follows a brief historical interlude, piecing together clues from Mother Goose's past.

In Part II, Mary links the traditional rhymes to the stars in the night sky, with additional history about their origin and how she has imagined their connections. The execution is all very thoughtful and humorous, providing a star seeker's guide and a beautifully drawn sky map, along with Patricia's characters to identify their starry counterparts. First the verse is presented, then the star's history, then a star seeker's key to a particular month's night sky, where the verse is reflected.

Finally, to round out our journey, Part III offers a few handy references, a glossary of astronomical terms, a list of the cast of characters, a bibliography of sources, and a quick guide for finding the rhymes with their corresponding maps.

The Star Tales of Mother Goose is a very unique and

special book that I predict will have a long history of enjoyment and practical use. It can serve as a child's first introduction to the magic of the sky but also to deepen an adult's delight in and reverence for the stars and all they have to say to us.

Indigo Star, LLC, 2021 

Peter Rennick is a retired family therapist, consultant at a Waldorf school, and a current Class Holder and member of the Section for the Literary Arts and Humanities. He lives in Tempe, Arizona



Ableism and Disability Justice

The barriers and inequalities that people with disabilities face can be explained by ableism. Like other “isms”, such as racism and sexism, ableism is discrimination against people with disabilities.

- Ableism sees non-disabled people as “normal” and places the needs of able-bodied people above the needs of people with disabilities.
- Ableism is seen in a lot of different ways within our society.
- Sometimes ableism is obvious and sometimes it is more hidden.
- Ableism can be unintentional.
- Individuals can show ableism by their actions or attitudes.

Examples of individual ableism

- Hate crimes against people with disabilities.
- Using negative language or language with a history of oppressing people with disabilities (i.e. lame, retarded, dumb, crazy, and psycho).
- Thinking that the needs of a person with disabilities are less important or unnecessary (i.e., refusing to serve or accommodate a disability).
- Ignoring disabled people’s ability to communicate or make their own decisions (i.e., looking at an interpreter instead of the deaf individual who is signing to you, pushing someone in their wheelchair without asking, directing questions to a parent or personal care attendant instead of the person with a disability).

“

SOMETIMES ABLEISM IS OBVIOUS AND
SOMETIMES IT IS MORE HIDDEN.

Institutional Ableism

Institutions (including schools and workplaces) can also show ableism.

Institutional ableism can be found in laws, policies, regulations, practices, and an institution's social and cultural norms. We all interact with different institutions every day.

Examples of institutional ableism:

- Physical barriers (i.e., buildings without ramps and elevators, no interpreters available).
- Students who learn in different ways are seen as less intelligent, simply because they are not good at taking tests. This does not mean they are less intelligent, but that we are only measuring their intelligence in limited, narrow-minded ways.
- Employers being nervous to hire someone who uses a wheelchair because they're worried about the cost of accommodating that person.

Subhead?

Adapted from California Youth Leadership Forum for Students with Disabilities Curriculum.

YOUTH ORGANIZING! DISABLED & PROUD

Project of California Foundation for Independent Living Centers

YO! Disabled and Proud connects, organizes and educates youth with disabilities! YO! gives youth leadership opportunities, social networks, resources and more. YO! is for youth with disabilities to be PROUD of who we are and what we can achieve!

YO! Volunteer Corps: the YO! Volunteer corps focuses on disability positive volunteer opportunities. Volunteers work in local independent living centers, gaining leadership development, job skills and connections!

Advocacy Campaigns: Many of our Volunteers and members of YO! work on youth-driven advocacy campaigns, such as Disability History and Taking Action for Accommodations. These campaigns are run **BY** and **FOR** youth!

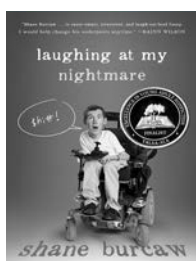
Disability Mentoring: YO! Volunteers often work with adults with disabilities during their volunteer time. Additionally, YO! participates in National Disability Mentoring Day every October. National Disability Mentoring Day has great opportunities to gain first-hand experience, on-site job shadowing and time with a mentor to ask questions, get answers and learn more about career opportunities!

yodisabledproud.org

“ABLEISM SEES NON-DISABLED PEOPLE AS “NORMAL” AND PLACES THE NEEDS OF ABLE-BODIED PEOPLE ABOVE THE NEEDS OF PEOPLE WITH DISABILITIES.

Disability-Positive Books for Students

Here is a list of recommended books for students and teens that explore and address disabilities and disability justice issues.

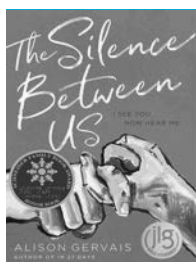


LAUGHING AT MY NIGHTMARE

by Shane Burcaw

With acerbic wit and a hilarious voice, Shane Burcaw's *Laughing at My Nightmare* describes the challenges he faces

as a twenty-one-year-old with spinal muscular atrophy. From awkward hand-shakes to having a girlfriend and everything in between, Shane handles his situation with humor and a "you-only-live-once" perspective on life. While he does talk about everyday issues that are relatable to teens, he also offers an eye-opening perspective on what it is like to have a life threatening disease.



THE SILENCE BETWEEN US

by Alison Gervais
*Schneider Family Book Award,
Best Teen Honor Book 2020*

"This is a great YA contemporary (clean) romance that follows Maya as she navigates a new school and plans for her future. The addition of representation by a Deaf character was really beautifully done. Highly recommend for people looking for a sweet, engaging, and educational romantic read." (YA and Kids Book Central)



JERK, CALIFORNIA

by Jonathan Friesen

This Schneider Family Book Award winner changed the face of Tourette's Syndrome for modern teens. Wrought with tension, romance, and hope,

Jerk, California tells the story of Sam, who sets out on a cross-country quest to learn the truth about his family and his inherited Tourette's Syndrome, along the way finding both love and acceptance.



PINNED

by Sharon Flake

Award-winning author, Sharon G. Flake, presents a powerful novel about a teen boy and girl, each tackling disabilities.

Autumn and Adonis have nothing in common and everything in common. Autumn is outgoing and has lots of friends. Adonis is shy and not so eager to connect with people. But even with their differences, the two have one thing in common—they're each dealing with a handicap. For Autumn, who has a learning disability, reading is a painful struggle that makes it hard to focus in class. But as her school's most aggressive team wrestler, Autumn can take down any problem. Adonis is confined to a wheelchair. He has no legs. He can't walk or dance. But he's a strong reader who loves books. Even so, Adonis has a secret he knows someone like Autumn can heal.

In time, Autumn and Adonis are forced to see that our greatest weaknesses can turn into the as-sets that forever change us and those we love.

Youth Celebrate Diversity is building a grassroots movement of students and educators organizing, educating, and taking action for inclusion and social justice. ycdiversity.org

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The Anthroposophic Health Association Biennial Conference 2022

AHA CONFERENCE

The Mysteries of Healing

Realizing AnthroSophia

REGISTER: [Anthroposophichealth.org/conference2022](https://anthroposophichealth.org/conference2022)

Join us **JULY 19-22, 2022**, for the Biennial Anthroposophic Health Association Conference in Kimberton, PA. The “Mysteries of Healing” theme was created upon reflection of the questions, “What do we need to heal in order to best therapeutically accompany others?” and “How can we better serve the good in each human-to-human encounter?”

Our three keynote speakers will be collaborating through the “Mysteries of Healing” evening lectures, practical teaching lectures, and interdisciplinary case presentations. Each presenter will bring a case for the interdisciplinary case groups for open discussion and sharing of insights. The case discussions will be followed by mid-day talks to develop practical therapeutic imaginations. We will illuminate these topics through singing, therapeutic artistic activities, and an interactive workshop titled “AnthroSophia: Connecting Social and Individual Health.” The goal of this workshop is to strengthen our ideal intentions of working with solidarity, freedom, and equality in medicine and therapies.

The conference is open for members of the AHA as well as non-members who are familiar with anthroposophy. Join us in collaborating together for this most

special AHA biennial conference in celebration of AnthroSophia.

KEYNOTE SPEAKER BIOS

Ursula Flatters, MD, will bring the morning keynote lecture, “**Healer Know Thyself.**” Ursula co-founded the Vidarkliniken anthroposophic hospital in Sweden. She has extensive experience practicing and teaching in- and out-patient medicine. She is currently the board chair of the Swedish Association for Anthro-sophical Medical Activities (SAMT). She is a trained eurythmist and for 20 years worked with Waldorf Schools as a school doctor.

James Dyson, MD, will give the second morning keynote presentation, “**The ‘I to I’ Encounter.**” James was a co-founder of Park Attwood in the UK and has practiced as a doctor in Steiner Waldorf Schools and in centers for social therapy. His areas of special interest are developmental psychology and adult mental health. He is a regular contributor to international anthroposophic therapeutic trainings.

Marion Debus, MD, will give the final morning keynote lecture titled, “**Therapeutic Accompaniment on One’s Healing Journey.**” Marion works as head of the department of oncology, hematology, and internal medicine at Klinik Arlesheim in Switzerland. Previously she was a senior physician at Havelhohe hospital in Berlin. She has taught anthroposophic oncology throughout her career.

*“Love is the
result of Wisdom
that has been reborn
in the I”*

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*Renewed wisdom
for a time of transition*

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It is apparent that Earth and all of humanity are currently facing times of immense change and tremendous opportunity for transformation. As the inadequacy of old systems and paradigms becomes starkly apparent, we, as human beings, are tasked with envisioning renewed social forms that bring healing, justice, and equanimity to our world. Now is the time for us to think more deeply about what health truly is and how we can create health for ourselves and our planet.

It is an unfortunate circumstance of today's materialistic worldview that many have been led to think of health as simply the absence of disease or injury, but in truth, health is so much more expansive, inherent, and inclusive than that.

Join us in exploring a broader picture of Health Creation! Hear our special guest, Dan McKanan, Emerson Senior Lecturer at Harvard Divinity School, speak about

"Community and Covid: What We've Learned about Institutions and Intentional Communities." Listen to Dr. Ursula Flatters share her experience and deep insights into "Childhood Health and Chronic Diseases in Adulthood" and learn more from Dr. Marion Debus as she presents the topic of "Warmth as a Force for Physical, Soul and Spiritual Health." A special panel discussion on "Cultivating Planetary Health through Love," hosted by the founding members of the Foundation for Health Creation, will finish up our time together.

Space is limited, so if you are interested in attending in person, be sure to register early! For those unable to travel, the keynote presentations will be livestreamed.

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Cleaning

“Consciously and with Devotion”

AN INTERVIEW with LINDA THOMAS

Please tell us a bit about yourself and your cleaning philosophy. What do you think most people get wrong about cleaning?

I was born in South Africa during the apartheid era and never had to do any housework because most white South Africans had servants. Most of my family members in South Africa were very surprised to learn that I decided to start my own cleaning business to finance Waldorf School for my two children. Most people consider cleaning a menial or Sisyphean task. Yet, although is a part of our practical, physical (sometimes annoying) daily routine, learning to do it consciously and with devotion can support us in our highest strivings.

How has your relationship with cleaning changed and developed through your work?

For a certain time, I used to work nights and often asked myself how I would manage this work for the nineteen years my children had to go to school. Cleaning is not a very respected profession, and people can sometimes behave in ways that are not so easy to handle: lack of commitment, respect, and even awareness. You hardly ever receive gratitude or praise. So, while I

lived with this question, one night, I was cleaning a school, and a voice seemed to say to me: “If you cannot do what you love, learn to love what you do!” Of course, the very next question came: “And how do I learn to love cleaning?”

This question accompanied me for days and weeks, but slowly memories started coming back that showed me ways to start practicing cleaning with more love.

When we live with others, be it with our spouses, children, or roommates, conflicts inevitably seem to arise around cleaning and maintaining our living spaces. Why do you think cleaning becomes so emotionally charged in communal living situations?

Every person has their own perception of cleanliness, and the demands in this respect vary greatly. This gradation can lead to a lot of tension in a live-in community, even if it is a family. People seem to take everything to do with household chores very personally. When there are adults in the community who are not family, it could be interesting to find out about their “cleaning biography.” It is amazing how many people have experienced pain and humiliation in this regard.

If the meaning of cleaning can be discussed, it can be a great advantage. Devotion to small things is more widespread than one might think. Mindfulness is almost “fashionable” today. In Buddhism, the idea of mindfulness is widespread; in Christianity, too, only it has been somewhat forgotten.

How can members of a household best navigate these conflicts and work together to keep a space clean?

First of all: order should serve and not dictate!

We talk about many things, yet it always seems difficult to address the topic of cleaning with partners and children; they tend to take everything personally.

Developing a dynamic structure that works is a big challenge for families today. Women tend to have more expectations of the family than men. Women often hope that the husband or child will sense when she needs help or that an untidy

room would disturb the other family members just as much as it disturbs her. Expecting that family members will clean it up of their own accord is mostly just wishful thinking! Frustration is inevitable!

It is better to express a need than to make a demand. This is why I recommend a culture of agreement. If everyone agrees and appointments are made, we may expect tasks to be done, and we can address it if it is not done. If we all stick to the agreements, it becomes part of daily life and is not questioned every time. The best motivation is doing things together.

It seems that when I get busy or stressed, cleaning is the first thing I begin to neglect, which then, in turn, elevates my stress level. It is as if the state of my home is both an indicator of and an influence on my mental state. What relationship do you see between cleaning and our mental and emotional states?

“WHILE I AM IRONING, I THINK ABOUT COOKING, SO I NEVER REALLY LIVE IN THE PRESENT, I DON'T CONSCIOUSLY ENJOY WHAT I'M DOING, AND I'M CONSTANTLY RUNNING AFTER MYSELF, LEAVING CONSTRUCTION SITES EVERYWHERE.

“EVERY PERSON HAS THEIR OWN PERCEPTION OF CLEANLINESS, AND THE DEMANDS IN THIS RESPECT VARY GREATLY.

Once we are overwhelmed, we tend to overwhelm others around us as well. Yet, the only person in this world who can cause me to be overwhelmed is myself.

When we become overwhelmed, we lose perspective and can no longer discern what is essential and what is not. Then we distract ourselves by trying to do ten unimportant things instead of one essential thing, and it is impossible to connect with all of them equally. I constantly have all ten in mind. That means while I am ironing, I think about cooking, so I never really live in the present. I don't consciously enjoy what I'm doing, and I'm constantly running after myself, leaving construction sites everywhere.

The first step out of being overwhelmed is to set priorities. And to remember that nobody “has” time—we must consciously take time for what we consider to be important. Do not take on too much! A feeling of accomplishment strengthens confidence and self esteem.

Do you think about cleaning as a form of self-care?

If we take our tasks as an opportunity to practice observation and self-awareness, yes!

If we perceive every detail with interest, we might discover something completely new in a

familiar task. Interest invigorates, and the task becomes less tedious.

Remember that, while taking the dirt away on the outside, the same happens on the inside. Removing dirt will create a void, an empty space that needs to be filled, for example, with your own love and gratitude. This will then reflect back to us. All of us have experienced the comfort and calm that comes from tidying up and ordering our surroundings.

This balance between the creative mess and tidiness and order is important because a sterile environment can be as deadening and damaging for the soul as being surrounded by too much dirt and chaos.

Can you talk a bit about the rhythm and ritual of cleaning? How can we take advantage of personal and natural rhythms to better our cleaning routines?

We should not confuse rhythm with routine. Everything that repeats itself in life can become routine. In contrast to routine, which can be grueling, rhythm is vitalizing. The better rhythm is cultivated, the better everything stays in flow. The whole cosmos and its laws are based on rhythm. Where there is rhythm, there is also order.



“REMEMBER THAT, WHILE TAKING THE DIRT AWAY ON THE OUTSIDE, THE SAME HAPPENS ON THE INSIDE.

In many cultures, we find rhythms that once determined the daily routines. Even the weekly, monthly, and annual rhythms gave stability and structure. There are rhythms in the year that influence us all, whether consciously or

bacteria and 93% of viruses from surfaces.¹ White microfibre is now used in many areas for this purpose. It can be used where no special care is required, e.g., synthetic or painted surfaces such as doors, frames, mirrors, cupboards, floors, etc.

“MOST PEOPLE CONSIDER CLEANING A MENIAL OR SISYPHEAN TASK. YET, LEARNING TO DO IT CONSCIOUSLY AND WITH DEVOTION CAN SUPPORT US IN OUR HIGHEST STRIVINGS.

unconsciously; for example, many things are more easily done in spring than in winter. Rhythm in everyday life, in the little things, strengthens us because nowadays, we are so often exposed to chaotic forces such as hectic behavior, disorder, and confusing processes. Recognizing the importance of rhythm helps us to cope in daily life. If I know I clean my house on Saturday and do my laundry on Wednesday, I don't have to worry about it for the rest of the week.

Can you share any favorite recipes for homemade cleaning products?

As an all-purpose cleaner, I use only water and a good microfiber cloth.

Tests conducted by the EPA have shown that microfiber wipes and water remove up to 98% of

Please note that all-purpose cleaners are not suitable for wet areas, as they do not dissolve lime.

**BATHROOM CLEANER
MADE WITH CITRIC ACID.**

Citric acid is available in crystal and liquid form for domestic use. The crystals are extremely efficient and economical.

Dosage: 1 tablespoon dissolved in 1 pint of water. Keep in a spray bottle and store well. Add a few drops of your favorite essential oil if you like.

To be is used for:

- Bathrooms, showers, toilets, basins, and kitchen sinks. Regular use prevents limescale deposits on or in glass, porcelain, vases, and water boilers.

- Removing cement traces after building.
- Removing urine scale, boiler scale, and decalcify shower heads and the aerator on the tap.
- After treating fabrics or carpets with alkaline products: a wool carpet cleaned with soap should be rinsed with water to which a dash of lemon juice or vinegar has been added to prevent the fibers from becoming matted and brittle.

Citric acid can be used for laundry:

- It removes yellow stains on white shirts in the armpit area. Soak in citric acid (1 tablespoon in 1 quart of water) and wash as usual.
- To prevent stains caused by acidity (such as a vomit or fruit) from changing color, the stain should be treated with acidities, such as a little bit of lemon juice, vinegar, or the slightly acidic extract of the Panama tree.
- It can also be used to remove rust and grease from shirt collars.

Caution when using:

- Citric acid is an acid that can irritate the skin. When cleaning, it is best to wear rubber gloves.
- NOT suitable for materials such as enamel, marble, granite, or other non-acid-resistant surfaces.
- When used on chrome and metal, acid should be well diluted, or it may cause stains.

DEEP-CLEANER AND GREASE CUTTER MADE WITH WASHING SODA

(fine crystal soda).

Dosage: 1-2 tablespoons per 1 pint of water in a spray bottle. You can add a few drops of essential oil if desired.

Soda is very versatile. For example:

- Cleans thoroughly and neutralizes odors.
- Good against grease, dirt, and stains.
- Removes algae and rust.
- Removes stains from teacups.
- Very good for cleaning plastic garden furniture, synthetic window frames, or ceramic.
- Cleans the hobs of all types of cookers.
- Removes grease from kitchen tiles, ovens, and filters of aeration vents. (Dissolve a handful of soda in hot water and put a filter in it.)
- Excellent for deep cleaning, but be careful to check first when using on painted surfaces as it may bleach.
- Removes old layers of dirt and polish from floors.

Soda can be used for laundry.

- Good for ecological laundry washing - it is an excellent washing power booster.
- Good for stain removal, but be careful not to use it on acidic fruit stains as they will only discolor.
- Ideal for workwear and table or bed linens: Pre-soak to remove stains (a cup of soda in 2.5-4 gallons of warm water).
- Cleans the rubber soles of sneakers and sports shoes very well.

Caution when using:

- It can dry and irritate your skin, so use gloves when you clean.
- Never use on oiled surfaces or surfaces containing natural oils such as linoleum, as it breaks down fat and oil particles, causing the floors to become brittle and "blunt."
- Use with caution on painted surfaces, colored objects, or fake linoleum as it can bleach.



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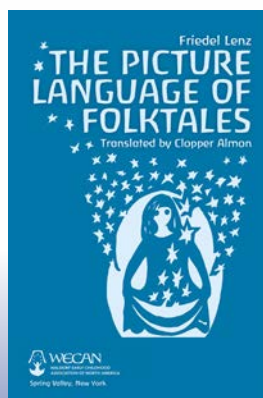
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In *The Picture Language of Folktales*, Friedel Lenz looks at fairy tales and their original images as part of the development of human consciousness. The characters of these stories are human beings living within two worlds—one which is physically visible and experienced through bodily senses and another that is not visible but nonetheless sensed. Friedel Lenz's consideration of these stories, twenty-five tales originally collected and retold by the Brothers Grimm from 1812 to 1857, offers the possibility of limbering up our thinking and feeling to allow the pictures of these stories to speak.

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- Not suitable for aluminum and alkaline-sensitive surfaces such as marble, polished granite, or limestone.
- Do not use on sensitive surfaces, or when in doubt, always test on a concealed area first.

VIENNA LIME, ALSO CALLED VIENNESE CHALK.

I use Vienna lime (Viennese chalk) as an abrasive cleaner. It is a pure natural product made of finely ground dolomite, a carbonate rock, which consists of at least 90 percent of the mineral dolomite (chemical formula $\text{CaMg}(\text{CO}_3)_2$), without any additives or surfactants. It is an old cleaning and maintenance product that is highly regarded by an older generation of homemakers and craftspeople.

To be used for:

- Cleaning stainless steel (sink, kitchen appliances), silver, brass, copper (cookware!), and other metals – everything shines like new again.
- Glass, hobs, hotplates, plastics (garden furniture), porcelain, ceramics, etc.
- Severely burnt surfaces in combination with a microfibre scouring pad.
- In the fridge where grey or yellow lines appear.
- White leather such as trainers, and it even worked on a white office chair!
- Removing metal or pencil scratches, e.g., from keys, your cutlery drawer, or pot cupboard.
- Removing black lines caused by shoes or wheelchairs from the floor, doors, and walls.
- Removing wax crayon marks from walls and wooden surfaces.

DISINFECTANTS

For washing hands and cleaning bathtubs and showers, you can also try a homemade disinfectant. Please remember that we do not need disinfectants in our homes if we clean regularly, except if someone is ill.

Essential oil	Teaspoons	% of essential oil in 1 pint of good dish washing liquid
• Thyme	1/2 tsp	0.50%
• Lemon eucalyptus	1/2 tsp	0.50%
• Lavender	1 tsp	1.00%
• Rosemary	1 tsp	1.00%
• Tea tree	1 tsp	1.00%
• Eucalyptus	1/2 tsp	0.50%

This recipe will then contain a total of 2 1/2 tsp of essential oil in 1 pint of dishwashing liquid, or about 4.50%.

Other antiseptic essential oils known to kill bacteria are cloves, peppermint, and rose.

FURNITURE OIL.


Combine:

- 4 parts olive or jojoba oil
- 1 part white vinegar
- 1-2 drops lemon essential oil (optional).

Put in a spray bottle. Spray onto a soft cloth and apply to furniture, following the wood's grain, for light polishing. Always well shake before use. For a deeper shine, spray directly onto furniture and buff to a shine. Make small quantities of furniture oil to prevent it from turning rancid. Store in a dark, cool cupboard.

Linda Thomas was born in South Africa in 1953. She founded her own ecological cleaning company in Switzerland in 1988 and has managed the cleaning services at the Goetheanum for 21 years. She shares her thoughts and experiences in lectures, courses, books, and webinars in Europe and abroad. More information is available at lindathomas.org

Butter



The cats are on the table licking butter
from my supper of stale discount bread,
whole grain loaf passed over in this whitebread
town. It's nearly Christmas, and this memory
from childhood – December and real butter
in defiance of the lack of cheese or meat.
My father never shook the dust of Ellis Island
from his shoes. Year's end he pinched
so on the Holy Morning we'd have oranges
in the toes of our stockings and nuts in their shells,
almonds and walnuts and filberts, Brazil nuts
and pecans, and ribbon candy made by the Cockney
man who had a tiny grocery, Greek cookies from
Mrs. Panopoulous whose first son had ended his own
life years before my sister and I were ever born.

My father drank his coffee half milk and so much
sugar that even we with our Irish sweet teeth
could barely get it down. I know from letters he wrote
to Bridie, sister left behind and never married,
that he longed for fish from the Shannon where it met
the sea, for Kerry butter, which you find now
in every market as if it were nothing special.
Those December dinners of whole wheat
thick spread with yellow are what I most remember,
more than the scrimped-for ham and sweet potatoes,
black olives and cranberry sauce in cut glass dishes,
the good silver hidden all year under my parents' bed,
next to the string-tied shoebox with the captured
leprechaun from the Old Country and the suitcase
of graying photographs, the loved and lost
whose names were faded as their faces.

The cats are licking delicately their soft paws,
their pretty whiskers, cleaning their foreheads
and their ears. They smell of kibble-fish
and Kerry butter, of milk and wheat, a scent like
the hands of my father, making us our suppers
in the solstice dark, and then his thin clear tenor
that sang us off to sleep.

— B.J. BUCKLEY

B.J. Buckley is a Montana poet and writer who has worked in Arts-in-Schools and Communities programs throughout the West and Midwest for over 45 years. Her poems and reviews have appeared or are forthcoming in *About Place Journal*, *december*, *Sequestrum*, *Whitefish Review*, *Sugar House Review*, *ellipsis*, *Pine Row*, and *Sky Island Journal*, among many others. She has received a number of national prizes and awards for her work. Her latest book of poems is *Corvidae: Poems of Ravens, Crows, and Magpies*, Lummo Press 2014. She lives in rural central Montana with her sweetheart, dogs, and cats. She can be reached at: wild4verses@yahoo.com

"Butter" was selected as one of three runners-up for Calyx Journal's 20th Annual Lois Cranston Memorial Poetry Prize and was first published on their website. It also appeared on poet Angélique Jamail's April 2021 Poem-a-Day Poetry Month Blog, Sappho's Torque.

Messy As It's Always Been

MARY LOU SANELLI

Well, well, well, my old friend is a racist.
And why do I believe this?

Well, let's just say *your* old friend invites you for dinner and you arrive with a lovely bottle of wine and before you know it you are telling her all about the dance festival in Utah you just returned from, how you could barely take in the enormity of so much red rock and open space and how the local students each had three, four, five siblings, so you can definitely see that the population will grow.

And she says, "Well, at least they will all be white."

Wait, excuse me?

You had to hear it to believe it. Or at least I did. Especially the emphasis with which her words came at me, as if piercing the air, each too terrible to ask her to repeat.

I felt a lump in my throat.

I rarely use the word 'offended.' I have trouble with the picture-perfect expectation of it. It's the 2000s, after all. Instead, I chose another word, one any good ex-New Yorker mutters under her breath at a time like this. A word that unconsciously always, or nearly always, slips out when I'm under pressure. Or over it. Or in its throws.

How I wish I could get a handle on that word.

As T.S. Eliot wrote, humankind cannot bear much reality, and that is what happened to me. I had one of those out-of-body episodes that uproots you from any true sense of time or place. Mentally, I crossed her off my list. There was no reason not to. Right?

No, wrong.

I would find it very hard to say goodbye. She has been a devoted friend in many ways, for many years. And we—at least I—can tire of making new friends. I've done a lot of friendship work over the years. I deserve to reap the benefits and rely on friends who know me and who I know.

Or thought I knew.

Old friends simplify our lives. That's what familiarity will do. I realize this now and how, for a time, I equated "newness" with "better" about so many things, even friendship.

Not so much anymore.

Still, if we must accept who our friends have become, or want to become, and who we've become in their eyes; accept the good, the bad, and the cranky—especially when a dark cloud threatens to rain all over our closeness, sweeping through the air in a gust of anger—does this



“ I HAD ONE OF THOSE OUT-OF-BODY EPISODES THAT UPROOTS YOU FROM ANY TRUE SENSE OF TIME OR PLACE.

also mean we need to accept a blatant racist streak?

With complicated questions, we should always expect *complications*.

Ire, I think, guided me. And so, I reminded my friend that there was a time not terribly long ago when Italians were not considered

white. Not white enough for how white was defined by certain New England circles in the nineteen-hundreds, anyway. Or by Hitler.

“Oh, Italians are white,” she nodded. I will never forget how much this seemed to matter to her.

I didn't stay overly long. I left irritated with her and more so with myself. I asked myself a slew of questions on my walk home. *Why didn't I just get up and walk out? Why did I let her pour me a second glass of wine? Why do I still suffer fools?*

I think now, as I look back on that conversation, that part of the reason I stayed was because of a sound that occurred after we (briefly) discussed vaccines, another subject that can become as heated as religion or politics, depending on what household you find yourself in. She has no tolerance for anti-vaxxers, who I prefer to call vax-questioners. I got my Pfizer, yes, but the truth is, as long as I'm working so hard to tell it, I didn't want to. And I defended my lack of total trust by saying, "Remember DuPont?"

"What about DuPont?" my racist friend said.

So, off I went into my best know-it-all voice, "They manufactured PTFE resin, better known as Teflon. Ring any bells?" She shook her head.

"\$16.5 million settlement with the EPA."

I tell this story a lot, so the rest rolled out in one long sentence. "The company knew all along that it was bad for you, and it's nearly a cliché by now: a publicly-traded company holds the patent on a product that they know causes health problems, but they also know they stand to make millions, possibly billions, so they go ahead with it and bury the reports or hire their own scientists to write the reports and push out another false narrative the media eagerly spreads, and this may be hard to believe, but I swear it's true."

This brought a huge sigh from her. She walked right out of the room.

And what did she do next?

She walked right back in with a look on her face that has troubled me in the days since. "You always think things like that," she said.

I had no idea what "that" she was talking about. But I took it as a compliment.

"It's our job to question everything," I said. "Like your crazy racist views. How will they ever make the world a better place?" It was a blurt, sad to say. Except it made me very happy.

Brushing off my question with a wave of her hand, she sat, took a sip of wine, her eyes narrowing, her hand rising to sweep aside a strand of bright blonde hair. And then she stuck out her tongue and made that neighing noise, like a horse makes with its lips.

You can picture it between two old friends. That sound.

But I heard in it something else—love. Or whatever cliché-ridden thing you want to call it when you know someone accepts all of you. Even in the face of embarrassment and contention; even in shame.

In the wake of that sound—and the less tolerable echo of bigotry and prejudice—I felt my irritation give a little. It's hard to know when we should argue a point with friends, which is difficult, or back off completely, which is even more difficult (for some of us). But lord knows, change has never come quickly as a stream of protest images. It's more about persistence and devotion and vigilance, rather than finding fault and pinning blame.

Therefore. I will handle going forward with vigilance as it's always been: messy and plodding. Graceless as a trapped dog. Slow as a slug.

You do not erase someone's mindset simply by disagreeing with them. Even so, every time I see my friend, I will say one thing, drop one seed, to convince her how wrong she is.

Even if she can never be convinced of anything at all.

Sanelli is an author, speaker, and dance teacher living in the Pacific Northwest. Her column has been a part of LiliPoh since 2009. Her latest book, *Every Little Thing*, is due out in September 2021. marylousanelli.com

announcing

Anthroposophic Articles Published in Science Journal

Alicia Landman-Reiner, MD, is pleased to announce the publication of two articles in
EXPLORE: The Journal of Science & Healing, Volume 17, Issue 4, July-August 2021.

Complementing Reductionism: Goethean Science.

Part 1: Qualities and Wholeness.

To access full text: [DOI.org/10.1016/j.explore.2020.02.015](https://doi.org/10.1016/j.explore.2020.02.015)

The scope of available health care has broadened over the past half-century. We have seen large increases in the use of medicinal herbs and contemplative practices to support health. Birth and death are widely recognized as transcendent events calling for the care of body, soul, and spirit.

But while health *practices* have advanced, the scientific view of nature, illness, and healing has not similarly expanded. The accepted scientific view has remained restricted to *nature as molecular matter*. While technical achievements may be tremendous, the narrowness of this materialistic view of science limits the character of its discoveries. Through a viewfinder, we can only see the region at which we aim it.

This paper describes a broader way of seeing: scientifically but not mechanically. We learn how, for several plants and animals, approaching their *qualities* enables us to understand them more deeply. This broadened method leads us further to an intimate grasp of *wholeness* in nature. Contemporary scientists who are looking at and thinking about nature in this broadened way are introduced.

Health professionals who find wholeness in nature can better recognize and support wholeness in their patients — and in themselves.

Complementing Reductionism: Goethean Science.

Part 2: Nature's unique principles.

To access full text: [DOI.org/10.1016/j.explore.2020.02.016](https://doi.org/10.1016/j.explore.2020.02.016)

Part 2 introduces the holistic scientific ideas set forth two hundred years ago by the renowned German poet and playwright, J. W. von Goethe: ideas that are much needed today. Goethe saw living nature as always in process and sought to match that dynamism in his thinking. This article offers the reader a brief tour of paths thus opened.

Following Goethe's lead in the twentieth century, J. Bockemuhl shows that, by following the procession of leaves on an annual plant as a dynamic, we can grasp their lawfulness in a new way. A current plant biologist, C. Dornelas, has shown how the molecular genetics of blossoming — the molecular dance steps taken in producing a flower — can be understood at a higher level by applying Goethean principles.

R. Steiner extended Goethe's principles in his early twentieth century threefold *principle* of body-mind organization. This fundamental organizing idea has been broadly applied by various authors who illuminate the anatomy and physiology of humans and many mammals, the coloration of birds, and the morphology of reptiles.

The work of Goethe's followers sketched here offers a powerful example of how science can truly progress by broadening our ways of knowing nature.

Alicia Landman-Reiner, MD, practiced family medicine and anthroposophic medicine (AM). She founded and directed the USA anthroposophic physician training, and has taught doctors about AM around the world. She loves to hike and garden. She and her husband live in southern California.



sense portals

Taste in the Four Bodies of the Human Being

DAVID TRESEMER, PHD

The senses have gotten a mixed reputation in anthroposophy and other philosophies of personal growth, which seem to want to step over or around them. They suggest that we are bedazzled by our senses so much that we can't perceive the realities behind them. They point out that we are so overwhelmed by sensory

through meditation? Didn't Rudolf Steiner say that we should cultivate "supersensory" capacities, that is, beyond the senses?

What if we interpret the word "supersensory" differently? We do this at our StarHouse courses; we differentiate between rudimentary expressions of a sense mode and increasingly

“ARE THE SENSES SOMETHING WE SHOULD OVERCOME AND FIND OUR WAY TO DEEPER REALITIES THROUGH MEDITATION?”

information that we reject 99% of what comes in (this last point demonstrated by many scientific studies). Are the senses something we should overcome and find our way to deeper realities

refined operations of sensory capacities. In this approach, we view the word "supersensory" as meaning higher and higher, into thinner and thinner air. "Super" comes from the



“PEOPLE ARE DRAWN TO CERTAIN TASTES, ESPECIALLY SALT AND SWEET, BY WILL-FORCE RISING THROUGH THE ETHERIC BODY—THEY AREN’T THINKING ABOUT IT IN THE ASTRAL BODY.

Proto-Indo-European root **uper-*, root of several other words, including “soprano,” which is a good metaphor for how we are now going to travel up the scale into the stratosphere. (And, by the way, Steiner also suggested developing the senses, not ignoring them to get to the “super.”)

In the previous two columns, we worked on the sense of sound, gifted by the grand zodiacal being of the crab, Cancer. This time we can work with the gift of the zodiacal being of the fishes, Pisces—the sense of taste.

Like all senses, the rudimentary function of taste is to protect against poisoning via awareness of bad tastes, tastes that feel “off.” Notice someone testing a food, not only the way they dab their tongue onto the substance but how the whole body moves in this taste-test, especially the bobbing forward of the head, the quality of tentativeness and standing back, the darting movement of head and tongue. Then the leaning back, the eyes and other senses going blank as the tiniest bit of the foreign substance is moved carefully over the tongue. Sometimes the eyes go back and forth as if there is some inner scrutiny of the substance. It can be noted here that the opposite zodiacal sign gifts the sense of sight, presenting a cooperation between the polarity of the fishes and the virgin. (Other senses participate when cautioning about a new substance, but we won’t enumerate them now.)

For many people, the sense of taste stops there. When they eat, you can see that they don’t taste what’s in their mouths. The main function of the guard at the gate has been performed. So, if it passes the first test, then

let’s chew a little bit, swallow, and get on to the next thing.

Physical

We can understand the senses as relating to the four bodies of the human being. At the physical level, taste involves the papillae and taste buds of the mouth, about ten thousand of them, replaced every two weeks. Papillae form a surface of many protrusions whose tips are at the same level but which have an expanded surface area for sensing the world. This surface is like many fingers alongside each other, where the sides of the fingers gather information as well. The fishes (Pisces) gift fingers and toes, and the virgin (Virgo) gifts the digestion with its homologous carpets of villi in the intestine, giving a surface area for digestion nearly the size of a football field.

Etheric or Energy Body

The energy body or vital body (or etheric body) is where the guard against poison is active, through the agency of disgust. The differentiation here also comes from the five main tastes (which we will go over next time). Simple pleasure and satiety are deep experiences of the etheric body. People are drawn to certain tastes, especially salt and sweet, by will-force rising through the etheric body—they aren’t thinking about it in the astral body.

Astral Body

Consciousness—awareness and awareness of being aware—comes through the “astral body.”

Here we find thoughts of taste joyful, even standing in line at an ice cream store. We understand responses to photographs of meals that provoke (etheric) desire. We experience satiety related to a general feeling of well-being in the world. Here we find “taste” as a sense that can be applied to interior decorating or to one’s clothing.

The “I”

The fourth body is not actually a separate body but rather a presence or spark in the other bodies. At this level, the sense of taste can be enhanced to the experience of the sacred. The many myths of “amrit,” or any of the other sacred nectars that one can experience through effort finalized by grace, belong to spirit realms that are home to the “I.” These experiences are mythic and invisible. One can experience sacred fluids with extraordinary tastes through intensive psychological work. At this level of refinement, one can taste the world through the activity of the hands and feet.

Wisdom about Taste

In 1825 Anthelme Brillat-Savarin wrote *The Physiology of Taste: Or Meditations on Transcendental Gastronomy*. Those final words earn his book a prominent place in investigations of taste in relation to the four bodies. Brillat-Savarin traced increasing refinements of taste from physical to the meeting of the “I.” Here is a selection from his wisdom:

Taste, such as it is by the grace of nature, remains the one among our senses, when everything is taken into consideration, which procures us the maximum of delight:

Because the pleasure of eating is the only one which, used with moderation, is not followed by weariness;

Because it is of all times, all ages, and all conditions;

Because it recurs of necessity at least once, and may without inconvenience be repeated twice and three times, within a single day;

Because it can be enjoyed in company with all our other pleasures or may console us for their absence;

Because the impressions which it receives are at once more durable and more dependent on our will;

And lastly, because when we eat, we experience an indefinable and peculiar sensation of well-being, arising out of our inner consciousness; so that by the mere act of eating we repair our losses, and add to the number of our years.”

Loss of Taste

The loss of physical responsiveness to taste, leading to deficits in the etheric and astral experiences of taste, has become a sad consequence of recent viral infections. All four bodies are impacted; the soprano has ceased to sing. These losses can lead to mild or serious depression because a heretofore dependable guardian against poisons, as well as a messenger of joy, well-being, and transcendence, has been crippled. (More about this next time.)

David Tresemer, PhD, has taught in the certificate program in Anthroposophic Psychology (AnthroposophicPsychology.org), and presently, at the StarHouse in Boulder (TheStarHouse.org), with his spouse, Lila, about the 12 Senses (on-line course recently available)

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We cannot seek achievement for ourselves and forget about progress and prosperity for our **community**... Our ambitions must be broad enough to include the aspirations and needs of others, for their sakes and for our own.

CESAR CHAVEZ

A healthy social life is found only when, in the mirror of each soul, the whole community finds its reflection, and when, in **the whole** community, the virtue of each one is living.

RUDOLF STEINER





Today's policies and political activity treat people like pawns. More than ever before, attempts will be made to use people like cogs in a wheel. People will be handled like puppets on a string, and everyone will think that this reflects the greatest progress imaginable.

RUDOLF STEINER

Once social change begins, it cannot be reversed.

You cannot un-educate the person who has learned to read. You cannot humiliate the person who feels pride. You cannot oppress the people who are not afraid anymore.

CESAR CHAVEZ

Address to the Commonwealth Club in San Francisco, Nov. 9, 1984



SITE OF THE SEPT. 17, 1963 BUS AND FREIGHT TRAIN COLLISION near Chualar, California, which killed 32 Mexican migrant farmworkers (braceros). This present-day view is facing roughly southwest, with Broome Road in the distance intersecting Foletta Road (foreground) at a 'tee' junction. The railroad track where the collision occurred is out of view, just behind the photographer, running parallel to Foletta Road. In 1963 Broome Road did not stop at Foletta Road, but crossed over the train track. U.S. Highway 101 runs immediately east of and parallel with the train track.

The Legacy of the Braceros Makes Us All Braceros

AN INTERVIEW with ROSA MARTHA ZÁRATE MACÍAS,
Director and Spokesperson for the Alianza de los Braceros del Norte 1942-1964

Why is it important for us to know about the Braceros?

The story of the Braceros will show the world how the impoverished communities are legally exploited, legally enslaved. In the case of the Braceros who came legally to this country, they came to support the United States in World War II with their arms, their brazos. Their history has to be known because of the injustices, the exploitation, and the fraud committed against them, because the temporary worker programs are no more than a legalized way to forge the chains of slaves and thus violate workers' rights and human rights.

That's why we have to know about the Braceros because it shows how legally, the United States and other countries, their allies, used the temporary worker program to lure millions of men from the most impoverished sectors of Mexico and then exploited them for their goodwill and strength of arms.

What are the legal issues we are dealing with?

Braceros began organizing their movement in 1998. They believe they have a just claim against

the Mexican government for the ten percent that was deducted from their salary by the US Department of Labor and farm owners. They are also bringing a case against the United States, together with Mexico, for ignoring their demands seeking repayment of the historical debt owed to 4.6 million workers who came to this country to work in the agriculture industry and in the railroad industry. The Alianza was founded in 2007 to represent the Braceros residing in the

editor's note

Between 1942 and 1964 more than 4.5 million Mexican citizens came legally to the United States as guest workers, known as Braceros, contracted primarily for short-term agricultural work. Despite the supposed safeguards in the labor contracts, many Braceros were subject to human and workers' rights violations, discrimination, and exploitation. This interview was first published at foodjustice.org on July 18, 2021.

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US. Since then, members of the Red Binacional de Organizaciones de Ex Braceros have conducted a series of legal actions, taking their case to the United Nations, the Inter-American Commission on Human Rights, and the Permanent Peoples' Tribunal.¹

People in the US should recognize their claims because the Braceros have not only been ignored but have been refused the compensation they are owed by the Mexican government and the Mexican banks that supposedly held the funds

in World War II. It is vital to get into the hands of the new generation, the granddaughters and grandsons of the Braceros, because it shows the price paid by their *antepasados*, their ancestors, so they could have a better life.

We can't allow this new generation of Americans to forget what the Braceros endured: their willingness to leave home and family convinced they would have the possibility to better their lives. Their hard work in brutal and inhumane working conditions, the injustices, facing death

“ A PEOPLE WITHOUT HISTORICAL MEMORY WILL REMAIN ENSLAVED, SUBJECTED TO THE MECHANISMS OF EXPLOITATION AND DOMINATION.

on behalf of the Braceros. Neither the United States nor Mexico has provided them with the documents necessary for their legal demands to move forward in order to obtain restitution for the nearly five million workers who became, as Franklin D. Roosevelt called them, “soldados en los surcos,” that is, soldiers in the fields.

What is the legacy of the Braceros?

The legacy of the Braceros, as we explain in the book, is very important to the history of the United States because their work made it possible for us to look back today and celebrate the victories

from waiting for months to get a chance to be accepted, dying of hunger, incinerated, and buried in common graves and in the fields, and overall suffering discrimination and violation of their human dignity. The Bracero case was found by the Permanent Peoples' Tribunal to constitute a “case against humanity.”

The book has, as one of its objectives, the recovery of the historical memory of the ancestral pilgrimage of our people, so the new generations assume their responsibility to participate in the building of a just society “with dignity and justice for all.” A people without historical memory will

remain enslaved, subjected to the mechanisms of exploitation and domination.

The values of courage, determination, looking for a better life, paying the price, all those are values no one can forget, and that is one of the objectives of the book. The Braceros who didn't go back to Mexico, and now reside in the United States, have worked with us to assemble a testament, a will, a document, to say. "Never forget the way we were treated and never allow others to be enslaved as we were."

The book is titled, *Our Grandfathers Were Braceros and We Too/Nuestros Abuelos Fueron Braceros y Nosotros También* because the people in control of the social system in which we live continue to exploit our labor force, our arms, our intelligence... we are the Braceros of today!

There is a bill in congress right now, H-2A Temporary Agricultural Employment of Foreign Workers. What do you think of this legislation?

This is another goal, another objective of writing this book. Because in talking with the Braceros

Mexican workers await legal employment in the United States, Mexicali, Mexico



PHOTO: LOS ANGELES TIMES PHOTOGRAPHIC ARCHIVE, UCLA LIBRARY

of the Alianza de Braceros del Norte from California, Nevada, Arizona, and Washington, it was decided that this book would set a precedent of how these temporary worker programs

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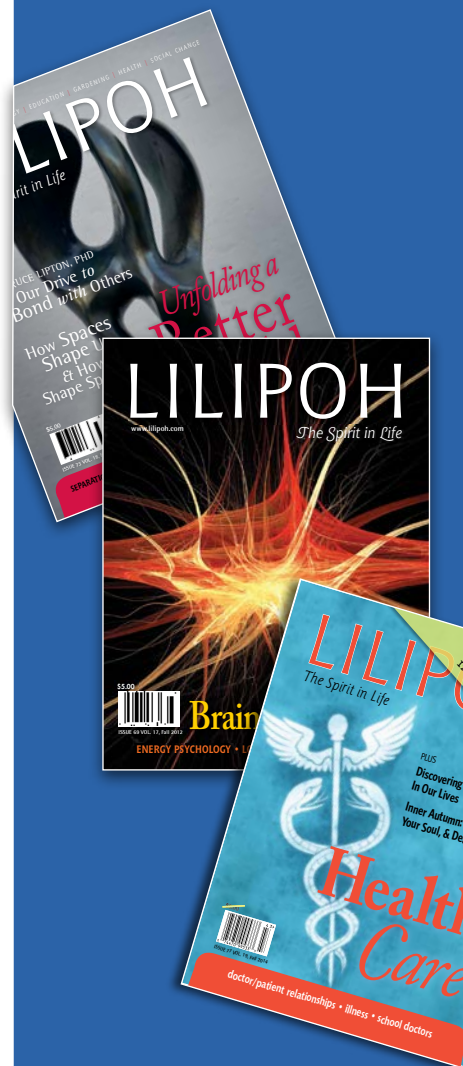


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Mexican workers from the Bracero Program



PHOTO: OREGON STATE UNIVERSITY

are a mechanism to keep enslaving people and to enforce this mechanism of exploitation. This proposed law has to take into account the Braceros' story. We don't want farm laborers to be victimized anymore, nor have the exploitation of the past perpetuated. Any organizations involved in any way with the proposed legislation in Washington should take into account the half-century of struggle by the Braceros and be firm in watching and defending the rights of the temporary workers of today.

How will the members of the Alianza de Braceros del Norte benefit from the proceeds of the book?

Since early 2000, we have collaborated binationally with the Braceros in Mexico. Since 2007, we decided to organize our own Alianza among Braceros living in the US and assure that our Mexican constitutional rights are respected. Over that period, many authors, many historians, and other professionals have been interested in that history: they came to us, interviewed us, took our pictures, and we never heard back from them. My co-author, Abel Astorga Morales, and I, along with the translator, Madeline Rios, decided to do better. So, whatever proceeds we get from the book will go to benefit the groups that participated in putting it together by their witness.

The money will be used for legal defense against both Mexico and the US because the struggle continues, here and in Mexico. After twenty-three years, the governments, in turn, have not responded to the Braceros' demand for justice. Thousands of the Braceros have joined the movement, most of them have died standing on the front line; the few survivors of the "Bracero Holocaust," as they name their experience, are not ready to give up their fight until the historical debt is paid.

We believe this book, which brings together primary documents of the time with firsthand accounts from people who worked in the Bracero Program, is a tremendous resource for anyone interested in labor rights history, and it exposes a dangerous precedent for migrant farmworker policies that continue to allow and condone abuses of workers today.

1 The Permanent Peoples' Tribunal is an International People's Tribunal founded as a grassroots initiative in Bologna, Italy, on June 24, 1979, to make permanent the occasional tribunals held previously to denounce the crimes committed by the military regimes in Latin America.

“WE DON'T WANT FARM LABORERS TO BE VICTIMIZED ANYMORE, NOR HAVE THE EXPLOITATION OF THE PAST PERPETUATED.

We are inviting the children, the relatives of the Braceros, to stand on the frontline and demand justice for their grandparents.

Tell us a little more about the book

This book, *Our Grandparents Were Braceros and We Too/Nuestros Abuelos Fueron Braceros y Nosotros También* is a bilingual edition. We have a photo album that reveals the way our grandfathers were treated, how they were sprayed with DDT, with pesticides. The strongest of them were chosen as if they were selecting the best slaves. This book is for you and everyone in this country to learn and defend this struggle of the Braceros. We invite you to join the movement.

Rosa Martha Zárate Macías and **Abel Astorga Morales** are co-authors of *Our Grandfathers Were Braceros and We Too/Nuestros Abuelos Fueron Braceros y Nosotros También*. Madeline Newman Rios is the translator of the English version.

The book is a publication of Somos en escrito Literary Foundation Press. Copies are available from online retailers, but we recommend ordering them through local bookstores and asking they carry the book for sale. Use the English title to order: *Our Grandfathers Were Braceros and We Too*.

For more information or to contact Rosa Martha for interviews or presentations, contact editors@somosenescrito.com

Rosa Martha Zárate Macías, a native of Guadalajara, Jalisco, has resided in California since 1966. She was a primary school teacher in her hometown and later in San Ysidro, CA, earned a Bachelors in Music and in Pastoral Theology in Mexico, and studied under Paulo Freire in the US and Mexico. As a singer-songwriter, she has participated in social justice actions in the US since the 1960s. Cofounder of the Librería del Pueblo, an immigration and citizenship project in San Bernardino, she has collaborated in the founding of community, health, and alternative economy projects in the US and Mexico. After two decades of supporting the campaign for justice of the Ex Braceros, she is also a proponent of the *Binational Mi Abuelo Fue Bracero y Yo También* project, whose aim is to establish educational programs for social change

KAYSHA KORROW REVIEWS

Eating NAFTA: Trade, Food Policies, and the Destruction of Mexico

a book by Alyshia Galvez

When the North American Free Trade Agreement was implemented in 1994, lifting tariffs on trade between Mexico, Canada, and the United States, the effects on the Mexican economy were generally considered a success. The country's "median education level, income, and labor force participation all rose" following the agreement, and sectors such as manufacturing and agricultural exports increased (Gálvez, 9). However, in the intervening two and a half decades, noncommunicable, diet-related diseases also increased in Mexico, surpassing infectious disease as the most common cause of death within a single generation.

While many seek to blame the "legendary" (Gálvez, 6) Mexican sweet tooth for the country's



sudden increase in diet-related disease, cultural and medical anthropologist Alyshia Gálvez takes a different approach. In her fascinating third book, *Eating NAFTA: Trade, Food Policies, and the Destruction of Mexico*, Gálvez delves into the connection between health and global trade, examining the "methodical, aggressive, and intentional reorientation of Mexico's economy" (7) in the wake of NAFTA, and the resulting dramatic changes to the Mexican diet and way of life. Far from being a sign of personal weakness, Gálvez sees the proliferation of chronic, noncommunicable disease as a form of structural violence, a way that "inequality gets into the body and manifests in disease" (164). Using ethnographic fieldwork, various forms of analysis, and other methodologies, Gálvez deftly navigates the intersection of diet, health, global trade, and


“ FAR FROM BEING A SIGN OF PERSONAL WEAKNESS, GÁLVEZ SEES THE PROLIFERATION OF CHRONIC, NONCOMMUNICABLE DISEASE AS A FORM OF STRUCTURAL VIOLENCE.

“ WHILE PEOPLE IN MEXICO CONSUME MORE PROCESSED FOOD THAN EVER BEFORE, EATERS IN THE UNITED STATES CLAMOR FOR ORGANIC, LOCALLY-PRODUCED, MINIMALLY PROCESSED WHOLE FOODS.

inequality to illustrate NAFTA's role in supporting and expanding this structural violence through the rapid restructuring of the Mexican economy.

Through the simultaneous destruction of the small-scale farmers that historically maintained the Mexican diet and the proliferation of cheap, processed foods marketed under the guise of ease and modernity, Gálvez argues that free trade policies such as NAFTA have “transformed the context in which they [Mexican people] make their lives” (121). The resulting environment is one in which traditional ways of living and eating are no longer practical, sustainable, or accessible. Furthermore, while people in Mexico consume more processed food than ever before, eaters in the United States clamor for organic, locally-produced, minimally processed whole foods, a perfect illustration of what food historian Jeffrey Pilcher calls “[t]he modern paradox that only the rich can afford to eat like peasants” (121). Mexican food, now distanced from its originators, has exploded in popularity in the United States, becoming a cuisine that is seen as “a high-value, high-status commodity to be ‘elevated’ and reinterpreted by global elite chefs” (Gálvez, 4).

Gálvez touches on many themes and arguments that may be familiar to those interested in health, diet, migration, or the complex relationship between the United States and Mexico. However, she brings together these seemingly disparate topics in a way that is wholly unique, asking us to think about health and inequality in a global sense and highlighting the role of international trade and policy in impacting the wellbeing and diets of people around the world. Both timely and accessible, Gálvez’s multidisciplinary work will appeal to a broad spectrum of readers as she uses food as “a lens” to explore “how our world is changing and becoming ever more connected across borders” (9).

University of California Press, September 2018 

NOTES


- 1 Gálvez, Alyshia. *Eating Nafta: Trade, Food Policies, and the Destruction of Mexico*. University of California Press, 2018.
- 2 Pilcher, Jeffrey M. *Food in World History*. New York: Routledge, Taylor & Francis Group, 2017.

Kaysha Korrow works as the editorial assistant for LILIPOH Magazine. She recently completed her Master of Arts in multicultural and transnational literature, and she studies Spanish at the University of Buenos Aires

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Ancient Oak Tree Witness

Hey, old oak, bent low,
partly broken, survivor
of shatter of lightning,
battering hammer wind.
I wanna be like you,
plant my feet so firm,
no blast could knock me down.

Maybe you don't stand so straight now,
two hundred year old tough bark being,
leaves like green eyes see everything,
saw every cruel wind that swept native people
off the land, land where I now live,
Bay Miwok Chupcan of this rancho,
who'd nurtured, cultivated, harvested
meadows of brodiaea, wild onions, rye, fescue,
river banks of willow, oak acorn groves
for millennia, before such a thing
as land grants were heard of.

You, oak watcher and listener, heard
the crying out of grasses, corms, food plants,
at each blow of cattle hoof and herd.
You, nature's witness to the injustice
of Mexico's land grants, to cattle barons
like Salvio Pacheco of Concord, his new industries
of leather and beef cow, who enforced the support
of native serfs recast in the medieval European
mold,

American ranchers brought greater race prejudice,
continued the same Black Angus rancher life,
trampling underfoot the Bay Miwok Chupcan ways.

Hey, old oak, bent low, vision dimmed,
you can still tell your story. I will listen,
and try not to weep.

— DAVID HOLT

Dave Holt was born in Toronto of Irish/English and Ojibwe Indian ancestry. He moved to California as an aspiring songwriter and graduated from SF State University's Creative Writing program (B.A. '93, M.A. '95). He has volunteered his service to the American Indian community since 2005. He has won many poetry prizes, including a Literary/Cultural Arts award for his book *Voyages to Ancestral Islands*, and is included in several anthologies, most notably *Red Indian Road West: Native American Poetry from California*; *Fire and Rain: Ecopoetry of California*; *The Wild, Marin Poetry Center Anthology 2019*, and *Descansos: Words from the Wayside*, where his poem received a Pushcart Prize nomination. He can be contacted at: bohohwymus@aol.com

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