



■ ANTHROPOSOPHICAL SOCIETY

General Anthroposophical Society

Christmas greetings and appeal for support

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Anthroposophical Society

- 1 Christmas greeting and appeal for support
- 2 Annual Conference/ Annual General Meeting
- 14 Executive Council at the Goetheanum: review of Justus Wittich
- 15 Conference of Country Representatives
- 16 2018/2019 Annual Motif: the seventh rhythm of the Foundation Stone Meditation
- 17 Communication: last call – digital or paper
- 18 Participation: proposals for amending the Statutes
- 19 Obituary: Oskar Borgman Hansen
- 19 Membership news

School of Spiritual Science

- 3 Social Science Section
- 4 Youth Section
- 5 Section for Agriculture
- 6 Medical Section
- 7 Anthroposophic Council for Inclusive Social Development
- 7 Performing Arts Section
- 8 Mathematics and Astronomy Section
- 8 Natural Science Section
- 9 Visual Art Section
- 10 Humanities Section
- 11 Education Section
- 11 General Anthroposophical Section
- 12 General Anthroposophical Section: Class Holders' Conference

Goetheanum

- 13 Leadership: taking anthroposophy into its second century

Feature

- 20 Development-based media education
- 20 Robin Schmidt on a positive approach to the digital transition



Dornach, Advent 2018

The Goetheanum in winter (March 2018)

*Dear members of the
Anthroposophical Society,*

It was a hundred years ago that – after the First World War ended with the armistice agreement of 11 November 1918 – Rudolf Steiner began to speak intensely in Dornach (CH) of the need for a new social order. Effective ideas for such a new order, he pointed out, could only come from spiritual insight and that, more than anything, people needed to work together (see quotes).

Healing conditions

This is a task we have now, and increasingly in the future, and it asks for the kind of School of Spiritual Science that the Goetheanum with its Sections strives to be, for human beings, for the arts, for nature and for the social life. The Goetheanum is where, out of the synergy of science, art and social initiative, a contribution can be made towards a world that many, many people from all kinds of cultures and religions are already striving for today, a world

- that is guided by our humanity
- in which the social life is built on individuals and where we assume responsibility for the earth as an organism, with the flora and fauna that surround us, and
- in which we will act increasingly out of freedom, spiritual insight and love for our actions.

In such a world thousands of parents – to name just one example – are looking specifically for a healthy development for their children, for food that strengthens their life forces and the kind of farming, education and medicine that support these aspirations. In the widest sense, they are looking to shape their lives and environment individually, in socially healing conditions. We make a contribution to this with the help of anthroposophy.

Continued on page 2

Looking ahead

2019 Annual conference and Annual General Meeting

The next Annual Conference and AGM will be held at the Goetheanum from 11 to 14 April 2019. There will be an Open Day on 11 April, when the members and anyone interested can visit the Goetheanum's Sections, stage and departments and speak with staff members. The Annual Conference and first part of the AGM (on The Situation of Anthroposophy and the Anthroposophical Society) will start at 5 p.m. in the Main Auditorium. The motto of the Annual Conference will be «Living with the Anthroposophical Society – in the heartbeat of our time». How can we shape the social life effectively for the next century? In learning about the future through education? In affirming the emerging human being between «I» and world? From 8.30 to 9.15 a.m. the members of the School of Spiritual Science will be able to attend Class lessons. There will also be meditative contemplations on the Goetheanum's language of forms, the future-oriented images in the painted ceiling of the Main Auditorium and the motifs of the coloured glass windows, as well as a study on Rudolf Steiner's Letters to Members. For the plenary sessions between 9.30 and 10.30 individuals have been asked to speak of their work and approaches towards a future effectiveness of anthroposophy in the social life, in Waldorf Education, and of their individual paths of inner development. There will also be opportunities for discussion after these presentations. The work groups will look at topical questions and projects in relation to the conference theme. These groups will in part be country-specific and moderated by the representative of the country in question. In the evening of 13 April, in a festive performance, the new Goetheanum Eurythmy Ensemble will present its first major programme.

The present edition of Anthroposophy Worldwide contains a preview of themes to be consulted on at the AGM, including the review of Justus Wittich (page 14) and proposals for increased participation (page 18). From the end of January a detailed programme will be available and members will be able to register. | *The Executive Council at the Goetheanum: Justus Wittich, Joan Sleight, Constanza Kaliks und Matthias Girke*

Continued from page 1

Building a new world

Across the earth, the Christmas message with its reference to the «holy child» therefore continues to be relevant today: let us – together with all people of goodwill – build the social conditions necessary to promote humanity!

In the sense of this building of a new world we hope for your energetic support this Christmas, because the Goetheanum is carried by each member of the Anthroposophical Society.

Towards the end of the summer we sent you an overview of the Goetheanum's financial situation (www.goetheanum.org/en/anthroposophical-society/annual-general-meeting-2018/) as a result of which we are pleased to say that we received an additional CHF 300,000 for the 2018 budget. In order to reach our annual goal and be able to continue the development started into the new year we need around 400,000 CHF more. We would be grateful for your personal help with finding this amount.

Wishing you a peaceful Christmas and a prosperous 2019 | *Justus Wittich on behalf of the Executive Council and the Goetheanum Leadership*

Donation accounts (reference: Goetheanum Christmas Donation)

From Switzerland and non-Euro countries:

General Anthroposophical Society,
Postfach, 4143 Dornach, Switzerland.
Raiffeisenbank, 4143 Dornach,
BIC: RAIFCH22
IBAN: CH36 8093 9000 0010 0607 1

From Germany (tax-deductible):

Förderstiftung Anthroposophie,
70188 Stuttgart, GLS Bank Bochum,
BIC: GENODEM1GLS
IBAN: DE49 4306 0967 7001 0343 00

From other Euro-zone countries:

General Anthroposophical Society,
4143 Dornach, Switzerland,
GLS Gemeinschaftsbank,
44708 Bochum, Germany
BIC/Swift: GENODEM1GLS
IBAN: DE53 4306 0967 0000 9881 00

«What the destiny of humanity needs most now and in the future is the inclusion of certain ideas from beyond the threshold. And yet, it is most characteristic for our time that the inclusion of ideas from beyond the threshold is in effect rejected. Any work we do in this field needs to be permeated by the will to overcome this antipathy towards drawing on socially effective ideas from beyond the threshold of physical consciousness.»

«All human beings must work together. This immediate, personal collaboration is necessary to ensure that among those working together will also be individuals who have access to the relevant ideas from beyond the threshold. You realize that what is important for our time is not something light-hearted. It is an immensely serious matter that is coming towards us in our time.»

Both quotations from GA185a, lecture of 24 November 1918.

Correction In Anthroposophy Worldwide 11/2018, page 7, it should read Gerard Wagner (not Gerald).

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Social Science Section

Rethinking property

The Social Science Section is critically reviewing and renewing the concept of ownership. A fraternal, sustainable economy that orients itself by the common good needs appropriate forms of ownership in order to combine entrepreneurial freedom with fraternity and protect them from outside interests.

We have become used to many things: too many, in my view. There are things that one must not get used to, situations that have become so normal for us that we no longer think about them. Take the utterly unfair distribution of wealth and poverty, for instance. When some have so much that they no longer know what to do with their riches while others struggle to make a living, then something is wrong with our economic, legal and social life. The same applies to the progressing concentration of (capital) assets. We stand in awe of open competition because it destroys monopolies and makes freedom possible. That's what we think, anyway. But for some time now the opposite has been the case. Market concentration has never been as high as it is now. Enterprises are bought and sold like cars or carrots.

Questionable ownership of enterprises

Let's take a closer look: who do all the big multinationals belong to? Rarely to the actual «entrepreneurs». They are increasingly owned by multinational financial investors that systematically buy up companies (shares) and form a new, transnational power which is (financially) stronger than any enterprise, high street bank and (almost) any state.

Take for example the American investment company BlackRock: it is the biggest single shareholder in BASF, Bayer, Daimler, the German stock exchange, Lufthansa, Apple, McDonald's, Nestlé, Exxon Mobile, Shell and countless others. In 2004 BlackRock administered assets to the tune of 300 billion US Dollar, in 2008 that figure had increased to 1.3 trillion, and today it has reached an unbelievable 6.3 trillion US Dollars – with a steep upward drift. BlackRock is major shareholder in all (!) 30 German DAX companies as well as in 282 of the 300 largest Western corporations listed worldwide.

The problem is the principle our economy is built on: everything has to have a price; everything must be able to be bought or sold. But there are a number of things that must not be made into commodities, first

among them human beings; then human labour which cannot be separated from the people providing it. The same is true for the earth, the soil, simply because it forms the foundation of our life and because we have neither produced nor can we multiply it. A company cannot be a commodity either, because it is a social organism, a unique consonance of (above all) people, skills, needs, relationships, facilities and ideas. Buyers are not really connected with the co-workers or with the idea or the goals of an enterprise. All they want is a profitable project.

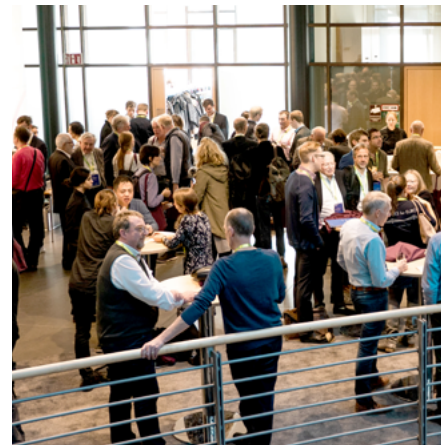
Research into participation

Wherever possible, research in the Social Science Section is practice research. We are ourselves always part of the social situation that we experience and help shaping. This is why we don't want to restrict our work to describing social matters but understand their underlying forces and laws and change them for the better in accordance with human and social progress.

Two and half years ago the Social Science Section therefore initiated discussions on the concept of ownership with the aim of exploring how we can continue to develop the concept of property and the relevant legislation so that it can serve the fraternal aspect of economy more than the old concept does, which goes back to Roman property and private laws.

In Roman times this old form of ownership was still necessary. Individuals had to be able to detach themselves from the group and say, «This is mine and I can do with it whatever I like!» And the legislation had to protect this right and consequently prevent everyone else from using or make decisions about the property in question. This was necessary for economic freedom to unfold. But today it is time to take a new step: How can my freedom contribute in the best possible way to the good of the whole and of humanity?

Profit is not the goal of an enterprise. At best it is the by-product of a meaningful activity for humanity and the world at large.



It's good to talk: 2018 Property Conference

More and more (especially young) entrepreneurs become active for precisely this reason. Employees today are also less and less willing to ignore who and what they are working for. For many that is an essential factor.

Property conference

Under the leadership of Armin Steuernagel (Purpose AG), Götz Rehn (alnatura), Till Wagner (GTREU), Benjamin Böhm and Ingo Krampen (solicitors) and Gerald Häfner (head of the Social Science Section) we have developed such a legal form and discussed and improved it in cooperation with a continuously growing group of experts, experienced and young entrepreneurs. We decided in favour of a slim design that only regulates essential aspects and allows for the greatest possible freedom. In recent weeks we have also started introducing it to entrepreneurs and politicians. So far the response to this «responsible ownership» or to the new legal structure of «enterprises in responsible ownership» has been positive.

At the end of October 2018 we, in collaboration with the Purpose Network and others, organized an Ownership Conference with 350 people from scientific or political backgrounds, from associations, the media, administration and (above all) committed company founders and managers representing various lines of business, approaches and age groups. It looks as if we could, in the not too far distant future, reach the goal we set ourselves and transform today's property law in enterprises, even if it will take some time. | *Gerald Häfner, Leiter der Sektion für Sozialwissenschaften*

SCHOOL OF SPIRITUAL SCIENCE

Youth Section

What shapes reality

In addition to organizing and carrying out meetings, conferences, study groups, international exchanges with young people and supporting initiatives, the work of the Youth Section includes a study entitled (Re)Search: The Spiritual Striving of Youth. The young research team will present its first results on 15 December.

In October 2017 the Youth Section at the Goetheanum embarked on a youth-led research project entitled (Re)Search: The Spiritual Striving of Youth – Defining Our Reality, which focused on understanding the impulses and motivations guiding young people's actions today by listening to their life experiences. At the heart of the study lie questions such as, how do young people meet reality and shape it? What are the values guiding their participation in the world? What are their longings and expectations for the future?

Longings and ideas for the future

Our key question for the study was inspired by Rudolf Steiner's address to the young people of 1924 (GA 217a, lecture of 20 July 1924). They were asked to imagine the world in 1935 if their youthful wishes were to become reality. This question was adapted by the team of young researchers and their mentors in anthroposophy, sociology and education to fit present times: what would the world look like in 2030 if what lives within me became a reality, and what will I do to make it happen? Through this question we invited those already connected to the Youth Section community worldwide to participate in semi-structured interviews. The purpose of these encounters was to guide participants through open-ended questions into an exploration of their experiences, as well as their longings and ideas for the future. (Re)Search is thus more than a research project, it is an opportunity to create bonds between the young people who participate and learn to listen, to accompany the process of opening up to another and to observe the commonly shared challenges, wishes and motivations beyond the apparent differences between us.

A total of 40 men and women aged 18 to 35 from 23 different nationalities and different spiritual backgrounds formed the sample of the study. 20 percent attended Waldorf School and/or were born to anthroposophical families, 31 percent found anthroposophy in the last 10 years or less, 49 percent do not know anthroposophy. All participants have or have had access to higher or further educa-

tion, with 15 percent of participants currently completing high school; 12 percent having attended or currently attending vocational training; and 73 percent either were or are currently at university. The interviews were recorded and transcribed for analysis, giving us more than 80 hours of recorded content to work with.

As young researchers, we were able to explore ideas related to the nature of the social sciences, such as the relationship between observer-observed, subject-object and what anthroposophical methods can bring to more traditional methods of research. Key question for us have been: how do I look at the human being standing in front of me? How can I allow the individuality to reveal itself to me, without my prejudices becoming a barrier to a new understanding? How can I create the best possible environment for participants to speak openly, honestly and freely and how does this improve the quality of our data?

Spirituality in daily life

We were surprised to witness how quickly and deeply the participants expressed questions and ideas connected to spirituality during the interviews. This was important for the researchers, who did not want to direct the interviewees towards questions of spirituality, but rather observe if and how spirituality appeared in the young person's discourse spontaneously. Very often without any prompting from the interviewers, the participants were talkative about how they search for meaning in life, their questions about human identity (who am I? where do I come from? am I a free being?), their religious views and spiritual experiences or practices. The importance placed on this subject during interviews led us to closely look at the role that spirituality plays in young people's daily lives; and how it impacts the way in which they shape existing relationships and make new bonds with others, or how they confront professional and educational choices, for example. The researchers are eager to continue further investigations with more direct focus on this subject.



Participation: conducting the (Re)Search study

Honesty and clarity

Other highlights from our findings include the importance that young people place in establishing deep connections with self and world, and how they recognize both these elements as being in constant change and often full of polarities and contradictions. The interviewees struggle and strive to give meaning to this, and to find ways to integrate elements which at first might seem disconnected or difficult to combine. This manifests across areas such as professional life, relationship management and educational choices. Examples of this can be seen in their descriptions of non-linear career paths which combine multiple disciplines, or their efforts to create situations where they can widen their immediate cultural knowledge by choosing to step out of their immediate relationship circles.

But, how to establish deep connections with self and world when it is constantly changing? How to deal with integrating differences, polarities and contradictions? Young people express honesty, clarity and transparency as key needs for better communication in our times. These young people demand the practice of these values, which often means confronting fears, shame and self-doubt in ourselves, our closest relationships and our institutions and society at large.

In the coming months we will publish results and findings from the study. At a colloquium to be held at the Goetheanum on 15 December Constanza Kaliks, leader of the Section, and her team of researchers, Ioana Viscrianu and Andrea de la Cruz, will present some initial insights. | *Andrea de la Cruz Barral, member of the Youth Section team*

Registration colloquium / project information:
Andrea de la Cruz, andrea@youthsection.org

Section for Agriculture

Building relationships

Since the India trip in 2017 (Anthroposophy Worldwide 1-2/2018), the Section for Agriculture has organized two further central events: the Agriculture Conference and a research conference. The economy of farming and the change in nutrition are further themes that the Section has been focusing on.

This year's Agriculture Conference (title: The Preparations – the Heart of Biodynamic Agriculture), which took place in February at the Goetheanum, attracted more than 900 visitors from 47 countries: significantly more than in previous years. As we leaf through and read the conference documentation (www.sektion-landwirtschaft.org/en, Events, Agriculture Conference, Past Conferences) we can sense its special mood again, to which many young people contributed.

In specialist forums, which aimed at deepening specific topics, the questions addressed related to soil fertility or the way preparations affect food. The group «How do I manage working on the preparations within my daily routine» provided space for a personal sharing of experiences. The forum of biodynamic winegrowers led to the foundation of an international vinicultural panel.

The appeal of the topic of Preparations and the openness to speak about it had been prepared by the Section for Agriculture with a project that aimed at promoting a global dialogue (documented in a book that includes case studies: *Biodynamische Präparatepraxis weltweit. Die Fallbeispiele*. Publisher: Lebendige Erde). The spiritual dimension, social space and practical aspects have clearly widened and grown.

Including the organic family

At the first international biodynamic research conference in September (Evolving Agriculture and Food - Opening up Biodynamic Research), the Section, in cooperation with the Research Institute for Organic Farming (CH), the University of Kassel-Witzenhausen (DE) and Research in Biodynamic Agriculture (Forschungsring, DE), welcomed around 180 people from more than 25 countries. This non-German speaking scientific research conference was preceded by an application and review process for contributions – with a chance of publication on the online science portal Open Agriculture.

The conference was open to professional researchers, farmers (practice research), people who don't know biodynamic farming yet and those from the «margins» of biodynamic

farming, such as ecological and agroecological farming. This gesture helped to overcome the boundary that was often felt to exist between biodynamics and the organic farming community and it was welcomed enthusiastically. A gap seems to have been closed. The possibility of becoming part of a global research network exceeded all expectations.

More than a hundred contributions were presented, either in parallel sessions or in the form of poster displays. Topics covered ranged from studies in India which demonstrated the value of biodynamic preparations in reducing carbon dioxide and slowing down climate change, to examinations into the anti-allergenic effect of biodynamic raw milk in infants and research into new methods such as direct drop crystallization, to a meta-analysis on biodynamic farming and its positive impact on biodiversity. Lively discussions also took place on questions such as how biodynamics and agroecology can learn from each other in the interest of intuitive farming. Many asked for more events of this kind.

Economy in farming

A third important topic is the economy of farming. At the invitation of the Dutch retailer and wholesaler Odin the Section's Economy Group met in Doorn near Utrecht (NL) from 5 to 7 July with close to seventy people from ten countries. The main point discussed was the associative approach to finance, capital and property, with a view to widening consciousness for questions that are growing more urgent as a result of the increasing industrialization and commercialization of ecological farming. For instance: how can the value of an agricultural holding be measured? How can farms protect themselves against becoming dependent on profit-oriented investors? How can profit be invested in a way that serves the common good and how can capital be used meaningfully along the value chain? Who does the farm belong to – who do the land and soil belong to that a farm is drawing from?

Ueli Hurter, co-leader of the Section for Agriculture, pointed out that, in future, ag-



*Stirring of preparations
at the 2018 Agriculture Conference*

riculture had to take part in the economic decision-making rather than continue to «stumble into» new realities. This did not mean that one should try to find «one-fits-all» solutions. Sekem's Helmy Abouleish said that in Egypt property was seen as inseparable from family and that this was very different from European countries and the concept of the common good.

Preparations are underway for next year's Agriculture Conference, from 6 to 9 February 2019, which will be on the theme of Land and Economy – Agriculture between the Farm and the World.

Food questions

Changing Trends was the theme in the nutrition department: more and more people are affected by nutritional deficiencies such as obesity, cardiovascular disease or diabetes on the one hand while, on the other hand, new diets, trends and foods are flooding the market. At the same time people behave in ways that ruin the very foundations of their existence (antibiotic resistance, pollution of drinking water etc.)

Changing trends is something that starts with each of us individually. The first step is being aware of what one eats, of the food's flavours and how it is tolerated («mindful eating»). Then we can develop an interest in our food, where it comes from and whether the smallholder in Kenya, who produces for export, has enough land left to feed her family. Bringing about change by creating relationships leads to resilience and starts with our daily food choices. | *Jean-Michel Florin and Ueli Hurter, leaders of the Section for Agriculture*

*Medical Section***Care Areas**

When they became leaders of the Medical Section, Matthias Girke and Georg Soldner identified five key care areas. «Care» in this context refers to comprehensive provision by a multidisciplinary team of health professionals.

Anthroposophic Medicine, which was founded in 1920, was conceived right from the beginning as an integrative approach to healthcare, where physicians, pharmacists, nurses and therapists work together. It is now practised in many countries as an integrative healthcare system. This is where the practice-based concept of the Care Areas comes in, which centres around individuals, their biography and their needs.

From conception to palliative medicine

In the first area, Care 1, the Medical and Education Sections, gynaecologists, paediatricians, midwives and nurses, early years' educators and representatives of parents, special needs teachers and therapists are working together. Conception, pregnancy, parenthood, (pre-mature) birth, caesareans, relationship and attachment, nutrition and retarded development are themes within this innovative, interdisciplinary cooperation.

Anthroposophic Medicine has ways of effectively dealing with fever and acute, often febrile, infections, which belong to the second area, Care 2, often without having to resort to antibiotics and antipyretic drugs. Interest is growing among other open-minded colleagues in these comprehensible and practical therapeutic concepts, which also include adequate patient information. Here, as with all the Care groups, it is an important first goal to have an international multidisciplinary group of experts working out experience-based therapeutic concepts. Their scientific evidence can gradually be increased by means of systematic literature research and comparison with valid guidelines, such as those successfully established by David Martin in the case of fever, by consulting further experts using the Delphi method for instance, and by clinical studies.

Care 3 encompasses medicine, therapy and psychotherapy and focuses on mental health issues which often culminate in the middle of life: anxiety, sleeping disorders, traumatic stress disorder and depression.

The themes at the heart of the multidis-

ciplinary oncological Care 4 group are relevant to many cancer patients and include fatigue syndrome that frequently affects them during or after oncological therapies. Anthroposophical medicines can be used effectively here. In oncology in particular, clinical studies on various topics are available and their results are included in the group's recommendations.

Lastly, the Care 5 work group was able to present the topic of «anxiety in palliative medicine» prototypically in connection with pain treatment and palliative medicine. At present, the focus is on conditions like breathlessness (dyspnoea), oedema and pain for which broadly applicable best-practice recommendations are being developed. All findings will be published on www.anthromedics.org (under «Practice»).

Anthromedics

Anthromedics, the online portal for Anthroposophic Medicine, provides information for physicians, nurses and therapists working in surgeries, hospitals or training. It is the digital archive of the medical journal *Der Merkurstab* and offers a unique overview of the history of Anthroposophic Medicine since 1946 as well as key-word based electronic searches.

A click on Basic Concepts will take readers to the fundamental principles of Anthroposophic Medicine. Clicking on Practice will reveal a short introduction to the anthroposophical view of certain conditions or topics, followed by multi-professional specialist recommendations on therapies or prophylactic measures that form a sensible and easily accessible overall concept. The presentation is practice-based and starts with essential guiding symptoms (breathlessness for instance) and questions (regarding newborn babies, for example, or baby's first year). Patient information is provided in accessible language to facilitate application.

A digital textbook with systematic access to individual medical specializations such as cardiology or gynaecology is going to be compiled in the medium term.



Care 2: fever and febrile infections

External applications and medicines

External applications are a central and reliable element in Anthroposophic Medicine, including in acute situations. In the summer of 2017, the Medical Section launched the «Vademecum for External Applications in Anthroposophic Nursing» website. It can be searched according to indication, substance or form of application and provides guidelines, indications and application as well as practice-based case studies. The portal is available in German and English; with translations into Spanish, French and Russian coming soon. This Vademecum is for nurses and physicians.

The Vademecum for Anthroposophic Medicines, which is edited by the Medical Section and the Society of Anthroposophic Physicians in Germany has come out in its fourth edition in September 2017 and contains a first complete presentation of anthroposophic mistletoe therapy for cancer patients.

The website for mistletoe therapy, for which the Medical Section at the Goetheanum has been responsible since 2018, will be fully updated by September 2019. | *Matthias Girke und Georg Soldner, leaders of the Medical Section at the Goetheanum*

Web medsektion-goetheanum.org/en/anthroposophic-medicine/

Council for Inclusive
Social Development

Studying effectiveness

The Anthroposophic Council for Inclusive Social Development promotes research in anthroposophic special needs' education, social education and social work.

In April 2018 another research symposium was held directly after the annual International Training Conference in Kassel (DE). This year's meeting included the study «Voices of Inclusion» by Rebecca Müller, on the qualities of participation, responsibility and a sense of belonging in social therapy communities, as well as a theoretical study by Christoph Winkelmann on the concept of will in Waldorf Education. Rüdiger Grimm derived a catalogue of possible research questions from Rudolf Steiner's Education for Special Needs (GA 317) that could inspire projects in connection with the Course's hundredth anniversary in 2024, casting a light on it from the perspective of contemporary science.

Effectiveness of anthroposophical approaches

One of the Council's main topics internationally concerns the question of outcomes studies examining the effectiveness of anthroposophically informed approaches with regard to the quality of life of people with special needs. In this context Bernd Kalwitz has developed a concept for a long-term study on «challenging behaviours». And at the Research Centre for Anthroposophic Healthcare at Leiden University (NL) Merlijn Trouw and Eric Baars are conducting a trial on the «added value» of anthroposophic long-term care.

Plans for 2019 include bringing together a group of people who are working on concrete research questions or at research institutes, with the aim of strengthening networking in this field too and entering into a more targeted exchange. | *Jan Göschel, member of the leadership team of the International Anthroposophic Council for Inclusive Social Development*

Web inclusivesocial.org

Performing Arts Section

Various routes of access

The activities of the Performing Arts Section in 2018 included the documenting of research results in book form, student performances (in connection with eurythmy and music) as well as the coordination of our other specialist departments: Puppetry, Music, Speech and Drama.

The eurythmy research centre has published its findings on eurythmy figures from the early stages of this art form (*Rudolf Steiner Verlag: Eurythmyfigures aus der Entstehungszeit*). The centre continues to receive eurythmy figures that have been discovered but no new insights have emerged yet since the book has come out. The largest stock of eurythmy figures in one place is kept in the Rudolf Steiner Archives in Dornach and in the Goetheanum's Art Collection. They can be studied for research purposes in the Archives or via the Goetheanum Documentation department.

Another publication is on Rudolf Steiner's instructions for eurythmy in several languages (Stefan Hasler, *Eurythmy in the English Language*, Verlag am Goetheanum), with some indications being published for the first time. Behind Flossie von Sonklar's wardrobe, for instance, a letter was found which was addressed to Erna van Deventer.

In the process of compiling the instructions, different periods can be distinguished: there are findings which represent Rudolf Steiner's own words, there are notes from Rudolf Steiner's life time, some of which were only written down decades after the person in question heard them, and there are indications passed on from first-hand listeners and those passed on by the secondary recipients to others.

A new edition of the tone eurythmy course will be published (in German) in 2019.

The threefold human being

Aside from research, performances play an important part. The series of eurythmy festivals has been continued. While 2017 was about solos and duos, this time we had three ensembles, each showing their interpretation of the same composition. Audiences were able to experience three interpretations of Olivier Messiaen's *Quatuor pour la fin du temps*: instrumental, performed by the three eurythmy ensembles



(fifth movement only) and in workshops, demonstrations and conversations. In 2020 we will repeat this process with another composition. The 2019 festival will be devoted to child and youth theatre and to eurythmy, drama and puppetry.

The new Goetheanum Eurythmy Ensemble has presented first glimpses of its work at various conferences. The first real premiere will be on 29 December on the theme of the threefold human being. The 1AO, biblical verses from the Creation and the image of the human being in the Foundation Stone Meditation will form the basis of this programme. A transparent curtain is being prepared for this premiere by Philipp Nelson, based on a sketch Rudolf Steiner once made for a eurythmy stage curtain. (There is also a curtain which is specifically for Rudolf Steiner's Mystery Plays).

Meeting of Mystery Drama groups

The Speech and Drama department had its first international gathering of groups that study and preform the Mystery Dramas. This took place at the Goetheanum and included more than 250 people in 15 groups. The drama initiative SPIELRAUM has also begun its work (Anthroposophy Worldwide 11/2018). From 23 to 25 July 2019 the international meeting of artistic speech students will take place in conjunction with the eurythmy graduation presentations.

Johannes Greiner, Viola Heckel and Felix Lindenmaier have taken on to be coordinators for Music and Claudia Kissling for Puppetry. The contacts for Speech and Drama are Silke Kollwijn (Goetheanum courses) and Agnes Zehnter (training). | *Sebastian Jüngel*

Web srmk.goetheanum.org

SCHOOL OF SPIRITUAL SCIENCE

Mathematics and
Astronomy Section

Laws

The Mathematics and Astronomy Section has been investigating laws and soul aspects in the world of stars and in the world of numbers.

The Section's new Star Calendar is devoted to the prelude to the great conjunction of Jupiter and Saturn. On 21 December 2020 these two giant planets will come into close conjunction again after twenty years, a moment that seems to make the soul of the solar system tangible. With next year's Star Calendar the astronomer and author Wolfgang Held looks especially at the constellations that are preparing the approaching Great Conjunction, in a way that lets the soul's cosmic aspect resonate through the astronomic phenomena.

Astral reality

The Colloquium for Mathematics and Spiritual Science has focused on the laws of the soul from another perspective. Both its meetings, the one in May in the Netherlands and the meeting in October at the Goetheanum, were about the geometrical presentation of complex numbers. Lou de Boer (NL) and Matthias Lerchmüller (CH) spoke on this topic, referring to nineteenth and twentieth century mathematicians as well as to Rudolf Steiner. Rudolf Steiner described the complex numbers in relation to astral reality, saying that «In approaching the astral, the spatial and non-spatial is not enough, but you need a third which relates to the positive and negative in the same way as the imaginary relates to them in formal mathematics [...]» (GA 324a, lecture of 11 March 1920)

Some documents on Lou de Boer's and Matthias Lerchmüller's presentations are available on the website of the Mathematics and Astronomy Section. | *Oliver Conradt, leader of the Mathematics and Astronomy Section*



Natural Science Section

Public service

Natural Science is a field that only experts tend to notice. «Ordinary» people only ask about it when they have a specific interest or when they try to understand tragic events such as a reactor accident or the dying of bees.

In the Research Institute of the Natural Science Section at the Goetheanum we are working on questions that we recognize as being important and that resonate with the interests of our scientists in ways that promise fruitful research. Here are a few examples:

In 2018 Renatus Derbidge completed his dissertation at our Institute. His study, which is based on the work of mathematician Lawrence Edwards, is about developing a method for the more subtle investigation of form changes in mistletoe berries in connection with lunar rhythms. The results of this investigation could potentially help to optimize the time for harvesting the berries for cancer drugs.

Presently we are trying to find funding for a further dissertation in which João Felipe Toni looks into questions of morphology and education.

Research, publication, teaching

For many years Johannes Wirz has been working with beekeepers on ways to improve beekeeping and to keep hives healthy and resilient to the many harmful influences. Most recently a method has been developed that warms only the bees and the brood and not so much the air. Johannes Wirz presents this method internationally in lectures and courses.

Torsten Arncken has developed a kind of imaginative method for presenting odour and taste perceptions qualitatively so that traces of very subtle differences in the growing of healing plants can be detected and described. The method can be used in the training of pharmacists and the development of medicines.

Ruth Richter works with the Hortus of ficinorum association on preserving and increasing seeds of selected healing plants.

Aside from scientific publications, Matthias Rang's and Nora Löbe's work on optics and colour have led to the exhibition Experience Colour in Stourbridge (GB). Visitors to the exhibition came from as far afield as Germany, Hungary and the us. In coopera-



Teacher training in Korea:
polarization experiment

tion with the neurologist Siegwald Elsass of Klinik Arlesheim (CH) Matthias Rang is also investigating the often heard claim that neurological evidence proves there is no such thing as free will. A first publication is in preparation.

In cooperation with Troy Vine of Berlin's Humboldt University (DE) Laura Liska has edited the collected works of Michael Wilson. The special needs teacher was known and esteemed as a Goethean scientist of colour far beyond the confines of anthroposophical circles; but his publications had been spread across various journals.

For a project entitled Understanding Quantum Physics, Johannes Kühl has developed a way of providing access to the basics of quantum mechanics for class 12 students who have an active interest in the topic. A first article is about to appear in the journal *Elemente der Naturwissenschaft* (elements of natural science).

All members of our team are travelling frequently, giving courses to teachers (occasionally also pupils), pharmacists and farmers, and lecturing inside and outside of the Anthroposophical Society. We also offer a series of Goethean weekend courses and our summer university at the Goetheanum. In addition we share with each other how we try to also deepen our skills meditatively when working on our projects.

While more than half of this work is funded externally by enterprises and foundations, the Institute could not exist without the basic funding we receive from the Anthroposophical Society. | *Johannes Kühl, leader of the Natural Science Section*

Web mas.goetheanum.org

Web www.forschungsinstitut.ch

Visual Art Section

Rudolf Steiner as landscape architect

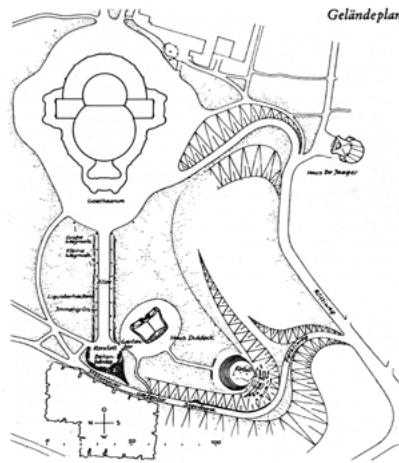
One of the Visual Art Section's key aspects in 2019 will be a research project on Rudolf Steiner's designs for the Goetheanum campus as part of a *gesamtkunstwerk*. The project will explore what kind of experiential qualities are made possible here and whether the origin of the design elements can be reconstructed.

After the building idea had been transferred from an inner courtyard situation in Munich to an open space on a hill in Dornach, Rudolf Steiner kept pointing out the importance of the surrounding landscape for the exterior of the Goetheanum building. But he said little about the landscaping around the Goetheanum and the adjacent building. And yet, from the very start of the construction work, steps were taken in the landscaping and these were probably prompted by Rudolf Steiner himself.

These developments concern the paths leading up to the building (*Felsli-Weg*, *Westallee*), the arrangement of the surrounding buildings, the general landscaping and the design of individual sites, such as the Felsli [little rock] or the Rondell with the Dragon's Tail, down to indications regarding the planting of vegetation. What has been created as a result seems to indicate that all these designs are part of a continually evolving *gesamtkunstwerk* with the Goetheanum building as the centre: initially the First Goetheanum and then the Second Goetheanum which was built in concrete, starting from 1925.

Questions

- Can Rudolf Steiner's original conception of the Goetheanum be reconstructed? Was there a plan that was gradually implemented? Or did the various design elements evolve over time as the buildings appeared?
- What role does the design of the Goetheanum's immediate surroundings play in the overall Dornach building idea? How do interior and exterior relate to each other?
- How do Rudolf Steiner's designs «respond» to the second Goetheanum building?
- What makes the Goetheanum and



Site plan of the Goetheanum campus (around 1915)

its surroundings a *gesamtkunstwerk*, a synthesis of arts? What is special about it and where in the history of art, or of gardens, can it be integrated?

- Which design elements were added after Rudolf Steiner's death – when, by whom and with what intention?
- How can this research into Rudolf Steiner's design impulses inspire the future development of the Goetheanum campus?

Strategies

Aside from studying Rudolf Steiner's indications regarding the first and the second Goetheanum buildings and their surroundings, the evolution of individual design elements during construction, especially of the first Goetheanum, as well as their execution will be reconstructed with the help of archival documents.

Taking stock of the campus will also be important: what web of relationships can we discern today from the diverse paths and sites? What kinds of experience emerge from that?

The insights gleaned from literature, archives and the campus will be critically discussed in colloquia with art historians, (landscape) architects and Goetheanum experts, with the aim of preparing a scientific compilation and a guidebook on the Goetheanum campus. | *Marianne Schubert* and *Stephan Stockmar*



Art Workshop, spring 2018

Visual Art Section

New questions on Rudolf Steiner's art

The Art Workshops offered at the Goetheanum since 2017 (sculpture, painting, architecture, landscape) will continue in 2019.

These workshops provide a forum for the study of Rudolf Steiner's artistic oeuvre. Over a period of two weeks one artist at a time offers a workshop on architecture, sculpture or painting. Artists, students and anyone interested in art, from all walks of life, are invited to join. There is also room for individual studies and research.

New «reading» of Rudolf Steiner's work

Can we read Rudolf Steiner's work, which originates in the uncertain times of the early twentieth century, with new eyes today? And how can the practice-based study of this work be related to the complex reality we live in today?

The workshops hope to make a contribution to today's design questions, in relation to the personal inner life and the burning questions of society. Rudolf Steiner's artistic work opens up ways to the basic question of what being human means – this is why the work can be approached creatively in the widest sense of the word: questions of perception, of self-development, the capacity for process-based thinking that is so urgently needed today, and the healing of «fractures» between inside and outside. | *Marianne Schubert, leader of the Visual Art Section*

Sculpture workshop, 11 to 22 February 2019 with Claudia Schlürmann. **Painting workshop**, 25 February to 8 March with Dorothea Templeton. **Architecture and Landscape workshop**, 18 to 29 March with Rudolf Kaesbach. **Registration** closes 15 January 2019, contact sbb@goetheanum.ch
Web sbk.goetheanum.org/en

Humanities Section

Enhancing humanity through literature

Christiane Haid and Ariane Eichenberg have been examining the humanizing and formative effect of literature since 2015. Over the past year they concentrated on Adalbert Stifter's «heavenly slowness» which, by making it possible to inwardly embrace the world, open up new spiritual spaces.

One of the authors our research into enhancing humanity through literature focuses on is the Austrian writer Adalbert Stifter (1805–1868), whose writings have to this day, as in his lifetime, provoked the most divisive and emotionally charged comments. These extreme protestations of antipathy and sympathy illustrate that his work speaks primarily to the soul and that this is where it can have a healing effect.

We observe that the narrated content of Stifter's writings often meets with inner rejection, the way it is told with admiration. What are we meant to do with those endless descriptions of grasses, mosses, flowers, beetles, birds, rooms with their cabinets, escritorios, paintings, marble floors; or with pages and pages on the restauration of a picture and so on that bring the story to a standstill or even dominate the narrative to such an extent that one wonders if the author is telling any story at all, let alone a great one? And yet, we find «the whole and the universal» in the commonplace and we find that this can be great because it is what keeps the world going (preface to «Colourful Stones»). If the belief that this can be found in or through language is lost today and if insecurity and fear are concealed behind any belief that keeps the world alive, then Adalbert Stifter's work is a search for this belief. Adalbert Stifter's writing relies on the hope and longing that poetry is able, at least «occasionally», to look into the unfathomable «abyss where God and the spirits abide».¹

Slowing down and perceiving anew

The effusive descriptions demand of the readers above all to slow down and appreciate the language. A new world can then arise, a world that the author has struggled to conquer. The circuitous narrative forces new perceptions on us, conveyed by sound, word, syntax and rhythm. Peter Handke speaks of «heavenly slowness» and concludes that «With Stifter, each thing has its time, as in the images and the pace of the Old Testament. And as in the Bible this

tries to say: for you, the reader, for you the listener, each thing must have its time. Each thing provides a law».² We need to embrace this slowness which is addressed at our fast, thoughtless responses to everyday aspects of life. This cumbersome slowness is what stirs the soul. There lies the humanizing effect of the narration and things are given their spiritual space. As we seek for the essence of things, language steers us past and beyond them. It neither restricts nor fades away, inadequately, behind the thing-in-itself, but extends it by its «inner essence» (Hilde Domin).

The divine transformed

Adalbert Stifter accepts and knows that the world is void of gods. But he also knows that we human beings «have retained our connection with the essence of the divine-spiritual».³

His way of narrating helps us to bring the divine-spiritual into the world in a new and transformed way, by inspiring us to form «eternally-active ideas», through images, rhythm and wider contexts that his language guides us towards. Such ideas are needed in future, because they will feed the spiritual-divine powers so that they can continue to form the cosmos into the future.⁴ If we make time for the heavenly slowness, then the wish Adalbert Stifter expresses in the preface to Colourful Stones will come true: that he may «contribute a little grain of goodness to the building of eternity».⁵ | *Christiane Haid, head of the Humanities Section, and Ariane Eichenberg, research assistant in the Humanities Section.*

¹ Adalbert Stifter, *Werke und Briefe*. Historischkritische Gesamtausgabe, edited by Alfred Doppler and Wolfgang Frühwald, Stuttgart 1978ff., volume 1,5, p. 411f.

² Peter Handke, «Einige Bemerkungen zu Stifter», in: «Langsam im Schatten», Frankfurt am Main 1992, p. 56.

³ Rudolf Steiner, *The Activity of Michael and the Future of Humanity*, GA 26.

⁴ Cf. Rudolf Steiner, GA 276, lecture of 8 June 1923

⁵ As footnote 1, volume 2,2, p. 9f.

Humanities Section

Conference impulses

In 2018 the Humanities Section has provided three impulses which will be continued in 2019: from experience to spiritual observation.

The study conference on Rudolf Steiner's book *Anthroposophy – A Fragment* (GA 45) has demonstrated how our knowledge of human nature can be deepened, when we perceive human beings as sensory beings. Gradually, our consistently empirical approach becomes spiritual observation, leading us to new visions of established concepts and opening up other ways of access and new perspectives.

Human beings as the antithesis to machines

The conference on Transhumanism examined a highly topical question against a broad horizon of expertise. The contributions by the contemporary authors Sibylle Lewitscharoff, Patrick Roth and Galsan Tschinag demonstrated impressively that art, that is to say, our true creative potential, is the antithesis to the machine and therefore serves to preserve humanity. The transhumanism debate will continue in 2019, in relation to the human «I», will and freedom and on the basis of concrete, practice-related questions.

Inner development

After this year's conference on the Gospel of Luke, the studies on Rudolf Steiner's Gospel Research will continue in 2019 with a conference on the Gospel of Matthew. Rudolf Steiner's salvaging, as it were, of the gospels during the early twentieth century Bible criticism opens up new perspectives based on anthroposophy that enable an existential relationship with religion and with spiritual development.

For more information regarding events, projects, publications and the work of the Humanities Section in other countries please visit our website. | *Christiane Haid, head of the Humanities Section, and Ariane Eichenberg, research assistant*

Web ssw.goetheanum.org

Education Section

The First Teachers Course

In approaching its centenary The Steiner Waldorf movement is facing existential challenges which are informing the work of the Education Section.

What are the impulses with which the school movement is going towards its second century? Given its growth worldwide, how can the movement develop its methods further while accommodating the needs of the next generation of children and adolescents? How to deal creatively with Rudolf Steiner's First Course for Teachers appears to be a key question for educators and teachers. How teaching methods evolve from this Course is a question asked by school colleges and faculties, also in relation to the phenomena of our time. Recent scientific research results are also included, for instance new insights concerning Rudolf Steiner's theory of the senses.

The Education Section, the German Federation (*Bund der Freien Waldorfschulen*) and other associations of Waldorf Schools are working together in support of this development by bringing out a new, chronologically structured edition of the First Course for Teachers (GA 293, 294 and 295). The entire course will constitute the subject of a forward-looking conference at the Goetheanum (6 to 14 July 2019).

Qualities in teaching and training

Further research carried out by the Section in cooperation with the International Forum for Steiner/Waldorf Education (Hague Circle) centres on teaching methods in the Middle and Upper School, the importance of the artistic-aesthetic approach, the quality of language in teaching and adequate ways of dealing with digitalization.

The growth of the Steiner/Waldorf movement worldwide has led to the founding of many teacher training seminars and courses. The Education Section addresses the complex question as to the quality of training by inviting training centres all over the world to take new steps towards working together. One aims at establishing Waldorf-specific training guidelines in conversation with trainers, students and teachers. | *Florian Osswald and Claus-Peter Röh, Education Section leaders*

Web www.paedagogik-goetheanum.ch

General Anthroposophical Section

Culture of human dignity

Anyone joining the School of Spiritual Science also belongs to the General Anthroposophical Section. The tasks of this Section include anthroposophy and universally human aspects. Depending on their interests members are welcome to join one or several specialist sections.

Around fifteen years ago six themes were identified as the key tasks of the General Anthroposophical Section. Their development and additional research have always been mainly in the hands of one member of the Goetheanum's Executive Council: the topics of Christology, meditation, reincarnation and karma, current issues, anthroposophy and questions relating to the First Class were deepened in conferences and individual research projects, with some of them also being published. In 2012/2013 we began to work on these topics together, which led to an intensive cooperation on the one hand, but on the other hand it also had the effect of somewhat blurring the profile of the General Anthroposophical Section.

When the Goetheanum Leadership decided to hand over the management of the Section to Paul Mackay, Bodo von Plato and Joan Sleight in early 2018, this was done in an attempt to intensify the work of the General Anthroposophical Section. As a way of strengthening the Section's profile and deal with current issues relating to humanity in the sense of the spirit of the time, a faculty was to be appointed with individuals who were already actively involved with the themes of the General Anthroposophical Section.

Individualized understanding – healthy community building

We decided to focus on three key aspects which in our view included the themes previously identified:

1. A spiritual anthropology explores the human threefoldness of body, soul and spirit and the way we interact with others. This includes the development of a culture of human dignity, in which a cosmopolitan society meets and works together, in which we experience the awakening of our own soul-spirit in the soul-spirit of the other and in which the individualized understanding of anthroposophical contents facilitates healthy community-building. It also needs conferences on annual festivals and contents like those organized by the Humanities Section. The branch work has been

re-enlivened and strengthened recently by a regular exchange with and between the different branches.

Promoting ethical thinking

2. Anthroposophy offers the possibility to gain world-knowledge and self-knowledge through practice. While other sections each have their particular specialization, the General Anthroposophical Section fosters and explores the essence of anthroposophy – through the practice and study of Rudolf Steiner's works. The General Anthroposophical Section therefore strives to penetrate all areas of life with spiritual understanding – science, economy, technology, art and religion – in order to promote truly ethical thinking.

3. The General Anthroposophical Section is responsible for the First Class. This includes the communication with the members, class holders and sections. It moreover promotes the understanding and cultivation of the class contents through inner work and practice research, group studies and the publication of source texts. It is moreover responsible for the regular training of class holders and the 'orderly' presentation of the nineteen Class Lessons (read or freely rendered).

The original plan of having three Executive Council members taking responsibility is no longer feasible (Paul Mackay and Bodo von Plato left the Executive Council after the 2018 AGM); the remaining Executive Council members already have responsible positions as heads of the Youth and Medical Sections and as treasurer. A new leadership mandate is currently being prepared. It is hoped that the present discussions will result in a proposal for a new leadership by mid-2019. Until then the Executive Council as a whole will be responsible for the General Anthroposophical Section, with Joan Sleight acting as contact. | *Joan Sleight, contact for the General Anthroposophical Section*

Web www.goetheanum.org/freie-hochschule/allgemeine-anthroposophische-sektion

Conference of First Class group leaders

Community building from inside

With 240 people attending, the number of First Class group leaders who came together from 2 to 4 November was higher than usually. This first meeting since the 2018 AGM focused on the Formation and Effectiveness of the School of Spiritual Science.

The group leaders of the First Class within the School of Spiritual Science gathered with some apprehension for this first Class Holder Conference after the 2018 Annual General Meeting. In many of them lived the unspoken question as to whether the reduction of the Executive Council and the new constellation of the School's leadership would render the work within the School more difficult. In her welcoming address Joan Sleight pointed out that this was the first time in 34 years that Virginia Sease was not present. She then announced the main theme of the conference as The Formation and Effectiveness of the School of Spiritual Science. Earnestness, presence of mind, serenity and harmony were the forces required to resolve internal and external problems.

A discussion took place to find a satisfactory designation for the range of duties connected with the Class Lessons. «Lector», the Latin word used in German, was felt by many to sound too pretentious and academic and one was therefore looking for a term that described the task in a more appropriate and modest way. Suggestions included [the German equivalents of] «contact person», «officer», or «facilitator». A final solution has not been found. In the English-speaking world, on the other hand, people have agreed on the term «Class Holder».

Effectiveness and protection

Claus-Peter Röh then introduced the diverse ways that have been developed for working with the mantras which Rudolf Steiner entrusted to members as part of the nineteen Class Lessons. A sense of respect for these various endeavours was tangible. Several conditions were clearly seen as essential, such as the conscious decision to become a member, a meditative life, the will to be a representative of the anthroposophical cause, working together with others, conscious awareness of current developments, and a free contractual relationship between the member and the School's leadership.

As a guideline, Claus-Peter Röh quoted Rudolf Steiner on this question: «The spir-

it of the age does not tolerate the outer secret well, but it tolerates the inner secret.» (GA 260, lecture of 28 December 1923). Constanza Kaliks examined the essence of this secret: the questions of effectiveness and protection are challenges of the spiritual soul, because the School of Spiritual Science is both an earthly and a heavenly institution and the human being is the place and focus of its effectiveness, for it is in the human being that the spirit recognizes itself as spirit. The nineteen Class Lessons can therefore be understood as teachings of the «I». They point us to spiritual forms of – not for – the spirit. Rudolf Steiner already mentioned this in his book Theosophy. The mystery of esotericism has its own protection.

What is essential is the inner fact of the Foundation Stone laying and the attitude that has grown from this, which is able to unlock the inner secret, manifests as earnestness and results in the willingness to be a representative. Spiritual understanding can unlock the secret.

From unveiling to enveloping

The ancient mysteries aimed at unveiling while the new mysteries aim at enveloping the secret. The «I» is at the centre, the essence at the periphery. Love emerges as the fruit of sensory world experience; sympathy is the experience of oneself in the other; with a genuinely moral mood of soul the sense of «I» is muted by the propensity for compassion and love.

The solution to the problem of «greatest openness» and simultaneous «protection» can be found in the connection of love, veil and enveloping. In his letter to members of 27 February 1924 Rudolf Steiner wrote, «The «secret» does not lie in secretiveness, but in the inner earnestness with which anthroposophy needs to be newly experienced in every heart. Anthroposophy cannot be transmitted externally. It can

only be grasped by the soul through inner experience. Then it becomes the secret that needs to be unlocked each time anew through understanding. If you understand this kind of secret, you will have the right «esoteric» attitude in your soul.» (GA 260a)

Matthias Girke began by describing how a spiritual being forms its body and based on this he looked at how an institution forms its body. The building becomes visible as an image of its life conditions; as it emerges, qualities and stages of effectiveness can be distinguished. When it comes to

the building of the School of Spiritual Science these include individual paths to knowledge and knowledge communities, but they also include the dead who are connected with the School, including Rudolf Steiner.

In order to gain a broad understanding of the building of the School of

Spiritual Science, we need to be aware of its aims and ideals, and we need to consider both the day and night aspects of its effectiveness. The power of meditating, for instance, is not only apparent instantaneously but has long-time effects that unfold in the hidden depths of the human being.

Matthias Girke investigated how the body of a community is formed by referring to the seven conditions in Rudolf Steiner's How to Know Higher Worlds. It will depend on the realization of these qualities whether the body formed is merely a social organization or whether a spiritual brotherhood emerges. The one develops a skin or crust towards the outside world while the other forms a chalice. The one closes itself off as an organism, the other opens upwards in a receiving gesture.

Mutual reassurance

Paul Mackay spoke about motifs of community building and the social structure of the School of Spiritual Science. The conversation one has when applying for membership provides an opportunity for mutual reassurance. The receiving person has opportunity to get to know the applicant's motives and participate in his or her inner path: this is the potential beginning of a community building that is determined from the inside. It is not judgement but a supportive that is required here. For the

The ancient mysteries aimed at unveiling while the new mysteries aim at guarding the secret.

■ GOETHEANUM

applicant this can become a direct experience of community-building for the future.

Speaking of the originally envisaged but never completed extension of the School of Spiritual Science to three classes, Paul Mackay referred to a presentation given by Jörgen Smit in Kings Langley in 1972. Jörgen Smit drew a sketch in which a horizontal line represented the threshold to the spiritual world. An arrow on the left, pointing upwards, symbolized the gesture of the First Class, in which the individual pupils are practising a path of development from earthly life to the spiritual world. Another arrow on the right pointed downwards and was probably meant to indicate the nature of the Third Class, in which the effects of experiences in the spiritual world would be carried down into earthly existence. In the middle between these two arrows he then drew a circle around the horizontal line, to indicate the likely quality of the Second Class, which was to mediate between upper and lower at a deeper level.

Hope turns into trust

The way the presentations harmonized with one another was not only a reflection of close cooperation and preparation, but also of a guidance that arose from the cause itself. While some members, having experienced different generations of responsibility, had arrived with some trepidation as to how things might develop after the last AGM, but willing to participate in and take responsibility for future developments, they experienced something here that is difficult to capture in written words.

One could look back on past executive councils and leadership groups of the School of Spiritual Science after the war, first around Rudolf Grosse; then, from the 1970s, the Executive Council members and Section leaders around Manfred Schmidt Brabant, Jörgen Smit, Virginia Sease, Heinz Zimmermann, Paul Mackay, Cornelius Pietzner, Sergei Prokofieff, Bodo von Plato. At Easter 2018 that era came to an end.

The latent hope of the group leaders within the School of Spiritual Science was transformed into something new: it turned into trust. It is not often that the November meetings are so intense, so deeply imbued with soul and spirit. The future has begun and, in a free decision, it has formed a connection with the past. | *Hartwig Schiller, Stuttgart (DE)*

Goetheanum Leadership

Leading anthroposophy into its second century

The Goetheanum Leadership consults weekly on its responsibilities towards the Anthroposophical Society and the School of Spiritual Science. The «Goetheanum in Development» projects, the relationship with the countries, the First Class and the Annual Motif have been central aspects.

Sebastian Jüngel How is it going with the Goetheanum in Development projects?

Constanza Kaliks After the foundation of the World Goetheanum Association a first World Goetheanum Forum took place and there are plans for this to continue. A new «Pink Brochure» will soon come out: a presentation of the Anthroposophical Society as an means of cultivating the relationship with the members. What will be made clearer than before is that the School of Spiritual Science is the soul of the Anthroposophical Society and the Sections. The first leadership course is scheduled for October 2019 (leadership.goetheanum.org). The German term for Class Holder (so far: «lector») will be changed to «Vermittler» (facilitator). The publication of the First Class texts in English is in preparation: this task is tied to the Executive Council at the Goetheanum (through Joan Sleigh) and integrated in the Goetheanum Leadership via the mandate given to Claus-Peter Röh. Quick information

Jüngel How does the endeavour to reinforce the connection between the Goetheanum in Dornach and the countries worldwide express itself?

Stefan Hasler The Goetheanum Leadership observes the anthroposophical life in the various countries in concrete experiences of the section work – on the basis of what we perceive on our travels. The conference of the country representatives also provides insights that help us to adjust our activities accordingly.

Kaliks The Executive Council also continues to work with the general secretaries René Becker (FR), Gioia Falk and Michael Schmock (DE) and Marjatta van Boeschoten (GB). This creates a lively exchange.

Jüngel What strategies is the Goetheanum Leadership envisaging?

Kaliks We are asking ourselves how to ap-



*Goetheanum Leadership spokespersons:
Constanza Kaliks und Stefan Hasler*

proach the second century: who is actively working with the Anthroposophical Society and the School of Spiritual Science? We plan something today and also put it into practice – out of the awareness that we can only formulate our task or mission and not that of the next generation – they will do that themselves.

Hasler Eurythmy already completed its first hundred years in 2012. Its life changed after that, it was re-enlivened. And yet, the hundred-year-threshold evokes all kinds of spirits: we are expecting attacks and will deal with them.

Kaliks The hundred-year anniversaries are in themselves not sufficient impulses for action. We perceive a global interest, in anthroposophic medicine or biodynamic agriculture for instance. Their methods extend into the next century.

Jüngel Where is the work with the annual motif – the Foundation Stone Meditation – visible?

Hasler Each section is working from its particular perspective: Marianne Schubert went with us to the Representative of Humanity so that we could experience how the Foundation Stone Meditation lives in the Visual Art Section. Oliver Conradt, the leader of the Mathematical-Astronomical Section did exercises with us that helped us experience how what we see depends on where we are standing.

Jüngel How far are you with Justus Wittich's review?

Kaliks We looked back on his seven years as a member of the Executive Council – with all his strengths and what is needed for future tasks (page 14). As a result, all the members of the Goetheanum Leadership expressed the wish to continue working with him. ●

Executive Council at the Goetheanum

Review of Justus Wittich

According to Article 12 of the Statutes the proposal by the Executive Council to add a new member to the Executive Council requires confirmation. After seven years in office the Annual General Meeting decides on the proposal to confirm a member for another term in office. Justus Wittich's review is due in 2019.

Goetheanum Leadership to the general secretaries and country representatives

At the next Annual General Meeting of the General Anthroposophical Society Justus Wittich's seven-year term in office draws to a close. The possibility of his reaffirmation is being discussed now by the Executive Council, the Goetheanum Leadership and the general secretaries and country representatives. After these discussions a report will be composed and a recommendation sent to the AGM.

In a first meeting on this issue on 9 October 2018, the members of the Goetheanum Leadership shared their experience of working with Justus Wittich, initially in his absence. After that he himself pointed out that he is 63 years old and that a possible further term in office would be his last one.

Being treasurer, he said, was part of his destiny, even though that was not the only reason why he was working at the Goetheanum. He has a deep interest in the way the Anthroposophical Society and the School of Spiritual Science live in the world.

In the conversations of the Goetheanum Leadership a deep appreciation was expressed again and again for Justus Wittich's work and personality, in particular the absolute transparency which he lives and which is so important for the trust people place into the Goetheanum, as well as his «balancing» influence and moderating skills.

Justus Wittich's ability to meet even unconventional views and challenging situations with kindness and interest is exemplary. Some suggested that there were situations where one could wish for a more resolute approach, while other members of the Goetheanum Leader-

ship argued that, as a team player, he favoured a modern style of leadership and that he had never held back a timely decision in discussions.

With regard to the finances gratitude was expressed that he is taking on this responsibility while it was also pointed out that this certainly did not mean he was the one responsible for the deficit.

Finally, all the members of the Goetheanum Leadership praised Justus Wittich's great diligence in following anthroposophical publications, his astonishing knowledge of the «anthroposophical soul moods» and his broad interest in current developments in general.

It is the Goetheanum Leadership's unanimous recommendation to ask Justus Wittich to consider another term in office.

| A summary of the various conversations by Johannes Kühl, 9 October 2018

Justus Wittich to the general secretaries and country representatives

At the forthcoming Annual General Meeting in April 2019, the question of a further term in office as a member of the Executive Council and treasurer will arise for me. During your meeting in November you will have the opportunity to ask me questions and then, in my absence, form a picture or come to a conclusion. Your views and feedback are very important to me.

Provided that I will continue to have the necessary health, strength and joy in working, I will happily be available for another term as a member of the Executive Council, by the end of which I will be 70.

With regard to the destiny of anthroposophy, the Anthroposophical Society and the Goetheanum as the School of Spiritual Science, it is my endeavour to participate in shaping the ongoing dynamic process of transformation and in providing the spaces required for anthroposophy to continue to realize its potential in the next hundred years. Concerted efforts, the overcoming of obstacles, much initiative and presence of mind will be required for this! For me, this development also includes that we, as the Anthroposophical Society, realize the step to become, out of this Central-European impulse, a worldwide movement.

Being connected, person to person, across cultural regions and time zones, will not be possible without technology – and requires, above all, that we take steps towards devel-

oping shared consciousness and recognizing diversity, in people and situations. These intentions concern the members of the School of Spiritual Science, as representatives, the Sections of the School of Spiritual Science with their fields of practical application, and above all the Anthroposophical Society and its cultural mission. Media relations, publications and PR will therefore continue to be among my main focal areas.

Initiatives and human relationships are always reflected in the finances. The Goetheanum as an independent, academic institution for spiritual science therefore has to increasingly demonstrate its relevance in tackling the problems of our time. Only then can it become economically viable as a worldwide impulse, carried by individuals and institutions – for instance with the help of the World Goetheanum Association which was founded in 2018. In this respect, we need to achieve – following the successful external renovation of the Goetheanum building and the main stage between 2013 and 2016 – a kind of internal renovation in the form of a balanced budget (aimed at for 2020).

A further concern for me is the question of an esotericism that is right for our time. This is reflected in the special nature of the Anthroposophical Society: an association of people into which the School of Spiritual Science was founded as a spiritual impulse, which – in itself autonomous – is nurtured by and becomes fertile for them. This fertility is apparent in the fact that these people become widely active in social and economic contexts, inspired by the impulses of anthroposophy. In my view, the esoteric Executive Council, founded by Rudolf Steiner in 1924, needs to form itself today, in awareness of the inner constellation of individuals working together on the one hand and their evidence to the members of the Anthroposophical Society on the other.

Starting in 2012, I worked 80 per cent for the Executive Council of the General Anthroposophical Society in Dornach (CH) and 20 per cent as bursar of «der hof», an education centre in Niederursel near Frankfurt (DE). Because of growing commitments I have been working full-time for the Goetheanum since October 2018.

I have been married to Claudia Grah-Wittich since 1980. Claudia works in early intervention, parent support and early years education in the Frankfurt region. We have three grown-up children who no longer live with us. *| With warm greetings, Justus Wittich, 27 October 2018*



*Coming together so that solutions can arise:
Conference of Country Representatives*

Another theme was what it means to come together as an Anthroposophical Society. This followed the discussion on the future shape of a Michael Festival. This festival does not stand alone, but lies on the path from Easter as first an experience of denial, to Whitsun as the Feast of the Individual, whose respective language is understood by the other, to Michael, where one looks at how the individual takes the initiative. It is not a question of defining a festival once and for all, but of seeing it as something that can and will evolve.

Marc Desaulles pointed out that «The Michael being lives with the results and connects itself with the consequences. We can take the Michael festival motif with us into the Annual General Meeting. Individuals speak to the initiatives that they have grasped - and we create, together with those in the meeting a space where we learn to live with the consequences.»

Joan Sleight added that «The celebration is not just closed in a temple; it is a celebration for every day in the world. The celebration is realized through the people who live it.» Then it becomes clear, according to Niels Henrik Nielsen (DK), that it is not about the mistakes that people make, but about how we deal with the mistakes that others make. And this requires that the structure of the General Assembly be designed in such a way that Michael can connect with it.

Dealing with difficult situations

The review of Justus Wittich was also a topic in the conference of country representatives. Bart Vanmechelen (BE) experienced a «positive atmosphere» when it came to Justus Wittich's review. His tasks include not only the office of treasurer, but also other tasks such as communication and general management. In particular, Justus Wittich's «dealing with socially challenging situations, inside and outside, was managed in such a way that we find a solution and not that he provides the solution. Justus Wittich brings people together so that a solution can be found," noted Marc Desaulles. Also, the view that is also shared by the treasurers' group that carries the responsibility is that Justus Wittich is not responsible for the strained financial situation. | *Sebastian Jünger*

Conference of Country Representatives

Space for initiative and life with its consequences

The Conference of General Secretaries has been renamed the Conference of Country Representatives in order to remove the distinction between general secretaries and country representatives in this meeting. Tensions arising from the Annual General Meeting were resolved. The possibility of the General Assembly being a Michael meeting was raised.

Although the 2018 Annual General Meeting was not the main topic in the Conference of Country Representatives, an important step was taken in resolving tensions that had arisen from it. Sue Simpson (NZ) experienced that discussion was possible; Peter Selg from the Board of the Anthroposophical Society in Switzerland was also invited for a session. Now it is possible to go forward. Marc Desaulles (CH) also shares this perspective, "We are capable of moving on.» The relief was clearly felt in the following session when Joan Sleight reported to the representatives from the Executive Council. For Henri Murto (FI) the really good will was tangible, in that individual people came together.

«We cannot find a way in»

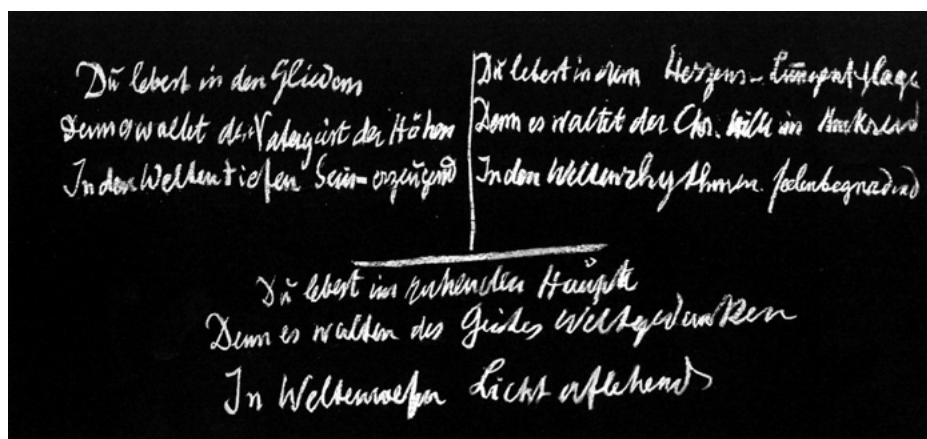
However, the country representatives experienced in their discussion after the meeting with young people that other reflections lived in the youth. Irrespective of this, they challenged themselves to understand what Rudolf Steiner presented during the 1923–24 Christmas Conference as the task of the Anthroposophical Society or the School of Spiritual Science: scientific research needs to be done at the Goetheanum. They were interested in collaboration and authenticity. Their plea was, «Live your ideals!» And Sue Simpson summarized their questions as: «How can the Goetheanum invite our engagement? We cannot find a

way in!» Henri Murto had the impression that it was not so much that different generations came together, but that people spoke to one another without a generational gulf. From this and from many areas of work, he asked: What can the Anthroposophical Society give the world? Behind this question stands a karmic background and with it, the intention to incarnate and to work on earth.

Coming together as an Anthroposophical Society

The changing relationship was expressed in another gesture. Until now, representatives from the countries were recognized as general secretaries when they represented at least 500 members, otherwise they were seen as country representatives. The general secretaries met twice a year at the Goetheanum, the country representatives joined them for the pre-AGM meeting. All favoured removing this distinction in respect to these meetings by adopting the term country representative for both.

Ways will be sought as to how each country in which anthroposophy lives is best represented in the conference and how the roles will be developed. Marc Desaulles said, "The conference results from the fact that a national society exists and that the Executive Council has someone they can contact. This is based on the principle of mutual recognition.»



2018/2019 Annual Motif: the seventh rhythm of the Foundation Stone Meditation

Love substance – world imagination – cosmic light

With the seventh rhythm Rudolf Steiner concludes his contemplation of the Foundation Stone Meditation. This rhythm brings together the qualities of the microcosmic verses. Jaap Sijmons relates the seventh to the first rhythm and refers to the Staff of Mercury and the Rose Cross as meditative images.

On 1 January 1924, during the Christmas Conference, Rudolf Steiner gave his audience a «simple» rhythm as a help for accessing the Foundation Stone Meditation. It is the seventh and last rhythm. On Christmas Day, 25 December 1923, he laid the Foundation Stone of the General Anthroposophical Society. On the following day, a Wednesday, he gave the first rhythm as a help to «arrange the verses in our souls in a way that allows us to retain them». This procedure he continued every morning at around 10 o'clock up until 1 January 1924, presenting a new rhythm every day.

The first rhythm

On Wednesday the first rhythm resounded: Spirit Recalling – Spirit Awareness – Spirit Beholding; Your own «I» – your own «I» – (on) your own «I»; in the «I» of God – with the «I» of the World – for free and active willing; comes into being – unite – bestow. (Cf. Anthroposophy Worldwide 5/2018, p. 12f.)

The human «I» is addressed three times, as it finds its reality in its divine origin, in its belonging to the world and its lofty task. The rhythm is dominated by the mercurial vowel «i». Raised from divine grounds, striving towards the heights, through the «surging deeds of worlds evolving», through the world contrasts, through the world rhythms, spiralling upwards, the «I» finds its fulfilment and purpose in the light of freedom.

Like Mercury's staff the first rhythm points to the spirit. Rudolf Steiner once pointed out that every meditation could begin with the Mercurial staff as it helps concentration and wards off everyday influences. In ancient Greece it was the symbol of Mercury, the divine messenger, who can guide us across into the world beyond the threshold of death – in the right way, that is, by preserving our «I». It is hardly a coincidence that the first rhythm was presented in this form on a Wednesday. The first rhythm is the rhythm of Mercury, the one that «bestows grace» on us and lifts us up.

The last rhythm

The last rhythm is very different in character. It does not lead us up to the spirit, but points to the life of the soul in the physical body. «You live in the limbs / For the Father-Spirit of the Heights holds sway / In depths of worlds begetting life – You live in the beat of heart and lung / For the Christ-will encircling us holds sway / In world rhythms bestowing grace upon souls – You live in the resting head / For the Spirit's world-thoughts hold sway / In cosmic being, yearning for light.

This threefold life of the soul in the body is not as «low» as Christian tradition will sometimes make it seem, nor is it as purely personal and egoistic as one might assume from its association with the physical. The word «for» indicates that the divinity of the

«You live» (Rudolf Steiner, GA 260)

created world does not stop with the human being, but that we find the right relationship with the body precisely by being aware of its sublime origin. The soul lives in the body; we could also say that the body is the «wondrous place» on earth where the soul can live in a way that makes the world thoughts accessible, where the soul can experience itself in feeling, where it is carried by the limbs which serve it so that it can do loving deeds in grateful response to the love of God. The earth's existence must, after all, not be taken for granted.

The physical body is also the part of us that can sacrifice itself and serve the spirit. In his book *The Battle for the Soul* Bernard Lievegoed points out how the Rosicrucian stream has always aspired to transform and liberate the earth (the physical). We find the Rosicrucian stream in contexts where plants are made into medicines or where the earth is spiritualized through preparations. The impulse for the Goetheanum building also arises from it, as was discussed on 1 January 1924, a Mars day.

The spiritualization of the earth and life forces and the soul's bodily life must undergo death and resurrection. The spiritual life contains the right degree of dying. The symbol we have for this is the Rose Cross. The black cross symbolizes life that has died in Christ and that is resurrected as soul in the roses, radiating light. Just as every meditation should start with the Mercurial staff in order to enhance concentration, it should – according to the just mentioned indication by Rudolf Steiner – end with the symbol of the Rose Cross, the symbol of our humanity, to help us find the right relationship with the world.

The last of seven

Maybe the seventh rhythm can also be called «simple» because it is the last one. In a sevenfold development the germ evolves first and differentiates itself. The first rhythm moves in the microcosmic aspects of the first three verses. In the third rhythm the verse expands beyond the verses' microcosmic and macrocosmic aspects. The fourth, middle, rhythm is the far-reaching because it stretches from the inner work of the human soul to the expanses of the divine hierarchies. The following rhythm contracts again and encompasses parts of the fourth verse: the threefold practising and «That good may

become» in the fifth verse, and the very heart of the Foundation Stone Meditation, the Christ Sun in the sixth rhythm, together with the identical conclusion («May human beings hear it») of the three macrocosmic passages. Readers are referred to the previous contemplations on these rhythms in this series in Anthroposophy Worldwide.

The seventh rhythm is «simple» again in that it only consists of the first lines of the microcosmic and macrocosmic parts of the first three verses (it is not really all that simple otherwise). It is also simple because it reflects a fact: the soul lives in the threefold human body as an image of the Trinity.

The deeper dimension of this fact is developed in the first microcosmic part (in the first twelve lines). When the «I» practises Spirit Recalling, we become aware in the depths of our soul of how the «I» originates in the «I» of God and that it will «truly live». This life has overcome the restrictions of the physical body and the «I» knows that it can live in the body because it gives the «I»-soul its existential reason for not remaining in the body as hedonism would have it do, but that this life wants to lead through death and resurrection to the spirit.

Being born out of God's «I» means being, as one's «I» lives in the threefold physical organisation, a living image of the threefold effect of the divine «I». The Father-Spirit holds sway in depths of worlds, the Christ-will around us and the Spirit of the heights in the yearning for light. In remembering we become spiritually aware of them. Being wholly permeated by them means realizing the spirit-human being.

The octave of the Foundation Stone laying

The last rhythm takes us back to the beginning, to the laying of the foundation stone. On Christmas Day and also on a Tuesday, a Mars day, the foundation stone was – and this is expressed in the seventh rhythm – formed directly out of the Trinitarian essence. Not only did Rudolf Steiner speak the Foundation Stone Meditation with the light-infused Martial power of the word, he also formed the foundation stone from the three forces – the love substance of the Father, the world imagination of the Son and the cosmic light of the Spirit – and sunk it into the hearts of the members. Sergei O. Prokofieff often emphasized this difference. In the «simple» but mysterious seventh rhythm we come close to this mystical deed: living in the beat of heart and lung with the Christ-will.
| Jaap Sijmons, Foundation Stone Initiative

Communication: May we contact you by email? (6)

Last Call: digital or paper?

From 2019 Anthroposophy Worldwide will be distributed digitally [this refers to the German edition. The English edition has turned digital some time ago]. If you have not yet left your email address with the Goetheanum for Anthroposophy Worldwide to be sent to you or if you wish to receive a hard copy, please either send your address to the editors or subscribe to the online version.

The Goetheanum continues to receive dozens of letters or emails weekly. We are grateful for your active cooperation with these changes! The present edition of *Anthroposophie Weltweit* is the last one to be sent out to everyone in print. This will not apply to subscribers to the weekly journal *Das Goetheanum* (they will continue to receive the paper copy) or to those who have informed us, or are going to inform us, that they wish to continue to receive a paper copy. This is best done using the online form at www.anthroposophie.org/abo. Should you experience difficulties with filling in or sending off the form – and please only in that case – please write to kommunikation@goetheanum.ch, or else write by post to Goetheanum, AWW Papier, Postfach, 4143 Dornach, Switzerland.

Troubleshooting

The edition you are holding in your hands now has been sent to you in print as before. If you have left your email address you should receive an email version in addition. We use this test run as a way of troubleshooting: if you don't receive the email by Christmas Eve, we either did not receive your email address or some kind of error occurred that

needs rectifying. Our server might have wrongly identified your email as spam or your server ours, so check your spam folder first. These or other problems are possible. Please inform us and we will endeavour to find a solution. If, in 2019, you receive the digital Anthroposophy Worldwide and the delivery suddenly stops it is also worthwhile checking your spam folder. If you don't find anything there, please contact us.

It can also happen that you receive Anthroposophy Worldwide in the wrong language. In that case please let us know which language you would like to receive (German, English and Spanish are available at present). We will implement the necessary changes step by step and strive to make the transition as seamless as possible. Changes in structure and design are also possible. We will keep you informed.

Lastly, we would like to thank the Anthroposophical Society in Germany for having paid the costs of printing and distributing *Anthroposophie Weltweit* to its members for twenty years. | Justus Wittich (publisher), Sebastian Jüngel (editor)

**Anthroposophy
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free to members
as PDF**

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aag/aw/online-order/](http://www.goetheanum.org/en/aag/aw/online-order/)



*General Anthroposophical Society***Proposal for the further development of the Statutes**

Many proposals have been received from members in response to the article in *Anthroposophy Worldwide* 10/2018 which asked how the global Society can be involved more. After initial discussions with the country representatives (N.B. this term now includes the general secretaries) a first proposal for regulations regarding the Annual General Meeting can now be submitted.

The first ideas about changes were discussed in late June at the Conference of the European General Secretaries in Warsaw (PL), but did not meet with a unanimous response. More specific proposals were brought to the Conference of Country Representatives in November by the Goetheanum Leadership, spearheaded by Gerald Häfner and Justus Wittich. The direction suggested by these proposals was welcomed by this conference and will be discussed in detail at the 2019 AGM. This discussion must reveal what is evident to the members and therefore ready for a decision.

Including the Society worldwide

The Statutes of the Anthroposophical Society should reflect actual facts. The proposal therefore includes – in keeping with the «flat hierarchy» that has been practised for many years – that the chairperson office is abolished, that the Conference of global country representatives is taken seriously as an organ of collegial cooperation and that members who live further away are enabled to take part in the AGM. Lastly, there is also a proposal regarding the way the Executive Council is appointed.

The Conference of General Secretaries (representing 18 countries with more than 500 members each) and Country Representatives (of a further 17 countries), which has been meeting for many years, has long become a solid institution. It has gained stability and weight and contributes to the development of an appropriate consciousness and of a space where the global Society can come together and take responsibility. It should therefore be included in the future Statutes as the Conference of Country Representatives and as an organ of the Society.

The last chairman was Manfred Schmidt-Brabant. Since then the Executive Council has functioned as a collegial organ in which all Executive Council members have equal rights and responsibility. It is therefore proposed to remove this office from the Statutes.

How can the members of the General Anthroposophical Society, who live in more than 50 countries (with 35 countries having national societies), be involved more? None of the known models (postal vote, transferring votes, delegates) is in itself convincing. With each of them there is the danger of slipping more deeply into the usual «club mentality».

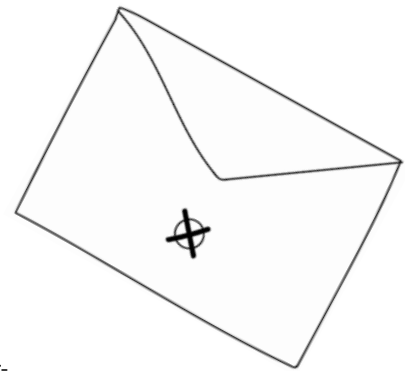
More ways of participating

The proposal now submitted for discussion is therefore to regulate AGM procedures in a way that is specified in the Statutes but that can be amended more easily for each following year. It would, for instance, include the classical postal vote, but only for reviews and appointments of Executive Council members or serious amendments to the Statutes. Postal votes mean that the motions presented to the AGM cannot be changed through debate. They are feasible technically but require considerable input and rely on advance information.

Another idea might become more important in the future: the possibility of a geographically extended AGM. A parallel AGM could take place in Järna (SE) for instance and be attended by the Scandinavian members who would – aside from also discussing their own topics – follow virtually what is going on at the Goetheanum. This would allow them to be part of an anthroposophical, spiritual and societal event while casting their votes where they are. A ballot moderator, who would be appointed beforehand, would then convey the result to Dornach.

Finally there could be a regulation specifying that the Conference of the Country Representatives needs to be involved in certain consultations and decisions (such as agreeing to the addition of Executive Council members or to the extension of their tenure, decisions on the rate of membership fees.)

There is also a proposal for a motion committee, to be elected independently of the Executive Council, which examines



submitted motions in advance in order to establish if and how, according to the Statutes and the motions' content, they should be considered by the AGM. Such a regulation is already in place for the voting process.

What does reaffirming an Executive Council member mean?

An «initiative executive» must be able to act as a constellation of personalities and on the basis of their ability to complement and work with each other. This means that the request to the AGM to agree the appointment of a new or the extension of the tenure of an existing Executive Council member does not only relate to one person's activities but to a constellation that the Executive Council considers suitable and necessary for fulfilling its tasks. Discussions on this with the relevant organs must be sought prior to the AGM and the agreement of the members asked at the end. If no agreement can be reached among these organs – the Executive Council, Goetheanum Leadership, Country Representatives and AGM – the new constellation is not viable. In this case the Executive Council is obliged to submit a new proposal at the next ordinary AGM or, if it is more urgent, at an extraordinary general meeting. In principle, the acting Executive Council member will remain in office (unless s/he decides to withdraw in case of non-affirmation) until a new proposal has received the agreement of the organs mentioned above. In this way the leadership of the Anthroposophical Society can form itself out of an organic inner process while the necessary democratic transparency and participation is maintained.

As soon as the precise wording has been finalized and checked, the proposal will be available at www.goetheanum.org/AnthroposophischeGesellschaft/Generalversammlung2019. | *Gerald Häfner, Justus Wittich, Goetheanum*

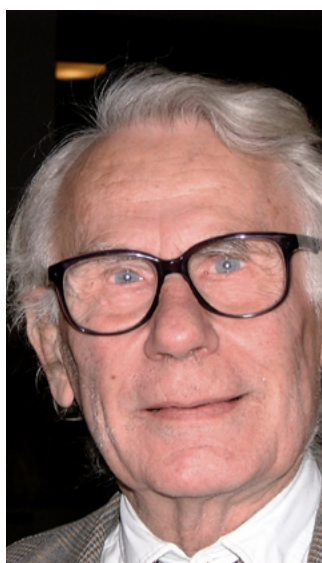
20 Oct. 1924 –
4 Nov. 2018

Oskar Borgman Hansen

Oskar Borgman Hansen was born in Copenhagen (DK) in 1924, into what he called a cosy, bourgeois milieu. After graduating from grammar school he wanted to become a musician. His parents were not so keen on this plan, however, and so he decided to study philosophy, doing extensive language studies on the side.

«What is the meaning of life?» he asked himself from an early age. He discovered that this was not a question for scientific philosophy. He discovered Rudolf Steiner's Philosophy of Freedom while he was still at school and throughout his life the study of this book and of anthroposophy remained the foundation on which he built his work.

When he finished his philosophy studies he worked for several years for the National Library before he was called to the university in Århus (DK). | *Kirsten Larsen, Sabro (DK)*



Books, articles, lectures

Oskar Borgman Hansen was instrumental in making anthroposophy a recognized cultural factor in Denmark. Among his manifold activities are an impressive series of book publications, several hundred articles in journals and newspapers and lectures on many topics. His lecture tours took him to most European countries, with Norway, Sweden, Finland and Estonia being frequent destinations. He upheld intensive contacts with the Anthroposophical Society in Estonia when it was banned under Soviet rule, smuggling many books into the country through the Iron Curtain.

He was also invited to the United States, Taiwan and South Africa. His visit to South Africa was during apartheid and caused a public stir in Denmark (resulting even in calls for his dismissal from the university), although he had lectured against apartheid. Thanks to his eminent language skills he could give a lecture in Finnish in Finland and in Italian in Italy.

Living anthroposophy

From 1966 to 2002 Oskar Borgman Hansen was general secretary of the Anthroposophical Society in Denmark. As a

We have been informed that the following 31 members have crossed the threshold of death. In their remembrance we are providing this information for their friends. The Membership Office at the Goetheanum

Anna Guthschmidt Beets (NL), 18 June 2017
Renée Willaime Vandoeuvre-les-Nancy (FR), 21 February 2018
Anna Boock Rendsburg (DE), 5 June 2018
Hans-Christian Hornum Skanderborg (DK), 10 June 2018
Gudrun Schaefer Wuppertal (DE), 23 June 2018
Emilie Weingart Niefern-Öschelbronn (DE), 30 July 2018
Yuko Nagano Tokyo (JP), 30 August 2018
Michael Klein Schopfheim (DE), 28 August 2018
Ingeborg Richter Überlingen (DE), 24 September 2018
Jonas Blücher Örebro (SE), 27 September 2018
Erika Hage Engelskirchen (DE), 30 September 2018
Fromuthe Eckhart Niefern-Öschelbronn (DE), 9 October 2018
Elisabeth Hubbeling Cham (CH), 11 October 2018
Ulla Dahl Örebro (SE), 13. October 2018
Brigitte Greuter Basel (CH), 15 October 2018
Annemarie Brust Überlingen (DE), 18 October 2018
Hans Bidlingmaier Düsseldorf (DE), 19 October 2018
Pek Sim Ng Balwyn North (AU), 19 October 2018
Gert Pöckl Vienna (AT), 19 October 2018
Reinhild Mengel Essen (DE), 21. October 2018
Detlev Putzar Reutlingen (DE), 21 October 2018
Hazel Straker Stroud (GB), 22 October 2018
Charlotte Schulz Vienna (AT), 25 October 2018
Siegfried Ofner Arriach (AT), 26 October 2018
Erich zur Eck St. Gilgen (AT), 27 October 2018
Fritz Fuchs Järna (SE), 27 October 2018
Albert Halbheer Murten (CH), 31 October 2018
George Saphir Schopfheim (DE), 2 November 2018
Ralf Assmann Essen (DE), 3 November 2018
Oskar Borgman Hansen Århus (DK), 4 November 2018
Johanna Girke Berlin (DE), 5 November 2018

In October 2018 the Membership Office was informed of 77 new admissions to the Society. Between 16 October and 12 November 2018, 49 members left the Society.

When Oskar retired from Århus University in 1994, a *festschrift* was dedicated to him with fifteen contributions from colleagues and students. The greeting addressed to him said, «The Institute of Philosophy is losing an outstanding teacher. You are known best as a master in the art of listening who always has pertinent answers. You are a master of the word: no manuscript, seemingly unprepared. The points you make are marked by experience, constructive thinking and inspiration.

member of the Holger-Rosenkrantz-Branch, of which he was chairman, I experienced him as a steadfast campaigner for a living anthroposophy. In his final years he often spoke emphatically of the appeal Rudolf Steiner addressed to active members in the fourth letter (of 10 February 1924, GA 26), «Members who wish to communicate the knowledge of anthroposophy to others must accept these responsibilities as soon as they address anyone beyond the smallest, intimate circle. They must have a clear idea about the general spiritual situation of

humanity today. And they must have a clear idea of the task of anthroposophy. They must, to the best of their ability, remain in close contact with other active Society members and it must be far from them to say, «It's none of my business when anthroposophy and those representing it are slandered and misrepresented by opponents».

Oskar Borgman Hansen often referred to the «three evils» of our time – human rights, democracy, market economy – in an appeal to question established values. | *Hans Erik Deckert, Malling (DK)*

■ FEATURE

*Media education
based on development*

Analogue before digital world

Digital technologies have a fascinating potential, but they are also associated with abuse through mobbing or phishing and with the risk of addiction. The Waldorf movement advocates a media education that allows children and youngsters to gradually gain competence in the digital world.



Consulting on ways forward: members of the International Forum of the Waldorf Movement at the Goetheanum

Acquiring skills takes time. The more thoroughly this is done, the stronger a person grows and the greater is their competence in applying their skills. Using tools will expand their scope of activity – the more powerful these tools are the more necessary will it be to use them consciously and responsibly.

Preconditions for responsible actions

Cognitive faculties needed for using digital devices rely on healthy brain development. This development happens in interaction with a multitude of different sensory and other experiences. The prefrontal cortex, the basis for controlling impulses and forming judgements – and therefore for self-determined and responsible actions – only develops in early puberty.

Bearing this in mind, the Waldorf movement advocates a development-based approach to digital technologies: indirect media education, which includes the acquisition of practical, social and intellectual skills, followed by direct media education with the use of digital media.

Self-guided use of digital appliances

The corresponding curriculum for kindergarten and the first years of school will emphasize broad, sense-oriented primary experiences and the mastering of analogue media such as handwriting. In the higher classes the students will then work actively with digital devices.

The International Forum of the Waldorf Movement asks kindergartens and schools to decide for themselves when to use digital media. «The education system must not be determined by economic interests.» | *Sebastian Jüngel*

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*Robin Schmidt on a positive
approach to the digital transition*

Learning about the pendulum effect with the smartphone on the swings

The philosopher, historian and educationist Robin Schmidt thinks that turning your back on the digital reality is not helpful. While historical and cultural innovations often cause insecurity they also bring new developments. Education includes learning «despite, through, on and with» digital technologies.

Today we see infants who «swipe» across a book or window pane, expecting a new picture to appear. For Robin Schmidt this shows how our lifeworld has changed: primary experiences arise less and less from an urban or natural environment and more often from digital experiences. Robin Schmidt is head of the research institute for cultural impulses at the Goetheanum and research assistant at *Fachhochschule Nordwestschweiz*, one of Switzerland's leading universities of applied sciences and arts, where he is involved in a project on teaching and learning in the digital transition.

Sense of loss

Technology is traditionally seen as threatening: familiar objects are replaced by innovations and the culture we know is disrupted.



*Robin Schmidt: similarities
with 19th century developments*

Robin Schmidt likens the digital transition to the emergence of a culture informed by natural science in the late nineteenth century, an experience that initially evoked a sense of loss: people began to feel less connected to nature and its annual cycle, their former sense of social integration was lost and their relationship with God and religion faded into the background. And yet it was this development that made it possible for the individual to become the cultural and political centre.

Today, again, we need to find a cultural perspective. Robin Schmidt thinks that a culture of «hospitality» can offer perspectives for education. This means in the first instance to recognize that the digitalization of the world has changed the way we relate to it.

Analogue and digital

Knowing how the digital world functions and learning despite, through, on and with the information technologies allows students to become autonomous at various levels. This does not have to result in even more abstract physics lessons: why should young people not learn about the pendulum by going on swings and using their smartphone's acceleration sensor to record data? | *Sebastian Jüngel*

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