Social Projects Worldwide

springing from an anthroposophical impulse

researched and compiled by Truus Geraets
It is one of the most beautiful compensations of this world
That no man can sincerely try to help another without helping himself.

Ralph Waldo Emerson

No one cares how much you know
Until they know how much you care.

(Sent by a prison inmate)
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Foreword

There is so much of amazing, good work being done by so many people in the world. This compendium wants to highlight some of those, whose original inspiration came from Anthroposophy. As they are too numerous to put them altogether in one booklet, I have made the choice to just give examples of different approaches, small scale and big scale, projects with a long track record or modest new beginnings, projects that came about as someone encountered an urgent, direct need, or long term projects, which, too, were born out of compassion, but where the initiative taker had a long-term goal in mind and took time to prepare and gather support for it.

The most outstanding character trait of all these initiative takers is courage. Those looking for new and innovative ways to make positive changes basically go against the grain of what is socially acceptable. They mostly have to overcome huge obstacles in terms of misunderstanding from locals as well as from high level government officials. Undaunted they press forward, in the conviction that what they are doing must be done out of a higher necessity.

This was Ghandi’s experience as he expressed it very succinctly:

First they look at you,
Then they laugh at you,
Then they fight you,
Then they loose.

As soon as those “on the other side of the tracks”, the marginalized, the impoverished, “the least, the last and the lost”*, the incarcerated become aware of the pure intent of those wanting to help, they will side up with them. Not just to be on the receiving end but, by being encouraged that it can be done, to join forces. In these kind of desperate situations it is often very helpful when people come in as outsiders, who just see the inhumane reality before their eyes and who are not encumbered by the status quo.

Where does this will to help and to put oneself on the line come from? It comes from a kind of idealism that is strongly aware of the dignity of man and wants to restore balance wherever it sees that people are treated as untouchables, as throw-away’s, as kegs in a machine or worse, as animals. Something stirs in them as a voice of conscience. They feel the need to do something. This idealism is the glue that holds the world together.

History has given us many examples of extra-ordinary human beings, who changed society. To name only a random few: Florence Nightingale, Albert
Schweitzer, Mother Theresa, Gandhi, Martin Luther King, Kübler Ross, Edgar Cayce, Bill Wilson* of Alcohol Anonymous. Of the still living I would like to name Marshall Rosenberg* who started Non-Violent Communication as a world-wide movement. One can only admire the determination of people like Muhammed Yunus*, who started the Grameen bank and with that introduced the idea of micro-loans to poor people on a grand scale. Others have changed history by having grand ideas like Emerson or Albert Einstein.

The reader my find it unusual that I also include here Harry Potter, the hero of most modern children. I gained a lot of insight from the book Who is Harry Potter? by Frans Lutters* of the Netherlands. Frans tries to understand where Joanne Rowling, author of the seven Harry Potter books which meanwhile have been translated into 65 languages, got the inspiration, audacity and perseverance. The amazing thing is that the stories are all dated as happening in our time. Joanne Rowling makes it clear to all these children and young people, who are mesmerized by her stories of black magic and intrigue, that there is a dangerous world out there, unseen forces but not less real, which are trying to ensnare us, but as the example of Harry Potter shows, are unable to do so. In the last of the seven books, Harry Potter comes out a bit scarred but victorious. As Joanne Rowling says herself: In the end, the power of love defeats the evil forces.

The anthroposophical initiative takers, highlighted in this compendium, had and have their inspiration from Rudolf Steiner. Another one, mentioned only here, is Dr. Karl König (now deceased) who started the Camphill movement. Already very early he carried the pain of the world in his soul, which later translated in him taking on those with special needs and creating homes and schools for thousands of people "in need of special care". People like Dr. König may have the original impulse but would not be effective if not scores of people would have joined in the curative educational work, which has now spread to many corners of the world.

The building of community is the key word in all these efforts of work in the social field. He who wants to be effective is in need of ongoing inspiration from beyond the earthly confines. The idealist often wonders what forces he unleashed in the world. As a result, he can be easily overwhelmed as to what has developed as a result. All of it has transcended his wildest dreams. Now he is forced to make an effort to live by the pendulum that swings between the individual's strength and what he perceives as needs in the world.

The team effort needs to include people connected with the world of economics. Monetary institutions, who work out of the principle of social
responsibility, are the fastest growing banks. I only will name here the Triodos Bank in Holland and the GLS-Bank in Germany, both of them sprung from ideals and ideas, propounded by Rudolf Steiner, both of them being recognized as essential change promoters in the world.

Most social projects depend on fundraising efforts from foundations or individuals. In Germany we have the Freunde der Erziehung Rudolf Steiner's (the Friends of Steiner Education) who have done so much over a period of 35 years to support Waldorf education in socially deprived situations all over the world. They have been able to engage Waldorf schools to give pupils one day off once a year to earn money for the most needy social projects in Waldorf schools or in curative educational settings. Great sums of money have come together this way. This, obviously, is not only wonderful for the recipients of the money but equally important for the young people who made the effort, giving them a feeling of contributing something meaningful to the world*. In terms of co-operation with other organizations: in certain areas of work the Freunde work closely together with UNESCO. Since a few years the Freunde engage in Crisis Intervention. They bring together a team of volunteers: a project coordinator, a doctor, a nurse, teachers, therapists, a psychologist. They will assist those who have been traumatized by war or natural catastrophes over periods of three to four weeks. In many places where they have gone to help - Libanon, Chengdu, Haiti - the local authorities started to take notice and invited the group to stay longer or come back another time.

Rudolf Steiner* renewed the image of the human being as a being of body, soul and spirit. But he also had a big vision for society as a whole. He saw the need for the three different spheres of human endeavor to work independently from each other: the cultural sphere, the economic sphere and the sphere of rights. Within the framework work of Anthroposophy, the section dealing with social life, encompassing politics and the sphere of rights, is called the Social Science Section. Not many Anthroposophists have ventured into taking an active role in political life. Nicanor Perlas* did. In 2009 he ran for the presidency in the Philippines. He did not win, but the ideas of the threefolding of society found acceptance in the minds and hearts of millions of Philippinos.

Some work very visibly in the political field. Others work in much quieter ways, having deep impact on the lives of young people. Orland Bishop knows how to reach the younger generation, be it those caught up in gang life or young people, seeking to make meaningful contributions in this world. His perspective is initiation in the way he has experienced this in African initiation practices. He also underwrites Rudolf Steiner's approach to bring the idea of initiation as a
cultural necessity for all human beings to grow into greater wisdom, into greater awareness of man’s task in the scheme of life.

How do we try to stand up for justice in an unjust world? How can we hope that the tides will turn and the division between the have’s and the have-not’s will be brought back to a level where all can be sure of having the basics to exist on this earth? So many people in so many fields of action are needed. Knowing that one does one’s part to bring civilization back from the brink is soothing for the soul. Knowing that so many people have joined in this process of transformation gives hope. We can look at other organizations, like the Quakers or Friends, as they call themselves, and learn from them how they work incessantly to help prevent deadly conflict. And how they have a presence in Washington D.C. and lobby against the ongoing militarization of America.

You will find in the coming pages many courageous efforts of people bringing dignity to the downtrodden, people being a voice of peace in war zones, people working with those affected by lepro, AIDS or HIV, to those people who bring new awareness for growing healthy food to thousand of shack dwellers, those who organize communities towards self-reliance, those who stand up for intercultural bridgebuilding.

This booklet needed to be written so that anthroposophists and others start to get an idea of the volume and variety of social work done in practically every corner of the world. How can all these efforts be gathered in a communication network, so that we may get an idea what the needs are, not just of the people, seemingly on the receiving end, but also of those who often work in dangerous and dire circumstances? What help, other than financial, can those engaged in the social work expect from the anthroposophical society, specifically from those connected to the department of Social Science? What is the intrinsic value of this movement of social engagement for the anthroposophical work? Has there been done a scientific effort and research as to what is being done in social projects worldwide? How is it different what is being done in the name of anthroposophy from what others in the field are doing? Will our Global Initiative be able to present itself in a Global Social Lab, giving visibility to what has happened under the radar until now? How can we foster the connections to all those mentioned in this foreword, to the many Michaelites, who do tremendously beneficial work on a global scale? And will this create further opportunities to work more closely in broader partnerships in the world? Are we willing to do what it takes to make this a reality in the world?
Africa

Rudolf Steiner School, Mbagathi, Kenya

The Rudolf Steiner Waldorf School, located 20 km South of Nairobi on the Masai plains, has been building up steadily over the years.

The vision for the school is multi-ethnic and has as of 2011 some 300 students, many of whom (about 6%) are from the Masai communities. At this moment 94 children are boarding in the hostel. Of the 19 teachers 18 are Waldorf-trained from Kenya, one teacher is British. All of the teachers went this year to the East African Conference on Waldorf Education "Inspire Children to Learn" in Dar es Salaam, Tanzania. Subject teachers also teach Kiswahili, art, handwork, gardening, mathematics, recorder, English, games and traditional dance as well as computer skills. Twenty children are in the exam class, preparing for the Kenyan National Exam. Until now the results have been satisfying.

The Masai are realizing that their way of life, centered around cow herding while moving from place to place, is not possible any longer because of the changing weather patterns and long lasting droughts and that the only way forward is when their children get an education. The children, who are enrolled in the primary school, are boarders and only go home in the holidays. The Masai
parents of the Selenkay Community are so enthusiastic about the positive changes they see in the children each time, when they come home for the holidays, that they decided that also the children of kindergarten age should be exposed to the Waldorf approach. They have now decided where they want to build a kindergarten on their own lands. Two women and one man have already taken up the kindergarten teacher training, so they would be the first kindergarten teachers to start this initiative. They received a special gift from a Dutch couple in form of a water pump.

The Rudolf Steiner School has a non-teaching staff consisting of 25 people who function as hostel parents, cooks, guards, and also do farming and gardening, maintenance and driving the school bus.

Much emphasis will have to be made in the coming years to provide different kinds of vocational training for the school leavers. For this purpose they need to buy land.

Building Plans: Funding has been received through the Freunde from the German government to build 4 classrooms for the Kindergarten. Also needed are 2 houses for teachers and staff, so that they can live closer to the school. Also a house will be built for the two Teacher Trainers of the East Africa Teacher and Mentor Training.

The farm will be reorganized to be able to supply sufficient vegetables for the growing number of students and staff.

The plans for the coming years include a sports field, pottery room, bio-gas, toilets and showers for huts and guests and purchase of land for future projects.

Much help has been received from overseas funding sources. Also many friends have come to help with the in-service training of the teachers.

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The Centre for Creative Education, Cape Town, South Africa

Tremendous work in training Waldorf teachers and kindergarten teachers is being done at the Centre for Creative Education, not an easy feat in the post-apartheid era, where poverty is still widespread, also among those who want to take up the training. The training is in so far acknowledged by the government that teachers will receive upon graduation a SAQA qualification (similar to bachelor's degree), but it does not mean that the government also supports the training financially.

In the same building takes place the Kairos Eurythmy Training, giving students the possibility to earn a bachelor's degree in dance. The program is of high quality and includes students from all different cultural and religious backgrounds. Getting financial assistance for students is a high priority.

Most effective over the years has been the three-year training of Early Childhood Practitioners (otherwise called Waldorf kindergarten teachers). The training is demanding in terms of gaining insight in child psychology as well in learning the practicalities of daily life in a kindergarten. Most students who leave this course start a kindergarten in their own little home, however small that home may be. But it takes the children off the streets and away from danger and unhealthy conditions. This program has been a blessing for so many thousands of little children already.

One could call the East Africa Training an offspring of the Centre for Creative Education in Cape Town.

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East African Waldorf Teacher Training

Waldorf Education had its first beginnings in East Africa in 1990, starting with the founding of the Rudolf Steiner School, Mbagathi, Nairobi. In 1997, a teacher training program was started by Adeline Mlai in Dar es Salaam, for which Peter van Alphen and Ann Sharfman were invited to act as trainers. The training program was then transferred to the Rudolf Steiner School in Nairobi in Kenya in 1999. This location was more central for East African teachers to attend, and is now in its 14th year, providing East Africa with trained Waldorf teachers from its own people.

The training for the primary school teachers is being conducted by Peter van Alphen, who is also a trained eurythmist. The Kindergarten Teacher Training is under the direction of Ann Sharfman. Training for both areas takes place in modules of ten days each, offered three times a year during the school holidays, so that the teachers can attend during the holidays. Teacher trainees have to complete ten modules, followed by mentorship in the classroom, before they can receive a Diploma from the Pedagogical Section at the Goetheanum.

Teachers come from schools in Uganda, Tanzania and Kenya. Some come from the three established Waldorf Schools (Rudolf Steiner School, Mbagathi; Nairobi Waldorf School in Karen and Hekima Waldorf School in Dar Es Salaam,
Tanzania), whereas many others come from community schools, often in more rural areas, from those three countries, especially from Uganda. There are always between 50 and 60 teachers at every module.

In the past, mentoring in the classrooms was done by visiting mentors from Germany, the Netherlands, Australia, the UK and US. However, mentors are not always readily available, and because now both Peter and Ann are able to spend periods of time mentoring in the East African schools, teacher trainees do not have to wait so long for support in the classroom.

A further step is now underway to deepen the understanding of Waldorf Education through a further training for those who have their diplomas, or have nearly reached the diploma level. This training will include deepening the anthroposophical background of Waldorf education, developing imaginative skills, deepening Goetheanistic observation, studying the awakening and incarnation of the will, creating localized festivals and personal development. In addition, participants will be working on public speaking, school development, teacher training and mentoring skills, so that gradually local teachers can take over these activities from Peter and Ann. This training will take place over four years, which includes a two-week residential module every year in August, followed by further mentoring in the classrooms.

Peter is involved in a research study on the development of imaginative teaching in teachers, in order to create dialogue with academics on this important aspect of Waldorf Education. This should become universally used in all schools for the betterment of children’s education everywhere. The study aims to inform the academic world, funding organizations and governments that the program offered is providing an enriched, imaginative and inspiring development for the teachers while improving educational outcomes, particularly in developing countries.

Ann is working to correlate the Waldorf Kindergarten Teacher Training ‘curriculum’ with the outcome requirements of the Tanzanian, Kenyan and Ugandan governments, without compromising Waldorf tenets. She is currently completing this work for the Centre for Creative Education’s Early Childhood Department (Cape Town, South Africa).

Those wanting to enroll in the program need to pay a small amount towards the fees, while a guarantee for the salaries of the two teacher trainers is provided by two sources in Germany.

Contact
Bio-Dynamic Farm, Refuge for Orphans, Matanana, Tanzania

Ewout Van Alphen, a Dutchman by birth, had a farm in Sweden. When traveling through Tanzania in 2004 he came upon a small village, in the mountains some 650 kms Southwest of Dar es Salaam. One of the elders asked him: “What can we do with all the orphans? Not only that the parents died of HIV and AIDS, also aunts and uncles died, so they have no one to take care of them.” Ewout took this question back to Sweden and told about the situation there to many people. People really wanted to help so they set up a foundation. Soon the money began to flow. At this point Ewout committed himself to start a farm near the village and take care of the orphans himself. Very soon their numbers had gone up to a hundred. Luckily Ewout found a wife and was married to a woman from Tanzania.

In the beginning the children were just being given a caring environment, clothing and, of course, food. Soon it was clear that the children needed a more directed learning environment, so in cooperation with the Hekima Waldorf School in Dar es Salaam a playgroup and a Kindergarten were planned. But first they had to create buildings, so the farm workers started to make their own bricks from the thick red clay of the farm and then bake them.

This clearly is a project in development. Many volunteers have come to work here. It may be obvious that many children still need a lot of attention, as they are quite traumatized by their abandonment. Twenty three of these are being
sponsored by the Dutch Internationaal Hulpfonds. The farm provides the whole farm community with excellent bio-dynamic food.

Address:
E-mail address

Novalis Ubuntu Institute, Cape Town, South Africa

Even though the Novalis Ubuntu Institute has done much more than the two programs described here, these should be included because of their originality.

The Beautiful Schools Program

All schools in South Africa could engage in The Beautiful Schools Program. The only competition was the competition of the schools with themselves. It was designed to encourage individual schools to determine their own development plan. Each school would decide what for them would constitute a beautiful school. The areas to take into consideration: The Learning-Teaching area, safety, order, discipline, the area of relationships, meaning the development of the relations between the teachers but also between the teachers and the learners. Last but not least, the area of vitality.

This Program solicited much response from the schools, but also from the education authorities and secondary from the media. Post-Apartheid left many schools in shambles. This whole program was meant as a stimulus to awaken in the schools a feeling of the learning environment, both physically and socially.

The aims of the Novalis Ubuntu Institute has always been to: provide hope and healing for individuals and for society through innovative, holistic educational experiences. And so another important area of the Novalis Ubuntu Institute is providing Programs for Orphans and Vulnerable Children. So many
children are abandoned because of extreme poverty or from the high incidents of death from AIDS.

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Puppetry in Education
in the Townships around Hermanus and Cape Town

The idea of working with puppetry can be seen as an extension of all the work that has come forth from the Waldorf educational impulse: in the different Waldorf schools in the area, at the Novalis Institute and in the Centre for Creative Education, which over the years has trained many kindergarten teachers. After graduation most of these women started their own child care centers at home. Those connected to the Waldorf impulse know how important it is to enliven the children’s minds through art and creative imagery. It has been the work of John Coates to carry this Waldorf impulse further and reach beyond the scope of established Waldorf schools and kindergartens. He introduced puppet making to many children, who otherwise could not have had the joy of being creatively busy, who then learn to do puppet shows for other children and in the process become story tellers themselves.

The goals of PIE (Puppetry In Education) has been threefold: 1. to train unemployed people as community puppeteers, 2. to train Puppetry Club leaders, 3. to spread the love of puppetry as the mother of arts, crafts and culture.

PIE was established in 2001 and has since thrilled more than 9,000 children with puppet shows at the Educare Centres, schools, shelters and churches in the region around Hermanus and Cape Town. The plays address the innate humanity in the children and so cross all barriers of race, religion and culture. The Puppet Clubs which take place in the afternoons, on the weekends and in the holidays help to bridge the gap between home and school and help to curb the huge school drop-out rate. Club meetings, for children ranging from seven to fifteen, are in the private homes, even though they are very small and without any comfort. These clubs and activities help to give children their childhood back. Meanwhile, they learn to recycle: lime is made from cardboard; table puppets are made with plastic bottles with newspapers, old gift papers and pieces of old materials. Yet, they create magic and nourishment for the soul.
The puppet shows are done in the language of the children who are watching in English, Xhosa or Afrikaans. For a while another world is created. A world in which the children can find healing for their wounds and strength for the challenges of daily life.

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Keiskamma Trust in the Eastern Cape, South Africa

The Keiskamma Trust promotes health and hope through art, music, HIV and AIDS treatment, poverty alleviation projects and education initiatives.

The work was initiated in the year 2000 by Med. Dr. Carol Hofmeyr, who also happened to have a degree in Fine Arts. When she was still living in Johannesburg, her children went to the Michael Mount Waldorf School. While there, she also was a close friend to Maxine Olofson, who went out of her way to help and work with people in the black townships. Carol was aware of the tremendous toll the HIV virus and AIDS had on the population of South Africa (mainly on the black population). Since 2000 she and her co-workers have joined to stem the tide and alleviate the suffering and help overcome the stigma, so often still attached to this illness. Every year some 5.7 million are infected with H.I.V., of whom 280,000 are children. Thousands of South Africans die every day. As a result 1,4 million children have been orphaned by AIDS. Carol and her husband moved from Johannesburg to the Eastern Cape and founded there in the impoverished communities the Keiskamma Trust, responding to the urgent need as 35% of the pregnant women in that area are H.I.V. positive. The unemployment rate there is 90%.

Carol received inspiration through her son who went with his Waldorf class on a trip to France to see among others the Isenheimer Altar Piece, created in the Middle Ages by famous painter Matthias Grünwald to celebrate the deliverance from the St. Anthony’s Fire Plague. Carol felt that the population in her area of the Eastern Cape, suffering so heavily from the HIV, AIDS plague, needed something to give them hope, so she commissioned 130 women and some men to create an altar piece, depicting their suffering.
The women have meanwhile created many altar pieces, which are in great demand and are sold worldwide, thus giving them meaningful employment and hope in their desperate struggle for a better future.

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Abalimi Bezekhaya - The People’s Garden Centre in Cape Town

This extensive gardening project was started in 1995 by Rob Small, who started out as a bio-dynamic gardener/farmer, but who, upon sizing up the situation in South Africa after Apartheid, decided to do something to help the poverty stricken people of the Cape province to become self-sufficient by growing vegetables in abandoned, unused spaces, so that these self-same people could create a new identity of themselves and so establish their value to the community.

Rob was elected in 2002 to the Ashoka Fellowship, to whom only real Innovators for the Public Good belong. Rob believes that group gardening provides the poor with friendly, social, self-strengthening work, that put food on the table and heals social and psychological wounds.

Abalimi supports organic micro-farming among the poor. It supplies the following services to some 3000 micro-farmers on 2500 home gardens plus 100 community gardens at an average cost of R100 per farmer per month. Abalimi supplies the families with bulk resources, such as manure, seeds, seedlings, as well as marketing infra structure, as well as on site technical support, planning and monitoring; It trains some 1000 people each year and receives an average of 25 new requests from community groups to get training.

Since 2008 the Harvest of Hope was organized whereby the micro-farmers consolidated their crops and so were able to sell weekly vegetable packets to 200 families in better-off suburbs of Cape Town, providing reliable income for some 90 micro-farmers, living in the sub-economic townships of Cape Town.

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Hiwotay Merebet in Ethiopia

The name Hiwotay Merebet stands for “Protected Home” and was chosen to create a safe-haven and nurturing place for children and restore hope and give help to overcome the horrible consequences of napalm bombing during the war.

Dr. Atabaha Gebre-Selassie fled to Germany where he learned about biodynamic agriculture and Waldorf education. Upon returning to Ethiopia in 2002 he took the initiative in connection with Mr. And Mrs. Roenpage to start a kindergarten which he named “Phoenix”. Dorothea Roenpage had lived many years in Ethiopia. Together with her the Kindergarten project grew. They were able to employ two Ethiopian kindergarten teachers. An Early Childhood Training program is being developed and supported by Ethiopians together with a team of project leaders from Germany.

The plans are for a building, big enough to house six kindergarten classes, to give those children, who were affected by war, a home. Included in the plans are an organic vegetable and herb garden.

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Goderich Waldorf School, Freetown, Sierra Leone

The Goderich Waldorf School was founded in 2001 by Shannah Kandoh, a Sierra Leone social worker. This was at the end of a ten-year civil war, where thousands of children became soldiers and rebel groups destroyed entire villages. Many fled to the relative safety of the capital, Freetown. After the war this formerly quiet seaside community changed into an unbridled mix of different tribes and cultures. So many children were orphaned and just roamed the streets. Shannah Kandoh already had years of experience working with street children. He then came to Freetown trying to help the hundreds of destitute children. He started out with one volunteer, but over the next six years many volunteers came to help and he also received financial support from foreign donors.

Mr. Kandoh had read about the pedagogical ideas of Rudolf Steiner and decided that his school should become a Waldorf school. He secured a fellowship to train as a Waldorf teacher in England and completed that training in 2004. By 2008 190 children were enrolled in six classes. The school had then to move to a new location. Due to that move they lost many children, so then the number of children was down 60. They started teaching in a tiny beach hut. As of June 2011 the school had again 90 children in classes 1 – 3.

Government regulations demanded that the school have a proper building. Thanks to a generous donation through RSF Social Finance from a long-time supporter of both Waldorf and eco-architecture, eco-architect Mike Reynolds has now taken on the task to build a 6-class room building according to the Earth Ship concept. The building will be absolutely eco-friendly and will be built from discarded materials only, like plastic and glass bottles, tires, metal panels from old refrigerators and washing machines. This way the Goderich School will be a shining example of how to turn adverse situations around and teach the people that garbage has a future, in this case for the street children, now enrolled in the Goderich Waldorf School.

Sierra Leone is still one of the poorest countries of the world, so the Goderich School depends entirely on foreign donations. It is important to mention here that many children of Waldorf schools in Europe have contributed
to this school by their own work under the banner of Waldorf-One-World, whereby the children get off one day a year to earn for schools like the Goderich Waldorf School.

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Soweto Youth Music Outreach Project

The initiator of this project is Jabulani Banda. Jabulani stands for happiness, but that was not always the case for Jabulani, whose father during apartheid worked in the mines. His mother was a house maid for a white family, and had only one weekend a month to visit her children. When his parents divorced when he was eleven, he and his brother and sisters were at the mercy of relatives and had to move constantly. Jabulani, being the eldest, became the father of the younger siblings, washing their clothes and cooking for them.

His great love always was music which helped him to survive the grueling Bantu education. When he was eighteen he became strongly influenced by the Black Consciousness Movement. Although it was very difficult Jabulani did his matriculation through private tutoring. As a result of him becoming an anti-apartheid activist, he landed in prison and had to endure beatings, electrocution and torture. Finally they let him go. While still being active in the underground resistance, he still took a job in an insurance company. After some time he realized that the only way to survive was, to leave the country. At twenty-one he found himself in a refugee camp in Botswana, then also in Zimbabwe, Kenya and Tanzania. At twenty three he was offered a scholarship to study at a photography school in Germany. The director was extremely racist and Jabulani had to leave. He stayed in Germany and studied to become a laboratory assistant.
Finally in 1992 Jabulani felt safe enough to return home to South Africa. After much searching for what he could do for the young people in his country, he came across the Waldorf pedagogy. Jabulani was invited to work in community development and to give lessons in consciousness to students who had become students of Waldorf education at the Baobab College in Alexandra, Johannesburg. He also built Africa music instruments with them. Sometime later his own son and daughter were exposed to music and flute playing at the Sikhulise Waldorf School in Soweto. Jabulani said, "The time I spent at the Baobab College, I got to know more about Anthroposophy. You all helped me to grow spiritually."

A comprehensive plan, developed by the Dzomo Education and Development Center for the Soweto Youth Music Outreach Project, which Jabulani developed with musician friends, extends over 14 pages, too long to print here in its entirety.

The plans for a youth center have been in the make for some time. Now they have the use of a building but no financial backing yet. The program intends to provide quality musical instruction that challenges students to strive for musical excellence and community service. Through music students can exert the necessary influences to effect change in their lives as well as in the broader community.

Jabulani Banda: dzomoed@gmail.com

(More details can be found in the Epilogue of Betty Staley's book Hear the Voice of the Griot).
Waldorf School Windhoek, Namibia

Some Waldorf schools need mentioning in the Forum of Social Projects, as they are trying to cope with a total transformation of their school situation. Namibia became a different world since Independence Day on March 21, 1990. The Waldorf School of Windhoek, established in the year 2000, which originally catered to white German speaking families, is now totally integrated. You can now hear besides German, English and Afrikaans; languages of the San, the Namas, the Damaras, of the Owambos and the Hereros. In the lower grades are many more black children. One class has only 2 white children but eight languages are spoken there. Of the 230 children enrolled, fifty are boarding in the hostel. 41% of the children enrolled, hail from the previously disadvantaged population group from the slums in town. An additional huge problem in Namibia is the high incidence of people infected with HIV and AIDS. Namibia has 206,000 orphans out of 2.2 million inhabitants, which means that one in four children has been orphaned

It has become clear that the school must offer a wide spectrum of practical subjects. All learners from first grade to class 12 are exposed to crafts and agricultural training. Classes 5–7 grow vegetables and flowers to have food to take home. The new concept for the high school is to also have a track in relation to acquiring practical skills, which translate into job skills. A 13th grade is added for those students who are able and want to pursue a university training.

The German government is helping with a big grant (BMZ) to expand the professional skills training in a separate building, where students can choose from the following array of offerings: Hotel Training and Tourism, Metal work, Joinery, Kitchen, Textile work, Arts & Crafts and Maintenance. Agricultural training has been happening on the existing bio-dynamic farm Krumhuk. Also being built in Katura Township with BMZ money is a big Kindergarten plus care facility for school children.

One can learn more details from their websites: www.waldorf-namibia.org or www.waldorf.iawy.na
Address: P. O. Box 90326, Windhoek, Namibia
E-mail address: waldorf@namibnet.com or office@waldorf-namibia.org
Lesedi Waldorf School  
Madietane, Limpopo Province, South Africa

Imagine the miracle of having a Waldorf school in a most remote mountain village, which is located four hours drive north of Johannesburg. It is here that Emily Moabelo started in 1989 a Waldorf kindergarten, using space from the Lutheran church. The school was located in poverty-stricken homeland. She guided the school as it grew from year to year through many financial ups and downs. She also had to fight for recognition from the very conservative education department of the government.

Emily received her kindergarten teacher training at the Baobab College in Alexandra township, always knowing that one day she would start a school in her own village. She was so successful that the Sowetan newspaper named her “Woman of the Year”. In the past the Lesedi Waldorf School received much support through the fact that a German doctor friend opened a practice in Madietane which provided medical help for the people of the region. Through the efforts of his wife, much help came to the school in form of money and also in terms of volunteers. After many years of service to this rural community the doctor died. Then, tragically, Emily, together with a family member, who also worked in the school, and one of the mentors from the Southern African Federation of Waldorf Schools, all died in 2006 in a car accident. The teachers tried to struggle on and finally got help from an experienced Dutch Waldorf teacher, Dick de Rooy, who became the mentor of the school and also helped to bring the school onto a sound financial footing. Through him the school regained its government subsidy which had been lost. The school has as of July 2011 193 pupils of whom 90 are boarding, attracting children from those families who are able to pay school fees, making up for the many that can’t. This made it possible that the teachers finally got decent salaries.

As a result of the extreme financial hardship, all maintenance and upgrading had been neglected over the last ten years. With a big donation from a South African Trust and help from the Freunde in Germany, Acacia in Switzerland and the Internationaal Hulpfonds in the Netherlands the school could do all the needed renovations and so, on July 24, 2010, could celebrate its 21. Birthday.

It may be worthwhile to look in the internet under www.waldorfforafrica.org and read among other stories under “Tribute to Emily Moabelo” about the courage and determination of this special woman. One special feat of the school is the fact that it has a trained Eurythmist, Andronica Moabelo, also a family
member of Emily. Emily convinced us that her project was not just under the
guidance of Gabriel, who is known to be most interested in family efforts, but
that the Lesedi Waldorf School stands under the banner of the Archangel
Michael.

Location: Madietane Village, Go Matlala, Limpopo Province, South Africa
Postal address: P. O. Box 7254, Bakone 0746
Tel. School: +27 15 29 56811
Tel. Andronnica Moabelo: +27 072 369 4147

Inkanyezi Waldorf School
Alexandra, Johannesburg, South Africa

Alexandra is a conglomerate of shacks within the city of Johannesburg,
where half a million people live in one square mile. It used to be called the "Dark
City". Not only dark because of the absence of electricity, but dark also
because of the high crime rate. With an unemployment rate of 70%, this is
understandable.

This is the place where in 1987 the first Waldorf Kindergarten opened its
doors. Not yet in its own space, but in a dilapidated building belonging to a local
church. Five ladies from five different language groups received a training for
half a year to become the first Kindergarten teachers. Parents were
enthusiastic and wanted their children to continue with this kind of education.
Miraculously, a Waldorf trained 'colored' teacher was found who started a
first grade with 9 children in a one-car garage. That number quickly increased
to sixteen. A piece of land was then acquired, funds were received to build a
Zozo pre-fab building which would house the first and second grades. The
official opening took place in 1999. The school attracted many children, because,
as parents said, "Here is a place where people care".

It is amazing how we were able to maintain our independence, especially
during the years of Apartheid and during the transition when bullets were
flying. Or when all the building materials for building the school were trucked in
one day and in the night were stolen by the same people who had delivered them.

In the twenty two years of its existence many children have graduated from
the 7th grade of the Inkanyezi School, some could continue in Waldorf high
schools, others in public schools. We are still in touch with many who did a
university study and are succesful in their work. One of our former students just started the training in Cape Town to become a Waldorf teacher.

There have been so many challenges over the year. The school is vibrant and the teachers are dedicated. Many of them have been there from the very beginning. Experienced Waldorf teachers have often come from overseas to help upgrade the quality of teaching.

Inkanyezi has been the recipient of many donations over the years, for which the teachers have been very thankful. The biggest challenge just now is that there are so many orphans in Alexandra, many of them students of the school who lost their parents to AIDS. That is where help is most needed for all the children who do not bring in any school fees.

The Board and the teachers decided some years ago that it was more helpful to have many children benefit from the Waldorf education, even if they only could pay reduced fees instead of taking fewer children whose parents would be able to pay the full tuition. For that reason the classes are rather big.

Address: P.O.Box 237. Alexandra, .................

Community Development Resource Association
Cape Town, South Africa

The Community Development Resource Association (CDRA) was founded in 1987 by people who were connected with the NPI (Netherlands Pedagogical Institute) impulse. They worked out of anthroposophy as consultants with businesses and organizations. One of the founders was Allan Kaplan. In the 24 years of its existence it has worked with some 700 organizations.
Their deepest intention is “to assist civil society in bringing its voice, contribution and influence more strongly than ever into dynamic, developmental relationships with business and the state”.

The courses are meant for those who believe that civil society has a critical role to play in the evolution of society. The power of CDRA is generated from the needs of individual citizens acting together. Its effectiveness is the result of innovative ways of organizing itself and creative practices to support it. CDRA has worked all these years in a fast changing environment – political and other – and works to bring about the changes.

Mission Statement:
We remain rooted in supporting the role of civil society but will become bolder in working at the interface between the state and the business world in the process of co-creating a more just and equal society.

Website:
Adress: 52/54 Francis St., Woodstock, 7925, South Africa
P. O. Box 221, Woodstock, 7925, South Africa
E-mail address: info@cdra.org.za
Baobab Center for Arts and Crafts
Ghana

Edith de Vos, former Waldorf teacher from Freiburg, went to Ghana and taught there in a public school. She quit her work there because she abhorred the physical punishment of their children through caning. She met in Accra a local artist, Adjei Sowah, who shared with her that whenever he was painting, street children came to him wanting to learn to paint. Out of this connection between Edith de Vos and Adjei Sowah grew the impulse to start the Baobab Center for Arts and Crafts. This was in 2005.

Since that time scores of street children and other young people at risk have found a place where caring people open up a world of beauty and security for them. Adjei Sowah is like a father and master to them. The children have deep respect for him even though he is very stern with them, asking them to be concentrated and attentive.

What attracts the young people to come to the Baobab Center? According to Adjei: "It calms them down. They love the beauty of art in contrast to the hard life they daily have to endure." All of them are exposed the different arts as well as to doing craft work. With some talented youngsters Adjei will take on bigger orders to paint guest houses, a hotel or a school.

Besides the art lessons the children engage in basket weaving, making furniture out of rotan and kente weaving, which asks for patience and endurance. Through the medium of drumming and dancing they get the courage to slowly open up to a new way of life.

This project is sponsored by the GLS Treuhandstelle in Germany
Sekem Development Foundation
Cairo, Egypt

The Sekem initiative has developed over time into a most impressive desert oasis which is a place of culture and learning, of care for the environment, the influence of which has already spread way beyond its borders into the rest of Egypt.

Dr. Ibrahim Abouleish, the founder of Sekem, spent twenty-one years in Europe, where he studies chemistry and medicine, but also meets Anthroposophy. He decides to return to Egypt in 1977 to bring the practical fruits of this gift of destiny to his homeland. Already as a child he had this vision of transforming a desert landscape into a Garden of Eden. In the years in Europe he works out a scheme of how this grand vision could be realized. The first thing he does upon returning to Egypt is to buy 70 hectares of dry, hot, sandy land 60 kilometers north east of Cairo. He introduces there bio-dynamic agriculture, transforming a lifeless desert land into an ecological paradise. Over time 850 small farmers are following his example on more than 4100 hectares.

Sekem also includes nine companies which produce and export organic cotton, food, spices, teas and medicines. Modern technology and management is practised and further developed. The foundation of Sekem is based on "Social Threefolding" and the three pillars of economy, culture and law. The creative teamwork of the Sekem group of enterprises, the Sekem Development Foundation and the cooperative of Sekem employees is based on the modern interpretation of Islamic wisdom and the learning respect for the cultures of the world, combining the best of Orient and Occident into a model for peace and development.

Between 1987 and 1992 he literally builds up a comprehensive school from Kindergarten to high school, whereby the high school has already a practice oriented stream. For those workers on the farm who never went to school, he
offers the basics of reading and writing. A fully-fledged vocational tract is
next with workshops for textile, wood, metal and electric and other skills
training. The vision still is not fully realized until there is also a university with
an emphasis on research.

The profits of the enterprises provide the basis for all cultural and social
activities of Sekem and make a comprehensive development of economy, people
and environment possible for many generations to come. Dr. Abouleish
recognizes that development is based on four pillars: education, art, research
and health.

The story would not be complete without mentioning the unending trials Dr.
Abouleish is weathering at every turn: first with the Bedouins, then with the
government, with the distrust of those who see in the developments of Sekem
the realization of evil. Dr. Abouleish has to convince these that whatever he
does is to be found as directions in the Koran. In the end his worst adversaries
become his best supporters.

All further development of this grand vision and its realizations can be seen
on their website: www.sekem.com The Sekem initiative has received and
continues to receive much support, financial and other, from Friends of Sekem
in different European countries. International recognition has been received
many times over. Dr. Abouleish has been honored as “Social Entrepeneur”,
received the “Right Livelihood Award”, both in 2003 and is recognized for the
fact that his model "proves that economical success is strongly linked with the
social and cultural development of a society".

Address: 3 Cairo-Belbeis Desert Road, P.O.Box 2834, El-Horreya, 11361 Cairo
E-mail: sdf@sekem.com
Webiste: www.sekem.com

United States of America

The Ipswich House of Peace
Ipswich, Massachusetts

The Ipswich House of Peace was founded in 1990 by Carrie and John
Schuchart as a non-profit organization to make an active statement to ‘wage’
peace instead of war. John based his work on Buddhism. Carrie’s impulse for this
work came from Anthroposophy. Over the twenty years of its existence they have taken in victims of war and created a spiritual and physical haven for them. Ten of the refugee children are right now in the Cape Ann Waldorf School. Besides victims of conflict situations they also took in people with disabilities, as "those in need of special care are able to give special care themselves".

Whenever they can, Carry, John, their family and young interns stand up and march for peace as on National Peace Day. They were involved with a peace delegation to Iran and brought testimony at the 8th Review Conference off the Nuclear Non-Proliferation Treaty.

Carrie is writing a book about Hibaku Maria, the radiation-bombed head of the Madonna that stayed in tact, even though the original cathedral where it stood, was totally destroyed in Nagasaki in 1945. In penetrating silence the cry of the Hibaku Maria echoes the pleas of Japan's inspiring "Hibakusha", those who survived the radiation and destruction of Hiroshima and Nagasaki. Their message being "Never again".

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Anthroposophical Prison Outreach
Ann Arbor, Michigan

The initiative for this work came from Fred Janney, an Anthroposophist, who worked for years as a psychologist in Michigan prisons. The prison outreach program has been much appreciated by hundreds of inmates of the inhumane and overcrowded prisons all over the United States. It encourages inmates to take responsibility for their lives through study of anthroposophical teachings, practice of meditative exercises and meaningful reflection on their biographies. Since 2001, 3200 inmates have received introductory packets, 2700 books have circulated from the 110 Library titles available. One of the books available is
"Love in Action", which is Truus Geraets’ description of accompanying her soul mate Dawud who spent a total of 33 years in American prisons. Inmates can also sign up for a free correspondence course from Australia, titled EduCareDo. They do the home work for the course in their respective cells and also get feedback on it.

A biannual newsletter, which includes book reviews, articles, letters and poems by inmates, goes out to those incarcerated as well to possible donors. The impulse for this work has been taken up by friends in a few other countries.

The motto for A.P.O.: Touching Lives - Awakening Change. Who can tell what each will contribute to humanity in the future.

E-mail: prisonoutreach@anthroposophy.org
Address: 1923 Geddes Ave., Ann Arbor, MI 48104, USA
Tel.: +1 734 662 9355, ext. 38

Lakota Waldorf School
Pine Ridge Indian Reservation, South Dakota

The school was founded in 1993 by Lakota parents seeking an educational alternative for their children in which traditional Lakota values could be incorporated. Their spokesman was Bob Stadnick, who traveled widely to create interest and, as a result, obtained funds for this Waldorf initiative among native Americans. He died too soon in 1997, which brought great hardship to this initiative.

Due to the fact that it is located in a poverty stricken area, the school has gone through many ups and downs over the years. Much help has been received
meanwhile from the umbrella organization of all Waldorf schools in America. The project has often been able to host Waldorf classes from as far away as Switzerland who came with their teacher to do social service work at the reservation. Isabel Stadnick is now the Development Coordinating Director and the school is altogether in an upswing. As of the year 2011 the school consists of a kindergarten but plans are made to continue with a grade school.

Website: www.lakotawaldorfschool.org
E-mail: info@lakotawaldorfschool.org
Address: P.O. Box 527, Three Mile Creek
Pine Ridge Reservation, Kyle, SC 57752

The Sophia Project
Oakland, California

In the two years that Carol Cole worked in Camphill Hermanus, South Africa, she was a bridgebuilder between blacks and whites, between those in need of special care and those providing the care. Back in the US she was ready to embark on another bridgebuilding activity. She started the Sophia Project, wanting to serve children and families who are at risk of recurring homelessness and its effects on the psyche. The Sophia Project is an affiliate of Camphill and a WeCan member. The project is located in a low-income neighborhood in West Oakland, California and has been serving that community since August 2000.

The Sophia Project includes an infant and toddler program and care, early childhood education, extended hours of child care, before and after school care, a weekend respite program, parent education and family support services.

E-mail: sophiaproject@sophiaproject.org
The soul behind this exciting initiative, which started July 2009, is Dottie Zold, who, while deeply immersed in the reality of Anthroposophy, is able to reach out to a wide range of people: those looking for community in a big impersonal city, those hungry for spiritual answers to life’s riddles, and those lost in a downward spiral of homelessness and abject poverty. She often supports homeless youth, giving them work till they catch themselves and can make it again in the broader community. Besides vegan food for the body, the soul can restore itself with books from Rudolf Steiner and other authors. The Poetry Jazz Club as well as a stand-up comedian secure full-house evenings twice a week.

This is a very brave undertaking to start a restaurant in Hollywood of all places. Dottie believes firmly that the model of her initiative could and should be repeated in many other cities. The Elderberries Cafe is in the process of becoming a non-profit. It was created out of deep insight in what is needed in our society. Dottie brings to it a heart overflowing with goodness with the wish that more “human beings hear it”.

Address: 7564 West Sunset Blvd. Hollywood, CA 90046
E-mail: elderberrieshollywood@gmail.com
Tel.: +1 323 851 0700
Shade Tree Multicultural Foundation
Lakewood, California

Shade Tree Multicultural Foundation is a unique organization in that it integrates indigenous wisdom with contemporary practices to mentor the human potential and create intentional communities. Shade Tree grew out of the inspiration of Orland Bishop to provide “sanctuary”, a vital agreement of the heart, accomplished through the process of giving context and meaning for the recovery and coherence of the Self.

Orland Bishop comes from a deep understanding of the human spirit and in that capacity worked towards restoring peace between different gangs in the Los Angeles area. When possible, he takes groups of young people into a scenery of natural beauty, away from the hustle and bustle of the city. He may be working closely together with other affiliates, who also bring substance to the happening, be it with music making, poetry reading or to help people sorting themselves out with autobiographical writing.

Orland could also be called a natural healer as he knows how to work with substances towards the restoration of health, psychically, physically or spiritually. Orland has a deep affiliation with Malidoma Some who originates from the Dagara tribe in Burkino Fasso in West Africa. (Author of “Of water and the Spirit”). Orland Bishop has been an ardent student of Anthroposopy and is often asked to work with young people in Waldorf schools or from International Youth Initiatives in Sweden and Dornach, Switzerland.

Website: www.shadetreefoundation.org
E-mail: shadetree@shadetreefoundation.org
Address: House of Shade Tree, 5131 Verdena Ave., Lakewood, CA 90712
Europe

Hilfe Direkt
Witten, North Germany

Ever since the year 2000 a group of friends, connected to Anthroposophy and the Christian Community, have made themselves available to care for those people in the city of Witten who have lost their footing in the world or have fallen between the cracks of different help organizations. These can be new immigrants, who haven’t mastered yet the German language, those who don’t know how to read and write, asylum seekers, homeless people, those addicted to chemical substances or people suffering from post traumatic stress. The friends of Hilfe Direkt approach these people in the street or in shelters for the homeless and accompany them over longer periods till these people have found a new connection to life and society.

Ute Kiczka, the initiator of this social project, describes in her Annual Report from 2010 how her group of four has been able to offer a new orientation to some thirty people who were caught up in desperate circumstances. They may offer practical help in terms of food and clothing, but the long lasting positive effects come from courses they offer in the shelter for the homeless, which range nutrition, engaging themselves in discussion groups, crafts and aerobics, even Eurythmy. But more than anything else, it is the personal commitment which helps the people in need to accept their help. They feel that those wanting to help them, are ready to walk the path of suffering and hardship with them, in order to find together a way out of their life’s dilemma.

Hilfe Direkt has built up a circle of friends, not directly involved in the work on the ground, but ready to support the work financially. Two more people have joined the group of four in the year 2011. They live by the motto of Joseph Buys:

Christ’s strength, the principle of evolution, can now arise out of Man, for the old evolution is finished. That is the cause of the crisis.

Ute Kiczka and her husband Harold hope that by connecting themselves to the impulse of the Anthroposophical World Social Forum many more people will
hear about their work and will feel called to do similar work, not just in poverty stricken parts of the world, but also in the cities of the western world.

Website: www.hilfe-direkt.beep.de
E-mail: kiczka@freenet.de
Address: Am Busche 105, 58455 Witten, Germany
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Intercultural Waldorf School
Mannheim, Germany

The Intercultural Waldorf School calls itself “Waldorf from the bottom up”. It was founded in 2003 and started in a run-down factory. It was meant from the start for poor and ultra-poor immigrant children alongside middle class and upper class children. So we can meet there light- and dark-skinned children, in total 250 students of twenty different ethnicities in groups from class 1 to class 9. Over 50 % of them are from immigrant families, 30% can’t pay at all. The teachers have taken on the role of social worker and make home visits.

The school is a testing ground for society!

The teachers’ college works in close cooperation with a few similar schools in Hungary, Romania and Antwerp who also have taken in children who need social integration before academic learning. They use art as a therapeutic tool and work closely together with artists from the Alanus University, who take an active part in the art lessons and are helping in the overall evaluation process.

Website: www.interkulturelle-waldorfschule.de/_incache
E-mail Herr Christoph Doll: info@interkulturelle-waldorfschule
Address: Maybachstrasse 4, D68160 Mannheim

Alapitranyi Munkai School
Edeleny, Hungary

This Waldorf School was started by Szilvia Orsos, who herself belonged to the Roma (Gypsy) community. She has experienced personally ethnic discrimination and degradation, growing up in a Roma squatter camp. The difference for her was that her father insisted on his daughter getting an
education. When Szilvia came in contact with the Waldorf approach to education, she knew that this would be the answer for the children from her community. After she graduated from the Waldorf Teacher Training in Solymar, she was ready to start a school. This was in 1991.

70% of the students are Romas. The Roma children can only learn by doing things. The priority lies in the moral education of the children. Parents do not pay tuition. The salaries are paid by the government.

The Alapitranyi Munkai School is one of four schools in Europe who all work with very deprived children from families with socially disadvantaged backgrounds.

They all work in cooperation with the Alanus University in Germany and the GAB Research Institute for Training and Vocational Development in Munich.

Scoala de Arte, Rosia
Romania

When approaching the Scoala de Arte we see a sign with Scoala Waldorf Hans Spalinger. This school is especially for Roma (Gypsy) children, whose families have suffered greatly from ethnic discrimination. The goal is to integrate these children again in the Romanian society.

Classes run from 1st to 8th grade with a 9th and 10th grade concentrating on vocational training. A serious problem is the students inclination towards violence. The teachers work in cooperation with the national education authorities and the national teacher training. The also work closely with the Alanus University in Germany, especially regarding the evaluation of the school.

Address: Ro_557210 Rosia, jud. Sibiu, Str. Scollii 202, Rosia, Rumania
The Parcival School in Antwerp, Belgium works with adolescents between 13 – 21 years of age who have special needs which may be behavioral, learning difficulties or mental handicaps. This school too has a high proportion of immigrant children. The curriculum consists of both general education and vocational training.

There is a close cooperation with the Alanus University, whose artists visit the school and help with the evaluation of the school and its curriculum. Funding comes in part from the European Commission.

www.parcivalschool.be
E-mail: parcivalschool@parcivalschool.be
Address: BE – 2018 Antwerpen, Lamornierestraat 77

The Tavisupali Waldorphis Skola in Tbilisis, Georgia

The Tavispal Waldorfphis Skola is recognized as the best public school in Georgia. Connected with it is the Michael School for Curative Education, which has 86 children in classes 1 – 12. The café is run by pupils of class 11 and 12.

Physical address: Topurias 2, GEO-0186 Tlibisi, Gerogia
E-mail: waldorfschule@caucasus.net
TEMI Initiative
Georgia

The TEMI Project is a social community in a village called Gremi at the foot of the Caucasus in Georgia. The aim of the initiative is to unite people with various needs into one community. The TEMI Association bought a house in 1992, turned it into a habitable place and started to work with a group of young and disabled people from the orphanage. During the civil war in Georgia (1993 – 1995) the house was looted and partially destroyed. After the war a group of volunteers helped to slowly restore and renovate the house. Today some 70 people between the ages of 1 and 80 live here. All of them together with the staff have formed a new family, in which they care for each other and work and live together.

When possible, the accompanied people are instructed in housekeeping, gardening, construction work and agriculture. The initiative also offers classes in drama, singing and piano playing as well as language and computer classes, which can also be attended by interested people from the village. Ten Georgians work here, receiving only a minimal salary. The initiative receives much support from one Swiss woman, who with her positive intentions kept the project from going under many times.

To secure the economic and material basis of the community, TEMI produces ecological wine and operates a carpentry shop, equipped with modern machinery. The government supports 26 people, but with only 6 Euro per person per day.
Europe

Youth Initiative Project
Sweden

YIP is a global platform that connects youth around the globe and gives them the tools and skills they need to realize their dreams and aspirations for a better world. The year-long social entrepreneur training for youth aged 18 – 25 runs from August till June. Y.I.P operates in Jarna, an Anthroposophical community 40 km north of Stockholm. All Y.I.P participants will go on an internship during the course of the year in places like Haiti, the Dominican Republic, Kenya or any other place around the globe.

One of the founders, Ani Hanelius, has this to say about the program: “Anthroposophy, sometimes called spiritual science, seeks to recognize the potential of human beings and society. It is seeking to reach the highest potential in all of us. It is an understanding that I am here on earth to do something bigger than just the day to day life. I have a mission or task to achieve, and it can impact the world if I meet it in an authentic way. And, indeed, each has the potential and such a higher purpose to bring here.”

The motto of the young people: “We is the new Me”
IDEM, Identity through Initiative
Switzerland

This initiative began in 2003 within the Youth Section of the Anthroposophical Society in Dornach, Switzerland. Identity through Initiative e.V. was registered as a non-governmental organization (NGO) in 2005 in the spirit of the young people who say: "We live in critical times. We need to act now, for ourselves, for the world".

The young people are running the program now from Basel but are in constant communication with the Youth Section leadership in Dornach. They coordinate the various activities, run the database, do the necessary administrative work and keep in touch with everybody worldwide. They sometimes host big conferences like the Connectivity Conference in Brazil which attracted 800 youth from around the world.

There are now IDEM groups in different parts of the world: New Zealand, Brazil, Sweden, South Africa, USA, Holland, Great Britain and Norway. In workcamps young people render a service to a local community. They last from three to four weeks. The number of participants may range between 7 and 35. Workcamps have taken place in Haiti, Brazil, Ireland, Tanzania, Nepal and many other places. In 2011 they will be in South Africa and Haiti.

Website: http://workcamps.idem-network.org
Main office: Gerbergasse 30, CH 4001 Basel, Switzerland.
Tel.: +41 61 261 3431
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South America

Morada de Juan Bautista Project, Argentina

This curative educational project has been created to assist children and young people who were unable to be integrated in the public school system or became school leavers at a later date. The school offers an environment where they learn to integrate again in a social setting, get vocational skills and through therapeutic-pedagogical means find news to develop their self-esteem and self-worth.

Learning opportunities abound in the kitchen, with music therapy, psychopedagogy, occupational therapy and therapeutic eurythmy.

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CES Waldorf
Bogota, Columbia

Helmut von Loebell, the founder of the Corporacion Educativa y Social (CES) Waldorf was born in 1937. He lived in Columbia from 1956 to 1979, taught after that 25 years in a Waldorf School in Salzburg. From early on Helmut’s interest was in helping the disadvantaged children and youth in Columbia. At age 19 he went back to Columbia where in 1968 he opened the first S.O.S. Children’s Village in Columbia. Then in 2001 the non-profit CES Waldorf is founded in Bogota which “looks for the dignity of the human being”.

Sierra Morena, at the edge of the mega-city Bogota is where Helmut starts his project. It is one of the most problematic and dangerous places of Columbia. Four million people have fled from the conflict infested rural areas to the big cities, especially to Bogota, to try and create a new existence out of nothing.
Some 120,000 young people grow up in slum situations without any perspective for the future. Guerrillas and paramilitary groups are in charge and recruit new fighters from this human pool.

The mission of CES Waldorf is "to attend educationally, artistically and culturally to children, young people and families in conditions of vulnerability and social exclusion". At present some 60 children attend the Waldorf kindergarten, 150 youngsters between 6 and 18 come to PAES, the Program for Educational and Social Support, where they learn or get help with reading and writing and are introduced to crafts, sculpting, music and drama. A social program takes care of some 60 - mostly non-functional - families. It also offers health care. A soccer club brings together young people from different social backgrounds.

Helmut von Loebell travels regularly between Columbia and Europe in an effort to secure funds for this so urgently needed humanitarian work, hoping that others will take up the torch he lit here for so many people.

Website: www.ceswaldorf.org.co
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Arca Mundial, Curative Education
Medellin, Columbia

In 1997, when the Columbian authorities decided to close down all the schools for the handicapped, Arca Mundial came into being. Handicapped people were supposed to be mainstreamed, but the public schools did not accept these people. Arca Mundial is offering a holistic education and craft training for 38 people aged between 2 and 28 as a day program. In addition to the element of training, this project provides an environment where the worth of the young people is recognized and honored.

Today there is a house, in which class rooms, a carpentry workshop, a weavery, a bakery, a kitchen and a workshop for car repairs are to be found. Despite great difficulties, the conviction and devotion of the co-workers remains unbroken. They work towards self-sufficiency of the project in the near future.

E-mail: arcamundial@epm.net.co
The work in the slums of Sao Paulo, which was started in 1975 by Waldorf teacher Ute Craemer, has found much recognition over the years. To transform a place dominated by poverty, crime and violence is a gigantic, often also dangerous task. Yet, meanwhile, this pioneering work of ACOMA has spread over three slums.

The cultural and educational components are the most important. There are kindergartens, before- and after-school care and activities, serving some thousand children. For the young people there possibilities to do a vocational training (joinery, bakery, electro workshop, recycling, garbage disposal and restoration of furniture). They also engage themselves in choir singing, dance and theatre performances, which have become a regular offering in Sao Paulo.

In all the work the emphasis is always on encouraging self-help, which is a process that needs to be learned over time. Much attention is also given to physical health and nutrition. In the ambulatorio the 'Favelados' can get help from doctors, dentists, midwives, psychologists and other therapists, many of them doing this on a volunteer basis. Some 1300 people a month make use of this service.

To find the economic stability for such a large undertaking takes much effort. Ute Craemer has written several books. The ones in the German language have brought much support and volunteers from the German speaking countries. Besides the financial help from private help organizations, the administration of Sao Paulo is doing its part. The workshops also sell of their own productions.

This work has been built up over a period now of thirty-six years. The people in these three favelas have been able to create a better life for themselves and their children and feel respected as human beings. They have become real cohesive communities, whereby each gives and shares their insights, even though those living and working there come often from very different backgrounds. It is not for nothing that the Associacao Comunitario has been chosen as one the 50 best social establishments of Brazil and received the "Premio Crianca Cidada" from UNICEF.
Vale de Luz Waldorf School
Cecilia Meireles School
Brazil

The Vale de Luz school started in 1985 and lies at the bottom of two favelas (slums), where families live in a "situation of non-stop social risk". Many of the children have special needs and go first to a curative education class for some months before being admitted to regular classes.

This school and the Cecilia Meireles School, which started in 1992, together are serving some 300 children between 2 and 12 years old. Of the Cecilia Meireles School 25% of the children are from parents one could call middle class, the rest are from lower class. The important thing to mention here is that they are socially well integrated.

Casa Crianca Querida
Sao Paulo, Brazil

This social project takes care of many severely traumatised children. The incidence of HIV/ AIDS is very high and the numbers are increasing. The project has baby groups, after school activities and offers social therapy assistance to parents and siblings in their charge.

One mother lived all by herself with 11 children under bridges. Initially she did not trust anybody, so it was difficult to do anything for her children, especially because they did not have birth certificates. But one day the mother turned up with a birth certificate for each child.

Then there was Tania, only 4 years old, who already had had so many bad experiences and for a long time could not accept any friendly word or gesture.

What an amazing thing to bring children back into a situation where they can develop trust again, trust in others, trust in themselves.
Another amazing social-educational project is happening in the poor northeast of Brazil. The work happens in a slum situation under very difficult, dangerous circumstances. Parents are unable to pay any school fees, yet 60 children between the ages of 2 and 11 receive a Waldorf education. Of the 12 co-workers, 5 are now attending a Waldorf teacher training to augment the Waldorf training they received over many years in the praxis. Parents and co-workers make dolls and handcrafted items which are sold in Waldorf bazaars in Germany.

Address: Rua. Alto de Sao Lazaro N69-E CEP 402 10-715, Federacao Salvador, Bahio, Brazil

**Associacao Comunitaria Micael (ACOMI)**
Sao Paulo, Brazil

The ACOMI non-profit organization works with some 350 children from the violent district of Jardim Boa Vista in Sao Paulo. There is a nursery school as well as the program “Being and Becoming” which works to help individual children, who are too difficult to be handled in public schools. A big after school program is open for children in the afternoons. Since its founding some 1,100 children have benefitted from the program.

Address: Rua Robertan Robinson 275, Jardim Boa Vista, 00584 050 Sao Paulo, Brazil

**Escola Rural Dende da Serra**
Atlantic Rain Forest, Brazil

This school in the Atlantic Rain Forest at the south coast of Bahia has already been in operation for 10 years. The school goes up to 8th grade. The children are from very poor families. They have to walk already a whole hour to
the bus stop to mount the bus which will bring them to school. 80% of the parents are unable to pay for the bus fare. Besides academic learning, the students learn to sew, knit, do woodwork, cooking, baking, gardening, singing, music making and acting! They even performed Shakespeare’s Midsummer Night’s Dream. Already one 8th grade has graduated from the school.

The Associacao Crianca do Vale de Luz bridges both the Casa Crianca Querido and the Escola Rural Dende da Serra. The Associacao is responsible for the Training and Development Center, attended by more than 600 adults (teachers and others) per year.

Both the Escola Rural Dende and the Vale de Luz Waldorf School have been devastated by the mudslides which occurred in January 2011. They are in need of rebuilding not only the schools but also assisting all the many the parents who lost so much.

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The Q’ewar Project
Wawa Munakuy Kindergarten
Peru

In Andahuaylillas, in the Highlands of Peru near Cuzco, two people initiated a social work project: El Proyecto Social Q’ewar as an antidote to the extreme poverty, alcoholism, malnutrition and domestic violence in the province of Quispicanchi. This was in the year 2004. Julio Herrero , a former high school art and sculpture teacher from the Lima Waldorf School and his wife Lucy Terrazas wanted to bring some balance to the social injustices they encountered.

They started with training some local women to make high quality Waldorf-style dolls which were being sold to distributors in Europe and the US. The couple soon started offering Waldorf-inspired day care for the children of the women working at the project. They held Saturday morning chats with them
every week, whereby the women could speak their minds. The number of women engaged with the project soon grew to 47 who together produced some 250 dolls a month. As time went by, more and more dolls were being produced.

The day-care for the children grew out into two kindergartens which received the name Wawa Munakuy, which is Quechua for “Giving love to children”. An experienced Waldorf kindergarten teacher from Vermont started working with the teachers, who also are going for 6 weeks a year to Lima for further Waldorf Teacher Training. Also some classes for the lower grades have been started. A class of high school students from the Great Barrington Waldorf School came to help build a two-story building by making first 5000 mud bricks.

January 2010 was a happy time when the project received notice from the Peruvian Ministry of Education that the Wawa Munakuy Kindergarten was being approved as a legal entity. Besides the doll workshop and the educational work, they also do bread baking in an adobe wood fire oven and there is a bath day once a week with hot water in the solar heated hot water bath house.

The Q'ewar Project has grown into a community based on human brotherhood. The plans are to form little by little a community monetary fund which the women will learn to use responsibly, autonomously and in freedom.

Website: www.qewar.com   Tel.: Julio Herrera +51 984-60408
Pro Humanus
Peru

Since the year 2004 the non-profit organization Pro Humanus has worked with the inhabitants of the slums around Lima in the areas of culture, education and health.

When in 2007 a severe earthquake struck, Pro Humanus offered its services in whatever way was most appropriate. The people of the area asked the Pro Humanus volunteers to continue their fruitful work after the most immediate needs were met. From this request resulted the “School on the Road”. The faraway regions in the Andes mountains were mostly not included in the educational offerings of the public education system. It was here that Pro Humanus continued its work, not to offer another pedagogical alternative, but to link up with existing values of the people and to meet the inhabitants in their own reality.

Their work has expanded from a modest beginning to visiting four locations three times a year. The volunteer workers needed to show that learning can bring joy and that there is a kind of school that respects and integrates the traditions of the region. Parents have been included in the process of what they feel as most needed for their children. Slowly one or another stood out and was ready to learn more about the kind of education that Waldorf represents for the kindergarten age as well as for the children of grade school age.

Pro Humanus has been working closely together with other organizations. As a result they were asked to support a school for handicapped children. Their work now reaches from the coast to the high Andes mountains.

In a hospital in Lima the friends of Pro Humanus are engaged in bringing joy and healing to children with cancer, while including the parents in this process. They do this in cooperation with the Centro Medico Antroposofico, knowing that artistic activities and an enlivening pedagogy will greatly support the healing process.

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Middle East

Israel

The first Waldorf school started in Israel in 1989. Now more than 4000 children are educated in 16 Waldorf schools. There are also 100 Waldorf Kindergartens. During the 2009-2010 school year three Waldorf high schools were added. This is an overall growth rate of 10%. They are teaching the children in the Middle East the Path to peace.

Ein Bustan (meaning Spring in the Garden)

The Ein Bustan School in the city of Schfa'am (between Haifa and Nazareth) is the first Jewish/Arabic Waldorf School with Bedouin, Jewish, Druz Arab, and Christian children, now with 2 Kindergarten groups and 3 classes. The Arabic children do plays and stories in Hebrew. The Jewish children in the nearby Harduf Waldorf School perform their plays also in Arabic. The Arabic children perform with their Jewish friends, the Jewish friends vice versa. That way they are building a "friendship bridge" between the two schools.

This truly is pioneering work. The Ein Bustan School was chosen as one out of ten most outstanding peace projects in Israel.

El Zeitoun (meaning The Olive Tree)

The El Zeitoun School is the first Arabic Waldorf school and located on the West Bank. El Zeitoun also helped to build a bridge to the neighboring Jewish community at Kibbutz Harduff. They have joined activities for their classes. By 2011 the school will have gone up to fifth grade. Amina Sawaed, one of the teachers at El Zeitoun, is the daughter of the respected Bedouin sheik Abu Amin, who is the leader over some 40,000 Bedouins in the Galilee.

Harduf Waldorf School

50% of graduates from Harduf Waldorf High School (some 40 students) signed up to do an extra year of volunteer community service to work with
Jewish and Arabic individuals, who are homeless, drug addicted or orphans (in comparison with 2% of Jewish high school students).

Website: [www.harduf-waldorf.org.il](http://www.harduf-waldorf.org.il)
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Address: Kibbutz Harduf, ILL-17930 D. N. Hamovil, 17930
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Salaam Shalom Educational Foundation

The SSEF is an intensive 4-year High School Peace Leadership Program that pairs Israeli Arab high school students with Israeli Jewish high school students, to develop moral imagination and conflict resolution.

Pioneer educators Tally Bat Ami Zahor and Lana Nasrallah help students to learn to think out of the box and generate new ideas in order to generate new solutions to the entrenched old problems troubling the Middle East.

Phase II of SSEF is the Salaam Shalom’s Training Program whereby two Waldorf teachers travel weekly from Israel to the West Bank to mentor Palestinian teachers.

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Peace Project, House of Devotion, Israel

On the kibbutz Harduff on the area of Sja’ar LaAdam the international House of Devotion is being built as a place of encounter where Christians, Jews, Muslims can meet and through mutual understanding can enhance the prospects for peace in the middle east. It will have a guest house, an outdoors amphitheatre as well as workshop spaces.

The soul behind this initiative is Amin Sawaed, teacher in the Arabic Waldorf School in a town near Harduf. Besides Hebrew and Arabic Mr. Sawaed also speaks German and English.

Community Center building projects and activities since the year 2000: Kindergarten Saw’ed, Youth camps in 2001, 2002, 2003, Youth camp in Germany and in Israel in 2004, building of the guest house and more.
India

Rainbow Homes/Partnership Foundation, India

From the start in 2002 the plan was to improve the living conditions and future options for 10,000 street children in India by 2018. The whole idea was the vision of Ferd van Koolwijk, who could not understand that people just accepted it as a given fact that tens of millions of children in many different countries have no place to call home, no access to health care and education, are prone to be abused and used for criminal purposes, walk around in rags and get no proper nourishment.

Ferd had worked for years as a consultant with Prof. Benard Lievegoed’s NPI (Dutch Pedagogical Institute). The impulse for the NPI resulted from insights, won from Anthroposophy. Ferd underwrote the philosophy, as inaugurated by Rudolf Steiner wholeheartedly. Linked to his deeply compassionate nature was also the organizational talent he had developed working with the NPI.

Ferd knew that the problem of street children was most pronounced in India. So he wrote to Kaspar Tideman, a former colleague from the NPI, who married an Indian lady and lived in India. After a first fact finding trip to India, Ferd came back to Holland, wrote an extensive business plan, how his vision could be realized and founded with friends in 2002 the non-profit organization: The Partnership Foundation.

His friend in India brought him into contact with his father-in-law, the Governor of West Bengalen who in turn, set up meetings with directors of 7 businesses, which were from Hindu, Jewish, Sikh, Christian and Buddhist backgrounds. Soon connections were forged to Sister Cyril Moony, Irish nun and principal of the Loreto Day School in Calcutta (www.loretosealdah.com), who, besides running a school for children from the highest casts, also had several social projects, one of them a school for street children. She realised soon that she had to offer the girls more than just an education. They needed a safe place away from the mean streets to really benefit from this education.
The original idea of setting up residential places for street children in India has taken flight in close cooperation with several partners. By June 2011 there were already 6 Rainbow Homes in Calcutta, 2 in Delhi and 10 in Hyderabad. Offering some 1,700 girls a new future. The cost is only 500 Euro per child per year which pays for their education, living situation, clothing and school uniforms, health care and healthy meals. The Indian government has set aside money in their budget to open another 600 residential schools in the whole of India.

Now a professional team will start operating in India to coordinate the reporting from the different homes as to content and finances, which will function as of 2012 onwards as a Management Information System. They will also be responsible for fundraising in India.

In 2010 it was possible to bring 5 former street children to the Netherlands to meet with Princess Maxima at the Paleis Soestdijk,

Website: www.partnerhsipfoundation.nl
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Waldorf Education for Deaf Children
Thailand

The work with the deaf and mute children began already in 1999. The instructions are bilingual in that the children learn Thai sign language as well as Thai language in reading and writing. Mr. Jitprapa got to know about Waldorf education from his supervisor, Prof. Jan Branson, at the University in Melbourne, Australia, who went through Waldorf herself in Britain. Mr. Jitprapa felt that the students should not focus on language only, but that the Deaf Education should be an education for the deaf children as human beings. He knew that the Waldorf approach would bring the children so much joy for life and would enhance their self-confidence.

By 2010 there were 15 schools for the deaf and 2 integrated programs for the deaf monitored by the Research and Development Project on Bi-lingual Waldorf Inspired Education of the Mahidol University. Waldorf friends from the Waldorf Teacher Training in Thailand help to fulfill their dream. Even
though Mr. Jitprapa is now retired, he still follows closely the progress made in the schools and with the children.

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Mal Herbs in the “Land of Medicine Buddha”
Nepal

The first beginning of the agricultural/developmental work in Nepal was in 1997, when Peter Effenburger who, after receiving inspiration from his year at Emerson College in England and after extensive work over 25 years with bio-dynamic agriculture in the Domenican Republic, India and Indonesia, cast his eye on Nepal. The motto he chose from the beginning was “Preserving Dignity”. The goal was to assist small farmers in producing fruits of the earth in more efficient and healthy ways while meanwhile protecting Nepal’s endangered eco-system. He envisioned from the beginning the production of high quality medicinal herbs of Demeter quality.

The center piece was the bio-dynamic Farm in the “Land of Medicine Buddha”, a first for Nepal. What would be developed there could be shared with other co-operatives. The vision was to train disadvantaged Nepalese young people over a period of three years into the bio-dynamic practices and understanding.

Peter Effenburger and Shyam Hada, his Nepalese co-founder, who was born in the Katmandu Valley, carried the impulse more or less from the beginning. Shyam would function as the liaison between the local people, their culture and language as well as between the different aspects of the work: the farm, the medicinal herb production and the office and marketing in Katmandu.

In addition, a Tree School had been made operative since January 2011 on a 100 ha track of land. That land had first to be cultivated in a bio-dynamic way. There are now 160 families in the Demeter Co-operative Fulbari on 100 ha of land. Another 370 families are part of the Praja Co-operative for Gatherers in the Wild, which operates in a forest area of 318 ha. They are from the endangered tribe of Chepang.

Webiste: www.oneworld-alc.org/kontakt.html
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Address: Tinchuli, Block No. 70, Ward No. 6
Shanti Sewa Griha, Katmandu, Nepal

The Shanti Hospice was originally just for lepra-inflicted people. Because of the civil war, there were now so many malnourished and orphaned children that the project expanded greatly and now encompasses three places where 1500 children and young people find protection, care and a meaningful task. One place, 9 miles north of Katmandú in Budhanilkatha Shanti Village, has become a Waldorf-inspired school. It is located in the mountains, where mudslides destroyed some parts of the school. Another problem are the communist marauding bands, blackmailing them for money and threaten at times to cut them off of their water supply.

Notwithstanding all the obstacles, Shanti Sewa Griha now encompasses a school with kindergarten, a farm, workshops, a clinic, and a soup kitchen.

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Equally important social projects by address only

Baobab Children’s Foundation, Ghana
Managing Director, Edith de Vos, General Manager: Alhaji Isakka
www.baobab-children-foundation.de
E-mail: ghana@baobab-children.de  
Address: P. O. Box AD 534, Cape COSAT, Ghana  
Tel: + 233  244 723241

Tribeni Waldorf Shool, Dhaka, Bangladesh  
311, Sashi Bhushan Chatterjee Lane,  
Gandaria, Dhaka 1100, Bangladesh  
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Triskeles Foundation, USA  
“Combining sustainable investing with charitable gifting”  
Areas of work: Pennsylvania and New York state  
Website: www.triskeles.org  
E-mail: info@triskeles.org  
Address: Clemens Pietzner, 707 Eagleview Blvd., Suite 105, Exton, PA 19341-1159

Work for Love, South Africa  
in township Maphumelele near Cape Town, offering wellness services for mothers, an educacentre for children and nutritional programs  
Website: www.workforlove.co.za  
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Curative Education and Vocational Training in Ho Chi Minh and Hue, Vietnam  
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Baphumelele Children's Home and Social Centre  
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E-mail Rosie Mashale: info@baphumelele.org.za
Notes, relating to the Foreword

4. Wie is Happy Potter? by Frans Lutters, 2011, soon to be published in English as Who is Harry Potter?
6. Anthroposophy and the Social Question by Rudolf Steiner, 1905, Steiner Press, Great Barrington, Massachusetts

Website for Waldorf-One-World (WOW) Day: