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from our team



Dear readers, subscribers, advertisers, and supporters,

As you open this page, you are opening a history book that celebrates twenty-five years of publishing positive news, inspiring content, and groundbreaking ideas. We are celebrating an era, the era of Christy Korrow, who, as editor, had the foresight and intuition to know what's relevant often before the theme or issue came to the foreground. We are also celebrating the activity of spiritually minded people in varied professions and activities, showing that spirituality is not separate but an integral part of society and our time. The themes and issues we face are universal, and in LILIPOH, a language was found or strengthened that allows anyone to experience the truth in spirituality.

As this era comes to an end, we, like all publishers, face the reality that we need to go virtual, to be e-readable, and to be in the social media space. In this reality, readers want content to be accessible and free of cost. We will attempt to adapt, change, and stay relevant, but we will need your ongoing interest, subscription, and advertising to support our efforts.

Thank you,

Claus Sproll, Publisher



Dear readers,

LILIPOH has been a part of my life for almost as long as I can remember. My mother, Christy Korrow, became the editor of the biodynamic section when I was just a child and soon took over as LILIPOH's managing editor. There were always (many!) copies around our home, and my sister, my father, and I were involved in many aspects of the magazine's production, from stuffing envelopes for distribution to setting up cover photo shoots.

One of the delights of combing through LILIPOH's archives was the number of familiar names and faces sprinkled throughout the pages. It was an opportunity to reflect on the changes and growth my personal community and the LILIPOH community have experienced.

I found numerous forgotten illustrations by my sister, photographs by my father, and many of my mother's editorials brought back memory after memory. I came across a 2013 interview with Willy Chavarria and David Ramirez discussing their New York City-based menswear line. Now, ten years later, Willy's designs have recently appeared on the cover of Time magazine, worn by global superstar Bad Bunny. Another wonderful surprise was a piece by long-time family friend Robin Verson titled "Math and the Farm-Schooled Boy." Her son, the farm-schooled boy in question, is all grown up and recently finished hiking the Pacific Crest Trail. (Visit our website, lilipoh.com, to read these two articles and find more special content!)

How wonderful that LILIPOH has and continues to accompany all of you on this remarkable journey.

With love and appreciation,

Kaysha, Editor

Kairos Institute

at the Center for Anthroposophy

Healing in a World of Need



Karine Munk Finser

In this time of tremendous soul struggle, the demands on young and old often lead to overwhelm, mental health crises, and PTSD. These stresses can make it difficult to learn in a normal classroom setting or to have enough inner resilience to participate fully in life.

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Students in Kairos form a supportive community who journey together over several years. In this time, they develop skills to **strengthen resilience and self-healing capacities** for themselves and others. Students participate in two residencies per year plus artistic studios and online classes.

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- ♦ **Artistic Therapies**

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- ♦ **Speech and Drama**

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- ♦ **Emergency Pedagogy**

We are an English language site for Bernd Ruf's 12 modules in trauma and crisis intervention. These modules deepen students' understanding of trauma preventative pedagogical and artistic healing approaches. Students work towards a Certificate in International Crisis Intervention. Some modules are included in the Kairos training.

For more information, please contact:
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centerforanthroposophy.org, 603.654.2566





Dear readers,

Here we are in the 25th year of our journey of writing, reading, and learning together.

I first encountered Rudolf Steiner's work in my 30th year when two anthroposophists became our neighbors in a remote farming community in Kentucky. They made their own clothes, baked unleavened rye bread in a home that smelled like lavender, and tended a small flock of sheep. They gifted me with my first Stella Natura Biodynamic Calendar and taught my daughters nursery rhymes in German. We already practiced organic farming, so adding the biodynamic preparations was a natural next step. Many years passed. Lectures were read, study groups were hosted, and cow horns were buried.

I remember when Louise Frazer, a nutritionist, gave me my first copy of LILIPOH—I believe it was the third issue. Many serendipitous steps led to me becoming a writer for the magazine and then its editor. Much of it had to do with the founder of LILIPOH, Sophia Christine Murphy, who was a wonderful mentor to me.

I am grateful for my partnership with LILIPOH's publisher, Claus Sproll, who has steadfastly remained committed to our values of life, liberty, and the pursuit of happiness. Thanks to Angelica Hesse, whose creative and colorful spirit brings the words to life, and to Sandra Volgger-Balazinski, who has quietly and gracefully managed our large catalog of advertisers. Many of our advertisers have been with us since the beginning, and much of that is a testament to Sandra's management. Thank you to my daughter Kaysha Korrow for your

scholarly approach to language and the written word and for taking the editorial reins with such professionalism.

LILIPOH has always been a labor of love, with volunteer authors and an editorial team of one. This has required adapting expectations on the subjects we could tackle and the depth to which we could cover them. Nevertheless, the magazine has remained the voice of a community striving to center the warmth of the soul in an often harsh world.

In the future, I imagine LILIPOH's pages filled with the words of writers of color, queer and trans writers, and immigrant voices. I hope to see the Biodynamic Demeter Alliance center Black farmers and support justice for our migrant labor workforce. I want to see Waldorf schools that don't rely on European fairy tales and Bible stories but instead choose stories and lessons from diverse cultures that teach us to love others. What if anthroposophical health practitioners took their skills to marginalized communities that cannot afford their services? I want to read the words of our queer and trans Waldorf high school students. I envision the white-majority anthroposophical community self-reflecting and committing to reparations and anti-racism education for its members.

Embracing life's complexities and lifting marginalized voices is how we will build our movement and sustain it long into the future. If we work in this direction, I may see you at our next 25-year celebration!

Christy Korrow, former Editor

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.

LILIPOH

LILIPOH is a quarterly publication featuring an anthroposophic approach to health; encompassing holistic therapies, preservation of childhood, education, the arts, community, agriculture, nutrition and social.

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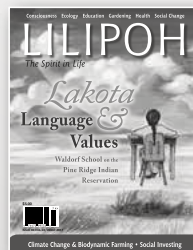
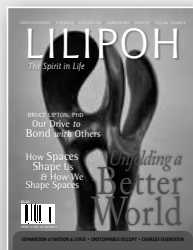
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THE ANSWER TO THE
FUTURE OF FARMING
MAY LIE IN ITS PAST.

first published in Issue #86, Winter 2017

Curbing Climate Change Through Biodynamic Agriculture

ELIZABETH CANDELARIO

Present Commentary from the Author

I have always felt strongly that Demeter, both domestically and internationally, has a moral and practical responsibility to actively address climate change through the advocacy and application of the Biodynamic Farm Standard. Moral, because as a global organization, it is in a unique position to mobilize support in many countries around the world, and practical because the Farm Standard continues to be among the most effective climate-smart agricultural systems on the planet.

Here we are, almost five years since the publication of this article, and a lot has changed. It is now widely known that agriculture contributes up to 25% of global greenhouse gas emissions, and food companies are waking up to the fact that 70% of their total emissions come from their supply chains, largely the farms that grow their ingredients. Recent SEC rulings have signaled that publicly traded companies and companies seeking financing will

be required to disclose those emissions, providing a powerful incentive for companies to improve their sourcing strategies. The marketplace remains the biggest lever to drive the adoption of regenerative, organic, and Biodynamic agriculture. My strongest recommendation for the next five years and beyond is for Demeter to further its moral and practical responsibility to advance Biodynamic farming in the USA and around the world through active participation in the marketplace.

“**A** truly regenerative agriculture is one in which all the natural resources we use to produce food are renewed in the process of using them.” —Fred Kirschenmann

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

change. That is more than the transportation industry, and when you add in the distribution of food, from seed to shelf, agriculture is the number one man-made contributor.

The Food and Agriculture Organization (FAO) of the United Nations World Food Day was held on October 16, 2016, and their message is “Climate is changing. Food and agriculture

if allowed to range freely. This force-feeding results in the emission of large quantities of methane. Conventional farming uses fossil fuels to make fertilizers, and when those fertilizers are applied to soil, they disrupt a plant’s ability to process carbon from the atmosphere and build soil. Agriculture also involves land-use changes: mono-crops replace biodiversity; forests are cut

“CONVENTIONAL FARMING USES FOSSIL FUELS TO MAKE FERTILIZERS [THAT] DISRUPT A PLANT’S ABILITY TO PROCESS CARBON FROM THE ATMOSPHERE AND BUILD SOIL.

must change, too.” The FAO is calling on countries to address food and agriculture in their climate action plans, which were addressed in November 2016 at the annual UN Climate Change Conference, COP 22, held in Marrakech, Morocco.

It is important first to understand how agriculture produces these high emissions. One way is through the farming activity itself: plowing fields releases carbon dioxide from the soil into the air. Industrial livestock operations maintain huge numbers of animals on confined feed lots; the animals are force-fed hay and oats, contrasted with the grasses that these animals would forage

down; fragile grasslands turn to deserts. These changes alter the earth’s ability to absorb and reflect heat and light.

Fundamentally, much of the carbon that was stored in the earth’s soil has been released through farming, changing it from a solid into a gas. The carbon is joined by methane and nitrous oxide, and these “greenhouse gasses” form a shield between the earth’s atmosphere and the sun, trapping the sun’s heat and warming the planet.

So the question becomes, how do we both reduce the amount of these greenhouse gasses we produce while pulling the carbon that has already been released, back from the atmosphere and into

All Our Best to Lilipoh on Their 25th Anniversary!

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“HOW DO WE BOTH REDUCE THE AMOUNT OF THESE GREENHOUSE GASSES WE PRODUCE WHILE PULLING THE CARBON THAT HAS ALREADY BEEN RELEASED, BACK FROM THE ATMOSPHERE AND INTO THE SOIL WHERE IT BELONGS?”

the soil where it belongs? The answer, ironically, is through farming: regenerative farming. And the best tool we can utilize to help us pull that carbon out of the air is already hard at work all around us, at least while the sun is shining: photosynthesis.

In the process of photosynthesis, light energy from the sun is absorbed from the air by trees and plants, along with carbon dioxide (CO₂). The oxygen is released back into the atmosphere, and the carbon is processed into sugar, transforming it from a gas to a liquid. Some of this liquid carbon is utilized by the plant, and the rest flows down into the root system, where it is released into the soil. After our oceans, soil is the biggest carbon sink on the planet.

Here is where things get really interesting. There is this beautiful symbiosis going on beneath our feet, where the liquid carbon transforms into a solid and is taken up by the microbiota (bacteria and fungi) that make up healthy soil. In a handful of soil, there are more microbes than there are

humans on the face of the earth. This microbiota returns the favor, releasing minerals and trace elements that feed the roots, encourage worm activity, and build soil, by creating carbon-rich humus. Building soil humus means the soil can then capture and store more water. The plant-microbial bridge delivers the trace minerals to our food that our bodies need to stay healthy and to ward off disease.

Conversely, the presence of synthetic fertilizers discourages plants from pulling the carbon they need from the air. That beautiful exchange between root and microbes is broken, and the composition of the soil deteriorates. Plowing fields does added damage. When soil loses carbon, it becomes hard and compacted, and its ability to absorb and retain water is dramatically impacted. You can't get nutrient-dense food from nutrient-deficient soil.

This understanding is awakening our scientists, environmentalists, and food advocates

to a fundamental truth: we cannot change the projection of climate change if we don't change how we farm. The time has come to re-envision agriculture, not as a contributor to climate change, but as one of the remedies for it. The time has come to reimagine farming.

The answer to the future of farming may lie in its past. Demeter passionately believes that the Demeter Biodynamic Farm Standard offers a comprehensive agronomic blueprint for achieving these goals of regenerative agriculture and carbon sequestration. This tried and true standard, first conceived of in the late 1920s as an agricultural method offered as a response to the industrialization of farming and still to this day promoted through an international collaboration of more than twenty countries, offers coherent principles and easy-to-follow, common sense practices that encourage farmers to be ecologists. Carbon farmers, if you will.

Here's how. The basic concept of Biodynamic agriculture is that the farm should be viewed as a self-sufficient, integrated whole. A living organism. Indeed, even the word "organic" comes from this Biodynamic ideal. In order to create a farm as a closed system, solutions for that farm's vitality (fertility, soil health, disease and pest control) must arise from the farm itself and not be imported from the outside. This self-reliance provides living proof of the concept of regeneration.

Biodynamic farming includes organic certification's prohibitions against the use of synthetic pesticides and fertilizers. But in addition, to maintain that idea of the farm as an integrated whole, the entire farm must be certified (versus a particular crop or field, which is allowed in organic certification). Farmers must devote at least ten percent of total acreage to wilderness habitats; for example, oak groves, waterways, and meadows.

Low tillage (if not no tillage) is encouraged. Integrating livestock, building compost, and

utilizing cover crops generate on-farm fertility. Holistically-managed cattle grazing develops perennial grassland. Control of diseases and insects is created naturally through botanical species diversity and predator habitat. Vegetative cover, like legumes, returns nitrogen to the soil. The use of eight Biodynamic preparations made from materials found on the farm enhances soil, compost, and the very act of photosynthesis. All of these practices result in and depend on healthy and vibrant soil, carbon sequestering soil.

Demeter remains the oldest ecological certification organization in the world. Its farm standard has always been a regenerative agriculture standard, and Biodynamic farms have been sequestering carbon for nearly one hundred years. But we want to do more.

Starting in January 2017, Demeter certification is going to include soil testing for carbon sequestration. When an inspector visits a farm during its annual renewal process, soil samples will be collected and sent to a lab for testing. This will provide a valuable tool to measure the progress that a farmer is making in building biologically active soil and will allow Demeter to further assist farmers on their path of continual improvement. Aggregating this data will give voice to power about the impacts of this regenerative farming system in our quest to help people reimagine farming. In doing so, we join with the FAO, food advocates, savvy consumers, and regenerative farmers around the world in pursuing our vision of helping to heal our planet through agriculture. 🌱

Elizabeth Candelario is the director of strategic partnerships for Mad Agriculture, whose mission is nothing less than to revolutionize agriculture for the benefit of farmers, people, and the planet. This work is part of her decade-long quest to connect farms to brands and brands to farms and to use the marketplace to drive adoption of regenerative agriculture. She retired in 2019 from Demeter USA, the nation's only certifier of Biodynamic farms and products, where she most recently served as president.

first published in Issue #82, Winter 2016

Biodynamic Products at Whole Foods Markets Near You!

LILIPOH interviews ERROL SCHWEIZER,
WHOLE FOODS MARKET'S GLOBAL GROCERY COORDINATOR

Present Commentary from the Author

How has the availability of biodynamic products shifted since the interview, which was seven years ago? Do you think they're more widespread, more accessible?

Relative to ten years ago, yes, biodynamic products are more available. But compared to seven years ago, I think there's been some contraction primarily because the major retail partners did not expand in the direction Dwight Richmond and I were taking the biodynamic category. The other thing I want to point out is that in 2017 there was a tremendous rupture and infighting in the biodynamic movement that spilled over into the natural grocery trade. It was like everybody was airing out their dirty laundry publicly. It was really ugly. I don't want to take sides;

I think both made great points. There was some internalized misogyny, but I also think there was a cavalier attitude towards the standards by trying to be too flexible for the business community.

The biodynamic movement is in a much better place now. There's a lot more unity, and I'm glad there's only one organization. But relative to the marketplace, I haven't seen much progress, and I believe there's been some contraction in packaged goods. In wine, it's stable or growing.

I think the big miss is that the regenerative movement has sort of subsumed biodynamics in the United States as a higher-level growing arrangement in food production. There are probably a lot of folks in the biodynamic community who don't mind that because they are more

interested in the purity of biodynamic farming and keeping it close to the community as opposed to market expansion or growing it too quickly, where it would be compromised. So, as I said, I'm trying not to take a side. I just want to point out the contradictions here.

I actually feel that, when I was there, we at Whole Foods were probably too aggressive and ambitious with expanding because I don't think the community was ready. There was enough unity. I wouldn't have put as much effort and time into it if I had known that.

There must be more unity in the biodynamic movement to grow it. That is really the priority, whether or not they missed the opportunity with the market success of regenerative agriculture. I think there's still hope and opportunity for biodynamics, but it'll obviously be smaller and more concentrated among true believers. I don't see big retail really getting involved in it right now. Maybe that's a good thing.

Do you think that has to do with the nature of biodynamic agriculture? Maybe it's not as well suited to mass production?

I don't think it's about mass production but mass replication. I don't think biodynamics can scale; I think it can replicate. That's what I try to explain to people. We are so locked into the notion of big agriculture and big food production, and I think biodynamics is size appropriate. It's convivial and

regenerative should be too, but that doesn't mean it can't be done anywhere. And that's the difference. I would even say that size addiction for conventional agriculture makes it deeply vulnerable and deeply fragile. Biodynamics is much more resilient because it can be applied and adapted to any ecosystem. So I still think biodynamics has greater promise, but in order to scale, it has to be slower and more thoughtful. And honestly, not through the corporate grocery channel. I think it needs to avoid that type of mass-market capitalism to stay authentic.

What do you think an alternative model might look like?

I think there's a lot of expansion to be had in direct sales. There's a lot of expansion into packaged goods to sell raw materials and let CPG companies handle how to sell. There are a lot of independent channels. There's food service. There are ways to market it outside of publicly traded or mass-market companies. There are over 100,000 grocery stores in this country. Whole Foods, for example, is a 1.8% market share. So, there are a ton of opportunities still, and it needs to be handled locally or bio-regionally so that it's scale and size-appropriate and meets the needs of retailers and secondary buyers like CPG brands or wholesalers who want to expand.

I also think there needs to be more unity between the ROC certification

and biodynamics. I personally don't think ROC has been collaborative enough with the biodynamic community. They've sort of struck out on their own a little too aggressively, and I would like to see them continue to pull biodynamics along with them because I think biodynamic agriculture is the granddaddy or grandmama of them all.

The only thing I would say about biodynamics is suggesting that we look at a secondary certification without some of the more spiritual aspects of biodynamics. I know that's really important to some folks in the movement, but it's not important to me, and I find it very alienating. So I would ask the biodynamic movement to consider either a two-tiered standard where they leave behind some of what atheistic

agnostics like me would feel are the more "woo woo" aspects but continue doubling down on all the aspects of the agriculture outside of that. This would, I think, make biodynamic agriculture more secular and accessible to most people and possibly not offend some people's religious sensibilities either because there's a spiritual legacy of biodynamics that I feel is very polarizing and tarnishes the reputation of just how effective the agriculture is. I'm still a huge fan of biodynamics. I feel it's by far the best form of agricultural production. I've yet to see ROC regenerative come close, even though I think that in itself is better than mass-market organic. So, those are some of my thoughts, and hopefully, people don't get too upset with me.

For those of us who fill our fridge and freezer with local Biodynamic vegetables, milk, and meat—the products more commonly available from local farmers—we can stock our pantries with Biodynamically grown foods as well now that Whole Foods is launching numerous Biodynamic product lines by well-known processors like Lundberg, Amy's Kitchen, and Wholesome Sweeteners.

LILIPOH editor Christy Korrow had the chance to interview Errol Schweizer to learn more about the latest developments in Biodynamic food accessibility.

What made Whole Foods decide to take on some of the risks of a relatively unknown brand name and

launch Whole Foods' support toward Demeter Certified Biodynamic® products?

ERROL SCHWEIZER: Biodynamics is actually gaining name recognition among national food shoppers and Whole Foods buyers. It's been part of the landscape of the natural food industry for decades, and as you know, the Biodynamic movement actually predates organic. Whole Foods has sold Biodynamic lines for years, including wines and other food products like sauerkraut, yogurt, and pasta sauce.

One of the things that we do really well at Whole Foods is to identify and amplify new trends that work well with our core values, such as supporting our communities and the environment. Biodynamics' strict growing

standards—essentially a deeper form of organic farming that treats the whole farm as a living organism where all the inputs must be from the farm, and the farm is free of GMOs and synthetic pesticides—fits in with what our customers already buy. We're already deeply committed to organic. It makes up close to 50% of my sales in the grocery department. For us, Biodynamics is the next logical step. It's what you do with product innovation.

If you travel to Europe, there are hundreds of Demeter Certified Biodynamic brands—thousands of Biodynamic products. There's a trade show for organic food called BIOFACH in Germany. Within BIOFACH, there is an entire hall showcasing dozens and dozens of suppliers who offer Demeter Certified Biodynamic products. While I was there attending this trade show, the lightbulb went off, and I said, "You know what? We've got to do this."

Are you feeling good about the sales trajectory of the Biodynamic products? Is this a sustainable initiative for the company?

ES: This year, the sales have almost doubled for all Biodynamic products. We've launched about twenty-five Demeter Certified Biodynamic products in the last two years. We're seeing good product turnaround, and our individual stores are coming back to say they're happy with the products' performance. The stores are selling through what they've committed to, and for us at a corporate level, that's great news.

Are there special product displays for the Biodynamic products?

ES: Each product is slotted into its particular category, but we try to highlight them when there are promotions. Sometimes things are put on a special display; many of our stores put up beautiful signage.

Biodynamics is a unique agricultural path because it has a spiritual component. Has that come up at all?

ES: You know what? The proof is in the pudding. Biodynamic farming produces a quality product. The type of agriculture that it promotes is more resilient and more sustainable than probably any

[continued on page 20]

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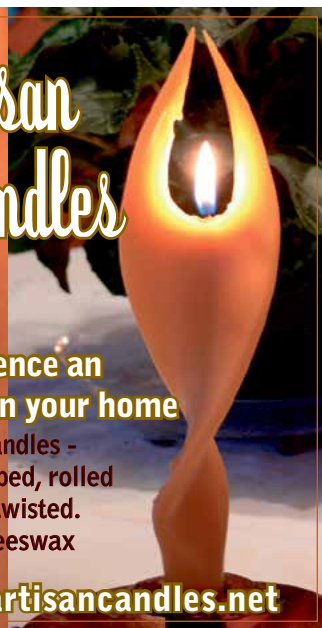
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other form of farming, so whatever else goes into it, whether that is part of the magic or part of the science, it's proven out in the quality. What I see is that Biodynamics makes great products. Having been on Biodynamic farms and talked to Biodynamic farmers—it's road-tested. It's seal-proven. It works.

customers, and two, we justify and validate the market, so suppliers know that if they make this transition to Biodynamics, they're gonna get a purchase order from us. We put the product for sale on the shelves. We communicate it through blogs and social media. We reach out. We have key members who build fantastic displays and

“THE PROOF IS IN THE PUDDING.
BIODYNAMIC FARMING PRODUCES A
QUALITY PRODUCT.”

Let's talk about the relationship-building aspect of your business. Rudolf Steiner taught about associative economics and how, in a healthy economy, the producer, the distributor, and the customer need to have a more balanced relationship where all three work to establish supply, demand, and price.

ES: I can't speak specifically to Rudolf Steiner's philosophy, but it seems to echo a lot of what we do here every day. Relationship-building is really the biggest part of what we do. It's important for us to stay in touch with the folks at all levels of the supply chain and make sure we're checking all our interests—it's wise from a business standpoint to do so.

The Demeter Association has been instrumental in facilitating the relationships with Biodynamic farmers and producers. They'll refer us to people, and they'll refer people to us. They'll help us find suppliers for products we want to develop.

As a retailer, we do two things. One, we aggregate and stimulate the demand among

beautiful signage where products are merchandised and replenished.

The most important thing, really, for any farmer or business owner is when you get a purchase order. It's a commitment that the retailer is going to buy what they're making, and it also needs to be fair to their cost of production, their overhead, and their process model.

Do you have the opportunity to meet with farmers from time to time?

ES: Not as often as I would like, but my team members do make a lot of farm visits. In fact, I'm missing a great field trip this week where our marketing team is going to a Biodynamic rice farm in California—I'm staying here in town to do some work. But farm visits are an important part of what we do as product developers and retailers.

From the farmers' perspective, I hear over and over again how hard it is for farmers to make a living. When

you pencil out how many heads of lettuce a farmer has to sell to earn a living wage, you are faced with a tough equation. Do you have any hopeful thoughts or perspectives that you can share?

ES: As a retailer, what we try to do is road-test programs and understand whether or not it's viable in the marketplace. Once we have done that, we then have suppliers who are incentivized to participate because they know it will be good for their business. It's really important for us to make sure it's successful. We don't want to hurt anybody if they're taking a chance. Our suppliers need to know that they are not going to have to sell their products below the cost of production. And you know what? There are no government subsidies for Biodynamics. It's really market-driven. We have to find the right balance between supply and demand and the cost of the retail product.

Also, there's a much greater awareness of fairness in our supply exchange of the people who pick our food and that they deserve to be able to make a good living for their hard work at all levels. We've been a pioneer in other aspects outside of Biodynamics, such as domestic fair labor programs. We have a product line called Farmer Direct, which is organic domestically traded beans, grains, and other products. Farmer Direct is a farmer-owned coop. The coop is certified by the Agricultural Justice Project to make sure that the farmers are treating their farm workers well and paying them fairly, giving them benefits.


This is an effort Whole Foods is making to look at all aspects of the supply chain connected to the product. Some of our bestselling bulk product lines, like quality organic and non-GMO, are fairly traded. We sell a lot of fairly traded products from all over the world. I think, in the United States, we're the largest fair trade retailer of cocoa, coffee, sugar, and various other products. As part of our effort to have win-win partnerships, we have

to ask, are we winning for farmworkers too, and that is something that we're spending more and more time working on.

I imagine Whole Foods influences the entire retail grocery marketplace nationwide, so you could be participating in the breakthrough of Biodynamic retail products in other stores as well.

ES: Whole Foods is definitely seen as a leader, and other retailers are bringing in a lot of products that we pioneered. In some ways, they're doing a good job of even going beyond what they see at our stores and doing their own thing. In addition, I think we're really good at communicating these higher-level attributes to our customers. So, I think we've got a nice window to really establish Biodynamics and associate it with the Whole Foods customer base in a way that's relevant and meaningful.

One of the products we just launched is a Biodynamic, fair trade sugar, which is a small project, but it's a key ingredient as we build up a supply chain from scratch. For example, we have Biodynamic apples, Biodynamic wheat, and with the Biodynamic sugar—we now have the ingredients for a Biodynamic apple pie.

By building up the supply chain in this way, we can make more complex products, and who knows, maybe someday we will have a Biodynamic grocery store or a Biodynamic grocery industry. Biodynamic farming will be acceptable, mainstream and consumers will understand it. Folks will say, "Oh, that's Biodynamic." As I've said, I am inspired by the success we see in Europe. I think some good know-how and ingenuity can make it happen here as well. 

Errol Schweizer has over twenty-five years of experience in food retail, CPG, food service, and advocacy. He has worked with brands such as Patagonia, Annie's, and General Mills. Errol was the vice president of the grocery division of Whole Foods from 2009-2016. He can be reached at errolschweizerllc.com

first published in Issue #43, Spring 2006

Back to the Future

A Complementary System for Local Investing

RUPERT AYTON

Present Commentary from the Author

I'm the wrong person to provide an expert opinion on social investing today. In 2008, I stepped away from the financial scene and focused on social justice. I retired in 2021. My sense of the social finance landscape is that nothing has changed. It feels to me there is an ongoing institutional bias, meaning attempts to create an alternative end up looking and acting just as institutional as mainstream. Perhaps that is because so many of today's social finance players trained at big institutions and only know how to think in that box. I am more the Bailey Building and Loan generation, where finance was local and personal. And I know the history of all the financial engineering we see today that dominates finance. I recall that many years ago, Meyer Memorial Trust in Portland, Oregon was very interested in an alternative system for local investing, but I never heard any more about it.

I think cost is the major limiting factor to local investing. It takes subsidies and a dedicated volunteer effort to operate a local investment platform, and these days in most communities, it is difficult to find the expertise and consistency necessary for success. At my stage of life, I would not volunteer as I have other interests. My only direct investment is the solar panels on my roof. And that keeps me busy arguing production and consumption numbers with the electric company!

Where do local, sustainable businesses go for financing? The money should come from everyone who thinks the business is important to our community. Local means us, not someone else. Unfortunately, our financial system doesn't accommodate local investing. If we understand how we got to this point, we can see how to create a complementary system that lets us invest in our vibrant local economies.

The financial system we participate in as investors — the stock market and mutual funds — is not pre-ordained. Neither is our current banking system. Around the time humans started planting seeds rather than picking them off the ground, enterprising people found it advantageous to lend part of their seed in exchange for more seeds in the future. Since grain is difficult to transport, grain lending was localized and limited to single interactions between lender and borrower. The invention of money brought mobility and the beginning of commerce. Natural local barriers eroded as money was used to finance commerce beyond neighbors.

Ancient societies perfected commerce and financing. In Europe, the Romans codified business transactions, and investing progressed from simple lending to a local producer to investment

Production, making goods, was still owned and financed by sole proprietors until the advent of railroads in the 1800s. Economic demand for rail transport, and its enormous capital requirements, spurred the legislation of new laws on investment and recourse, starting in England. The corporation as we know it today was created to serve this public good.

The advent of corporations created a schism among investors. Now an investor could purchase absentee ownership shares of the railroad — known as equities or stocks; or purchase railroad loans — known as bonds. While both investments paid a rate of interest, bonds had a finite term for repayment and interest, whereas equities had an infinite life and no repayment. Bonds may have paid less in the long run than perpetual equities, but they had more legal

“ CREATING COMPLEMENTARY SMALL-SCALE SERVICES AND AGGREGATING FINANCING IS ACHIEVABLE.

partnerships. After the fall of Rome, Europe descended into economic darkness, and it wasn't until the 1200s that commerce and partnerships revived. Investment partnerships financed the trading of goods, not production. As trading expanded, politicians recognized the value of private enterprise in expanding sovereign frontiers and created mechanisms that limited liability to investors in trading partnerships. The United States started life as one such trading company.

rights: they were a contract that stipulated exactly how the money raised from selling the bonds would be used, how it would be repaid, and what recourse and collateral the bondholder could take if the railroad didn't follow the contract. Equity had no rights.

For bonds or equities, investors weighed the risk and return of each and made a choice. In the US in 1929, capital gains and losses became part of the fledgling income tax law. For tax purposes,

“ IF WE WANT TO TRANSFORM THE BOND MARKET SO THAT OUR MONEY MARKET ACCOUNTS AND BOND FUNDS INVEST LOCALLY, HOW DO WE DO IT?

wealthy shareholders preferred that corporations not pay interest — the dividend — and reinvest the amount in the corporation.

The change in equity investor strategy from dividends to reinvestment created what is now the bane of communities: the exit strategy. Without dividends, the only way an absentee shareholder realizes value — cash — is to sell the shares. With no definitive expectation of investment return, investors demand as much as they can get. That demand has led to transient corporate ownership, stock price pressures, and ultimately the break-up and sell-off of corporations that were once pillars of our communities. Privately held companies are not immune to this. Without local ownership, these companies have no permanence, and employee and community welfare suffers.

What is the alternative if our money is invested in stocks or stock mutual funds? Lending. Loans are contracts where all expectations are defined. Unfortunately, lending has become a business that dwarfs our local needs. Like millions of Americans, our exposure to lending is our car or our home, which are both generic. Big companies borrow in the same way, only in much larger amounts. All of that lending feeds into the publicly traded bond market. It operates on the basis of bigger bonds earning more money for

the intermediaries that serve the market. If our money is invested in money market accounts or bond funds, either directly or through our pensions or life insurance, we are investing in the bond market. And the bond market today does not serve non-generic local needs.

If we want to transform the bond market so that our money market accounts and bond funds invest locally, how do we do it? First, we need to understand how bond investing works. For our investing safety, account and fund investment managers are bound by investment policies that stipulate the nature of acceptable investments. Local business lending needs to conform to these policy needs. At the core of the policies are three factors: credit ratings, transferability, and liquidity. Credit rating refers to the risk of default on individual loans or investments. Transferability refers to the electronic registration and transfer of title of securities, akin to title transfer on a car or house. Liquidity refers to the number of buyers and sellers of a security at any given time. Each of these functions is managed by for-profit entities today.

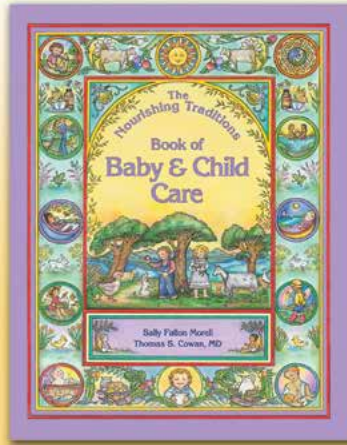
In all three instances, we need to create a complementary set of small-scale service providers for whom serving the financing of local economies is primary and profit is secondary.

Local economies need loan funds to finance community and employee ownership of companies, and small-scale ratings, transfer, and liquidity services. These complementary services enable loan funds to access the account and fund managers who invest our money. Additionally, intermediaries financing local economies need to combine activities such that, in the aggregate, their size meets the big requirements of the bond market.

Creating complementary small-scale services and aggregating financing is achievable. It requires investors who support local economies to become vocal and demand that their account and fund managers start investing locally. These informed investors need to learn more about bond investing and start shifting out of equities and into bonds. Investors also need to pass the word along to other investors to do the same. If we take a proactive interest, we can align our investments with our ideals. Surprisingly, there is support for this among the world's largest investors and investment managers. All they are waiting for is client demand and the creation of a complementary choice. 📌

Rupert Ayton spent his early career in banking, rising to Senior Vice President and Treasurer of a California bank holding company. Later he was the first CFO of RSF Social Finance, which led to the launch of the Center for the Development of Social Finance. In 2008, he shifted his attention to social justice work serving oppressed communities. He retired in 2021 after ten years of helping to build the Native Arts and Cultures Foundation.

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Time Dollars

AN INTERVIEW with EDGAR CAHN

Present Commentary from TimeBanks

Before Edgar passed in 2022, he, I, and the board spent a great deal of time reflecting on our vision for the future. Our conclusion was to go back to our roots - to connect communities through TimeBanking and to be the driving force behind an international alliance that helps the TimeBanking movement expand. To that end, we needed to completely rethink our approach as an organization.

We began transforming towards a stronger movement mentality so that TimeBanking has a stronger place in this world. And, keeping true to the movement, vision, and values of what Edgar Cahn believed in, we began a new journey by applying what we have learned from our coordinators and communities all over the world.

Starting and growing a TimeBank requires time and effort to understand who is being impacted in your community, and having the support of other TimeBank communities will be

*the foundation of building our movement together. **TimeBanks.org** believes in sharing this vision. We all want to live where there is love and mutual respect. Together we can help shift the mindsets to a culture of bringing all people of the world together in a collaborative effort. We need each other!*

We are adding more community programs that will help TimeBanks build on their strengths and capacities through TimeBanking and trust-building tools to help inspire and motivate members to have confidence in one another.

Community Weaver, the TimeBanking software, is well-known throughout the world. From humble beginnings as a floppy disc, Community Weaver has grown into its own ecosystem. With Edgar's drive and our board members' determination, Community Weaver was offered to all of our TimeBanks. It continues to be an essential part of what we do to help you fulfill your TimeBanking needs. Technology doesn't stand still,

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A pioneer of seed source transparency, Turtle Tree Seed grows, breeds and sells 100% Biodynamic, organic, heirloom, open-pollinated vegetable, herb, flower and farm seeds. We grow the majority of our seeds here in Copake, NY, and also source some seeds from other biodynamic growers across the country. We are committed to stewarding the highest quality seeds for home, CSA and commercial growers, while contributing to the health of the Earth. Our team includes people of diverse abilities and backgrounds. Our mission includes helping people to learn about seed saving and to become seed stewards. Our home since 1998 is Camphill Village, in Copake, NY, where people with developmental differences live with dignity, equality and purpose, caring for each other and the Earth. Camphill Village, in conjunction with the Camphill Academy, also offers a four year accredited course in Social Agriculture & Biodynamics, focusing on practical and wholistic academic learning in biodynamics and working with people of many abilities & backgrounds. For those living in a Camphill Village, the cost for this course is carried by Camphill. Contact us to inquire: **Email: turtle@turtletreeseed.org**
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and Community Weaver has become increasingly harder to support, occupying much of our time and budget while quickly becoming outdated. With our renewed purpose in carrying out Edgar's vision, we have chosen Made Open as our technology partner. They will now oversee Community Weaver, its platform, and support. Your TimeBank will now be able to make more connections both on a local and a global level. This means your members can check out more offers and requests, join in conversations with other TimeBank members, share exchanges on their social media outlets, sign up for community and learning events, and other needed features that you've requested. This frees us to focus on building more local communities on a global level.

We are partnering with other wonderful TimeBank communities; for example, we held our 4th annual International

TimeBank Day with TimeBanking UK in 2022. This online event was like an extended family joining together. By the end of the event, my heart was full, knowing that there was a strong desire to share and connect with communities and partners from all over the world.

We also now host monthly TimeBank coordinator calls. These calls have helped us create a virtual peer-to-peer network where coordinators provide mutual support and empowerment. It's not unusual for everyone to leave the calls with fresh insights and a renewed sense of energy and purpose.

*Everyone at **TimeBanks.org** loves meeting new members. We love receiving invites to your events, hearing your impact stories, and seeing you all at our monthly meet-ups. A movement mentality means showcasing this in a bigger and brighter way than ever before, where the sum is greater than our individual parts.*

Time Dollars?

Time Dollars are a tax-exempt "currency of caring" that empower people to convert their personal time into purchasing power by helping others and by rebuilding family, neighborhood, and community. An hour helping another earns one Time Dollar. All it takes to earn and spend them is to be a member of a Time Dollar Exchange. You can start your own group if there isn't one in your area—see the Time

Dollar How-to and Resources on the website **TimeBanks.org**.

Time Dollar Exchanges use Time Dollars in two main ways. One way is through "generalized" helping. From child care to karate lessons to phone companionship to being a juror on a youth court, the ways are endless. The other is through specialized activities targeted to a specific outcome. Practically anything that can help another can earn Time Dollars. Child care, music

“THE PICTURE OF POOR PEOPLE AS RECIPIENTS OF HELP, AS PASSIVE TAKERS AND SUPPLICANTS—I BEGAN TO SEE THAT AS A KEY OBSTACLE.

and martial arts lessons, community outreach, computer and office assistance, minor home repair, painting, cooking, delivering meals, running errands, first aid classes, massage, respite care, tutoring, yard services, moving help, phone companionship, hairstyling, housecleaning, translating...the list can go on and on.

LILPOH: What gave you the inspiration for Time Dollars?

EDGAR CAHN: I was brought up to believe that we have to create a more just, or let's put it as my father phrased it, a less unjust world. We have an innate ability to recognize injustice, and I was taught that injustice must not be tolerated.

I was involved in the civil rights movement, wrote speeches for Bobby Kennedy when he was attorney general, married an African American woman who had converted to Judaism, and was active in creating the first neighborhood law office to fight poverty— all before civil rights activism became mainstream.

With my late wife, I founded the National Legal Services Program under the Johnson administration as part of the War on Poverty—headed by Sargent Shriver, which is now a large, three hundred million dollar annual operating budget program funded by congress through the Legal

Services Corporation. I started a law school connected to Antioch College, which became the University of the District of Columbia School of Law when Antioch decided to close it. The Community of DC mobilized and made it their own law school. It remains a very special progressive law school and ranks number one in the nation for its public interest work.

All of that creates a clear picture of your commitment to fighting injustice. But it doesn't make a straight line to Time Dollars.

EC: While going through all those struggles, I came to a new realization. I saw that we were winning battles but losing the war!

The picture of poor people as recipients of help, as passive takers and supplicants—I began to see that as a key obstacle. And the question and problem then became: how to make them stakeholders and active participants? Then I had a heart attack, and through that experience, a new reality, a new impulse was born in me. Lying there with about twenty people gathered around trying to save me, I felt utterly helpless. I became keenly aware of what it feels like to be useless. It got me thinking.

At that time, the prevailing attitude was that seniors needed assistance so they could be quietly

tucked away, welfare moms needed endless help, laid-off workers were a social drain, and so on. So many need services, and there is never enough money to pay for it all. So I had the thought that we need to create new money, a new economy based on the value of the caring that people are constantly demonstrating—through deeds they perform outside the “conventional” economy. Out of that came Time Dollars and Time Banking.

Does your work, persistence, and commitment come out of a spiritual tradition and spiritual practice?

EC: I am Jewish, a member of a synagogue, and part of a living tradition. I joke about it sometimes, saying messiah has not come yet, so we all must prepare our résumé and apply for the job.”

I also feel very close to the spirituality expressed in the Kabbalah regarding the renewal of spiritual energy in the world that emanates from the one God. We are all part of this energy, and we are all on a journey that is both a journey and a process. I pray daily. In many ways, this is the tradition. I feel enormous thankfulness simply to be living, to be.

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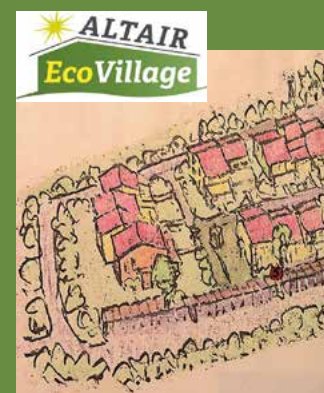
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Where will all this lead? What is the longer-term picture?

EC: We see that advancing technologies are going to take over most of manufacturing in the future. The real challenge, as we replace workers with machines, is to find out what our tasks and roles on earth are. The real work in the future is that which the market does not value now. It is the work of caring for our neighborhoods, in general support, social action, social justice, learning, and teaching. We can do a much better job in all of these. Interestingly, they are all


things for which it is not easy to attach a dollar value or to establish market prices.

Why not?

EC: The official economy only values what is scarce, what is in demand, and it devalues all that we are as humans and that we have in abundance—our ability to love, our generosity, our collaborative abilities, our partnering ability, and so on.

Both systems are needed to go forward, and so are both kinds of money. But we need Time Dollars to enhance humanity and let it unfold.

Let's give you a magic wand. What's it going to be like in 25 years?

EC: If we are successful in our present effort, I hope to set in motion a process that will be seriously “out of control” (in a good sense) by then. Since we already have the productive capacity to feed and clothe all human beings on earth, the mid-term goal is one of distribution—equitable distribution with Time Credits earned by helping others. That will enable all households on earth to have food and education if the individuals are willing to devote time to others. In the long term, I see every human being having a chance to devote a significant amount of time to healing and taking part in the needs of the planet. This work will open up new frontiers and make it a better world for the future. That way, we will have a work ethic that contains spiritual values. 

Edgar S. Cahn was the creator of time Dollars and Time Banking. He was a Distinguished Professor of Law at the University of the District of Columbia School of Law. Mr. Cahn traveled widely, gave workshops on Time Dollars, and worked tirelessly on behalf of many who are disenfranchised. His book, *No More Throw-Away People* (Essential Books, 2000), tells how and why Time Dollars support and build community and provides an in-depth explanation of how Time Dollars and Coproduction operate as a force for social change. Mr. Cahn passed away in 2022. He was eighty-six years old.



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Organized by the Anthroposophical Society in Canada

first published in Issue #61, Fall 2010

The Unfinished Business of Health Care and Steiner's Fundamental Social Law

CHRISTOPHER SCHAEFER, PHD

Present Commentary from the Author

This article was written in 2010, following the Global Financial Crisis of 2008-10. Income inequalities in the US and Great Britain have not fundamentally changed since then, nor has the crisis in US medical care as the Covid pandemic revealed a staggering and avoidable loss of life in the US. The impact of the pandemic on our medical system has been profound, leading to increasing numbers of nurses, hospital staff, and MDs joining unions and advocating for a government-funded public healthcare system because of their heart-wrenching experience as healthcare providers.

At the same time, the pressure for and experiments in providing a Guaranteed

Basic Income has grown, with new programs taking place in some US cities and a number of European countries. The wealth created by an increasingly technocratic society will make such programs feasible at national and international levels overcoming the wage slavery that Steiner was so concerned about in his time. The impact of such programs on physical, psychological, and social health has been profound when carried out over time. Such programs will become ever more prevalent in my view.

The pandemic, coupled with the growing environmental crisis has also led increasing numbers of people to search for alternatives to free market capitalism. I have found Charles Eisenstein's



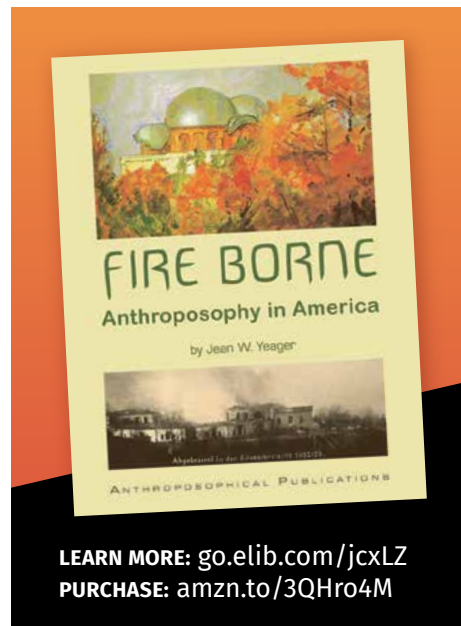
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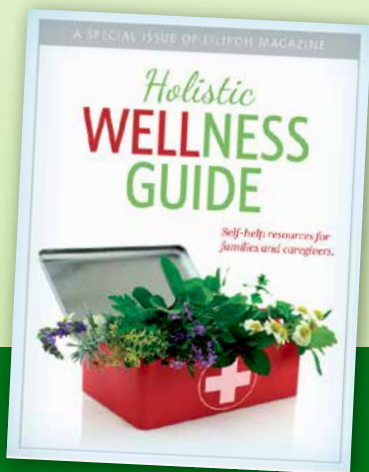
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Sacred Economics (Evolver Editions, 2010), Doughnut Economics by Kate Raworth (Charles Green Publishing, 2017), and Large and Briault (Eds.) Free, Equal and Mutual: Rebalancing Society for the Common Good (Hawthorn Press, 2017) to be helpful and stimulating in re-thinking our economic and social order. I still find Steiner's The Social Future (Steiner Press, 2010) the best short introduction to a healing imagination for social reform.

In early summer, while reading the New York Times Magazine, I noticed a multipage supplement for the Cleveland Clinic touting the health virtues of diet, exercise, not smoking, and the quality of the clinic's care as well as the expertise of its doctors. I couldn't help but remember the increasing evidence suggesting that, for a country as a whole, none of these factors is as important for physical and psychological health, or for the longevity of its citizens, as income inequalities.

The United States and Britain, the champions of free market capitalism, have the highest income inequalities in the western world and rank quite

poorly in terms of longevity and general health. This is despite the fact that in the US, per capita expenditure on health care is double that of other western nations. The US, the UK, and Portugal have higher levels of crime, more juvenile delinquency, more psychological and physical disease, and lower social mobility than their more egalitarian counterparts, such as Japan, Sweden, Norway, and the Netherlands, as the detailed research of Richard Wilkinson and Kate Pickett shows in *The Spirit Level: Why Greater Equality Makes Societies Stronger* (Bloomsbury Press, 2009), and the previous book by Wilkinson, *The Impact of Inequality* (New Press, 2005), demonstrates.

It is not per capita income that matters for health and longevity (assuming that it is above a very basic level of about \$5000 a year), nor education, nor the quality of the medical system, but the income gap between the rich and poor. The greater the spread between the wealthy and the poor, the worse the range of social, psychological, and physical illness in society. The same is true for individual states in the US, the Canadian provinces, and individual cities on the North American continent. The states with the highest income inequalities and the highest morbidity rates are Louisiana, Mississippi, Alabama, and Texas, and those with the lowest and the best health statistics are New Hampshire, South

“THE US AND BRITAIN HAVE THE HIGHEST INCOME INEQUALITIES IN THE WESTERN WORLD AND RANK QUITE POORLY IN HEALTH AND LONGEVITY.

Dakota, and Minnesota. Now, you may say this is race- or education-related, but Wilkinson convincingly shows that this is not the case—income inequalities are the primary cause of lowered longevity and increased disease.

Inequality appears to be corrosive, undermining society at multiple levels through “rankism,” the experience described in such detail by Robert Fuller in his book *Somebodies and Nobodies: Overcoming the Abuse of Rank* (New Society Publishers, 2003). Rankism contributes to the stress and anxiety of not having enough money to pay the rent, the mortgage, or the medical bills. The loss of self-worth erodes families, communities, and, ultimately, the immune system of individuals. The recent economic crisis has only compounded previously existing inequalities. According to a recent Pew Center study, 92 percent of Americans give the current economy a negative rating, 70 percent say they have suffered job-related and financial problems in the last year, 26 percent said they had difficulty paying their mortgage, and 24 percent said they couldn’t afford medical care. Little wonder 65 percent of Americans perceive

the government negatively and banks and large corporations as untrustworthy and corrupt (67 percent and 64 percent, respectively).

It is interesting to note that the research of Wilkinson and his colleagues also empirically proves the validity of Rudolf Steiner’s Fundamental Social Law, a law which he suggested was as binding as a law of nature. The law states:

“In a community of human beings working together, the well-being of the community will be the greater, the less individuals claim for themselves the proceeds of the work they have done themselves; i.e. the more of these proceeds they make over to their fellow workers and the more their own requirements are satisfied not out of their own work done, but out of the work done by others.”

Put more generally, “want, misery and suffering are nothing but the result of egotism.” The fact that the two nations most committed to free market capitalism, the United States and Britain, are also those western nations with the greatest income inequalities and are the primary sources of the present global economic crisis is telling.

“SOLUTIONS TO THE PROBLEM OF INCOME INEQUALITIES ARE NOT EASY TO COME BY IN OUR FREE MARKET ECONOMY, AND MANY OF THOSE PROPOSED PUSH OUR IDEOLOGICAL AND POLITICAL BUTTONS.

Solutions to the growing global problem of income inequalities are not easy to come by in our free market economy, and many of those proposed push our ideological and political buttons. We can support the living wage movement or develop an interest in a basic or guaranteed income for all citizens (presently being debated in some European countries), support a more progressive tax system, or simply establish an income law limiting the income differentials in all organizations to ten, thirty or fifty to one, between the highest paid worker and an entry-level employee. Any of these measures would offer improved health and longevity to the nation and to local communities.

However, these are all partial solutions when what is really needed is a rethinking of how our society could function more equitably and effectively.


Questions that need to be asked include, what is the true nature of economic life? What is the appropriate role of local, regional, and national governments? How can the capacities of individuals be most effectively developed in a free and creative cultural life? Rudolf Steiner offered such rethinking at the end of World War I, often described as a three-folding of society. Recently a remarkable book was published by Martin Large called *Common Wealth: For a Free, Equal, Mutual and Sustainable Society* (Hawthorn Press, 2010). In it, he describes in some detail the development of Civil Society, the movements toward limiting the unholy alliance between big business and government, as well as the local and regional initiatives in England, and to some degree in the United States, to create a more equitable and sustainable associative economy.

Large's book is a clear and thoroughly modern restatement of Steiner's central ideas and a blueprint for meaningful societal reform. Something more than banking reform or government stimulus is clearly needed if the present

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crisis is to serve the need for fundamental reform and if we are to recapture the dreams of our founding fathers. The tri-polar approach, which Martin Large describes in detail, provides a compelling case for such fundamental societal reform. Read Wilkinson to understand the health and income inequality dilemma, and then read Large to be encouraged and to focus your will. 

Christopher Schaefer, PhD, has been a faculty member and program director at Sunbridge College in Spring Valley, NY, for many years as well as a community and organization development advisor to Waldorf schools and non- and for-profit organizations around the world. He has written many articles for LILIPOH over the years on social themes and is the author of *Vision in Action: Working with Soul and Spirit in Small Organizations* (with Tijno Voors, 1996), *Partnerships of Hope: Building Waldorf School Communities* (2013), and *Re-Imaging America: Finding Hope in Difficult Times* (2019). He is presently working on a new book with the provisional title of *Sacramental Conversation: Rudolf Steiner and the Beloved Community*. He is now retired, a father and grandfather, living in the Berkshires.

An Act of Kindness

Ellaraine Lockie is a widely published and awarded poet, nonfiction book author and essayist. Her poetry has won Poetry Forum's Chapbook Contest Prize, San Gabriel Valley Poetry Festival Chapbook Competition, Encircle Publications Chapbook Contest, Best Individual Poetry Collection Award from *Purple Patch* magazine in England Competition, and the Aureorean's Chapbook Choice Award. Her poems have found their ways onto broadsides, buses, rented cars, bicycles, cabins, greeting cards, key chains, bookmarks, mugs, coffee sack labels, church bulletins, radio shows and cable TV as well as into hundreds of national and international journals, magazines and anthologies. Ellaraine teaches writing workshops, frequently judges poetry contests and has served as Poetry Editor for LILIPOH since 2010.

She is one of the women
who travels daily from her township
Singing in the back of a pick-up truck
with a chorus of others
Come to clean the rooms
in my B & B bordering Kruger Park

She sees me walking a path
parallel to the Crocodile River
I see her running toward me
Watch her fall to her knees before me
Close the lowest five button holes that fashion
the front of my ankle-length straight skirt

She says something in Swati
Looks up at me as a lilac-blue blossom
drops from a jacaranda tree
And under the kindness of shade she pats my calves

I can't interpret the words
but I can read her body language
There my dear, I've closed the open invitation
The accident that wrote itself across your womanhood
I know this because here no woman would walk
aware of bare thighs winking between the weave of khaki

I help her up, hold her hardened hands
Thank her by returning the sunshine of her smile
And waddle like a knob-billed duck back to my room
where I segregate the unbecoming skirt to a suitcase

— ELLARAIN LOCKIE

first published in Issue #64, Summer 2011

Waldorf and The Importance of World Languages

DAVE TAYLOR

*How Shining Mountain Waldorf School transformed language arts into
a vital, exciting part of the curriculum*

Present Commentary from LILIPOH

The language program at Shining Mountain Waldorf School has undergone some changes in the more than ten years since this article was published, but it continues to thrive. Read on for an update from current Spanish teacher Joshua Berman.

Established in 1983, Shining Mountain Waldorf School (SMWS) in Boulder, Colorado, has continually experimented with ways to integrate common American educational thinking with the traditional pedagogical guidelines Rudolf Steiner recommended in his many written works and lectures. However, some of the most innovative pedagogical work at Shining Mountain

is in the World Languages department. Their language training approach is fascinating and an important model for other schools seeking to integrate language and world cultural studies into their curriculum.

The evolving language story, grade by grade

Most Waldorf schools teach two languages simultaneously. At SMWS, these languages are Spanish and German. Research on educational efficacy suggests that alternating offers better understanding and retention and less confusion for the student than simultaneous teaching. Shining Mountain has taken this to heart. Its World Language program is built on alternating “blocks,” about six weeks each, focused on a specific language and culture.

The early grades language classes aren’t focused on reading the language or attaining

fluency but instead seek to impart a “taste of the language and culture,” as Claude Baud explains. “It’s the upper grades where we really focus on the students attaining fluency in the language of their choice.”

First-grade language classes, for example, are characterized by oral traditions, rhymes, songs, skipping games, numbers, dates, and so on. By fifth grade, students are learning more conversational language and focusing on the written language, including grammar rules, spelling, and writing their own poems and songs.

Teaching the culture, embracing the future

The future of culture and language is intertwined with geography and carried by all of us as we go out into our daily lives. Being able to understand and sympathize with different people is a critical skill for our children as they join the whirling chaos of contemporary culture. The staff members at Shining Mountain have created an excellent combination of traditional language arts and world language education to help their graduates take their rightful place in this new world, equipped with empathy, critical language skills, and the ability to grow. It’s a model for all of us.

Addendum by Joshua Berman

I walk into the brightly colored third-grade classroom, where the children are already seated, with my guitar case slung over one shoulder and a covered basket of props in my hand. A few items are strategically overflowing, and students try to catch a glimpse of what’s inside—today, a chef’s hat, a rubber chicken, and a bunch of rubber grapes are partially visible. The children

strain their necks to see, already excited about the lesson—before I’ve even greeted them with a boisterous, “*Buenos días, clase!*”

“*Buenos días, don Josué!*” they respond, rising to their feet in unison to begin the lesson with a predictable series of repetitive verses, movements, and songs.

What’s in my basket?

I teach Spanish to grades one through eight at Shining Mountain Waldorf School in Boulder, Colorado. I have put my curriculum together by consulting and meeting with my colleagues at other Waldorf schools and by studying current trends in World Language teaching in other schools as well. As a result, my classes are a blend of the most effective techniques that I’ve found; they are also a far cry from the strict regimen of worksheets, conjugations, and textbooks that I remember dominating my middle school French classes.

I rely more on the power of story than the rules of grammar to maximize the precious forty minutes I have with each class. The students are still eyeing my basket, wondering what the tale will be about today. Perhaps my rubber chicken only has seventeen green grapes, and he is sad because—obviously!—he wants twenty-three purple grapes.

“*O no! O no! O Me o My!*” shout my students in unison, as I’ve taught them to do whenever one of our characters encounters a *problema*. Maybe I’ll pull one of the students to the front of the room and put the chef’s hat on her so she can cook (or paint or buy or plant, depending on which verb I want to teach today) more grapes. For the rest of the class, I’ll use only phrases in Spanish that they understand, in both questions and answers, as our story builds. That way, instead of teaching rigid present-tense conjugated verb forms (for

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“cook,” “paint,” “buy,” or “plant”), we just use them in the story.

The Comprehensible Input (CI) Approach

I’m using something called Comprehensible Input (or just “CI”). In my teaching career, CI is a broader movement that grew from something called Teaching Proficiency through Reading and Storytelling (TPRS). Over the last decade or so, CI has had a somewhat revolutionary rise among world language teachers—in all languages, at all levels, all over the world.

The method aligns well with the Waldorf curriculum because it treats language like the right-brain, intuitive, poetic function that it is, rather than the analytical, scientific approach which many language teachers have tried to use since the 1960s.¹

“Language is not something you can teach”

“Language is not something you can teach,” said Carol Gaab, one of the leading teachers of CI, who is based in Colorado, at a recent Colorado Congress of Foreign Language Teachers in Loveland, CO; she explained, “it is not simply knowledge you can pass on to your students [like science or history]. Rather, it is something for which you can provide your students opportunities to interact in.”

In fact, calling CI a “strategy, a technique, or a methodology” is misleading because it is nothing more than what it says it is—language that is understood. Period. Linguistics expert Dr. Stephen Krashen adds: “Language is acquired through comprehensible input. It is an unconscious process that happens when the learner is focused on the message, rather than the language itself.”

Dr. Krashen continues: “Acquisition requires meaningful interaction in the target language—natural communication—in which speakers are concerned not with the form of their utterances but with the messages they are conveying and understanding ... The best methods are therefore those that supply ‘comprehensible input’ in low anxiety situations, containing messages that students really want to hear.”

This is, of course, where the fun part comes in—the chicken, the hat, the grapes, or anything else from my closet full of props, puppets, and tools. We tell stories, make up songs, play games, and create classroom rules—we do it all together, as much in the target language as possible. I try to work in as many repetitions as possible to ensure students understand the meaning of what they are hearing and reading. For different styles of learning, we change the pace and the activities, and I make sure the students let me know when they don’t understand something.

Traditional vertical lists of vocabulary, verb conjugations, and worksheets occasionally still make an appearance in my classes, especially in middle school when the students sometimes crave rules, form, and grammar. But we don’t rely on those things anymore. We focus on comprehensible input and having so much fun that students don’t realize they are acquiring language.

Eventually, our sad rubber chicken travels to Moscow, goes to a fancy Russian grape store, and buys exactly what he wants: 117 neon yellow grapes, which only cost \$42.37—what a bargain! Now he is happy, and so are the students, who are surprised that class is already over. 🍷

¹ For more on this topic see the article “Waldorf Schools and TPRS” by Chris Stolz, published at tprsquestionsandanswers.wordpress.com

Dave Taylor is a widely published Boulder-based writer, film critic and parent to three children who attended Shining Mountain Waldorf School. He’s also a parent blogger who writes about parenting and education at gofatherhood.com.

Joshua Berman is a Spanish teacher for grades 1-8 at Shining Mountain Waldorf School, since 2008, and a freelance writer. His website is joshuaberman.net.



AN AMERICAN HAIBUN

Mini-flocks of eight or ten wild parrots often emblazon the trees in my yard. A stopover en route to or from the Home Depot parking lot. As though picking up supplies for ongoing nest repair.

Green red and yellow
packages slur the airwaves
Jingle of chatter

Today bells ring the sky from blocks away. The entire flock arrives as I close the front door behind me for my walk. The surreal surprise of sixty-some parrots. Bodies built for South America that have branched the skies of Northern California for thirty years. Their evolution from a few slave-traded rebels and rejects. And their sheer spirit for survival stops me mid-step.

Ornaments on palm
filbert cherry blackberry
Breeze of wings folding

I refuse to relinquish either the exercise or the parrots.
So I walk fast circles around the driveway. Tree-to-tree

talk, as affable as small town gossip over clotheslines. Drowning echoes of the morning's Mercury crime-corruption-jobless-foreclosure-war News . . . and the crinkle of worry from fingers on fabric over a breast lump.

Beaks fill with nectar
from eucalyptus blossoms
Bright pink petals fall

Dizzy now, I switch to a house-wide back and forth stride. Envision that every Silicon Valley soul in torment could line up right here. Like the way back-to-belly cars parade slowly around this cul-de-sac to see Christmas lights.

Sprinkler shower play
Parrots groom one another
The sun sends glitter

Every feather a rainbow. Every squawk an upbeat, a hallelujah. An invitation to plan the next thirty years. Even the native crows acquiesce their territory to this gift. But it is I who am repaired.

— ELLARAIN LOCKIE

Ellaraine Lockie is a widely published and awarded poet, nonfiction book author and essayist. Her poetry has won Poetry Forum's Chapbook Contest Prize, San Gabriel Valley Poetry Festival Chapbook Competition, Encircle Publications Chapbook Contest, Best Individual Poetry Collection Award from *Purple Patch* magazine in England Competition, and the Aureorean's Chapbook Choice Award. Her poems have found their ways onto broadsides, buses, rented cars, bicycles, cabins, greeting cards, key chains, bookmarks, mugs, coffee sack labels, church bulletins, radio shows and cable TV as well as into hundreds of national and international journals, magazines and anthologies. Ellaraine teaches writing workshops, frequently judges poetry contests and has served as Poetry Editor for LILIPOH since 2010.

get to know

Our Sustaining Advertisers

A big THANK YOU to all our faithful advertisers!

Part of the fabric of LILIPOH magazine is its many long-term advertisers. I have been the advertising director for LILIPOH magazine for over sixteen years, and some of our current advertisers are still with us from that long ago and beyond. Working with our advertisers means being part of a community in which we are all working, hand in hand, on something good — it does not feel

like a job. There is always a very positive vibe.

To share LILIPOH's appreciation for our advertisers, we have decided to feature some of our long-term advertisers in this issue. I hope you enjoy their stories as much as I do!

— SANDRA VOLGGER-
BALAZINSKI,
ADVERTISING
DIRECTOR

Center for Anthroposophy

TRAINING THE EDUCATORS OF TOMORROW

As stated in our mission statement, the purpose of the Center for Anthroposophy (CfA) is to enkindle a flame in adult educators and school leaders so that they forge new human capacities through the practice of lifelong learning and research.

Arising from inspirations made available by Rudolf Steiner, CfA offers low-residency

programs in Waldorf elementary and high school teacher education, professional and leadership development, and specialized training in healing education through the arts.



CfA supports schools worldwide, inspiring Waldorf teachers and those who stand with them as administrators, trustees, parents, friends, and healing community activists. As an anthroposophical institution, CfA promotes the ideals of social inclusion, cultural diversity, individual equity, and socio-economic access in its programs, policies, and practices.

CfA offers part-time programs and courses for professional development, including:

- Online explorations (foundational studies) extending worldwide
- Low-residency training for Waldorf elementary and high school teachers, including the option to earn an accredited university Master's or doctoral degree in education
- Onsite entry-level "Building Bridges" teacher education for practicing public and independent Waldorf school teachers
- Low-residency Waldorf administrative and leadership development
- Professional training in "Emergency Pedagogy" and artistic therapies
- Week-long Renewal Courses in Waldorf curriculum and professional development
- Mentoring services for practicing Waldorf teachers

The faculty and staff of the Center for Anthroposophy extend warm congratulations to the founders and editors of LILIPOH for their publication of a thoughtful, caring journal focusing on the health of children and those who sustain them.

***IMAGE CREDIT: KARINE MUNK FINSER, DIRECTOR OF KAIROS INSTITUTE AT THE CENTER FOR ANTHROPOSOPHY

Northwater Wilderness

PAYING ATTENTION TO WHAT HAS HEART AND MEANING NOW



Adolescence is an unprecedented stage of psychological development and growth. The journey from childhood to adulthood is

challenging in the best of times. The last three years have tested this population in ways no one could imagine—the pandemic has taken its toll, and as parents and educators, we see the results firsthand. Providing opportunities for young people to safely connect to their authentic selves, pay attention to what has heart and meaning, and be truly seen for who they are, has never been more important to the recovery of a generation.

For over fifty years, Northwaters & Langskib (NWL) has been fine-tuning summer programs to provide what we know are key elements to becoming the best possible version of yourself; cultivating open, supportive communities and the space to be seen and heard, immersing

ourselves in the natural world and its teachings, building resilience and resourcefulness through adventure, and honoring individuals for their gifts and accomplishments are what we've been doing for decades. Any experience that provides even one of these opportunities for growth and self-reflection will help young people as they navigate this difficult time. However, an experience that combines several of them will have the most impact.

As we recover from the last few years of social distancing, isolation, loss, and grief, we need to pay particular attention to the individuals in our lives between ten and twenty-four years old. Their recovery and resilience will shape the future of this complicated world we share. They will bring heart and meaning to their generation and our future if we pay particular attention to them right now.

Steiner Health

COMMUNITY-SUPPORTED ANTHROPOSOPHICAL MEDICINE

Steiner Health was founded in 1997 in Ann Arbor, Michigan, and offers an outpatient practice, an in-patient treatment and therapy center, fasting weekends, community education, and training for healthcare students in many disciplines.

Our mission to establish an Anthroposophic hospital in America began in Ann Arbor in 1997, the same year that LILIPOH began publishing. After some years of planning, many phone calls, faxes, and a three-week trip around the US in 1995, visiting eight different potential communities, our family landed in Michigan. Christopher Mann of Michael Fields Agricultural Institute heard about what we wanted to do and coined the name "CSA for Medicine." So our name, Community-Supported Anthroposophical

Medicine, came to be. Our Patient Organization, the heart of CSAM, was founded in the same year. A direct care model outside of the insurance industry was unheard of at that time. A fair amount of explaining helped potential members understand and embrace the idea.

Equally difficult was the concept of an in-patient care facility for Anthroposophic medicine outside of the health care institutional framework. Many board meetings and consultants and realtors later, we found the recently vacated Anna Botsford Bach Home, a historic building that had been used as a home for elderly women for seventy-five years. The building was beautiful and well situated on Ann Arbor's Old West Side and had everything we needed, including the zoning for our intentions. Since 2003 the Rudolf Steiner Health Center has been a gracious, welcoming, and healing place for patients, students, and staff. We are blessed with the support and financial help of a large community, including the LILIPOH readers who have taken the dream and turned it into a reality for all of North America.



The Camphill School

BUILDING ENDURING SOCIAL FABRIC



Parents of students at the Camphill School often share the experience of their first visit. They discover a place where their child will thrive in an atmosphere of engagement and warmth. This revelation is moving and differs from what parents are told about schooling for their children with intellectual and developmental disabilities.

Camphill's philosophy is a simple one. The mechanism for the real inclusion of any of us in

society is to be valued by other people who are able to build deep, enduring, and empowering relationships with us. Healthy families provide this. Friendships provide this. Neighborhoods with active and strong social ties provide this.

When families first visit the Camphill School, this is what they find a deep, robust, and enduring social fabric. Our boarding houses are run by families and teams that support the same child for years. Our teachers stay with their classes from first to eighth grade and through high school. Babies are born in our communities. Elderly staff retire in place, remaining familiar reassuring faces in the social fabric.

Perhaps most important of all, our students find friendship amongst their peers. They are with other children that face the same challenges, see the world through the same lens, and want the same experiences for themselves.

Our families haven't only found a school but an extended family that will support them in their struggles and celebrate their achievements. They found a place where their child thrives and their family is included. They have come home.

Bay Area Center for Waldorf Teacher Training

PREPARING TEACHERS TO FACE TODAY'S CHALLENGES

The work of Waldorf teacher preparation is more important than ever. The gems of anthroposophy need to find their way into education and into life as a healing force, countering the divisive and dehumanizing forces at work in our time. At the Bay Area Center for Waldorf Teacher Training (BACWTT), we offer adult programs designed to support growth and well-being in individuals seeking to make meaningful change. For over

twenty years, we have prepared Waldorf teachers through an in-depth and process-based program focused on becoming a presence filled with wisdom and love for the world when standing in front of today's youth, able to offer meaningful content and inspire social renewal.

Many realities in our society point to a need for teachers to be better grounded in themselves, to find a calm center and a deep presence. The

pathway that BACWTT offers to become a Waldorf teacher addresses the need for inner schooling as well as the outer skills required to be a great teacher. Our program also incorporates deep work in the arts as a healing and regenerative gesture, supportive of creative engagement, and essential as a vehicle for learning by children and adults alike.

Through its programs in teacher preparation and artistic therapies, BACWTT seeks to offer something essential, like a seed that can continue to sprout with vitality in the years to come.

We congratulate LILIPOH on its twenty-fifth anniversary and join you in our commitment to healthy, well-integrated, socially engaged, and supportive human life.

Sophia's Hearth

SUPPORTING EARLY CHILDHOOD DEVELOPMENT



For over 20 years, Sophia's Hearth has been on a rich journey of discovery into the wisdom of childhood. Built on the understanding of child development found in Waldorf Education and informed by the research of Dr. Emmi Pikler, a picture of the early life of a healthy child has emerged.

The Teacher Education Center at Sophia's Hearth was developed to share the wealth of knowledge that has emerged concerning the earliest years of childhood. Known originally

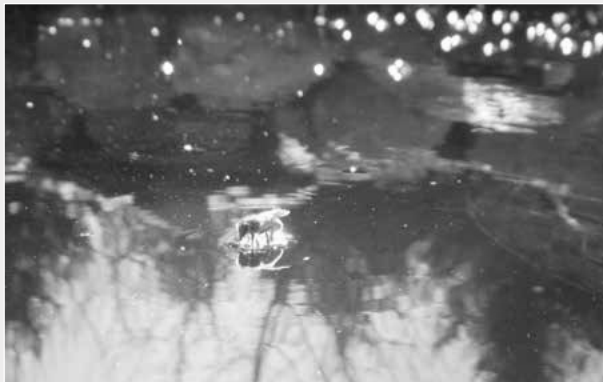
as a pioneering voice in the care of children from birth-three years, Sophia's Hearth has expanded to offer full educational resources to teachers working with children from birth to seven years.

Inspired by internal research, teachers delve into the best ways to support the early childhood years by recognizing that the child brings the ability to learn through imitation into the world at birth. The ability to learn carries each child as they become upright and begin walking, speaking, and thinking. Then the work turns to support the child's path as they emerge into themselves.

Critical to this development is the self-initiation of movement, play, and social engagement. Teachers learn to build a warm, rhythmic environment by finding moments of deep presence with the child balanced by time for the child to explore their own emerging abilities. Children bring their own initiative to connect to others while teachers facilitate their emergence with attentive presence and a deep knowledge base gained through their educational journey.

Spikenard Farm Honeybee Sanctuary

CELEBRATING THE GREAT BEE



working in humble partnership with the Great Bee as we practice biodynamic beekeeping and agriculture as the basis for our educational programs, festivals, and offerings. In honor of the 100th anniversary of the Bee Lectures given by Rudolf Steiner in 1923, we share this invocation and invite you all to join us in communion with the honeybee, in service of her and all her relations:

*As a worldwide community
we gather to learn together
in the spirit of warm-hearted devotion,
that through a deepening and ripening
understanding
we may find the right ways to serve the
bees,
and through the inspiring life that they
lead,
receive spiritual nourishment for flourish-
ing human hearts,
beating and working together for the good
of the whole
to manifest on earth, human life based
in love.*

Come visit us in the Blue Ridge Mountains and add your warmth to the hive! Learn more at spikenardfarm.org

Hawthorne Valley Association

SOIL, SOCIETY, AND SELF



For over fifty years, Hawthorne Valley has worked to create an integrative learning campus where education, agriculture, enterprise, research, and the arts weave together holistically to help everyone who comes here connect to the land, one another, and to themselves – or as our mission statement reads: soil, society, and self.

Our campus consists of a Biodynamic® farm with a dairy herd, a 300-member CSA, an organic bakery and creamery, a natural foods and grocery store; an Early Childhood through Grade Twelve Waldorf school; the Place-Based Learning Center;

Farmscape Ecology Program; Alkion Center for Adult Education; and a Center for Social Research.

Through our work in these areas, our core values of collaboration, compassion, and expressive beauty come to life and help learners of all ages, including our students and staff, become the fullest expressions of themselves. Our farm makes space for students to have hands-on experiential learning to supplement their academic work, our creamery co-packs product for other small dairies in the county, and visual art

permeates our workspaces, both indoors and out. These are just a few examples of our work as we strive to address the needs of our time. We invite you to visit us and take a tour of our farm, participate in a nature walk, shop at the Farm Store, volunteer, celebrate at one of our festivals, and more! Please visit our website for additional information.

We are thankful to be a part of the LILIPOH community and wish them another successful twenty-five years!

Gradalis Teacher Training

CONTINUING EDUCATION FOR THE WORKING TEACHER

Gradalis designs innovative programs to meet the needs of teachers and schools today. It is nationally accredited by ACCET, the Accreditation Council of Continuing Education and Trainings, and is WECAN approved. Gradalis was founded in the early 1990s in Boulder, Colorado, by Bonnie River, Thom Schaefer, and Prairie Adams, who have continued to steward our trainings, along with our experienced Waldorf-trained faculty and administration. Gradalis evolved through many iterations providing master's degrees in Waldorf education at Touro University and Rudolf Steiner College in California until 2015, when it continued independently with the same program but focused on providing a more affordable option for teacher training.

Gradalis was the innovator of the hybrid approach to Waldorf Teacher Training to support the full-time working teacher. This blend of in-person elements (mostly in

summer) and online webinar instruction during the school year allows working teachers to complete their training. Gradalis provides field mentoring support during the two years of training, another innovation that is a favorite element of the twenty-six-month Teacher Training Certificate Program.

Gradalis' mission is to provide anthroposophical-based training designed for the working teacher with much practical content for each grade level, including early childhood. Most

Gradalis students are full-time class or early childhood teachers. Gradalis cohorts enter the training each summer and enjoy the comradery of their grade level cohort as well as by year in the program. The Understanding Waldorf Education (UWE) program was developed for schools that have teachers needing training but who do not quite understand why training is essential. Therefore, our eight-month UWE program provides



a foundation in Waldorf principles that inspire teachers to pursue their Waldorf Training. The cost of UWE is applied to tuition if teachers enroll after one or two years of this program.

Other innovations to help the movement include Gradalis Curriculum Frameworks, standards, and benchmarks for schools inspired by Waldorf education. Teaching as an Art Week

each summer supports teachers preparing for their next year of teaching and is divided up by Grade Levels, including Early Childhood. This year, David Sewell McCann will provide needed strategies for becoming a successful Storyteller. Gradalis is dedicated to providing for the needs of those who have a calling to teach in Waldorf Schools. Visit our website at gradalis.edu.

Sunbridge Institute

INSPIRING EDUCATION



At Sunbridge Institute, “Inspiring Education” is more than just a tagline—it is who we are and what we do. Since 1967, Sunbridge has prepared thousands of Waldorf teachers and leaders, earning a worldwide reputation for excellence and innovation in Waldorf teacher education.

Housed on the Chestnut Ridge, NY, campus of the Threefold Educational Center, North America’s oldest anthroposophical community, Sunbridge offers students an unparalleled opportunity to become part of a unique learning environment. Through low-residency diploma programs in Waldorf early childhood, elementary, and high school teacher education; certificates in world language and elementary music

teaching; and an expansive roster of professional development courses and workshops, Sunbridge offers abundant opportunities for artistic exploration, spiritual development, and journeys of self-discovery.

Sunbridge teacher education students delve deeply into the anthroposophical foundations of Waldorf education and Steiner’s insights into child development, gaining skills and understandings and developing capacities intrinsic to the lifelong, transformative path of becoming a Waldorf teacher. Sunbridge is committed to promoting diversity in the Waldorf movement and to a living pedagogy of inquiry and research that responds to, confronts, and aims to heal the conditions of our world.

Sunbridge Institute is a full member of the Association of Waldorf Schools of North America and the Waldorf Early Childhood Association of North America. Our partnership with SUNY Empire State College gives those who qualify a pathway toward earning a fully-accredited SUNY MEd or MALS degree with a self-designed concentration in Waldorf education, available only to Sunbridge program graduates.

Sunbridge congratulates LILIPOH on its twenty-five years!

Eurythmy Spring Valley

EXPANDING ACCESS TO THE ART OF SOUND AND MOVEMENT

Eurythmy Spring Valley is celebrating its fiftieth year of bringing the deeply regenerative art of eurythmy to the learning of the child, to the enrichment of development, and as a live art-making visible the invisible structure and substance of life.

Through Rudolf Steiner's work in multiple disciplines, he gained insight into the formative origins of sound and its correspondence to the human being. Whether in music or human speech, each sound has a resonant sculpting force that is expressive and integrative when intoned or played. When those sound forms are embodied in movement and gesture, they support the child's healthy development, enhance learning for all ages, have a therapeutic application, and are the basis of stunning stage art.

Our work at Eurythmy Spring Valley is to give the widest possible access to the benefits of eurythmy by providing the following:

- Full and part-time trainings in professional eurythmy
- A Waldorf Eurythmy Teacher Training Program
- Eurythmy courses for all levels of experience
- A strengthening of group dynamics and conference research
- Performances that bring eurythmy to stages around the world

From its beginning, LILIPOH's publications have made space for diverse voices to bring insights that awaken our understanding of the deep path of becoming human, with its joys, challenges, and magnificence. Thank you from all of us at Eurythmy Spring Valley for sustaining this life-nourishing source that furthers our collective and individual journeys.

North American Council for Anthroposophical Curative Education and Social Therapy

SUPPORTING COOPERATION AND COMMUNITY



In 1981, a group of young people graduated from Camphill Special School, Beaver Run. These young people were not confronted with the same situation faced by graduates in the previous years—having no place to go—because a group of Beaver Run parents, along with Jeff and Sarah Lee Sexton, had begun the Lukas Community in Temple, New Hampshire. Shortly thereafter, several anthroposophical life-sharing communities, including what is now known as Plowshare Farm in New Hampshire, Maison Emmanuel in Quebec, and Community Homestead in Wisconsin, were

founded in response to a growing need by people who had strong connections to the Camphill movement. The Camphill communities in North America were at capacity and unable to accept graduates with more profound needs for support.

While many heart and soulful connections are deep, and some personal connections existed between the life-sharing communities and Camphill, there was no formal link between these anthroposophical life-sharing initiatives, Camphill communities, and what is now known as the International Council for Inclusive Social Development at the Goetheanum in Switzerland.

In 2001, with Michaela Gloeckler, MD, of the Medical Section in attendance, more than seventy curative educators gathered to form the North American Council for Anthroposophic Curative Education and Social Therapy (NAC). The NAC's mission is to encourage awareness of

anthroposophy as a guiding source, to support a culture of excellence in curative education, youth guidance, and social therapy (inclusive social development), and to support cooperation and communication among the participating members in the areas of education, mutual support, outreach, and research.

Membership of the NAC is made up of almost twenty member organizations, including Camphill communities. Our inclusive annual conference takes place each spring and is open to members with disabilities and of all abilities. These events are both a joyful opportunity to gather, build our connections across North America, and deepen our work in the world. To find out more about us, a current list of member organizations, or to inquire about becoming a member organization, please visit: nacouncil.org

The Fellowship Community

SHARING A LIFE AS AN ANTIDOTE TO THE PANDEMIC



The Fellowship Community in Chestnut Ridge, NY, began in 1966. It was conceived as a new model of eldercare based on intergenerational participation, the Fellowship has continued to

grow and develop for over fifty-six years. Today this model still serves as a holistic example of how to care for an aging population in a setting where human beings in all stages contribute to a meaningful life together. Senior residents at the Fellowship are highly engaged in community life on a daily basis, where the striving of the young is met with the wisdom of the elder, living and working side by side.

The Fellowship has eighty beautiful acres of forest and fields and includes a fully working dairy farm and gardens where we grow our own vegetables. The days are filled with music performances, handwork, pottery, helping the farmers to process vegetables and tea, movement classes, and freshly baked bread and pizza on Fridays. Our work is intentional, and we are continuously

talking and thinking about a better future for ourselves and for the generations to come.

Over the last few years, many people have been experiencing a growing sense of loneliness, most especially the elderly. The pandemic only exacerbated the problem, but the good news is there is an antidote to loneliness, and that is living

in community. When we know our neighbors and share daily activities, our lives become richer, and we find ways to help each other and serve the larger community that brings satisfaction and lasting happiness.

To learn more about our intentional way of life, please visit fellowshipcommunity.org

RSF Social Finance

THE INTERSECTION OF SOCIAL CHANGE AND FINANCE



RSF Social Finance is a San Francisco-based nonprofit financial services organization dedicated to catalyzing transformation by circulating capital to social enterprises for a more just, regenerative, and compassionate world. RSF works at the intersection of social change and finance, enabling investors and donors to align their money with their values, connecting entrepreneurs with diverse forms of capital, and developing breakthrough ideas in social finance.

RSF is committed to the principles of regenerative finance. This equitable, relationship-based, holistic, and integrated approach is needed to activate capital to help solve systemic problems.

Since 1984, RSF has issued over \$850 million in loans and grants supporting social enterprises in the areas of food and agriculture, education and the arts, climate and the environment, women's economic empowerment, and racial justice.

Funding highlights include Sunwealth, a company focused on investing in solar projects that bring clean power, carbon reduction, cost savings, and jobs to diverse communities across the country; Belay Enterprises, a faith-based nonprofit organization that creates businesses to employ and job train individuals rebuilding lives from addiction, homelessness, and prison; and, Lotus Foods, one of the largest organic and heirloom rice and ramen noodle providers in the U.S. with a mission to promote rice farming practices that simultaneously mitigate climate change, save water, promote farmers' resilience, and empower women. 🌱

first published in Issue #75, Spring 2014

Transformation Soup

Identifying My Body's Gender

EWAN DUARTE

Present Commentary from the Author

I wrote this piece ten years ago when I was living and experiencing the early and emergent stages of embodying my transgender identity and what it meant for me at the time to not only live and be my authentic truth yet, also to have the courage to be my most authentic self in the world, in society, within culture and communities. This is a task that is not only for me but a question that any human being can ponder and live with, "Who am I most authentically and how can I have the courage to be my most authentic self in the world?"

Transgender and gender-expansive people lead the way with this inquiry, embodiment, and question—however, it is a universal question for one living a life of self-awareness and personal inquiry. As I reflect on this piece, I reflect on the transgender and LGBTQ movements overall in the US during early 2023. It is a sad and detrimental state of affairs for human rights when there are literally hundreds of bills within

most state legislatures in most states in the US that are intentionally directed toward one of the most vulnerable populations, transgender and gender-expansive youth.

Bills that aim to curtail access to restrooms aligned to the individual's gender identity inhibit participation in youth sports and block youth from receiving any education about trans and LGBTQ themes, history, and experiences at school. They remove the individual's choice to not disclose their identities (forcing youth to be "outed" to their parents without their permission), attack life-saving gender-affirming healthcare, and more. Some bills include attacks and limitations against transgender adults as well as youth. Transgender youth have one of the highest rates of suicidal ideation and suicide in the US. The Trevor Project conducted a survey in 2022 and found that 45% of LGBTQ youth seriously considered attempting suicide in the past year; nearly 1 in 5 transgender and nonbinary youth

“ THIS IS MY TEMPORAL GIFT, ONE I AM ALWAYS WITH: MY BODY, A BEAUTIFUL DYSPHORIC BODY.

attempted suicide, and LGBTQ youth of color reported higher rates than their white peers.

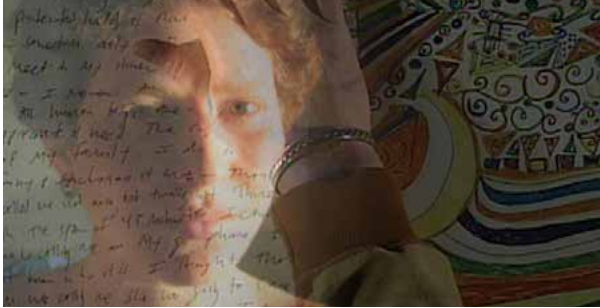
Contemporary studies show that one affirming adult in the life of young transgender people is a protective factor against suicide.

If you do not understand, you can strive to learn and attempt to understand. Instead of fear—you can open your heart and mind. Transgender and gender-expansive people deserve to be treated with respect, kindness, and dignity. They deserve their liberties and pursuit of happiness, as do the rest of the human population. Feeling or being uncomfortable with the unknown is one thing; you may experience discomfort if you are unfamiliar with transgender identity or trans people. However, people are people, and we have more in common than not. There are infinite transgender narratives, just as there are infinite narratives possible of the human experience. Strive to open your heart and mind and be open to hearing and learning about new perspectives.

My body—this porcelain skin, these green eyes that can see the beauty of the world as well as the challenges and harsh realities of life. My curly auburn hair that used to be red. Red as my beard. My body is always changing, growing, regenerating, experiencing, and aging. From sunrise to sunset, with the circadian rhythms as the Earth traverses around the sun. The sun, the moon, the stars, and my time here on this Earthly plane in this temporal, physical form.

When I think of my body, I think of a gift—a divine gift that I chose. I chose to be born this way, in this skin. One of my greatest challenges and blessings was to slowly learn, unravel, and discover who I authentically am and am meant to be within this physical form. This is my temporal gift, one I am always with: my body, a beautiful dysphoric body. These muscles, these strong bones, the blood coursing through my veins remind me of my ancestral ties: Eastern European Jews, Mexicans, and German people—a real diversity soup. I am a culmination of my ancestors, their existence, sacrifices, and lives. My blood, my bones, my body connect me to them all. I am proud of them for simply being and existing.

When did I realize that I was uncomfortable in my body? That the word “girl,” that “woman” did not fit me? Was it when I was a child playing on the all-boys football team at my elementary



TOP LEFT: From Ewan's 2013 film, *Change Over Time*.

BOTTOM LEFT: from Ewan's 2010 short film, *Spiral Transition*.

BELOW: The author, recently, in Oakland, CA.



school in Clovis, California? My Dad picked me up after one of the games or practices. He asked me in the car, “Rachel, do you know the difference between boys and girls?” I got instantly upset and reactive. I yelled, “Yes!” That was the end of the conversation. It was quiet in the car as my Dad drove us home. Writing and reflecting upon this now, I thought that my Dad was referring to anatomy. I had the body of a girl. Yet, I wanted to play on the boys’ football team. It would take me until nearly a decade later, while attending college at UC Santa Cruz, to begin to question my own gender identity, to be exposed to and become part of a queer/transgender community.

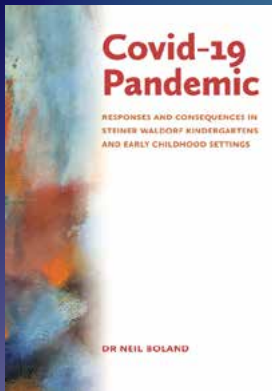
My body. My soul. My spirit. It was during one of my meditations in my Portland, Oregon apartment that I realized, was able to receive the clarity and guidance, that I was a boy. I felt so happy and elated to finally know. I wanted to tell the world, “I’m a beautiful boy!” To express it out loud—to shout with joy! Boy! After years of inquiry, personal examination, taking queer/transgender studies classes, reading books and articles, viewing film/media, going to lectures, and having conversations about queer/trans themes and experiences, I now had the experience. All of my studies and inquiry were the foundation to prepare me for this unfolding clarity—that I am a transgender guy.

I was simply me, Rachel, at the time. A unique individual with a feminine voice and laughter. I

had felt androgynous for years—in between the “gender binary” of boy and girl. I was neither. I was a gender-fluid being. With this new clarity, I was continuing on my personal path of truth and authenticity. I was beginning to externalize the way that I felt internally. I now had a name for the way that I had felt for so many years: transgender.

The spaces my soul has traveled, traversed, and experienced thus far on my path as a transgender man are colorful, infinite, and spiral-like. Wow! I have come so far from where I have been, having experienced both soul and physical shifts. I have physically transitioned to become a man socially and holistically while living in San Francisco during graduate school.

I am in the transformation soup. How many fires must I go through? How many initiations to become the man that I truly am? Expressing myself holistically—this is the truest, most authentic form that I inhabit. This body that transcends gender, that rises above it. Yet, I claim the identities of



Covid-19 Pandemic: Responses and Consequences in Steiner Waldorf Kindergartens and Early Childhood Settings

This report on a study commissioned by the International Association of Steiner Waldorf Early Childhood Education (IASWECE) summarizes the effects of the Covid-19 pandemic on those who work in Waldorf early childhood education around the world. It raises questions about well-being, resilience, relationships, and modified practice. We hope it will provide valuable material for study, both individually and in groups.

Shop online at
store.waldorfearlychildhood.org
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transgender, FTM (female to male), transsexual, and man. I am a man. I was a beautiful boy, and I have become a beautiful man. An integrated man who honors his divine femininity and masculinity. A man who has lived this journey and continues to live it every day.

To continue to walk one's path with personal truth, conviction, clarity, and empowerment. I choose to continue to be and express myself in a way that is most resonant and authentic. Today I am an empowered man, comfortable in my skin. I am grateful to be here now. Grateful that I know that my essence is a timeless being of love and light. Temporally, in my human form, I am Ewan, a transgender man, and so much more. 🏳️‍🌈

Ewan Duarte is a filmmaker, writer, and mental health therapist. Ewan studied Waldorf Education at the Michael Institute in Portland, Oregon, and has worked at three Waldorf schools. Ewan's newest documentary is titled *Queering Yoga* (queeringyoga.com) and is currently playing on the film festival circuit. Ewan now works full-time as a mental health professional in California. Ewan is working on qualitative research about the transgender and gender-expansive communities in Sri Lanka as a Fulbright grantee. Ewan can be reached at: ewanhduarte@gmail.com



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Gender and Equality in the Light of Anthroposophy

SARAH MECCA interviews LISA ROMERO

Present Commentary from the Author

As questions of gender identity and sexual orientation continue to evolve, we are happy to support young people through our in-school programs with Developing the Self—Developing the World, such as the Healthy Relationships with Self and Others program, which offers classroom visits to grades 4th-12th as well as work with parents and teachers nationwide. Lisa Romero is the founder and original facilitator of the program, which is now carried by a circle of colleagues. Class discussions with younger grades cover physical health and hygiene as well as supportive pictures for social and emotional well-being, body changes, and social conditioning with particular emphasis on gender. By eighth grade, the conversations address the complexity of attraction in the human experience. Throughout the grades, the program supports young people to understand the inner aspects of growing up and learning to manage and work with

the inner experiences of isolation, longing and seeking acceptance/fear-ing rejection. Contact Developing the Self for more information on bringing this important program to your school community. If you want to deepen your understanding of the pictures expressed in this interview, check out Lisa Romero's book Sex Education and the Spirit (SteinerBooks, 2017).

SARAH MECCA: To begin, Lisa, could you share your understanding of how the themes of gender, gender identity, and equality are related and relevant to the theme of inner development in anthroposophy?

LISA ROMERO: Because of the lack of love and satisfaction experienced in our relationship with others or ourselves, people commonly turn to inner development work to improve these connections. Gender inequality expressed in the world affects one's sense of inner harmony and self-worth.

Rudolf Steiner was a real advocate of equality in various contexts. We see this specifically with regard to the non-discriminative support he gave

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to the spiritual life of all people engaging in this work (regardless of gender), which was not always the case in his time, nor is it the case in some instances in our present day. This orientation was very evident in how he spoke, in how he tried to undo some old forms, but also in how he initiated new forms. Steiner was very clear; for example, in the Waldorf schools, a teacher should never be chosen based on their gender but based on their capacities, and boys and girls should always be taught together in all classes. This was quite original in his time; it also reflected the deepest esoteric nature of the work he gave. We can also recognize this aspect of his work as he united with various female individuals who pioneered aspects of the initiatives carried out in anthroposophy. He carried the intention and the will to plant many seeds of initiative, the fruits of which would show themselves in the surrounding world for years to come (even revealed many years after he had passed away).

We can see this in many aspects of Steiner's work—not just in relation to gender but also in relation to agriculture and medicine, areas where he did not really get to see the full fruits of his work. Many wise people understand it is not about what will manifest in each's own lifetime but what will be there for future generations. This is something we have lost sight of as we have lost sight of our relationship with the realms of nature: we have stopped considering the fruits of our labor and their consequences for the generations to come.

Even as there have been many significant efforts towards change, towards greater consciousness of the future impacts of the fruits of labor, can we also consider the differences between inner and outer changes (with respect to the theme of gender equality)?

LR: It is useful to understand this. Something may change in our conscious mind, but how long does it take to change in our outer world?

Suppose one considers this question even just as one individual. In that case, one might have an idea or even a revelation of how life needs to be in order to reflect the harmony and the truth of one's spiritual understanding, but how long does it take for this ideal to become a living reality? One can strive for it, but it takes time to unfold.

LR: It's been hundreds of years of trying to find some form of equality between men and women in the social structures and fabric of life. Yet today's research is showing we likely still have a hundred years to go before we are actually able to stand on equal ground with all this knowledge and these ideals around gender equality—where the impressions of the past are not constantly influencing the gender equality/inequality of the times.

Considering how much people can think of something, what does it take to feel it? Then what does it take to transform our lives with it (so it's not a constant remembering), so we don't have to remind ourselves to treat other people equally, but it actually becomes a way of life? Unfortunately, I think it takes longer to ripple across a shift in culture than any of us would like to imagine. We'd like to think in our individual lives, but also in our relationships with other people, we can see the error and immediately correct it.

I do think there are ways of speeding it up; I've had to learn this over time because I often strive to think about this question in terms of ideals. The ideal here being one would not judge another human being based on outer characteristics but according to inner character; if we are going to make something into a practical change that becomes a part of life and a part of the next generation, we actually need to bring it into form. It can't stay in the realm of the ideal; it must go through this process.

We are seeing this today with movements like Black Lives Matter and the need for racial justice,

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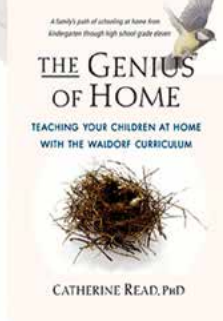
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where we recognize these ideals. Even though many people can think it to be true, it actually needs to be felt to be true. More and more people are feeling injustice; one has to feel it before one can actually do something about it to change it. I think, in a certain sense, social media is giving us a doorway into a feeling experience of the injustices, of the sufferings of others, we never had before—we have gone from just an idea to more of a feeling of it.

Again, it must come into an activity, and as we know, when we do inner development, it's not an activity we do just once. In order for it to become a part of our life, we have to repeat it, and repeat it, and repeat it, because we are overcoming old patterns and must create new pathways. We see this in neuroscience and neural development. We must create new pathways to change habits or conditioning. This requires us to walk new ground, this new activity, day in and day out.

What is the activity, the consistent deed which supports the direction of the ideals we are carrying? For instance, for many people, representation is recognized as an incredibly significant part of the path to equality. Even though the ideal is the people around the boardroom table or holding office are the people with the right capacities, or in Dr. Martin Luther King Jr.'s words, “. . . people will not be judged by the color of their skin, but by the content of their character,” at this stage, we need governing bodies to reflect the diversity of our community because it is a practice to move us towards the ideal. We cannot get closer to the ideal, to realizing the ideal, without taking it through the process of experiencing injustice and the deeds that create forms that require us to change the old pattern. Then we can say we are heading in the direction of our ideal.

I want to come back to emphasize the importance of the ideal because this is not to say we do not start with an ideal. If we don't start with an

ideal, we don't know where and in what direction we are actually orienting ourselves and our communities. If we start with an outer form not based on an ideal, it may not lead us to what we are truly striving towards as loving human beings. If we start with the ideal, then find our way through to the daily deeds which direct us towards it, this is extremely useful. If we have a practice we know is in the right direction (and we can do it every day, can know whether we have done it every day or not), all this actually supports the change. It's not enough to just know there needs to be change.

At the same time, many things are functioning far from ideal. Let's take, for example, the types of technology and social media perverting the attention, attachment, and self-regulation of children and most adults in order to gain profits. Steiner said we should build moral technologies, so only those who are moral could utilize them. Since we are too late for this, we are having to catch up and must at least call out the immorality of the existing use of many technologies. We could (knowing the ideal of moral technology) be vigilant and only use these types of technology out of a place of love or morality in ourselves. As strange as this seems, how we use technology has significant effects. Even though some feel the horse has bolted, it is not too late. We can continue towards the ideal and bring it into practice. Even if a machine can be used by those with either moral or immoral intentions, individually we can commit to moral use in our individual lives. This will have a far-reaching effect on future generations.

At a time when some injustices, prejudices, and biases are getting greater media attention, broader news coverage, larger scale activism, et cetera, there is also a tendency for stronger identities to emerge. In the case of gender equality, we see things like *girl power*. How can we understand and evaluate these expressions in terms of the future progression of gender equality?

LR: The experience of gender lives at the heart of our differences in such a deep way—regardless if we have differences in religion, race, or culture, all those groups must face the question of gender. In a certain way, the gender question will be with us for a long, long time because we can come to terms with someone else's differences from one group to another, but within each group, we still have to confront the gender question.

I think it is quite interesting you use the expression *girl power* because when we really look at the heart of these injustices, it is actually an injustice around power. It is one group or type having power, influence, or privilege over another group or type. Steiner stated the tendency towards eroticism (using the other for your own sensual gratification) or power over others are the two distortions of the natural sexual force when it does not grow healthily.

It is really an issue that will be ongoing if we do not understand what Steiner meant when he said we must have love in order to really utilize power for world evolution. It is not there are not going to be some people who are going to have a greater position of being able to use power, but if power is used without love, it does not matter who holds it; it will create a detriment to someone else. This has been experienced by individuals and groups as a kind of shift of power over time. I am always mindful of this issue. It is not about who has the power, even though it appears to be; it is a question of how we can unite love in our beings, with any power we have, so we do not misuse it.

LR: Having worked consciously with the issue of gender for so many years, for thirty-odd years, I've watched this process around power shift. It can shift in a dynamic in a couple, as in *who has the upper hand*; it can shift within a community group; and sometimes it can happen in a school, where it appears one group has the power and then it swings and another group of people has

the power. At the end of the day, we cannot just shift who has the power; we have to shift how the power is utilized.

It is interesting to observe the use of the term *minority* and the idea being a minority means not having any power. Let us look at *the 1%*; they have massive amounts of power. It is not about being a minority in terms of being *less than* in terms of numbers; numbers do not explain it. It is more about power and what we have determined to be powerful in this earthly world. What we have determined as power is too often separated from love. Money is power; social currency and influence via technology is a new power. Further, we know if we have money, we can buy social currency and influence; all of this is a use of power that has nothing to do with love. From a perspective of inner development, when we use someone else's resources and do not take the resources from our own connection to the sources of wisdom and the spiritual world, we are working against the laws of love.

To clarify or emphasize this point, when we say changing who is in power is not enough, I would still understand—in the context of your earlier statement—representation is still a very significant and important step toward an ideal.

LR: Yes, that is right. When we are looking at new representation, we do not just want new rulers—new wielders of the existing power structure still separated from love. Hopefully, it can be possible to be and work with others in a way that brings love to the structures of power. This would be the ideal: those given positions through representation would know part of their job is to bring love to power; love is morality in deeds for others.

Yes, you do see this already in some ways. For example, in light of the empathy lacking in existing power structures, there is a potential doorway towards this

shift we are speaking about, towards love, through new representation. Those individuals know what it is to live with the realities of the existing paradigm and recognize the need for deep change.

LR: Yes, I agree.

What are the most important things we can do for the next generation of young people? As parents, teachers, and community members, what can we do to support this progression?

LR: Ultimately, the younger the child is, the more they are influenced by what lives within us, not by what politically correct thoughts we have—but by what we carry as much deeper ways of life. They

generation. When we hear fourth-grade students using racist terms, we know the community has fallen short of helping the next generation forward in this way. Obviously, when a child makes comments at an earlier age, it is often imitation. If it does happen at an earlier age, there is judgment, bias, and prejudice. However, we really know how it is unfolding in our community when we look at children between the ages of nine and ten. We should observe them in their play; we should see what they are doing when they think we are not watching, the types of jokes they are making, et cetera. We will know through these observations how well we are doing as a community. I would say every parent, every school, should actually

“ AT THE END OF THE DAY, WE CANNOT JUST SHIFT WHO HAS THE POWER; WE HAVE TO SHIFT HOW THE POWER IS UTILIZED.

are conditioned by what lives within us below the threshold of consciousness. As I always say, a child is not born sexist; a child is not born racist; they are conditioned to these.

We can look at nine- or ten-year-olds and see if there are any behaviors to indicate they are sexist or racist. When we see a child who refuses to hold the hand of another child because of *boy germs* or *girl germs*, we know as a community there are still issues around gender passed on to the next

keep an eye on this, because it is not telling us about this individual child; it is telling us about the community in which the child has grown. Then we should go about doing what we can in a way appropriate for the age of the children, to correct the errors we see.

This is interesting to me. I've worked in many, many schools and sometimes we have a class where there is incredible harmony and care and respect around gender, and then there could be

another class where it is completely divided and it is almost like a war taking place. It is up to us to not just let those things go by as if they will work themselves out but to find the right way to support the children without demoralizing them. We can support them through our behaviors and through the adjustments we make to the errors reflected in them.

example. The Chief of Police in Australia said to best deal with domestic violence, we must start with gender equality at the earliest age. The need to change domestic violence brought in programs for fourteen- and fifteen-year-olds to enlighten them about gender equality. As confronting as it can be, it facilitates huge change when they are at an age where they can bring consciousness to it.

“MORE AND MORE PEOPLE ARE FEELING INJUSTICE; ONE HAS TO FEEL IT BEFORE ONE CAN ACTUALLY DO SOMETHING ABOUT IT TO CHANGE IT.

Once children have developed further, we can be much more radical in meeting the injustice that takes place through the bias and the prejudice they carry. Because when a child is fourteen or fifteen, when they are what Steiner termed earth ripe, they are able to encounter how destructive humanity can be and how certain groups of people have been really destructive to other groups of people. Before then, we need to meet this in everything which surrounds the child.

This is a really tricky thing because we do not want to harm children as we try to heal the wounds of injustice, so we really have to understand how to do it in a way children are not harmed in the healing process. Once teenagers, they can be much more confronted with the consequences of their own behaviors. We've seen this in various campaigns in Australia, for

Before this age, we want to be able to bring those pictures to them through how we live and behave.

My colleagues and I have been working in Waldorf school communities for over fifteen years with students, parents, and teachers supporting them with changing old unconscious patterns and helping to engage new practices for healthy relationships throughout the community. Interestingly this is not as easy for the adults, as people's individual identity is often bound with the forms passed down and conditioned within. Being prepared to take responsibility or even admit my unfreedom may be affecting the well-being of the children in the community is very uncomfortable, but we can't hold young children responsible for what is being conditioned into them. We can hold a fifteen-year-old more responsible because they are now a part of the conditioning!

We really have to be mindful of this reality—of where children are at different ages and the question of what kind of education is required to help bring about healing. How do we ensure we do not wound children on the path to healing? There are injustices in gender. Depending on the age of the children, they can manage the knowledge of injustice without it becoming a deep anxiety for them about the world they are growing up in.

There is a significant and growing number of individuals coming out as transgender. Could you provide some context and understanding of transgender experiences today in the light of anthroposophy?

LR: With the evolution of the human being and the change in the relationship to our individuality and individual freedom, many will begin to have more and more experiences that allow them to say, “I am not my body.” Some people have this recognition through experiences of inner development and meditation (perhaps through having different experiences of their consciousness in other realms of consciousness or



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through recognizing the multifaceted aspects of their interior life do not add up to just who they have been in their outer life). A transgender experience and identity is another way in which a person might experience this evolution. We can experience our own interior world and recognize that how we experience our individual identity is not configured with the body we carry (and/or the way this community wants us to express ourselves and behave because of the body we carry).

This brings us back to being able to differentiate between the difference in our biological sex—sex being whether you are male, female, or intersex (the population of people who are not hormonally/biologically male or female but somewhere along this continuum) and the difference in the culture in which we are brought up influencing our understanding of gender—how we are expected to act and behave if we have a predominantly male or female body? On the level of the physical body (we can talk about one’s hormonal and biological make-up), is the body male, female, or intersex? But on the level

of the etheric body (which is interesting because herein lies where our social conditioning really implants in us), we are given this image from Rudolf Steiner: if we have a male physical body, we have a female etheric body; if we have a physical female body, we have a male etheric body. We have this wholeness within the bodily vehicle, but it is on the etheric level where we also take in this conditioning according to the body we have. It is also interesting it is in this etheric shift we meet these new spiritual thresholds Steiner said we would be crossing, ready or not, conscious or not, more and more as this age progresses.

As this shift happens in our physical-etheric connection, there is going to be a lot more questioning, “Does my inner life connect with my physical life?” Therefore, we may find one expression, one understanding, of the genuine experience of those who feel they are in the wrong body is that they may be uniting more dynamically with their etheric bodies or their etheric bodies are shifting in relation to their physical lives—there

is a stronger imprint of the etheric into the inner life.

When people begin to engage with openmindedness towards the questions of gender diversity and sexual orientation, we discover the complexity of the human being and our human experiences. Gender identity does not predict sexual orientation, even though thinking it does is taken for granted by some. We recognize we cannot project our own dynamic onto another. Instead, by truly trying to understand what each individual is showing us about humanity (who we have been, who we are, and who we are becoming), we get closer to understanding freedom and unfreedom. In my research, I would say I have found several different ways of understanding new forms of gender identity. This inquiry is really bringing into question in a mainstream way, what is the self?

How does this emergence relate to the future possibilities of equality and justice along the lines of gender?

LR: The deeper human beings strive to have knowledge of what makes us truly human, the more we will find the spiritual aspect of our beings is neither male nor



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female. We will find that the I-am consciousness is not bound only to the sense world but can prove to us we are citizens of the spiritual world. As citizens of the spiritual world, we are all equal in the eyes of the spirit, in the divine spiritual life. We will also then begin to realize each individual carries this divinity. We also have individual capacities. It will be this divinity, with these individual capacities, that will sculpt the future picture of our community.

However, as we've already described, this is an ideal. We have to find our way towards this ideal by working through how we are going to get from where we are right now to a place where we can truly allow these individualities to be recognized as divine consciousness with individual capacities they can share and grow in the world.

Yes, Lisa, I can see when we talk about equality and justice on the basis of gender or any other basis), we

can easily recognize the need for the development of certain capacities and virtues as a prerequisite for equality and justice to prevail more broadly in society—empathy, compassion, a love of freedom. How do we work in this direction?

LR: Free individual ideals born out of striving towards love put into daily practice. 📌

Lisa Romero is an author of inner development books, a complementary health practitioner, and an adult educator offering healthcare and education enriched with anthroposophy. Her focus is teaching inner development and anthroposophical meditation, and she offers a year-long distance-learning course, Inner Development for World Development, the content of which unfolds towards understanding the inner development path and how to utilize various methods of self-assessment to gauge for oneself what we individually need for our next step. You can learn more about her work at innerworkpath.com & educaredo.org

Sarah Mecca is a complementary health practitioner working out of anthroposophy. She sees children and adults remotely and in her practice in upstate NY. She facilitates the Developing the Self in-school programs, including the Healthy Relationships with Self and Others program (4th-12th grades) and the New York Y Project (supporting people ages 16-26). Learn more about Sarah's work at developingtheself.org

Congratulations to LILIPOH for making such a great contribution to the anthroposophic medical world!

LILIPOH has been a continual source of interesting and educational materials for a wide variety of important topics confronting our society. I would like to provide a small recollection of my introduction to LILIPOH.

While planning for our return to the United States in the hospitals in Switzerland, I had a conversation with Christine Murphy about our ideas and about the magazine. At that time, there were no lay-oriented publications in the anthroposophic medical community, and Christine wanted a vehicle to provide easily accessible material for the general population. She really wanted to reach out to a wider audience and, at the same time, promote the remedies and wonderful products available from our many high-quality vendors.

It was a moment of great enthusiasm for something new and innovative, and I was happy to connect with Christine as LILIPOH was created!

Congratulations to Christine and to everyone who has carried on with the mission over these many years. We wish you continued success.

— Molly McMullen-Laird, MD, Rudolf Steiner Health

The Last War

The woman I meet on the street
 leaving her SUV wears a sable coat in August
 Tomorrow sweat will slide
 down her sundress like butter in the sun
 The weather as out of balance
 as the California budget
 She may or may not know the trees
 lining the cul-de-sac are dying before their time
 Already the acacia has told hummingbirds
 it's too tired to serve their fourteen meals every hour

If she had been in Montana last month
 she'd have known that the sky cried long and hard
 in record breaking depression and the ten year
 droughted ground couldn't absorb the tears
 That ensuing floods washed
 the Rocky Mountain Reservation down
 the Bear Paw Mountains into a national disaster

The woman walks toward her Eichler
 Ancestor cousin to the ancient houses in Pompeii
 with no connection to the street
 other than the door through which she disappears
 Architecture that turns its back to the world and looks
 into an atrium, entire walls of glass and private garden
 The kind of isolation that money can buy in a city

So maybe the woman doesn't know Mother Nature
 is revolting all over the world

We sink mine shafts into her body
 in order to boast shiny baubles on our fingers
 We drag out the rest of her entrails
 if we haven't already dumped poison down them
 Drain her lifeblood for bigger and better
 Kill her offspring for sport and strip her naked
 Who can blame her if she shakes with anger
 Pours her wrath over us
 Fights back with any weapon she possesses

Mother Earth will win this war
 when she leaves cells of her spawn alive
 After the descendants of the woman
 whose sprinklers flood the sidewalk
 are all swallowed, starved, smashed or buried
 by the holocaust of consequences
 Any mother would do the same

— ELLARINE LOCKIE

Ellaraine Lockie is a widely published and awarded poet, nonfiction book author and essayist. Her poetry has won Poetry Forum's Chapbook Contest Prize, San Gabriel Valley Poetry Festival Chapbook Competition, Encircle Publications Chapbook Contest, Best Individual Poetry Collection Award from *Purple Patch* magazine in England Competition, and the Aureorean's Chapbook Choice Award. Her poems have found their ways onto broadsides, buses, rented cars, bicycles, cabins, greeting cards, key chains, bookmarks, mugs, coffee sack labels, church bulletins, radio shows and cable TV as well as into hundreds of national and international journals, magazines and anthologies. Ellaraine teaches writing workshops, frequently judges poetry contests and has served as Poetry Editor for LILIPOH since 2010.



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a naturalist's point of view **Green Burial**

ZALENE C. COREY



PHOTOS COURTESY OF KALLYN BOEMER, BLUESTEM CONSERVATION CEMETERY, CEDAR GROVE, NC.
AND DONELLE DREESE, HERITAGE ACRES, OH.

Present Commentary from the Author

The green burial movement continues to grow in the United States! When this article was published, nearly one hundred cemeteries in the US supported green burial options, and now there are more than 370. Here are some current resources for those who would like to learn more:

- *Green Burial Council:*
greenburialcouncil.org
- *National Home Funeral Alliance:*
homefuneralalliance.org
- *Green Burial Cemeteries in the United States & Canada:* **nhfuneral.org/green-burial-cemeteries-in-the-us-and-canada.html**
- *Funeral Consumers Alliance:*
funerals.org
- *Conservation Burial Alliance:*
conservationburialalliance.org
- *National End-Of-Life Doula Alliance:*
nedalliance.org
- *New Hampshire Funeral:* **nhfuneral.org**

Many thanks to Lee Webster, Funeral Reform Advocate and and Resource for her support to review and to update the information!

While organizing my kayak gear to get ready to shoot the rapids on my favorite river recently, I overheard the following conversation:

“Have you spoken with your mother-in-law about her funeral wishes yet?”

“Oh, no! She would just think we were trying to get rid of her! Besides, the church has a ‘way’ and that’s how it was for her

parents. That’s what we will do for her when her time comes.”

I found that snippet of conversation intriguing and unsettling at the same time. As I finessed my way through whitewater that day, I began to question what conversation my loved ones would have about me someday.

As a naturalist, I also wondered what options were available to me. How could my death plans be consistent with my values during my short stint on the planet? What end-of-life decisions would have to be made, and would the choices mirror my—and millions of baby boomers like me—straight-up attitude about self-sufficiency and simplicity, and sustainability? After all, when I’m on the river, I’m just one big rock away from ending my run.

I did a little research when I landed safely home later that day and learned that there was no need to embalm my body, filling it full of chemicals that would then go into the ground. My family could bring or keep my body home and tend to me there, with family and friends gathered around until it is time for the last launch this body will make.

I was also gratified to learn that there are nearly one hundred cemeteries in the US and Canada that encourage bodies to be buried without embalming and without concrete or plastic vaults, and more are coming online every month.¹

The green burial movement, also called natural burial, has been around a few years already—basically since man walked upright on the earth—and the current practice of burying pickled bodies in a box within a box and mowing over it all summer has only been around for a few decades (which, by the way, is the reason for the cement vault—to keep the lawn flat for easy mowing).

These hybrid cemeteries (mixing vault and vaultless burial in the same cemetery) and burial grounds (natural or conservation cemeteries) not only welcome us back to the earth in nontoxic



ways, but the fee involved may actually support conservation, recreation, education, sustainable harvesting, and agricultural endeavors above ground.

Often buried in a biodegradable shroud or plain wooden casket, bodies are returned to nature without impediment. Local craftspeople supply disposition vessels made out of locally sourced materials rather than imported exotic woods from South America or steel, copper, or other metals.²

What a simple solution to the environmental nightmare of concrete-riddled land and fossil fuel-expending cremation that puts mercury and other chemicals into the air that falls into our rivers and streams.

But what about protection from diseases and being dug up by animals and all the things that were never a problem before we went to this system? Are they problems now?

The environmentalist in me was pleased to learn that there have been no instances of grave disturbances by animals (or humans, for that matter) since green burials began in the 1990s. And the germaphobe in most of us will be equally happy to remember that viruses and bacteria need a host, and once the host is no longer viable, it's a moot point. Besides, didn't we learn in eighth grade earth science about the superb filtering properties of soil?

What of the question about tradition and religious rituals and expectations of friends and

neighbors, should I choose this option? Would my loved ones find solace in an outdoor graveside ceremony without green indoor/outdoor carpeting, replaced by the forest floor? Would they feel moved to help lower my body into the grave and pick up a shovel to fill it? Would my minister support them in seeking a final resting place for me among towering pines or swaying prairie grass instead of marble and granite monoliths? I hope so.

For those of us looking for a way to go out with minimal environmental impact, green burial offers a meaningful, eco-friendly legacy that the naturalist in all of us can stand behind.

In gratitude to the conversation that spurred my quest for a better way out, I'll take a turn on the river again today, knowing that I've found my answer. 🍷

NOTES

- 1 There are now more than 370 cemeteries in the US and Canada that support a green burial option!
- 2 The Funerary Artisans Collective is an example of this work: funeraryartisanscollective.org

Zalene C. Corey has a mission to make a difference in life, generally and specifically. She has worked in public school and non-profit educational settings over the course of 45+ years. Direct care and executive director are part of her resume. Connecting with the broader community on social and human issues is a passion for her. Helping people to live their best lives and choose end-of-life options that are best for their unique departure from this earthly life is part of this mission. Zalene created Gentle Passages, Inc to support quality of life for all people, including those with IDD (Intellectual and Developmental Disabilities). She has been on the boards of the National Home Funeral Alliance and the Foundation for Human Movement Studies. She most recently accompanied a long-time client and friend when she died on January 6, 2023. Zalene had helped her organize her wishes seven years ago and feels graced to have been with her to the literal end. She continues to support enthusiasm for life by volunteer coaching with a local Mountain Bike Team and as a white water river guide.

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a practice of consciousness

Living Our Dying

LINDA BERGH

Present Commentary from the Author

Much has happened since this article was published.

*First, there is now a free YouTube version of the documentary mentioned in the article, *The Most Excellent Dying of Theodore Jack Heckelman*. I hope you enjoy the film.*

*Between 2011 and 2022, I was engaged in national and international death and dying work, which included several webinars/podcasts available for viewing or purchase. Between 2017 and 2020, I was a part of the ASA (The Anthroposophical Society of America) team that developed three national conferences on death and dying called *Sacred Gateway: Conscious Living; Conscious Dying*. The first two were held in person, in Sacramento, CA, in 2018, honoring Nancy Poer, and in Harlemville, NY, in 2019, telling the story of the death and vigil of Kirsten Bergh*

and Nina Dietzel. The third took place online due to Covid-19 in 2020 and is available in full online at anthroposophy.org/store

In 2020 Marianne Dietzel and I were interviewed by Henry Allen, and that podcast is available at henryallen.org. The episode joins special guests Linda Bergh and Marianne Dietzel, published authors and founding members of the MN Threshold Network, for a talk about the unique journey of grief and connection and their groundbreaking work as death care educators.

In 2021, an online course on conscious dying was developed as a part of the Applied Anthroposophy Course (AAC) developed by the ASA (The Anthroposophical Society of America). That offering is available at anthroposophy.org/store

The world has changed since 2011. Now there are many local and national

resources available online, especially since Covid-19. The local anthroposophical support of home vigils with a spiritual understanding of the journey of

the human being has deeply influenced the movement toward respecting this end-of life-threshold as a sacred time. The hospice program is now a household word for those needing end-of-life palliative care. In addition, the green burial movement is becoming more well-known, and other options, such as human composting, are also gaining awareness.

The National Home Funeral Association (homefuneralalliance.org) has many resources, including people in each state who can help with home vigils. Look under resources for The Path Home Podcast, which has many rich personal stories that deepen understanding of the home vigil funeral movement.

“Now I begin the greatest adventure of my life — consciously living into dying. And knowing whatever I am able to do in the time left, it will “be enough.” I am deeply grateful for my life and especially thankful to each one of you who have made it a wonderful life. May we all continue to work together on the great work of bringing good, peace and hope to the earth and all humanity.”

As each person is unique, so is each death. In this, we each have the opportunity to listen closely and to be present as helpers, caregivers, friends, and loved ones. Here I share my personal experience with two sacred passings.

Jack

My second husband, Jack, 78, was diagnosed with 4th stage lung cancer and died eight months later. With Jack’s diagnosis, I began a journey of walking beside someone who was dying. This was a new experience as my parents, first husband Paul (54, heart attack), and daughter Kirsten (17, car accident), had all died suddenly.

From the beginning of this journey with cancer, Jack chose to live each day to the fullest while simultaneously preparing to die with no regrets or fear. Walking out from receiving his diagnosis, Jack stated, “Oh, what a beautiful day.” When the cancer went to his brain, he said, “It’s a wake up call about how precious every day is—let me find the gift in this day.” During his last month, he said that each day was more joyous. On the night before he died, he told his sister over the phone, “tell everyone: Love, Love, Love.” As a spouse and caregiver, I received the gift of openness and freedom to be of full service during his dying process. Jack had chosen to die consciously.

INNER WORK

Jack and I were partners. He would share worries; I would share ideas. Shortly after the diagnosis, Jack woke with the words, “I am dying.” Setting an intention of waking more positively, he awoke one week later with the words, “I am alive.” He felt a dramatic shift even with no change in his condition. To cope with fear, we meditated daily. Then he developed a daily mantra of greeting the day and finding the gift in it. He found joy in each day and opened all of us up to living.

BEING PUBLIC / STAYING PRIVATE

Jack chose to be open about having cancer, discussing his illness, or dying whenever asked. Friends who had lost loved ones without being

“AS EACH PERSON IS UNIQUE, SO IS EACH DEATH.

able to talk about dying were grateful to have normalcy about this threshold. We joined Caring Bridge, journaling our journey and receiving support from friends far and wide. A Celebration of Jack's Life, where friends sang, spoke, danced, and shared their love, was a way to honor him while he was alive. His public stance about the cancer meant that our days were lived with connection instead of self-imposed isolation.

NO REGRETS

Jack wanted to die with no regrets. He worked for closure around emotional and fiscal issues with his family. He turned over his commitments to his Earth Charter work, passing on the torch consciously so others could carry on.

PASSING ON A LEGACY

While the cancer gave him the focus to complete his memoirs for family and friends, Jack gave himself the gift of reflecting on his life. He gained a heightened awareness of what he had learned and opened up self-forgiveness for past relationships. This fuller perspective brought him deep peace. Jack completed the videotaping of an Ethical Will one month before he died, sharing his deep values with us all. Jack's final mission was to help his sister, Nancy Poer, a nationally known death midwife, bring conscious dying to more people. With an outdated video-camera, we recorded Jack's life during his final months. His story is now a documentary, *The Most Excellent Dying of Theodore Jack Heckelman*.

COMMUNITY SUPPORT

Jack allowed the community to rally when the cancer went to his brain. We met with a group of friends to create a full-spectrum care plan.

Physical Needs: Friends volunteered to build a ramp, put grab bars in the bathroom, set up meals and drivers to appointments, and provide respite care to give me breaks.

Soul Needs: Friends asked how we could be nurtured. Jack chose music and friends, so Wednesday evenings became a sacred time when we could sing and talk openly about death.

Spiritual Needs: We asked people to hold us in their hearts and to be willing to come and be with Jack and me as we held these precious days.

LIVING TO THE FULLEST, RECOGNIZING THE REALITIES

One month before Jack was to die, we went to Mexico. We had two weeks in the sunshine with our friends, both receiving love and care. Little did we know that it would strengthen both of us for the release of his physical body just two weeks later.

HOSPICE AND FINAL DAYS

Jack and I were proactive about receiving hospice, so we had the services we needed during his last weeks and days. The oncologist did not bring up hospice or dying but supported this intervention when we asked. It was the hospice nurse who told us to contact faraway family, that Jack's lungs were filling with fluid, and that he had

days to live. Without this intervention, his children would not have been present before he died.

WISHES FOR AFTER DEATH

Jack prepared his own Memorial Booklet with his sister Nancy, condensing two hundred pages of his story to eight pages. His niece offered to make his casket for him, following his wishes for etched dragonflies and a lining of rainbow silk. The morning before he died, and the last time he was standing, she delivered the finished casket. He was joyous to receive it.

He also made other wishes clear—to have a three-day vigil in our home, to have his memorial at the UU church, to take some of his ashes to be near those of his beloved first wife in a memorial garden in PA, to pass on his beloved teddy bear to his grandson. It helped us, as surviving family, to respect the wishes that he was able to define before his death.

Deborah

Two years after Jack died, I had another experience supporting someone through death. This story was very different, and I grew from it in new ways.

My friend Deborah, in remission from breast cancer for seven years, was diagnosed with metastasized bone cancer. She was in great pain. Yet beyond the physical pain was the horror of leaving her adopted girls, aged 10 and 12, without a mother. I visited her regularly during the eighteen months until her death. She wanted no mention of dying, yet had a wish for a home vigil after death. Her husband had asked me to assist him in after-death care but could not discuss it until she was in a coma. Her life was being cut in the middle. Denial was one way to cope. I was challenged to remain open and nonjudgmental of her choices as I traveled alongside her.

INNER WORK

Deborah was a striving individual who had been worn down with physical issues, depression, and pain for many years. She was in the middle of her life and a mother raising her girls. She expressed anger at the situation. Yet simultaneously, she fiercely explored meditative paths to healing the cancer, worked with a verse to release fear, and used visualizations toward peace. When the inner work failed to stanch the cancer's flow, the hopelessness and anger were often unstoppable; it was impossible for her to face death with peace.

BEING PUBLIC / STAYING PRIVATE

Deborah chose to be very private about the cancer and the prospect of dying. We may call it denial, but in hindsight, it was so much more complex. There was an undercurrent of intense vulnerability, of wanting to crawl out of her skin into one that didn't have cancer. She felt that saying she was dying would diminish her ability to mother her children.

Here was one of my biggest challenges as a friend/caregiver. When I broached the subject of telling her children, she said that if I couldn't support her choices, she didn't want me to be with her. Something happened that I could not have foreseen. I fell in love with the very fierceness I was railing against. Instead of pushing me away, it drew me closer, to be more honest, to be more compassionately present. I had to release my judgments in order not to put my ideas of what I thought was best above her choices. Deborah maintained a public face for her children, attending school functions just weeks before her death, always looking elegant and better than she was feeling.

NO REGRETS

For Deborah, the pain of leaving her girls was so great that she faced this only days before her death. It took months to accept that she would not be returning to work, wanting desperately to

still be there for her clients. There was a hope that somehow life would return to normal and she would not die.

PASSING ON A LEGACY

Deborah's focus was on the completion of personal projects for her girls—handmade bathrobes, embroidered Christmas ornaments, and picture albums. She kept waiting to have the energy to do them. However, the chemotherapy would wear her out, so she could hardly get through the day. A switch in thinking came a few months before she died. Instead of having to do everything herself, she realized she was the creator of the project ideas. Friends cut out and sewed the bathrobes, and the embroidery was completed professionally. This allowed Deborah the joy of seeing her girls receive these legacies of love as Christmas gifts. The picture albums were not finished; the girls are making them with their father, something they can do to carry her legacy.

COMMUNITY SUPPORT

Deborah was open to receiving meals from her girls' school community, providing some semblance of normalcy at dinnertimes. Receiving help at home, rides to appointments, and massage and healing from friends was challenging for Deborah as she feared she was asking too much. It was a quiet support, one by one, and always chosen by Deborah, so she could be in control and comfortable.


HOSPICE AND FINAL DAYS

Deborah agreed to hospice reluctantly, remaining open to more treatment. I spoke to her for the last time the day after the hospice nurse told her she only had days to live; it was three days before she went into a coma. She was losing the capacity to choose words and slowly whispered the anguish of leaving this body. She asked me how it was for my daughter and me when I lost

my husband, wondering how it would be for her husband and her girls. I assured her that she had given them her love and they were beautiful and strong. I encouraged her to now say goodbye and let them know her love would always be with them. That night she gave them each a special present with those words. She was able to have completion before she died.

WISHES FOR AFTER DEATH

Deborah had been present at Jack's three-day vigil long before her cancer diagnosis. After her diagnosis, another mother of young children died, and I had been present at that vigil. Deborah wanted to know all the details and then said that was how she wanted to be cared for by her family. She couldn't talk about death, yet she could speak of her after-death wishes. When she began to lapse into a coma, her husband called me to help him prepare for her dying, death care, and vigil for her. So while she was semiconscious, friends and family came to be with her in the final hours and say goodbye. Meanwhile, the community brought the casket lined with purple silk, helped the girls pick out what she would wear, arranged the house, and set up details for the vigil. After she died, a beautiful vigil was held at home with children and families and singing and harmony, just as she had wished.

I share these stories about conscious dying in hopes that they will spark permission for others to find their own unique way to face these times of challenge and unknown opportunities for living fully at this threshold of death. 

In 2022, as an elder turning 80, **Linda Bergh** decided to stop official death and dying work. This included releasing leadership of the MTN (Minnesota Threshold Network). That work now has a broader focus and is vibrantly growing through the Minnesota Death Collaborative MNDC (mndeathcollaborative.com), which offers trainings for members and many services to the community. Linda's website, *Beholding the Threshold*, will be ending in April, but the contents can still be made available. If you are interested in these resources, contact Linda at hellolindabergh@gmail.com


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