



Golden Gate

NEWSLETTER OF THE BAY AREA CENTER FOR WALDORF TEACHER TRAINING

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A Note from the Editor



BY ANGELICA WILTON, *Class of 2012*

This edition of the *Golden Gate* celebrates the tenth anniversary of the Bay Area Center for Waldorf Teacher Training. The past decade has brought many changes on a global scale. The teacher training has also seen substantive changes on many levels, including location, faculty, staff and students. Affecting us all in so many ways is the constant evolution and advancement of technology, which continues to change how we communicate and expands the scope of our outreach endeavors. This issue of the *Golden Gate* speaks to this theme, and also includes the voices of students and teachers who have discovered Waldorf education in a myriad of ways -- many of these facilitated by recent advancements in technology. Our articles come from current students and faculty at our new campus at the East Bay Waldorf School, as well as from faculty members who now keep in touch with us through technology from such far-away places as England and Norway. Increasingly, people are discovering Waldorf education through internet media, and there is no limit to the number of people this issue might reach -- through Google, Facebook, or by stumbling on to a *Current Matters* article online, for example. As our enrollment grows and public attention increases, it becomes clearer each year that more and more people are realizing that Waldorf education is the breakthrough we need to keep up with the evolving times and that we need it now more than ever. We look forward to the next decade of growth, transformation and community.

Are We Ready to Be Discovered?

BY DORIT WINTER, *Director*

Imagine a Budweiser commercial on TV that actually shows scenes of stumbling drunkards; or a British Petroleum ad that brings us graphic scenes of polluted coastline. This is exactly what Microsoft did with its smart phone commercials during the recent World Series. Even a baseball ignoramus like myself had to be affected by Giants Fever, and so, along with millions of others, I got to see not only the “triumph of the beards,” but the Windows Phone 7 commercial which gave us scene after scene of people falling over objects, ignoring their loved ones, tumbling down steps, literally spellbound by their smart phones.

The commercial depicted well-dressed, civilized people ignoring family and friends, utterly focused on the devices in their hands. “Really?” yells the little leaguer whose father is mesmerized by the screen in his hand until his exasperated son chucks a ball at his head. Clunk! “Really?” asks the bridegroom as his distracted bride proceeds down the aisle. “Really?” “Really?” “Really?” exclaim humiliated, ignored, and frustrated people as their talking partners disappear into palm-sized screens.

Ten years ago such public self-parody by any manufacturer, let alone Microsoft, would have been unthinkable. But the extent to which our technological appendages have us in their thrall has intensified to such a pitch that they can be mocked by their own creators. Even an online trade magazine, *Advertising Age* [<https://adage.com/login.php>], can make the point:

The campaign aims a barbed jab at today's leading smart-phones -- BlackBerry, iPhone and Android -- that render us

heads-down slaves to our devices. Repeatedly asking 'Really?' the Windows Phone video finds people stuck to their devices in scenes where they should actually be, well, living.

“Living!” Instead of “slaves to our devices.” Really! For those of us laboring in the largely undiscovered world of Waldorf education on this continent, these examples of self-deprecation represent a significant turn of events. On all sides people are waking up to the toxic effects of our civilization, especially on the young. A constant flow of articles, blogs, and publications tells us that contemporary values need rethinking. Some core values of Waldorf education are now being “discovered” by experts in various fields of research: nutrition, medicine, psychiatry, sociology. ... So popular has this line of thought become that it can even be commercially exploited by the “Greenwashers.”

Waldorf education needs no greenwashing; neither does it need any whitewashing. It stands on its own merit. Waldorf education was “green” before there was such a term. For over nine decades it has set a pace so far in advance of conventional thinking about education that it has been misunderstood, mislabeled, even abjured. But, if Microsoft recognizes itself as being a threat in need of a remedy, we in the Waldorf world better take heed. For it

“Waldorf education needs no greenwashing; neither does it need any whitewashing. It stands on its own merit.”

could happen any minute that we are discovered by a broad spectrum of people who yearn for a lifestyle -- including, therefore, a form of education -- built upon human values. The big question, then, for the next decade is: are we ready to be discovered?

During these past ten years, the endeavor of the Bay Area Center for Waldorf Teacher Training has been to strengthen our students so that they can swim up stream against the current of the times. The challenge for the coming decade may well be different. We are no longer swimming up stream. The stream is changing direction because more and more people already unwittingly espouse our values.

One such unknowing discoverer is the Pulitzer Prize-winning journalist, Matt Richtel. During an interview on "Fresh Air" on August 24, 2010 (the entire interview is highly recommended and available on www.npr.org), Richtel spoke movingly about his research into the effect on our own brains of "smart" technology. Richtel tries to describe the problem by way of analogy:

Just as food nourishes us and we need it for life, so too in the 21st century, you cannot survive without the communications tools. And yet, food has pros and cons to it. We know that some food is Twinkies and some is Brussels sprouts. And we know that if we overeat, it causes problems.

Similarly, after, say, 20 years of glorifying all technology as if all computers were good and all use of it was good, I think science is beginning to embrace the idea that some technology is Twinkies, and some technology is Brussels sprouts.

And if we consume too much technology, just like if we consume too much food, it can have ill effects. And that is the moment in time we find ourselves in with this series and with the way we are digesting, if you will, technology all over the place, everywhere today.

The question is: What is the line right now when we go from a kind of technology nourishment to a kind of obesity, to a kind of stepping backwards, to a kind of distraction that rather than informing us or making us more productive, distracts us, impedes our relationships, impedes our productivity?

And there's ample evidence, or rather, let's say, growing evidence that that line is closer than we've imagined or that we've acknowledged.

The remainder of the interview provides what Richtel calls "clear evidence" that constant interruptions such as emails and text messages and phone calls stimulate in us a steady stream of stress hormones -- specifically cortisol -- that can have lingering effects on our powers of long-term memory and the effectiveness of higher cortical functions:

As of say, 20 years ago, scientists began to realize that the brain is what they call plastic. It bends and it evolves and it



Dorit Winter holds up her new BlackBerry during her Opening Assembly talk on which this article is based.

changes throughout a lifetime, whereas opposed to years ago, they used to think, well, your brain basically formed when you were a kid and then it was static, it was done.

The recognition, the revelation that the brain changes over time means that what happens in our environment effectively acts as a molding experience for our brains. And so when we get into a place like this, where there is such a fundamental change to our environment through the use of handheld devices, ubiquitous information, media everywhere, we can now expect that that changes our brains. Whereas, two decades ago, we might not have thought it had any effect internally. We might have thought it was just some external thing we experience.

At this point, the interviewer asks about the effect of all this on children's brains. And Richtel explains:

The frontal lobe of the brain tends to develop last. It is the thing scientists say makes us most human. It is the part of the brain that sets priorities. It helps us balance between and make choices. It essentially says, here's where I'm going to direct my attention at any given time. And it's kind of long-term thinking, long-term goal-setting.

But it is constantly, if you will, in a simplistic sense, under bombardment from other parts of the brain. The sensory parts that like, you know, we see something and we send a message to the frontal lobe that says, should I pay attention and how much? When we have an onslaught of data coming in, the sensory cortices of the brain are now constantly bombarding the frontal lobe, saying, what should I pay attention to?

Richtel is not an anthroposophist and presumably knows nothing about Waldorf education. Instead common

sense and logic have led him to insights which constitute one of the essential elements of Waldorf education: the uninterrupted two-hour main lesson which every Waldorf child world-wide experiences every day from grades one

through the end of high school. It is not a monolithic experience for the child. The main lesson breathes, it modulates, it arcs from major to minor and back. Its composition is not prescribed.

“When they find us, will we be ready?”

Each teacher each morning must create its form anew. But it provides for an uninterrupted flow of attentiveness. It strengthens the memory. It strengthens the thinking. It provides an antidote to the technologically-induced brain stress our era has unleashed.

In his book, *The Spiritual Guidance of Man and Mankind*, studied by First Year students in our teacher training, Rudolf Steiner describes the brain from a spiritual scientific perspective:

When [man] is born, his physical brain, for instance, is but a very imperfect instrument. The soul has to work a finer organization into that instrument, in order to make it the agent of everything that the soul is capable of performing. [...]

The elaboration of the brain is undertaken because the brain is the instrument of thought. At the beginning of life, this organ is still malleable, because the individual has to form it for himself as an instrument of thought.... The brain immediately after birth is, as it was bound to be, in consonance with the forces inherited from parents and other ancestors. But the individual has to express in his thought what he is as an individual being.... Therefore he must re-model the inherited peculiarities of his brain, after birth, when he has become physically independent of his parents and other ancestors.



First Year students, Class of 2012, concentrating -- undistracted, uninterrupted -- “a molding experience for the brain.”

All the more reason to avoid brain stress, most especially in young children.

The uninterrupted main lesson has been part of Waldorf education since its inception in 1919. And like so many other details of our approach to the growing child, its value is being validated by neurologists, artists, and educators beyond our own circles.

Rudolf Steiner ends his lecture cycle, *Man As Symphony of the Creative Word*, studied by Second Year students in our teacher training, with the following clarion call:

It is very evident that mankind today [1923] again needs something from civilization which stands close to the human heart and the human soul, which springs directly from the human heart and the human soul. If a child, on entering primary school, is introduced to a highly sophisticated system of letter-forms which he has to learn as a ... b ... c, etc., this has nothing whatever to do with his heart and soul. It has no relation to them at all. [...]

We must, therefore, develop an art of education which works creatively from the child's soul. We must let the child bring color into form; and the color-forms, which have arisen out of joy, out of enthusiasm, out of sadness, out of every possible feeling, these he can paint on to the paper. When a child puts on to the paper what arises out of his soul, this develops his humanity.... This is something which grows out of man like his fingers or his nose! -- whereas, when the child has forced on him the conventional forms of the letters, which are the result of a high degree of civilization, this does engender what is parasitic.

Immediately the art of education lies close to the human heart, to the human soul, the spiritual approaches man without becoming poison. First you have the diagnosis, which finds that our age is infested with carcinomas, and then you have the therapy -- yes, it is Waldorf School education.

Waldorf School education is founded upon nothing other than this, my dear friends. Its way of thinking in the cultural sphere is the same as that in the field of therapy. [...] One must regard education as medicine transposed into the spiritual. This strikes us with particular clarity when we wish to find a therapy for civilization, for we can only conceive this therapy as being Waldorf School education.

Many in the culture at large are already seeking us. When they find us, will we be ready?

Will our own brains have become calcified by constant interruptions and the “onslaught of information,” or will our anthroposophical studies and meditative life strengthen our thinking so that -- whether on YouTube or in the New York Times -- we can articulate in contemporary language how Waldorf education serves as a potent antidote to the illnesses of our times?

The Second Man in Us



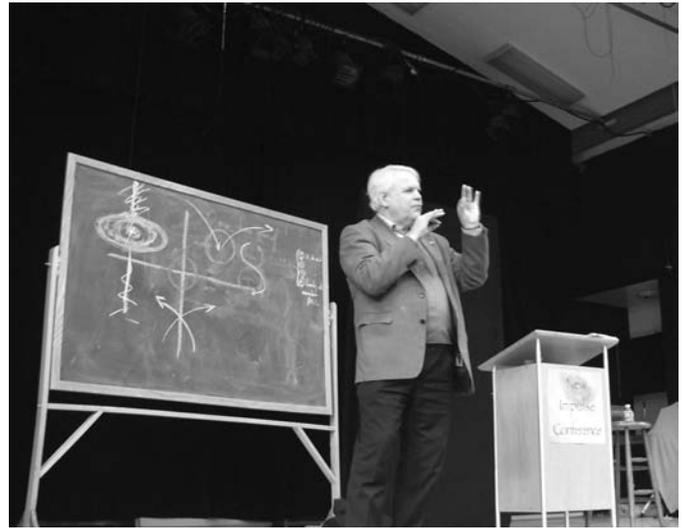
BY JANE GHOTLOS, Class of 2012

During the final week of the 2010 summer arts session, Christof Wiechert, head of the pedagogical section in Dornach, Switzerland, was a guest teacher in our program. In his popular evening lecture, he spoke about the fact that spiritual knowledge no longer comes naturally to us, and that instead we must consciously work upon ourselves to connect our earthly world with the spiritual world. He mentioned four areas that are important in self-development: wonder, honoring, feeling one's self in harmony with world processes, and devoting one's self to the world. The opposites of these -- which we should avoid -- are judgment, criticism, isolation, and egoism.

As we develop in these areas, we begin to see that everything that comes to us, whether positive or negative, belongs to us and is part of our reality. We realize that what matters is what we do with it and how we use it to grow, and we form a clearer relationship with our karma and previous lives. We start to create a moral pureness, and to realize that each new experience is different and that we can learn from it.

We realize that there is some part of us that is always seeking to improve and develop. Wiechert mentioned that if we have a strong conscience or inner voice in this life, we must have done many stupid things in previous lives, which we wanted to correct. When we fall asleep at night, if we feel we have done something wrong during the day, it is common to be slightly afraid to fall asleep, because we feel that something or someone is going to judge us in our dream life. Our higher self is the one who does this, working out of moral laws.

Wiechert explained that the only situation that is truly



Christof Wiechert lecturing during our first *New Impulse* Conference, February, 2010.

moral is when we act only out of our pure inner conviction, not out of any social habits or desires. We all have a higher self, which he called the “second man in us,” an unconscious being in whom all the capacities and knowledge of our previous incarnations are living. When we survey our lives, and see the times when we managed to achieve great things without any conscious knowledge or talent, we feel that “we” did not really do it. This is when the higher self is active. For example, Wiechert spoke of being a naturally gifted teacher, just “knowing” what to do without being trained. These times in life seem to be of a different nature than times when we had to work really hard to succeed, or times when we worked really hard and still didn't succeed, or times when we were just lazy and didn't put forth the effort.

“Spiritual knowledge no longer comes naturally to us.”



Third Year students, Class of 2010, in Christof Wiechert's *Child Study* course.

We know that we are working from our higher self when we experience what he called the “threshold of zero.” The second man in us is active when we can “stand in front of nothing,” in a moment where we absolutely don't know what to do (for example, in front of a class with no lesson plan), and move past it, suddenly finding the right thing to do through our intuition. We must have courage for this intuition. If we can pass the threshold without losing ourselves completely, we have successfully bridged the gap between the earthly world and the spiritual.

The Road to the Teacher Training



BY TASHA WALPER, Class of 2012

I grew up in a well-educated, middle class family in a small town in Germany. My grandfather was the mayor of the town and my father established a prestigious tax consultant's office. Our family was involved in the social life of the town and held a lot of leading board positions in different organizations. Therefore, it was a matter of course that I would strive for a university degree and continue to keep up the "good name" of our family. I became a physical therapist and studied osteopathy in the evenings and on weekends. When I was twenty-six years, old I opened my own osteopathy practice. Within six months, my schedule was fully booked and I was known as a responsible and reliable therapist. Invitations to conferences as a guest speaker were frequent and medical doctors called me on a regular basis to send patients and ask for my opinion.

Obviously, I had met the demands of my family. They used me as a showpiece. And I was also very proud of my success. After all, I had worked hard for it, and I expected the same hard work from everyone else.

My striving towards perfection crept into every part of my life. I was convinced that everyone can be successful if s/he just puts enough efforts into his plans and makes some sacrifices.

Nevertheless, after working for five years in my own practice and being in the medical field for over ten years I felt burned out and depressed. Finally, my exhaustion compelled me to make the radical decision to sell my practice and go to India for recovery. In India, I met my husband and we ended up in San Francisco. My plan was to go to JFK University and earn a Master's Degree in Spiritual Healing. However, I was rejected because my German education wasn't recognized in the US. They told me to return to college and earn some more general education units. After doing that I would be accepted for a Bachelor's Degree. I was devastated. Didn't they recognize who I was and my abilities? My reaction was to apply to many different universities. It was the same result every-

where. My desperation grew. Suddenly I felt unworthy. Due to the different education models in Germany and the US I wasn't even allowed to work as a physical therapist. My self-esteem was non-existent. I tried so hard to find a way to become a "worthy" part of society but nothing worked out. Nobody cared, nobody needed my skills. My name was unknown and my skills disregarded. This experience hit me hard. Up to this point, everything had worked out in my life. Now, I felt so helpless, insecure and small. Not being fluent in English intensified my feelings of worthlessness. I hated myself for having made the decision to come to America. I hated myself for not being able to go to the schools to which I had applied. I hated myself for not being able to work. I couldn't see the reason for this experience. It felt like a punishment for something unknown. I tried to find a culprit for my misery. Unfortunately, most of the time, it was my husband, although, the US itself was the scapegoat as well.

Now, three years later, the significance of that time, and of my feelings of suffering, depression and hatred have become apparent. One externally good thing that arose out of it is that I found the Waldorf teacher training as a way of getting back into the working environment. It turns out that I love it. It combines my longing for spirituality with practical work. It not only leads me to a new profession but also transforms my whole being. Very often I feel I am on a spiritual retreat while attending classes. Would I have had



First Year students, Class of 2013, and two teachers reach the finale of this fall's "Time and Space" game. "We are all in California now."

those experiences at JFK University in a mainly academic setting?

Other changes evolved out of my time of suffering and disappointment. I went through a deep inner transformation. First of all I overcame my prejudices towards people with less education. I realized that everyone has a gift to give even if s/he doesn't have a college degree. I learned to "see" people and not to judge them for their education. I recognized my attitudes of arrogance and pride. As I accepted these characteristics in my self, they began to diminish. My empathy for foreigners grew. I am now able to see beyond the jolty language or accent and recognize the person. My tolerance level increased dramatically. I won't denounce people any more without knowing their stories. I also learned to love myself for who I am.

Now, I can respect myself even though I don't work

or earn money. I am using this time to get to know myself better and discover my inner longings. I stopped identifying myself with work. Finally, I have time to engage without pressure in things other than healing and osteopathy. A lot of new feelings, desires and interests are emerging and I am giving myself the time to acknowledge and understand them.

I learned to be with myself. It was hard for me to feel worthy without a career. However, after a while I could just relax in doing “nothing.” I developed a feeling of trust in life. Suddenly, I knew that the time for work will come again. I could enjoy my life at home with my daughter. Now, I regard raising her and staying at home as valuable. I am very grateful for having so much time with her and seeing her grow up.

The time of desperation and frustration strengthened me on a deep level. I believe it made me more moral than before.



BY NAKACHI CLARK, Class of 2013

I grew up in a small Michigan town with deep racial divides. Although we only had eight elementary schools, four junior high schools and one high school, the lines of demarcation were clearly drawn when we went home each day. I grew up close to the projects, riding bikes up and down my block with childhood friends under the careful eye of my mother and maternal grandmother. We were a small family. They were fiercely protective. It was impressed upon me early on that my education was critical, not only to my success but for the character of the women who reared me. That I could speak before I could walk meant something very important and boded well for our future. As it turns out, I would have much to say.

I am grateful to have been the student of some dynamic teachers. I sat enthralled as they filled my imagination with images of Peter Pan, Broadway musicals, algebraic proofs and poetry through the years. In many ways, they saved me from the conclusions others were drawing all around me. I became progressively disenchanted and graduated from school feeling more like a ship set adrift than a well-educated person ready to meet the demands of adulthood. What remained was the vision given to me by those who cared enough to teach me. My teachers made the intangible real long before I was able to grasp it. Namely, that there was life beyond my Michigan ghetto and I could live in that life if I wanted to.

I have had the great fortune of seeing many more streets beyond those of my small town since I left nearly twenty years ago. I've traveled to parts of the world my grandmother did not live to visit and my mother has only heard about through my elaborate stories. Those experiences not only made me a world citizen, but reignited my love for learning and fostered my commitment to being a



First Year students, Class of 2012, sorting themselves out for their outdoor sculpture class during the summer session.

life-long student. When I came to rest from my years of traveling, it was clear to me that I wanted to be a teacher. Not a traditional public school teacher, but a teacher with the liberty to meet my students wherever they found themselves, with compassion and a deep trust in their inherent goodness as human beings, without the aid of test scores or state standards.

For the past ten years I have been teaching first with my intuition and secondly with my intellect. Humor makes it all go down more easily for my students, my colleagues and most assuredly myself. I have taught English as a Second Language to adults in a night school. I have been a substitute teacher in a public school district. I have been an outdoor instructor at a K-5 art, science and outdoor summer camp. I currently coordinate a high school after-school tutoring program for refugees and immigrants. And yet, it wasn't until July of this year that I was introduced to the Bay Area Center for Waldorf Teacher Training and, simultaneously, the Waldorf approach to education. It was then I discovered that there is an established pedagogical approach that teaches to both the spiritual and the physical aspects of the child. I felt as though my loosely formed theories of what was possible in education had leapt from my head and presented themselves before me fully formed. I, for what else could I do, applied immediately.

I believe in the inherent goodness of all beings. As such, it is my goal to develop a culturally-based curriculum that will provide indigenous communities across the globe with the means of passing their knowledge and practices to their subsequent generations, giving them a practical response to the demands of globalization that would seek to rob them of their cultural value and their human identities. It is with the utmost joy that I have begun this journey in the Waldorf teacher training. I believe deeply that what I will learn over the next three years will be integral to making my dream a reality.

Summer Art Self-Evaluations

One of the differences between the summer arts session and the weekend sessions is that instead of being asked to write self-evaluations for each individual class, students are asked to write a narrative report of the entire four summer weeks. The summer self-evaluation is more of an overview of the students' experiences in the classes with attention to any overarching themes, feelings and revelations, as well as skills and knowledge gained. Self-reflection of this type helps students bring the process of their own transformation to consciousness. On these pages we offer some sample excerpts.



First Year students, Class of 2012, deep in thought in their summer writing class.



BY HEATHER CARPENTER, Class of 2012

As a student of anthropology and Waldorf pedagogy, I am discovering how artistic creativity can become a means toward knowledge. By moving in eurythmy, writing objectively, creating a main lesson book and sculpting from the whole, I gained a deeper understanding not only of Waldorf classroom subjects, but aspects of Steiner's writings. One small example is the idea of metamorphosis. In sculpture and eurythmy, this was most apparent as we used our bodies to create form in a timid sequence. In writing, I found a story shape itself out of constraints. We started by describing a place. The task was then to create a short story out of the landscape we imagined. A successful story might have a connection between the winding path and eucalyptus trees and the person striding upon it. In language arts, we explored the changing child. I was able to experience how the young child learns language and grammar through the art of storytelling, movement, song and drawing before hearing a rule, a metamorphosis unto itself.



BY ANNEMARIE GOSLOW-ZWICKER, Class of 2011

Painting was another roller coaster of a class, internally speaking. I absolutely loved the charcoal drawing -- I would have happily spent all day working and re-working minute sections of my drawing. I loved looking closely, trying to translate what I saw into what I drew, thinking about beauty and proportion and subtlety. And then we started to paint and I stopped having fun. Again I couldn't understand why I was so unhappy in a class I had loved. But then I realized that painting was something I had much less control over than charcoal. I had to allow the mistakes and even leave them there. Thankfully, I saw after only a few days that the issue was control, and I began to force myself to confront it by giving it up. We moved on to mixed media and I slapped colored paper and paint down just to have something "to react to."

I worked quickly and stopped myself from deliberating for so long. I had fun! I began to see how the mistakes



BY KELLI BRENNAN, Class of 2012

One of the things I found most interesting during these summer courses was how the arts can strengthen our relationship and understanding of nature. Through descriptive writing, a relationship to an imagined environment was created. We found locations for our stories that were in harmony with the characters, looking especially for aspects of microcosm/macrocosm, where the character could be either. As we turned our attention to being very present in our surroundings, an important dialogue with the landscape was created. This also seemed to be a key in facilitating a dialogue between inner self and outer self.



BY MELINDA MARTIN, Class of 2011

This summer I was able to listen to the other voices [in singing]. I now realize that it is essential to listen to others and it helps me to find my own part. Before, I thought this would confuse me and I focused only on my part. I can't believe I never looked at anyone else's line until this summer! This summer, through listening, I gained confidence in my ability to find my place when lost while playing recorder. This also reminds me of being aware of others in eurythmy (a different type of listening). In the figure-eight form, I was so worried about making sure I remembered my arm gestures and route that it never crossed my mind that I should be aware of my partner's whereabouts.

As I reflect over the summer training, I can compare the process to know myself to water flowing melodiously down a river. Sometimes in life I will swirl around in an eddy and perhaps stagnate from time to time. When I am blessed, I will splash down the rapids of a summer intensive, bumping into rocks with an intensity to get to my destination and a thrill for life that is palpable.



BY JASON MURPHY, Class of 2012

I was so appreciative of the help and the explanations of the writing rules. I found the rules very well thought-out, “Know the rules so you can break them properly,” said the Dalai Lama. In all seriousness, there is something profound in the idea that one does not rise above the rules by ignoring them, but can only transcend rules that one follows and experiences in a way that allows one to discover the higher principle behind the rule. To show with images rather than tell with adjectives is a common rule that I understood much better because of the examples of the Romantic poets. These poets communicated deep meaning just by looking out into the real world and describing what they saw.



BY ELIZABETH BROWN HANELT, Class of 2011

It was helpful when [Chris Guilfoil] brought individual artworks to the front of the class and encouraged us to analyze them for their effectiveness and for problem solving. Both my boat painting and the “flower and butterfly” painting/collage were improved through my classmates' feedback and from a non-judgmental, problem-solving atmosphere in the classroom. I learned to do my work beautifully, with care and pride instead of aiming just to “finish.” I learned that learning from the process is at least as useful and beautiful as the end result.



BY MARGRIT HAEBERLIN-EDELBERG, Class of 2010

In the curriculum studies class, it was when we started to rehearse our puppet show that I became really engaged. Practicing with marionettes brought life into the kindergarten work for me. In the rehearsals and the performance, I felt completely comfortable with my classmates as if we were all pulling on the right string at the right time.

Because we had studied the twelve senses during the winter something came acutely alive during the summer session. I could see how helpful it was to work with the lower senses to have a healing effect on the higher senses and vice versa. The artistic process in the Waldorf curriculum provides this integration of the senses.



BY ASHLEY RADZAT, Class of 2010

This was the first summer when I really fell in love with eurythmy. It is such an enigma, something that I cannot explain but feel the effects and feel the joy. I was challenged in speech eurythmy. I found that it was not easy for me to be fully present in speech eurythmy. My mind would wander, my body would stop responding, and I would just feel tired and upset. I realized that it was speech eurythmy that was giving me what I needed on a

deeper level. I spoke with Glenda about my challenge and I worked on my gratitude and openness exercises. It was helpful. I also realized that in a very short amount of time I would not have the opportunity to be in a setting such as the teacher training and that carried me through.



BY BRENDAN BANISTER, Class of 2012

In our writing class we had to blend these two qualities [straight and curved] to create successful writing. We had to balance our rational, rule-based thinking with our expressive, free-flowing feeling. I felt an impulse to write with unhindered creativity and let the words pour out. This was the curved impulse, which embodies the feeling life. I tried to balance this expressiveness with careful choices about words and the form of my writing. This thoughtfulness, with concern for the outcome of my efforts, was the straight impulse. If I poured out too quickly, I lost my clarity, and if I became too rational, then I became immobilized and lost the soul of my writing.



BY TAMARA FLORES, Class of 2010

Carving alabaster and whittling were phenomenal experiences -- I've never done either. It's so hard to try to find the words for how amazing, almost miraculous it is to sense an essence inside a rock or a piece of wood (as opposed to clay) and little by little release it and allow it to come to life -- as a sort of midwifing! I have no doubt that for a young person to have that transformational experience in school is absolutely invaluable. That is, the experience of meeting the most solid and dense substance directly and having something so subtle, almost ephemeral manifest, and to develop the sensing of the essence inside the most solid.



Second Year students, Class of 2011, working on their Shakespearean soliloquies for the speech and drama class.

Ten Years!



BY DAVE ALSOP, Assistant Director

This is Year 10 of the Bay Area Center for Waldorf Teacher Training! And, as this is also the 10th issue of the *Golden Gate*, we thought you might enjoy a brief history of the program. The Bay Area Center for Waldorf Teacher Training began in the minds of fourteen students who wanted to complete the studies they had begun. Then came the technicalities: recognition from the appropriate California state agencies, obtaining non-profit status, and looking for a home. That being done, Dorit Winter was hired as Director, August 1st, 2001.

One student, Lisa Anderson, recounted the process: "Ten days before our opening assembly we still did not know where we would be gathering. We had 16 First Year students registered, but we thought there was an outside chance we could have 22 sign up. The Community Church in Mill Valley had agreed to host our program. A week before classes began, we realized we could not seat more than 18 and we might have more than that enrolled in the first year class. So we went for a walk around the block, to the Church of Our Savior, and they agreed to let us use a meeting room. Opening night was beautiful. When I saw the first year class stand all together I thought, 'We made it. We actually did this. We are a teacher training program.'"

That Opening Night was held on October 5th, 2001, with 26 enrolled First Year students, 12 Second Year, and 11 Third year students. Michael Holdrege, from the Chicago Waldorf School, gave the address, and the evening concluded with all the students from each class ascending to the stage and briefly introducing themselves. This is a tradition that continues to this day.

An additional celebration took place on November 3rd. Students, teachers and friends gathered, this time at the Palm Room on the grounds of the Presidio in San Francisco. Following a musical program, everyone gathered in small groups and marveled at the progress that had been made. The evening had a glow about it. Fellowship and a palpable sense of "Our Teacher Training" permeated the room. Somehow the impossible had been made possible!

The first Summer Arts Festival took place at the Santa Cruz Waldorf School in June/July 2002. This full-time, four week element of the teacher training program continued there, much to the delight of the students and teachers, for the next five years, until it moved to the East Bay Waldorf School in June of 2007.

In September of 2003, the Opening Night took place in a new location: the Marin Waldorf School. Kathryn King, Marin Waldorf School Administrator, and Frances Santaguida, 5th grade teacher, both extended warm welcomes to the program, and there was great appreciation for the opportunity to hold the teacher training classes in



Two of our founders, Lisa Anderson and Michael Seifert, Class of 2003, November 3rd, 2001.

Waldorf classrooms, and to build a strong working relationship with a vibrant Waldorf community. Indeed, over the years, many events and activities supporting both the Marin Waldorf School and the teacher training took place there.

Weekend classes continued at the Marin Waldorf School for the next seven years, until, in the spring of 2010, the program made the decision to consolidate the location of its weekend classes with the location of the Summer Arts Festival at the East Bay Waldorf School. This move has introduced a new element into the teacher training -- for the first time, there is a dedicated classroom for the teacher training, in which to hold town meetings, choir, and numerous community enrichment classes and workshops. The Teacher Education Network of AWSNA held its fall 2010 meeting in this space, and the sense of "a home" for the teacher training was deepened.

We look forward to continuing our work in the San Francisco Bay Area. It is exciting and thought-provoking to be located on a large, beautiful Waldorf school campus that is owned by the school, where, for the first time, it may be possible to think -- in the long term -- about a purpose-built teacher training facility. At the same time, it is true that the Bay Area Center for Waldorf Teacher Training has developed a proven program focused on anthroposophy, the arts, and Waldorf pedagogy without the encumbrance of owning its buildings and all of the expenses that come with this.

There will be many celebrations worldwide in 2011 to mark the 150th anniversary of Rudolf Steiner's birth, and we feel our own small anniversary is part of that celebration. Waldorf education in the world has just passed its 90th birthday, and the need for Waldorf teachers is only increasing. While we can't be sure what the future holds, we can be thankful for the path already taken, and have confidence that our next steps will be the right ones.

We are planning to have another gathering in the Palm Room this year on March 26th, 2011 to mark the completion of ten years. Details will be forthcoming.

Biography Projects

Class of 2012

Each fall, students in the Second Year are asked to research the biography of a notable figure in history. In recent years, this project has evolved to limit students to presenting the biographies of characters who will likely turn up in the Waldorf curriculum. This project prepares prospective teachers for the task of presenting the lives of historical figures in a way that is both alive and pictorial. In addition to giving an oral presentation, students are asked to provide an artistic representation of the biography. One of the criteria for this presentation is to pay special attention to the seven-year cycles or major changes that may have helped shape that person, and how he or she influenced history. This year, the range of biographies included:

Jodi Casey – Ben Franklin

Tosha Walper – Ludwig van Beethoven

Heather Carpenter – Helen Keller

Kim Couder – Marie Antoinette

Jamie Govani – Martin Luther

Angelica Wilton – Brothers Grimm

Jane Ghotlos – Aldous Huxley

Brendan Banister – Harriet Tubman

Jason Murphy – AR Wallace

Julia Bicht – John Muir

Mauricio Prado Gomez – Nikolai Tesla

Natalie Studer – William Blake

Kevin Anderson – Leonardo da Vinci

Kathy Ellen Davis – Marquis de Lafayette



Mauricio Prado Gomez presents Nikolai Tesla.



Julia Bicht presents John Muir.



Angelica Wilton presents the Brothers Grimm.



Kim Couder presents Marie Antoinette.

A Note from the Director

The camaraderie and joyful working together of the teachers in both our weekend and summer sessions these past ten years have been a sustaining gift for our institution. The palpable collegial warmth has been an inspiration for all concerned, especially for our students. We thank all the many teachers who have given of themselves and their marvelous professionalism. Below are messages from some of them.



“Even after all these summers, I can still say that teaching the students that have gathered around Dorit and her team is an inspiring experience. The aliveness, presence and commitment I have encountered there have not only been ‘fertile soil’ for my contribution to them, but have inspired me with new insights every summer. My own connection with speech has deepened and expanded throughout these summer sessions. Combine this with the teachers’ weekly study time, and the faculty rehearsals and performances, and you catch a glimpse of a very alive research community based on Anthroposophia.

*I would like to mention two of those early colleagues for those who never met them: **Joanne Karp** and **Harry Kretz**, our beloved elders, who are now 79 and 80 years of age. Joanne taught music and led the morning choir with firm enthusiasm, bringing a colorful vibrancy of songs from different periods, styles and cultures. Every summer, the Second Year students rose to her musical expectations, surprising themselves with the wonderful song and dance routines Joanne devised for them. Unforgettable, too, were Harry’s old-fashioned party games to which Third Year students were introduced. Harry’s numerical creativity and dry humor took away fear from the mathematically challenged or terrified. At the faculty performances, Joanne and Harry would join and delight us with piano and recorder duos. These dear colleagues retired from the Bay Area Center for Waldorf Teacher Training in 2006. Their contribution to the teacher training throughout their ten years is held in fond memory.*

The training seems to go from strength to strength, and so I send my warmest congratulations to the Bay Area for Waldorf Teacher Training 10th anniversary and best wishes for its future thriving!” ~ Sibylle Eichstadt continues to teach speech in our teacher training summer sessions. She has been working as a free-lance speech artist and teacher since 1989, and received her diploma in Anthroposophic Therapeutic Speech in 2009.



“It was very pleasant working all these years with such inspired students and colleagues. My suggestion for all teachers is to approach the children with the question, ‘What do they need for their future?’ I hope that all my colleagues continue to find meaningful ways to work in the Waldorf classroom, sending all those students who remember me and Dorit all my best wishes.” ~ Harry Kretz lives in Harlemville, NY with his wife. One of his daughters and her family live next door. In October, the “summer family” of Sibylle, Harry and Joanne, had a reunion picnic, when Sibylle drove Joanne to Harlemville for a day in the country.

“Of my fifty years of teaching music, the Bay Area Center for Waldorf Teacher Training program was the icing on my cake. It was the nicest, most joyous and most rewarding program of working with adults, that I have ever had. And I enjoyed every minute of it.” ~ Joanne Karp lives at the Fellowship in Spring Valley, NY. She teaches music in the Otto Specht program for special needs children, and conducts a choir of Fellowship residents. Joanne still plays the piano every day. In November, to her own surprise, she visited Bermuda; she plans to visit Sibylle next summer.

“For many years I enjoyed spending some Friday evening and Saturday morning hours in the Bay Area Center for Waldorf Teacher Training classrooms, witnessing again and again how adults transform themselves in front of my ears and eyes as they engage in formerly unfamiliar activities like exploring and discovering the qualities of speech or chalkboard drawing.” ~ Bernd Vey lives in Vancouver, where he is a free-lance artist.



“I am always grateful that I can work in a teacher training program that places such delicate emphasis on the anthroposophical roots and support of an individual’s development so that, eventually, teachers will stand in front of the students in the right way. The Bay Area Center for Waldorf Teacher Training also, quite wisely, provides many artistic activities that go to strengthening that foundation.” ~ Paul Gierlach is the Educational Support Coordinator for grades 6 - 12 at the San Francisco Waldorf School, where he also teaches humanities classes in the high school. He continues to teach the Parzival block in our teacher training.



“This training is characterized, on the one hand, by the seriousness and depth of anthroposophical study and, on the other, by a genuine grasp of what “the art of teaching” actually means. The way of study and the way of art both lead to a transformation in consciousness: an awakening to “qualities,” process, the supersensible present in the sense-perceptible. Each summer I looked forward to this level of

active engagement and focus in the arts and left with renewed respect for the program and the fulfilling sense that each student was on a path toward becoming his or her best self, which is what makes a good teacher. Best wishes for continued success!” ~ Coralee Schmandt-Frederickson is currently Director of the University College of Eurythmy in Oslo, Norway: dne@eurymt.no. This past summer she expanded her eurythmy teaching into Chengdu and Qhangzho, China, where she taught full capacity classes of enthusiastic participants. The photo shows her on the river boat ride down the Li river to Yangshou.

“It has been a great honor to be part of the teacher training, teaching sculpture and history of art for many years. The training is centered in the general awakening of the artistic faculties of the students. Through being artistic in whatever work the teacher is doing, the contact with children can become “real pedagogical” in a true way. I am glad that Ken Smith is continuing the contribution of sculpture to the training. My work has shifted to teach at teacher trainings in the Far East countries, where Waldorf education is young and in need of support. The fruits of the work with you are really spreading there. ... All the best wishes for year ten celebrations and the future work.” ~ Rudolf Kaesbach is the course carrier for the School of Sculpture at Emerson Visual Arts: www.emersonvisualarts.com



“Why in the world would I want to leave my house at 7:15 am on a Saturday morning? The answer is easy: for the joy of working with adults who have chosen to take up the teacher training! The whole-hearted willingness to learn, combined with open-minded enthusiasm was a breath of inspiration. To see the First Year come in, go through the year, and return the next year transformed, only to go through yet another round of transformation. ... I observed short hair grow long, long hair cut short, clear fashion statements become more moderate, and unexpected talents reveal themselves. ... And then there were the snacks! What a feast for the senses, what fun to talk, eat and drink. There was never a day when I went

home after teaching without feeling joyfully excited and filled with new ideas. ... And then the assemblies: what high standards, so much beauty, such a supportive faculty, so much fun and such good food! Backwit -- I miss all of it!” ~ Renate Lundberg is the eurythmy teacher at Summerfield Waldorf School, in Santa Rosa, CA. She is also a class advisor, and active in the leadership of the school.

“If my reading and understanding of Rudolf Steiner is not too far off the mark it seems that all the world-wide social problems of our times can be sourced to bad education. And the quality of education is determined by teacher training. Foundational to teacher training: knowledge and comprehension of who we truly are as human beings. Here is where we must begin if we wish to make an effective contribution towards healing our world. Kudos to Dorit for remaining steadfast and true, through trial and error. I feel privileged to be part of Back-Wit, and I'm still trying to figure out what it means. Maybe something about having the last word?” ~ Patrick Marooney lives in Eugene, Oregon, where he teaches classes on curriculum and anthroposophy at Waldorf Teacher Education Eugene. He continues to teach in both weekend and summer sessions of our teacher training.



10

Years

~ Our Faculty Roster ~

*Dave Alsop Marianne Alsop
Mary Barhydt Wendy
Baschkopf Tish Berlin Tom
Bickley Christiaan Boele Dan
Brousseau Christine Burke
John Burket Paolo Carini
Lalla Carini Hung-Gi Cindy
Chung Susan Cook Craig
Cook Anne Cook Janos
Darvas Diane David Bob
Dudney Sibylle Eichstaedt
Gerda Euskirchen Corinne
Fendell Douglas Gerwin Paul
Gierlach Karen Gierlach
Susan Goldstein Meg Gorman
Christopher Guilfoil Michael
Hall Vasilica Hall Kate
Hammond Maria Helland-
Hansen Philip Incao
Ruthann Jahoda Susan
Johnson Rudolf Kaesbach
Joanne Karp Karen Kho
Kathryn King Amy Kopald
Harry Kretz Deborah
Krikorian Kate Kristensen
Sabine Kully Janet Langley
Wiebke Larson Renate
Lundberg Patrick Marooney
Linda Marooney Jon McAlice
Ronna McEldowney Glenda
Monasch Lynne Newton Greg
Nottage Colleen O'Malley
Donni O'Ryan John Petering
Shanna Rader Roberta
Ricketts Peggy Rock Frances
Santaguida Lisa Sargent
Jennifer Scaff King Coralee
Schmandt-Frederickson Ken
Smith Johanna Steegmans
Oliver Steinrueck Yelena
Tcheng Jennifer Thomson
Sophia van der Harst Bernd
Vey Valentin Wember Christof
Wiechert Dorit Winter*

Class of 2010



The graduating Class of 2010, from left to right:

Tamara Flores
Jessica Rimmer
Ashley Radzat
Margrit Haeblerin-Edelberg
Evangeline Wolfe
Megan Neale
Susan Robinson
Danielle Epifani
Jennifer Dye

In the Field

BY ASHLEY RADZAT LOCKWOOD, Class of 2010

I am amazed when I hear people say they don't feel ready to enter a classroom after their teacher training. They say they feel they need a couple more years. I feel the opposite: I am more than ready! Working in a Waldorf School allows me to continue all my training. I am constantly learning and growing. Currently my position is Farm Assistant at Summerfield Waldorf School and Farm. I have the opportunity to work on a farm with children from first through fifth grade. Every day that I am at work, I am working with Steiner's indications on a grand scale. The students are experiencing the vast openness of the world and my job is to bring them deep into soul work by allowing them to do hard physical work. I work constant-



Ashley, right, in conversation with classmate, Megan, at the Michaelmas Alumni gathering.

ly with imagery instead of with ready answers, thereby allowing each child to work with the magical questions of "how?" and "why?" in a living way. These children connect to the beauty that surrounds them as they plant seeds in the spring and harvest in the fall; through their work, they understand the circle of life. My job as this type of Waldorf teacher is primarily to allow and support each student to find connection to the earth so that they can feel their importance in the world. Just today the first grade and I were pulling out the weeds and we could feel those pesky gnomes pulling back. But the soil needed to be turned so that we could lay down our blanket of straw and put the earth to sleep for the winter. So away we pulled and after we cleared all the weeds, it was time to say goodnight to our garden bed.

My three years in the Bay Area Center for Waldorf Teacher Training have prepared me not only for my farm work but also for the classroom. They have trained me to be an observer of life and an artist that moves through the world. I am more calm, more prepared and more authentic because of the foundation in anthroposophy that came from this teacher training.

The teachers were masterful in the way they allowed me to find my own strengths and work on my weaknesses. I feel prepared to continue my self-education, my study of anthroposophy, Waldorf education and human development, and I look forward to deepening my studies in all these areas. I hope to start my journey as a first grade teacher in the fall.

Class of 2010 and What They Are Doing Now:

Jennifer Dye: Middle School math teacher at Marin Waldorf School

Danielle Epifani: In home preschool, Margaret's Garden in Berkeley

Tamara Flores: Assistant at Dandelion Waldorf Preschool, and Spanish teacher at SunRidge Charter School in Sebastopol

Margrit Haerberlin-Edelberg: Parent-Infant teacher and Aftercare assistant at East Bay Waldorf School; Parent-Toddler teacher at Berkeley Rose School

Megan Neale: Enrollment Coordinator, Bay Area Center for Waldorf Teacher Training, and Faculty Administrator's Assistant at Marin Waldorf School

Ashley Radzat: Farm assistant and all-grades substitute teacher at Summerfield Waldorf School and Farm

Jessica Rimmer: Early childhood teacher, pregnant, not currently teaching

Susan Robinson: Sewing and design teacher at San Francisco Waldorf School

Evangeline Wolfe: Fifth grade teacher at Green Meadow Waldorf School in Spring Valley, NY



Evangeline Wolfe, Class of 2010, with some of her fifth graders at the Green Meadow Waldorf School in Spring Valley, NY. Evangeline took the class upon graduation, moving back to her native state to do so. As a child, Evangeline attended the Waldorf School in Ithaca, NY. In November, Dorit Winter, capitalizing on an AWSNA/TEN mentoring grant, was able to visit Evangeline's class on her way to and from Dornach. "Not surprisingly," says Dorit, "considering that Evangeline is a consummate musician, she and the children are making beautiful music – and I mean that in more ways than one!"

Third Year Projects

In March 2010, the students of the graduating class presented their Third Year Projects to faculty, fellow students and guests. Each project included a research component and an artistic element. Below are the topics in the order of presentation.

Margrit Haerberlin-Edelberg - Storytelling in the Waldorf Kindergarten

Why is the played-out story, "The Three Billy Goats Gruff" helpful for the five-year old child?

Lori Sparrow - Where Do Sweaters Come From and Why Do Nine-Year Olds Need to Know?

How practical activities support third grade students.

Evangeline Wolfe - Wonder in Seventh Grade Chemistry

How and why do we create a mood of wonder in seventh grade chemistry? How does the teacher as Artist-Scientist-Priest meet the seventh grader?

Jennifer Dye - Movement, Mathematics and Memory

What's will got to do with it?

Megan Neale - Storytelling and Morality

How do we support the developing morality of our students? What does this look like, in particular for the twelve-year-old?

Susan Robinson - The Industrial Revolution and the Sewing Machine

Why is the sewing machine introduced to the eighth grade Waldorf student?

Danielle Epifani - Truth, Beauty and Goodness

How are thinking, feeling and willing nourished in Waldorf early childhood?

Tamara Flores - Archetypes Explored Through Briar-Rose

What lives behind the images in fairytales? How do fairytales meet the young child?

Ashley Radzat - The Journey of Love

How do Waldorf schools bring sexual education to their students?

Jessica Rimmer - Exploring the Four Lower Senses

How does kindergarten support the healthy development of the lower senses?

Tamara Flores, Class of 2010, with the puppets she made for her presentation on the Briar Rose story.



10

Years

Bay Area Center for Waldorf Teacher Training

On these pages are student photos of our graduates and our current students. Many individuals participated in either a year or two (or more or less) of our program, and we have not included them, although we think of them fondly. Instead we have included those who stayed the course through the three years; and we include the current students in the hopeful expectation that each of them will also complete the program.





We have endeavored to avoid mistakes; however, with so many images to sift and sort, we may well have either included or excluded some photos by mistake. We ask for understanding, and would appreciate hearing from anyone who finds any errors.

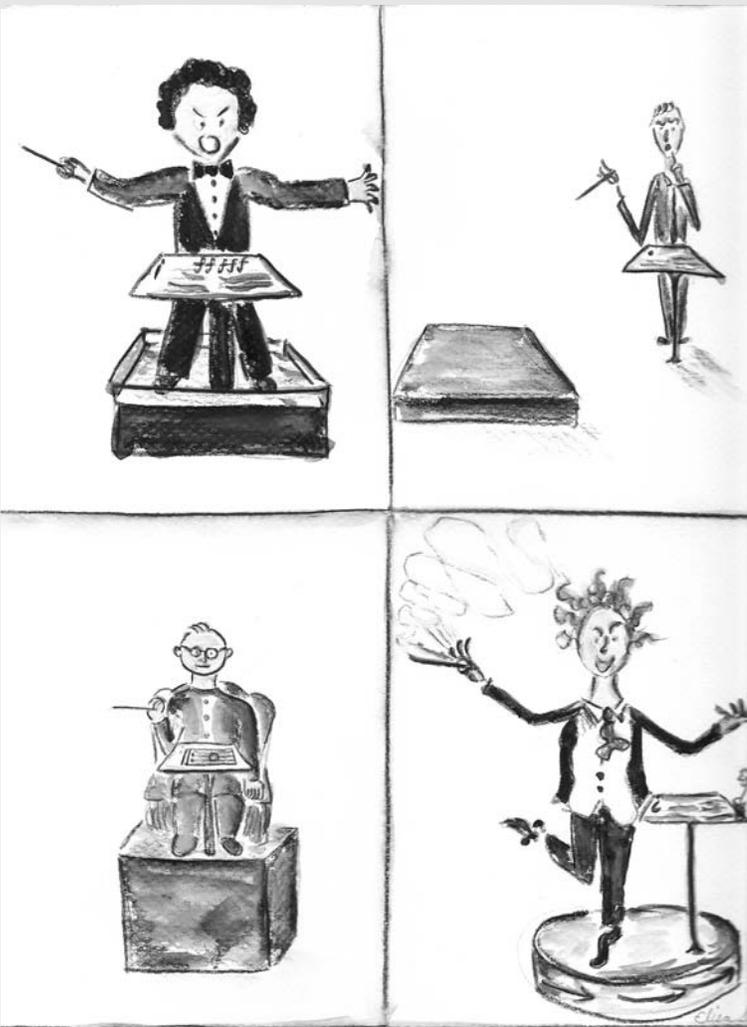
Temperament Projects

Class of 2013

Each fall, students in the First Year are asked to create an artistic representation of the four temperaments, using any medium they choose. This year's projects included menu offerings to complement 4 different appetites; flower arrangements offering diverse flora in 4 different vases; 4 representational succulents (see below right); greeting cards as chosen by 4 different types; knitted samples that coordinated 4 stitches with the 4 colors. Balloons, tents, dolls, cut-out silhouettes (see below bottom right) and conductors in 4 modes (see below), also brought the four archetypes to expression.



First Year students, Class of 2013, presenting their "temperamental" projects.





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A New Impulse - Second Conference:

Finding Balance



with Christof Wiechert

February 24-26, 2011

**A 3-day conference for Waldorf professionals (and those with Waldorf teacher training)
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"True humanity depends on balance as activity, as striving. Balance is a crucial condition for health in all aspects of Waldorf life. Rudolf Steiner's sculpture, 'The Representative of Man,' clearly depicts that balance. This is the theme and the challenge our conference will address." ~ Christof Wiechert

We are pleased and grateful that Christof Wiechert, from the Pedagogical Section in Dornach, Switzerland will address the topics of Balance in Ourselves, Balance in our Teaching, and Balance in the School Community as the focal point for this second New Impulse conference.

This 3-day conference will be concentrated. The days will be short so that participants can commute more easily, need not be away from home all day, and still have something of a weekend. The conference will run from 9:30am until 3:30pm on Thursday and Friday, and from 9:30am until 12:30pm on Saturday. Full details of the schedule can be found online at www.bacwtt.org.

The conference fee is \$35. Lunches will be available, provided by the Marin Waldorf School 7th graders, as a fund-raiser for their class activities. Refreshment during coffee breaks will be provided.

**Register online at <http://www.bacwtt.org/a-new-impulse>,
and register early, as this conference was sold out last year.**

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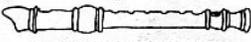
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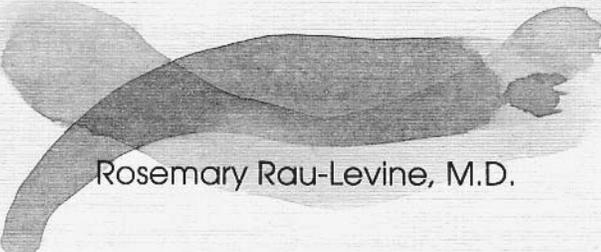


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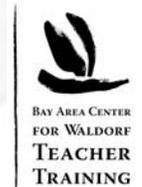
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(subject to change)

June 20 - 24, 2011

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 with a special emphasis on children's health issues
with Dorit Winter and special guest

June 27 - July 1, 2011

Inner Work - What It Is and How To Do It
with Dorit Winter

July 5 - July 8, 2011

The Genius of the Waldorf Curriculum
with Christof Wiechert and Dorit Winter

July 11 - July 15, 2011

Waldorf Seminar for Waldorf Professionals:
 Study of Man Lectures 8-14
with Christof Wiechert

Details available in mid-February
 at www.bacwtt.org

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Bay Area Center for Waldorf Teacher Training students and summer session faculty and staff, East Bay Waldorf School, July, 2010.

“What the teacher needs, above all, is a personal relationship to the world that is both living and true to reality.” Rudolf Steiner
