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**Goetheanum**

- 1 World Goetheanum Forum

**Anthroposophical Society**

- 2 General Anthroposophical Society:  
The Goetheanum needs your help  
8 Annual Motif for 2018/2019: The  
voices of the hierarchies in  
the Cosmic Word  
10 Annual General Meeting:  
More members' views (4)  
11 Communication: May we contact  
you by email? (3)

**School of Spiritual Science**

- 4 Humanities Section: Conference  
on Transhumanism  
5 Visual Arts Section: Painters'  
Workshop with Dorothea and  
Ronald Templeton  
6 General Anthroposophical Section:  
Conversation and contemplation  
7 General Anthroposophical Section:  
Alma Humana!

**Anthroposophy Worldwide**

- 6 Georgia: Tbilisi conference The  
Soul of Europe

**Forum**

- 12 Germany: Responses to the  
documentation 'Open  
Anthroposophy and its Opponents'  
14 Reply to Johannes Falk's  
announcement of a study on  
the location of the Representative  
of Humanity

**Feature**

- 16 Shanti Leprosy Aid:  
A home for the outcast

■ GOETHEANUM

*World Goetheanum Forum*

## Working together in a spirit of dignity

The forthcoming Michaelmas period reminds us that the future of the earth is still to be shaped – in the struggle with the 'dragon'. Michael helps those who take the initiative. One area where the dragon is very active is the economic life. Associative economics, the subject-matter of the World Goetheanum Forum, is an 'antidote'.

How can we celebrate the festival of Michael publicly today? The trials we are facing now are immense, calling to mind the image of the Apocalypse. Michael and his angels cast on to the earth the dragon that intended to devour the new-born child and drown his mother, «and the earth helped the woman» (Revelation 12:16). How do we connect with the future of the earth? The earth receives its life from the sun, from the cosmos. Whether or not we will be able to protect the warmth, air and water around the earth and its fertility will depend essentially on the ideas we commit to and how much these ideas can inform our life and co-existence.

### In charge of an enterprise and of oneself

We all rely on global cooperation today. By what spirit should this cooperation be guided given the dragon's merciless interference that does not respect human dignity?

In 1923, the Anthroposophical Society had 12,000 members and less than ten enterprises were working out of anthroposophical impulses, among them the Waldorf School in Stuttgart (DE), the hospital founded by Ita Wegman in Arlesheim (CH) and the Weleda. Today, the General Anthroposophical Society counts more than 40,000 members, but more than 30,000 farms, schools, kindergartens, medical practices and hospitals, social therapy centres, banks, businesses, pharmaceutical manufacturers, publishers, toy manufacturers and others owe their



**WORLD  
GOETHEANUM  
ASSOCIATION**

existence and growth to initial anthroposophical impulses. The respect for the earth shown in biodynamic farming, the respect for young children in Waldorf Education and for the dignity of the individual in Curative Education and Medicine, the way the desert has been made to blossom in Sekem, the meaningful and value-oriented approach to money in anthroposophically inspired banks are being noticed everywhere in the world and are attracting young people, too.

And yet, those who are working in these institutions and enterprises are facing challenges: cooperation and competition, self-efficacy and burn-out, dialogic leadership and hierarchy, spiritual identity and the limits of communication in a team or between the generations – the task of being in charge of an enterprise and of oneself is becoming ever more demanding.

How can we learn to draw from the sources of spiritual science in our everyday lives? Which questions and fruitful experiences can we share with each other, across the professions? The World Goetheanum Association offers the possibility to anyone interested, whatever their professional orientation and country, to share their thoughts on economic, social and spiritual responsibility.

| Georg Soldner, Goetheanum

**World Goetheanum Forum 28–30  
September 2018 at the Goetheanum,  
[www.worldgoetheanum.org](http://www.worldgoetheanum.org)**

*General Anthroposophical Society*

## The Goetheanum needs your help

The Executive Council aims to make the achievements and visions of anthroposophy, as a «healing» influence (Rudolf Steiner) on the challenges and needs of our time, more effective by 2024-25 and for the second century after the Christmas Conference. It can only succeed in this endeavour, if we, as a global initiative and community, continue to work on strengthening anthroposophy in our various locations, institutions and life situations. By consolidating our cooperation across professions and borders, we can pool our forces and create an extended Goetheanum as a spiritual-social venue around the globe.

### Three big challenges

The around 220 co-workers of the Goetheanum - as it was historically created by Rudolf Steiner and as it stands in Dornach (CH) now, in the twenty-first century - strive to make this the living centre of the wider, global Goetheanum and to realize the School of Spiritual Science. This task requires us to develop an ever new individual awareness of the being of anthroposophy and to make this being a tangible factor in today's world. The Goetheanum can achieve this if

- the School of Spiritual Science is fostered by implementing anthroposophy in

its ten specialist departments (that include the Sections for Agriculture, Medicine or Education, for instance) and if it can be realized and put into practice in permanent contact with the professional areas and current developments. Around one million Swiss Francs per year are needed for this, over and above the present individual member's contribution of ideally 125 Francs.

- the arts can be nurtured and developed at the Goetheanum, if eurythmy in particular can be seen on stage, and if speech, drama and the visual arts can be strengthened. The decision to assemble a new permanent eurythmy ensemble at the Goetheanum from the autumn of 2018 means that one million Francs will be required every year.
- Rudolf Steiner's cultural creations (for instance his drawings, models, sculpture and the second Goetheanum with its landscaped park and buildings and the Art Collection which contains more than 12,000 objects) are looked after and made accessible. Maintaining these treasures alone requires three million Francs per year.

These are three major challenges for the Anthroposophical Society in 2018 and the coming years. It will be possible to meet them if each of the over 40,000 members in the world could pay the actual amount of 125 Francs per year (the present average contribution is 85 Francs per member). Unfortunately, the economic and social conditions in many countries make this very difficult at the moment. Can we counter-balance this shortfall as a community in a spirit of solidarity?

Please help us with financial contributions, loans and your active support, so that we can together, as the Anthroposophical Society, master the great task that lies before us. | *The Executive Council at the Goetheanum - Justus Wittich (treasurer), Joan Sleight, Constanza Kaliks, Matthias Girke – and the Goetheanum Leadership.*

### The Goetheanum's financial situation. A synopsis

The General Anthroposophical Society is responsible for the Goetheanum as the School of Spiritual Science. Every year, it makes members' contributions of around four million Swiss Francs available to the Goetheanum:

- 3.8 million Francs: contributions from more than 40,000 members
- + 0.7 million Francs: investment income from real estate used for housing
- 0.5 million Francs: expenses for the Membership Office, Executive Council and Society costs
- = **4 million Francs**: in support of the Goetheanum as the School of Spiritual Science

The Goetheanum as the School of Spiritual Science is primarily an institution of the cultural life and spends, in the present austerity mode, annually around

- 6 million Francs for the activities of the School's eleven Sections
- + 1 million Francs for the Eurythmy Ensemble and its extra expenses
- + 1 million Francs for keeping the stages ready for performances and conferences
- + 3 million Francs for maintenance of buildings and technical infrastructure
- + 2 million Francs for Reception, Event Planning, Administration and Documentation
- + 1 million Francs for the weekly Das Goetheanum, the monthly Anthroposophy Worldwide and other publications
- = **14 million Francs** total expenditure for the Goetheanum

This annual expenditure is presently funded through

- 4 million Francs of contributions from members of the Anthroposophical Society (see above)
- + 3 million Francs of income from performances and conferences
- + 1 million Francs of revenues from Das Goetheanum and other publications
- + 1 million Francs of services provided for third parties and other revenues
- = **9 million Francs** total of regular income

The Goetheanum has consequently an annual shortfall of five million Francs that is not covered by regular income. This amount needs to be raised additionally every year, for instance

**Anthroposophy Worldwide** appears ten times a year, is distributed by the national Anthroposophical Societies, and appears as a supplement to the weekly «Das Goetheanum» **Publisher** General Anthroposophical Society, represented by Justus Wittich **Editors** Sebastian Jüngel (responsible for this edition), Michael Kranawetvogl (responsible for the Spanish edition), Margot M. Saar (responsible for the English edition), Proofreader for the English edition: Amadeus Bodenstein. **Address** Wochenschrift «Das Goetheanum», Postfach, 4143 Dornach, Switzerland, Fax +41 61 706 44 65, info@dasgoetheanum.ch **Correspondents/news agency** Jürgen Vater (Sweden), News Network Anthroposophy (NNA). We expressly wish for active support and collaboration. **Subscriptions** To receive «Anthroposophy Worldwide» please apply to the Anthroposophical Society in your country. Alternatively, individual subscriptions are available at CHF 30 (EUR/US\$ 30) per year. An e-mail version is available to members of the Anthroposophical Society only at [www.goetheanum.org/630.html?L=1](http://www.goetheanum.org/630.html?L=1) © 2017 General Anthroposophical Society, Dornach, Switzerland

**Picture credits** p. 3: z.V.g., S. Jüngel, H. Sommer, Ch. Fischer | p. 7: J. Lismont | p. 16: M. Großpietsch

- 2 million Francs of designated donations for research, the arts and projects
- + 2 million Francs from institutions and companies (including Weleda)
- + 1 million Francs of non-designated donations, raised by this appeal, for instance
- = **5 million Francs** total of donations and project funding required per year

For around a third of its income the Goetheanum relies every year on whether people consider its activities to be justified and relevant. The present appeal, for instance, serves the purpose of raising, with your help, the sum of one million Francs in donations for 2018.

### Is the Goetheanum rich or poor?

The Goetheanum is certainly rich when it comes to ideas, initiatives and expertise! Yet, every year, as you can see from the synopsis above, it is dependent on whether enough friends, individuals and institutions can be found to gift funds for its maintenance. This uncertainty can be bridged with reserves for a certain period of time because

- the Goetheanum building and campus are free of debt.
- the Anthroposophical Society has hidden reserves in 40 properties and 24 flats, which serve as staff accommodation and earn an annual income.
- the Anthroposophical Society has voting stock and other, non-voting, capital invested in Weleda. The latter shares have a high selling value but do not serve as investments because they secure the manufacturing of anthroposophical medicines and therefore Anthroposophic Medicine in general in the long term.

### What does the Goetheanum, as a School of Spiritual Science, want to achieve?

The Goetheanum wants to make a contribution to the knowledge, promotion and strengthening of humanity in the present and future. As a basis for this endeavour the Goetheanum explores and develops the anthroposophical spiritual-scientific path of knowledge and Rudolf Steiner's recommendations in order to make them available to the public.

The Goetheanum investigates the foundations and coordinates practice research

for an extended health system, education towards freedom (Waldorf Education) and the promotion of a solidarity-based society that protects individuals and their spiritual development. The Goetheanum brings a natural-scientific approach extended by Goetheanism and a spiritual cosmology to current issues and develops biodynamic agriculture as a way of conserving and cultivating the earth's organism and producing food suitable for human beings.

The Goetheanum strives to stimulate the artistic and creative side in each individual through encounters with the arts and artistic practice, and to contribute to a renewal of the arts within the triad of knowledge, art and active social commitment.

### What projects are lined up for the next two years?

In medicine, education and eurythmy intensive research plans are underway with the aim to publish Rudolf Steiner's lectures and indications, as well as recent practical experiences, in a scientific context.

Extensive preparations are being made for participating in major events in 2019 that celebrate the centenary of Waldorf Education and Social Threefolding. The World Goetheanum Association, which was founded in May with eighty partners from anthroposophically inspired enterprises, societies and institutions worldwide, will meet and it extends a first invitation to a public forum to be held in Dornach from 28 to 30 September 2018 ([www.worldgoetheanum.org](http://www.worldgoetheanum.org)).

From 7 to 9 September 2018, there will be a conference on transhumanism (The End of Humanity?), organized by the Humanities Section, for which various poets and writers will be present ([www.goetheanum.org/8857.html](http://www.goetheanum.org/8857.html), see also page 4).

The new eurythmy ensemble will begin its artistic work in September 2018 and aim, among other things, to present a further-developed performance of Rudolf Steiner's four Mystery Dramas in the summer of 2019 and of Faust 2020.

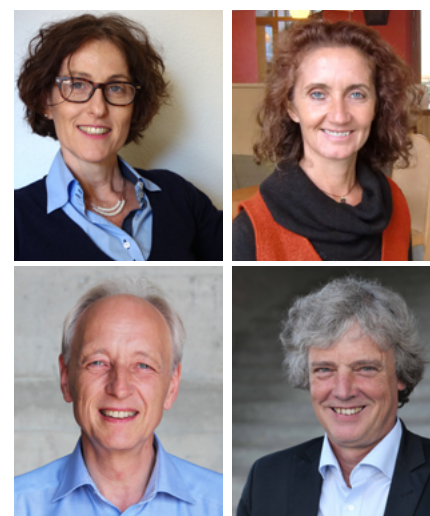
Concrete practical tasks will include (if financial means permit this):

- the system of roads and paths around and up to the Goetheanum requires urgent and expert improvement (ca 800,000 Swiss Francs);
- Haus Schuurman (designed by Rudolf Steiner) needs to be thoroughly renovated (around 500,000 Francs)

- a new stage curtain for eurythmy is to be made based on designs by Rudolf Steiner (45,000 Francs).

### Thank you for the support given to us so far!

We would like to thank you warmly for the support you have given us over so many years and for your regular membership fee! In addition we would like to ask you with this appeal whether you could possibly spare a further – one-off or regular – donation in 2018 for the tasks of the Goetheanum. | *Justus Wittich, Schatzmeister*



*The Executive Council at the Goetheanum: Justus Wittich, Joan Sleight, Constanza Kaliks and Matthias Girke*

#### Donations from Switzerland (tax-deductible):

Allgemeine Anthroposophische Gesellschaft, Postfach, 4143 Dornach, Raiffeisenbank, 4143 Dornach, BIC RAIFCH22, IBAN CH36 8093 9000 0010 0607 1, Reference: Sommerspende

#### Donations from Germany in Euros (tax-deductible):

Anthroposophische Gesellschaft in Deutschland, GLS Gemeinschaftsbank eG, BIC GENODEM1GLS, IBAN DE13 4306 0967 0010 0845 10, Reference: Goetheanum

#### Donations from other Euro-zone countries

General Anthroposophical Society, PO Box, CH-4143 Dornach, GLS Gemeinschaftsbank, D-44708 Bochum, BIC GENODEM1GLS, IBAN DE53 4306 0967 0000 9881 00, Reference: Sommerspende

**Loans and legacies** please contact Justus Wittich (treasurer) or Dr Oliver Conradt (head of finance) if you are able to support the Goetheanum in the present zero-interest times (from CHF/€ 10,000 and for one year). If you have any questions regarding legacies or testaments we are happy\* to contact you.



Humanities Section: Transhumanism conference

## Here sit I, fashioning mortals in my own image

The conference *The End of Humanity? The challenges of transhumanist visions of the future*, to be held at the Goetheanum from 7 to 9 September, will provide a forum for pursuing the questions and demands posed by transhumanism and for joining scientists and artists in seeking ways toward a humane future.

The thought of forming oneself according to one's own ideal is central to transhumanists. They consider human beings to be imperfect and flawed and in need of improvement and development through technology. The option of being born again for divine and higher purposes is not necessarily a problem for the transhumanist concept, if one sees this state as a transition to an artificial super intelligence, unrelated to any divine powers or cosmic developments.

Targeted genetic, neurotechnological, prosthetic and pharmacological interventions are meant to optimize our bodies, feelings and mind (brain) and broaden them so that biologically programmed human limitations, sickness, ageing and death can be overcome and ultimately left behind. The name reveals its central programme: transcending human limitations at all levels through technology.

### The sacred history of technology

Ray Kurzweil, head engineer at Google, is one of the pioneers of this movement which emerged in the 1980s and has become influential in science, economy and politics. In his book *The Singularity is Near. When Humans Transcend Biology* (New York 2005) Kurzweil describes the stages of this transition. He divides evolution into six epochs. The fifth epoch begins in 2030 and is marked by the merging of human beings and machines. It is the beginning of the singularity; for Kurzweil a time when exponential growth explodes, when the human-technical creative power will grow immeasurably, when the boundaries of mind and body will be overcome and technology will have acquired a kind of consciousness. «Once we saturate the matter and energy in the universe with intelligence, it will «wake up», be conscious and sublimely intelligent» (p. 375). This is the sixth epoch of evolution which, Kurzweil concludes, will come «quite close to God.»

### Life as a computing operation

Ray Kurzweil's book is a great sacred history of a technology that aims, he says,

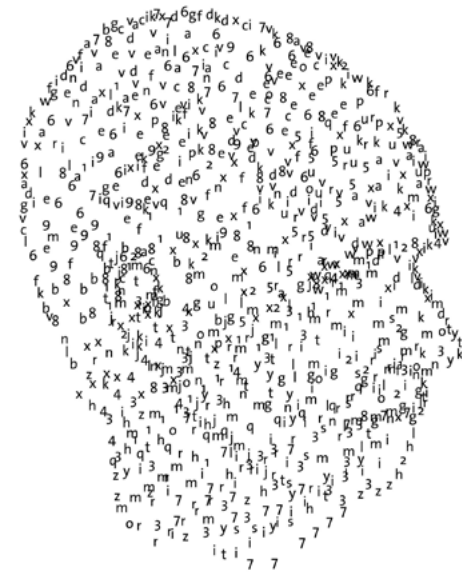
at placing the universe into the hands of humanity. This not only reveals the whole hubris behind these ideas, it also lacks logic because how can human beings hold anything in their hands when they no longer exist as such.

The whole gigantic scenario is supported by scientists, entrepreneurs and governments all over the world. Not only in the us but in China, India and Europe, too, incredible sums of money are being invested in research projects. Transhumanism has also fully arrived in politics and religion. In 2014, Zoltan Istvan founded a Transhumanist Party in the United States, Germany has its *Transhumane Partei Deutschlands* (TPD); in 2015 Anthony Levandowski founded the religious organization *Way of the Future*, which wants to create a deity based on Artificial Intelligence.

As early as a hundred years ago, Rudolf Steiner outlined this development when he described that certain forces, Ahrimanic beings, were aiming at a new earth evolution and at awakening in human beings an interest in «everything mechanical and machine-like». Their aspiration was to let the animal, plant and human world disappear, to have «human beings taken away from the earth», and to create a «world with nothing but machines» (GA 203, lecture of 11 March 1921).

### Cut off from cosmic evolution

Rudolf Steiner's explanations reveal why spirituality and transcendence are part of the transhumanist model of the world and why the yearning for them will continue, even in such a distorted and perverted form. It is important to understand transhumanism and its consequences. Once age, sickness and death are no longer necessary conditions of development, the «I» will be put into a state of permanent consciousness. Human beings will be cut off from the natural cosmic rhythms of day and night. In his *Anthroposophical Leading Thoughts* (GA 26) Rudolf Steiner points out, however, that cosmic evolution is dependent on human



beings living on earth in freedom. Socially, these developments mean isolation and a focusing on one's own apparent self. Only in the encounter with the other human being can the «I» find itself and become a chalice for something higher. The machines to which all thinking, remembering, even feeling and doing are being transferred will not only cause us to become alienated from ourselves and separated from our fellow humans, but also released from any responsibility. We will be unfree puppets of machines.

Goethe's Prometheus also fashions mortals in his image, «a race resembling me.» But this Prometheus does not exclude the pain; in his vision «to suffer, to weep, to enjoy and be glad» are part of being human. | Ariane Eichenberg, Stuttgart (DE) and Christiane Haid, Goetheanum

**Source** «Stil», St John's edition 2018 (extract)

**For Information** or to register for the Transhumanism Conference visit [www.goetheanum.org/8857.html](http://www.goetheanum.org/8857.html)

**Other conferences** on the subject: (in the past) 1–5 August 2018, Emerson College (GB); (upcoming) 27 October 2018, Zeist (NL)

Visual Arts Section: Painters' Workshop with Dorothea and Ronald Templeton

## The sources of art

Intensive perception and its artistic implementation are prerequisite to a path of inner development through painting. Rudolf Steiner's designs for painting the inside of the first Goetheanum's cupolas and his sketches for the Goetheanum windows provide a wealth of material for studying and can open up new paths.

In the Renaissance the world celebrated the rebirth of ancient knowledge in a Christian garment. Not only the visual arts, but music, poetry and philosophy, too, found new means of expression. It was not until the end of the eighteenth century, in the Age of Enlightenment, that a consciousness separate from the divine was consolidated. A natural science keen on discovery emerged, as did industrialization, which was useful to humanity and economically profitable.

### Arts and Crafts, organic art, art nouveau

In the mid-nineteenth century the impressionists and post-impressionists conquered new artistic territory. At the end of the nineteenth century, the Arts and Crafts movement in Britain initiated a counter-movement to the advance of technology, materialism above all. This more craft-based impulse was soon taken up in the United States, France and elsewhere and manifested in «organic» design elements.

People began to see their houses, floral decorations, gardens as part of their life-style. This impulse developed into «art nouveau», an artistic style inspired by organic movement that resonated in the human soul. The search for a clear aesthetic that allowed for an emotional resonance was part of the *zeitgeist* which came to expression in the yearningly swelling and recurring forms that one could easily enter into.

From an early age Rudolf Steiner was able to penetrate the veil of the sensory world. Towards the end of the nineteenth century anthroposophy emerged as a result of his striving to put this clairvoyance on solid scientific foundations; and he continued to expand it, paving ways into the spiritual world and opening up new sources.

Rudolf Steiner initially devoted himself more to his philosophical work which he then transformed into spiritual science. What was new was that this spiritual science required an adequate form of presentation in which spiritual experience could be conveyed through words. This clothing

of spiritual experience in words required careful artistic activity so that the language itself could become the sensory expression of a non-sensory content.

It was only logical to then erect a building, a house, for the word: the Goetheanum. Rudolf Steiner pointed out that «the artistic forms of the building must arise from the same foundations from which the thoughts of anthroposophy also arise. [...] It lies in the nature of anthroposophy that this cannot be achieved with lifeless allegories of architectural forms or a symbolism ailing from intellect» (GA 36).

### Moving forms begin to speak

These forms did not originate in nature but in spiritual experience. The art historian Dolf Sternberger may have spoken very positively of Rudolf Steiner in his book on art nouveau (*Über Jugendstil*, 1977), but Steiner would have taken exception to concepts such as «ornamental consecration» or «symbolic meaning». What he created out of his spirit experience set him apart from nature inspiration and symbolism. The new art form required the observer to be active and empathetic. Rudolf Steiner was not the only one to demand this. The *Blaue Reiter* artists around Wassily Kandinsky and Franz Marc did the same. Vision and creative artistic activity are united in the activity of the observing «I» and complete the work of art.

Rudolf Steiner goes one step further: the observer needs to have the possibility to observe his sentiments consciously in order to grasp what he perceives in the non-sensory realm. Art can then become a bridge to spiritual experience; Wassily Kandinsky, Franz Marc and others could sense this.

This empathetic, sentient perception has the effect that forms manifest as movements and gestures. If one perceives their development empathetically, the movements and gestures in the capitals of the first Goetheanum, for instance, can become a narrative that tells the story of human evolution, speaking of crises and their overcoming, thus opening up visions of a possible



Rudolf Steiner's 1920 design for the journal *Die Drei* (above); floral art nouveau decoration from around 1906 (below)

future. What I am describing here remains my hypothesis until other observers feel called upon to make their own discoveries.

### The first Goetheanum

Traces of Rudolf Steiner's work can be found all over the Dornach hill, from the shaping of the landscape to the houses he designed to their relationship with each other. The Statue of the Representative of Humanity, too, calls on the observer to enter into the language of its plastic forms.

If we use original drawings or models to explore how Rudolf Steiner expressed himself in his work, he will guide us to his sources. He shows us, on the one hand, how «content is created through form» and, on the other hand, how new sources of inspiration can be uncovered. Rudolf Steiner becomes both an example and an inspiration – and one feels inspired to find one's own language to express what one has experienced. | Ronald Templeton, Dornach (CH)

**The next Painters' Workshop** will be from 8 to 26 October at the Goetheanum; see [www.sbk.goetheanum.org/studium](http://www.sbk.goetheanum.org/studium)

**Registration/contact** Edda Nehmiz, phone +41 61 706 44 14, <http://studium-goetheanum.org/foldersen/>

## ■ SCHOOL OF SPIRITUAL SCIENCE

## General Anthroposophical Section

## Conversation and contemplation

Members of the School of Spiritual Science Group in Celle (DE) met at Vichel Castle in Northern Germany from 25 to 27 May in order to contemplate the Class mantras.

It was Rudolf Steiner's wish that each Class lesson in the School of Spiritual Science should be a new spiritual event, a «creation out of nothing» (GA 107, lecture of 17 June 1909). It is important to approach the task Rudolf Steiner gave to the first Class holders – who had to use their own initiative and had no access to the transcripts available to us today – in a new way, without devaluing in any way the tradition of reading the lessons.

The meeting began and ended with the reading of a Class lesson. In between, a conversation unfolded – moderated confidently by Bodo von Plato – with a series of mindfulness exercises, during which the impressions and attempts of the individual participants resonated in refreshing harmoniousness.

### Holding out a hand to the seeker of knowledge

A comparison was attempted between the Class lessons given in Bern (CH) and London (GB) and the two Breslau lessons recently discovered by Thomas Meyer. Johannes Kiersch spoke of Moritz Bartsch, who had organized the Koberwitz Course, and of the unusual mood radiating out from the farmers gathered in Breslau. Maybe it is due to this mood of soul that the Guardian of the Threshold, who in other Class lessons seems sublime and almost threatening, holds out his hand here reassuringly to the seeker of knowledge.

The group visited Landin, a nearby village, where Rudolf Steiner spent three weeks in the summer of 1906 with his closest pupils and where he gave a lecture on Wagner's Parsifal.\*

The contemplative sessions were deepened and extended by conversations in the charming parkland of the Temnitz valley, joint musical improvisations on the movements of the heavenly bodies (harmony of the spheres) under the direction of Almut Wichmann Erlen and eurythmy exercises with Michael Voelkel. | *Johannes Kiersch, Bochum (DE)*

\* Johannes Kiersch and Almut Wichmann Erlen: Rudolf Steiner und Eugenie von Bredow im Havelland, Info3-Verlag.

## ■ ANTHROPOSOLOGY WORLDWIDE

## Georgia: The Soul of Europe

## European values and Georgian culture

Around eighty people gathered for a conference in the series The Soul of Europe, held in Tbilisi from 9 to 12 July. They came from Georgia, Armenia, Kazakhstan, Russia, Ukraine, Finland, Romania, Austria, Germany, the Netherlands, France and Britain. A group from Tbilisi headed by Nodar Belkania had prepared the conference.

The conference theme was based on the question, What does «Europe» mean? Is it a geographical term? Or a cultural ideal? What specific contribution the culture of a people make to the development of Europe? In a country that, conventionally speaking, is no longer a part of Europe but was important even in the emergence of European culture in prehistoric times and that has an ancient Christian tradition such questions are particularly relevant.

### Spiritual streams in Georgia

Unlike the previous conferences this one no longer dealt with the contrast between East and West. Nodar Belkania presented an outline of Georgia's cultural history in a way that made one feel that the pinnacles of the Georgian culture had nothing to do with national considerations. There was openness for influences from everywhere, which merged and created a specific cultural region that was linked to the world religions of Europe and the Middle East. The special relationship with Russia in the nineteenth century, too, was important for both countries.

In his contribution, the architect Otar Kvirivshvili spoke of the highlights of the medieval church architecture which is steeped in Christianity: Georgia became Christian as early as the fourth century. There were excursions before and after the conference to see examples of this church architecture. Gia Bughadze, a painter and art historian, established astonishing links between the Greco-Spanish artist El Greco and the Georgian painter Pirosmiani, links that are connected with spiritual streams in Georgia.

Nargizi Tizlarishvili, a priest of the Christian Community in Tbilisi, spoke vividly of her great love for Georgia, of how wonderful she finds this country and how it caused a deep inner dilemma for her when her destiny led her abroad (to Germany). But widening one's view of the world and loosening one's attachment to one's own country made it possible, she said, to experience the world in a new and more universally human way. When one then returned, one

could sense what one owed to one's own people and what tasks one has individually, as a member of a particular folk soul.

Rati Amaglobeli, a young poet who is well-known in Georgia, used a novella by the Georgian writer Vazha Pshavela to illustrate the path of a man from a Caucasian ethnic group, from being rooted in tribal traditions to being cast out because his conscience did not allow him to continue a particular tradition. It is the journey from group consciousness to individualization that can only succeed if one connects with the Christian impulse. These were the Georgian contributions.

### Working with the hierarchies

Gerald Häfner related the questions presented to the social, economic and cultural development in Europe. Friedrich Glasl focused on aspects of development, at the individual, mesosocial (organizations) and macrosocial (state) levels. Paul Mackay spoke about the connection and working together of human beings with the angelic hierarchies, with the folk spirit and with Michael, the guiding spirit of our time.

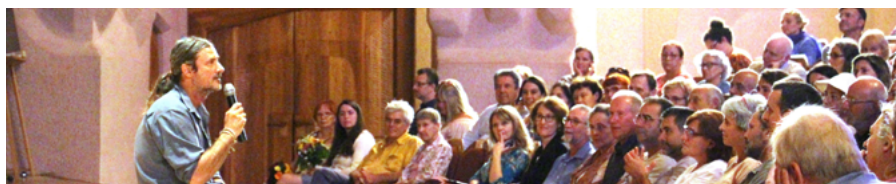
A group of young actors, directed by Valerian Gorgoshidze, performed scenes from Goethe's Faust in Georgian (slightly abridged). The powerful Georgian language, the imaginative direction and the devoted commitment of the actors were all deeply impressive, as were the six young singers who presented folk songs from various Georgian regions.

Three excursions framed the conference: a walk around the historic Tbilisi, a visit to Saguramo (the country estate of the well-known writer Ilia Chavchavadze), to Jvari and Mtskheta, and an outing to two important churches, Samtavisi and Ateni Sioni, and to the ruins of the ancient rock-hewn town of Uplistsikhe. | *Hans Hasler, Lahti (FI)*

**The next conference** in the series The Soul of Europe will be held in Brussels from 23 to 25 August 2019, [www.soulofeurope.net](http://www.soulofeurope.net).



## SCHOOL OF SPIRITUAL SCIENCE



*Building bridges: the conference members during the concluding session.*

*General Anthroposophical Section: Alma Humana!*

## A new language of peace

The conference Human Soul! A Contribution to World Peace on 7 to 11 July 2018 was the first Romance language conference at the Goetheanum. The mood was cheerful and informal as the more than 380 conference members shared their views, discussing also deeper questions in relation with the Foundation Stone Meditation.

The main theme was how the qualities of the different cultures can resonate together and create a space for the universally human. The separating as well as uniting quality of language(s) became evident as the Foundations Stone Meditation resounded in Portuguese, Catalan, French, Romanian, Italian and Spanish. Because of the congress' artistic orientation one could experience again and again how a work of art can be part of general human culture and yet find particular resonance in the soul of one person or culture. And vice versa: in the daily choir sessions, for instance, led by the singer and music therapist Margherita Puliga, the individual folk soul came to life in the souls of every one present. When we sang the Chorus of the Slaves from Verdi's Nabucco together, we entered deeply into the Italian folk soul but also experienced the song as an expression of the modern soul's homelessness.

This meeting of languages provided many occasions to reflect on the various translations of the Foundation Stone Meditation. The rousing French translation, for instance, which asks us to «Practise Spirit Presence» rather than «Spirit Awareness», compared to other variations such as «Practise spirit contemplation» – all of them translations that should allow the reader or meditator to experience a wealth of meanings. It is similar with attributive nouns such as «Menschen-Welten-Wesen» for which different ways of expression need to be found in the Romance languages.

### Balance, health, joy

The artistic presentations from the various countries – another unifying element – would each deserve separate praise. Florencio Herrero, an anthroposophical physician and school doctor from Spain,

pointed out that the mediating qualities of art refer us to the second verse of the Foundation Stone Meditation; we also find them in Anthroposophic Medicine which works with the balancing powers of the rhythmic system. An important factor of health and balance, he added, was the fostering of joy as a positive and healing emotional force that establishes the right relationship between thinking and will. This element of joy was tangible throughout the entire conference. The presence of many young people, many of them from Latin America, played a particular part in this. The wish was expressed that it should be made possible for the Northern cultures also to experience this mood.

### Signatures of the Spiritual Soul

Although Rudolf Steiner assigned the spiritual soul (consciousness soul) geographically mainly to the Anglo-Saxon culture, the conference raised awareness of other places, too. Florencio Herrero spoke of Teresa of Ávila who, according to Rudolf Steiner, was one of the first representatives of the spiritual soul. Valentin Fernández presented Don Quijote as an archetypal representative of the spiritual soul. While presented humorously by Miguel de Cervantes and clearly an expression of the sentient soul, Don Quijote always stands up for and justifies his actions.

Constanza Kaliks spoke of the spiritual soul in relation to the threefold human being: we learn from the Foundation Stone Meditation that the soul lives in a field of tension, where mind (thought/will) depends on matter (brain/system of limbs and metabolism). When the soul strives to integrate itself into the world, it distances itself from it at the same time and can even destroy it in the extreme case. The spiritual

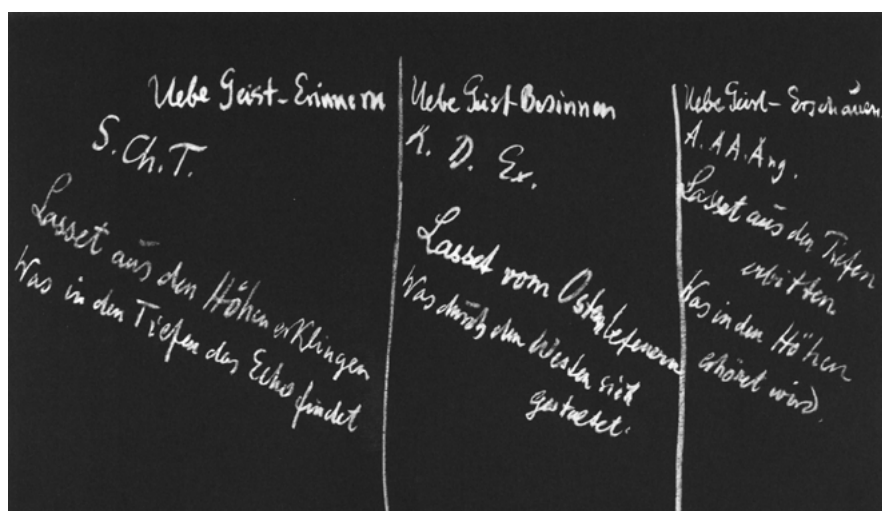
soul must find its balance, it must move between the power of self-consciousness and devotion to the world. Fritz Wessling's contribution on the discoveries and conquests, which started with the age of spiritual soul from the Iberian Peninsula, was an illuminating example of this.

Joan Melé, a promoter of ethical banking in Spain, explained that the question of money must not be separated from the human soul or the spirit of the conference. According to the Foundation Stone Meditation, true thinking, feeling and willing are also reflected in the way we use money. Money that is not used to buy unnecessary things can be gifted, for instance for bursaries of the School of Spiritual Science.

### Conditions for peace in the social sphere

By working on the Foundation Stone Meditation this conference continued the theme of the 2016 Goetheanum World Conference and invited members to work more intensely on the current annual motif. In a wider historical sense, it was also related to the war and peace developments a hundred years ago, when Rudolf Steiner uncovered, among other things, the intentions of the US military intervention of 1917 and warned against the consequences of the Versailles Peace Treaty (1919). It was not Rudolf Steiner's intention to present a moralizing sermon of peace that «merely encourages people to escape this barbarism by withdrawing into a kind of inner spiritual life»; instead he felt that «we must acquire a new language», for instance the language of the building in Dornach that unites nations and cultures, but a language also that builds a bridge to the material reality, «to the spirit that is truly also spirit and that is at work in the capital, for instance» (GA 189, lecture of 7 March 1919). This bridge-building was attempted and the result of this attempt was received with gratitude; the wish for a continuation was expressed at the end of the conference. | Michael Kranawetvogl, Villagarcía de Arosa (es)

The conference was prepared by René Becker (FR), Stefano Gasperi (IT), Constanza Kaliks (CH/BR), Clara Steinemann (CH) and Marc Desaulles (CH).



«Let...» – the fourth rhythm  
(in: Rudolf Steiner, GA 260)

The Anthroposophical Society's 2018/2019 Annual Motif

## The voices of the Hierarchies in the Cosmic Word

In the fourth rhythm of the Foundation Stone Meditation Rudolf Steiner explores the threefold human trichotomy and relates the activity of the Trinity to the Hierarchies. To the call upon human beings to «Practise» is added a request directed at the beings of the three hierarchies («Let ...»).

«Know Yourself» – these words, inscribed above the entrance to the Apollo temple at Delphi, are the source of the spiritual foundation stone on which Rudolf Steiner newly founded the Anthroposophical Society at Christmas 1923/1924. To the people gathered there for the Christmas Conference he presented the Foundation Stone Meditation «in order to renew the ancient mystery words «Know Yourself» in our sense, out of the signs of our time.»<sup>1</sup>

### Cognition as creative activity

What does «cognition» mean? Whether – in opposition to Kant's view – reality can be known at all or whether it consists of subjective mental representations was the decisive question that moved the young Rudolf Steiner and led him, as he approached his 21<sup>st</sup> year, to the positive answer that it is possible to gain cognitive access to the objective reality.<sup>2</sup> A few years later he wrote down his findings.<sup>3</sup> It is essential to overcome the preconception «that reality exists somewhere outside cognition and that a human representation of this reality is formed as we gain knowledge». We must realize more and more «That this reality cannot be found through cognition, because it is only created as reality in the cognitive process».<sup>4</sup> Gaining knowledge is consequently a creative activity.

These are new and unusual thoughts, but they are an essential part of the anthroposophical Foundation Stone. The dawning of such thoughts goes back, however, to the early modern period, to Master Eckhart for instance (1260 – 1328), who said in one of his sermons, «If I were a king and did not know it, I should be no king».<sup>5</sup> This statement, which seems easy to understand at first, says something that is less easily understood: that the outer reality of being king is created through consciousness! In this sense, the Foundation Stone Meditation as a path of self-knowledge is a path of self-creation, a path to the consciousness of our humanity. Rudolf Steiner called this consciousness «anthroposophy». «The right translation of the word «anthroposophy» is not «knowledge of the human being» but «consciousness of our humanity»».<sup>6</sup>

Anthroposophy becomes a path to the creative awakening to our true humanity. It is like a voice which calls to us again and again from the centre of the Foundation Stone Meditation, asking us to pursue this path: «Practise!».

### Becoming spiritually active through self-knowledge

While it was enough in ancient Greece to say, «O man, know yourself», this is no longer sufficient today. Today, heeding the signs of

our time, we must renew these words and say, «Human soul, know yourself in your weaving existence in spirit, soul and body.»<sup>7</sup>

Human beings today can only be truly understood as trichotomous beings. The starting point is Rudolf Steiner's differentiation of body, soul and spirit, which he presented from 1904<sup>8</sup> in the attempt to overcome the image of the human being created more than a thousand years earlier in an event that Rudolf Steiner referred to repeatedly as the «abolition of the spirit.»<sup>9</sup>

In this trichotomic view, soul and body – as experienced inner world and outer sensory world – form a polarity. In his writings Rudolf Steiner presents the threefold division of the soul into the soul forces of thinking, feeling, and willing as an *a priori* fact. The threefoldness of the body, on the other hand, as neurosensory system, rhythmic system and system of metabolism and limbs, emerges later and is only mentioned until 1917. The corresponding threefoldness of the spirit is mentioned last. In Rudolf Steiner's newly gained view of human trichotomy the spirit is not simply the third member; it is, to use Goethe's concept, an «enhancement» in relation to the polarity of body and soul.<sup>10</sup> Rudolf Steiner characterizes this relationship accordingly, «We are therefore citizens of three worlds. With our body we belong to the world that we also perceive bodily; with our soul we build up our own world; through our spirit a world is revealed in us that stands above the other two».<sup>11</sup>

When we begin to become spiritually active through self-knowledge, we begin to wake up to a consciousness of our humanity, a creative process of becoming human that is imbued with the prophetic certainty, «You will become a true human being». This is what Rudolf Steiner means when he says, «Self-knowledge cannot be different from spirit knowledge, because I can only feel that I am truly human when I recognize myself as a spirit among spirits».<sup>12</sup> The creative source of all spiritual «practising» becomes apparent here.

The presentation of the threefold human being finds its conclusion in the Foundation Stone Meditation, where the spiritual activity also appears in a tripartite way: Practise Spirit Recalling – Practise Spirit



Awareness – Practise Spirit Beholding. Only then does the human being – the image of God – appear in its full trichotomous existence as body, soul and spirit: the image of the trinity, of the triune God. Accordingly, the Foundation Stone Meditation, as a path to true humanity, has a threefold structure that allows us, as we gain knowledge, to become consciously aware of the trinity in inner contemplation: the «Father Spirit of the Heights», «the Christ will encircling us» and the «Spirit's world-thoughts».

### Inner rhythms

Rudolf Steiner has given diverse structures for working inwardly with the Foundation Stone Meditation, which focus on particular motifs and words taken from the whole verse. They are summaries, all of them tripartite, which he refers to as «inner rhythms.» When you deepen these rhythms in meditation, «when you pay attention to the inner rhythms inherent in these verses and then raise them to soul awareness while carrying out a corresponding inner meditation, a contemplating,» then these rhythms can be experienced as the pronouncement of the cosmic mysteries, «if these cosmic mysteries rise within the human soul as self-knowledge».<sup>13</sup>

On each of the seven days of that foundation week – and assigned to that day of the week – Rudolf Steiner formed a particular inner rhythm. The following example is for Saturday, the day of Saturn. It has the following form (see picture):

- «Practise Spirit Recalling» / Seraphim, Cherubim, Thrones / «Let ring from the heights / What in the depths is echoed.»
- «Practise Spirit Awareness» / Kyriotetes, Dynamis, Exusiai / «Let from the East be enkindled, / What in the West takes on form»
- «Practise Spirit Beholding» / Archai, Archangeloi, Angeloi / «Let from the depths be entreated / What in the heights will be heard».

This Saturday rhythm calls attention to the working of the nine Hierarchies, in a way that presents the hierarchical organism as threefold, connected with the practising of Spirit Recalling, Spirit Awareness and Spirit Beholding. The Friday rhythm<sup>14</sup> does not have this connection with the Hierarchies but relates directly to the Trinity, the «Father Spirit of the Heights», the «Christ will encir-

cling us» and the «Spirit's world thoughts».

### From the Trinity to the Hierarchies

The holding sway of the Trinity is followed, as we progress from the Friday to the Saturday rhythm, by that of the Hierarchies. This working of the Hierarchies echoes that of the Trinity. The «Father Spirit of Heights» holds sway «in depths of worlds, begetting life». The beings of the first Hierarchy (Seraphim, Cherubim, Thrones) let their voices resound accordingly in the Cosmic Word «from the heights», and they find a creative echo «in the depths». The «Christ will encircles us, bestowing grace upon souls». The beings of the second Hierarchy (Kyriotetes, Dynamis, Exusiai) follow, «enkindling from the East what through the West takes on form». «The Spirit's world-thoughts,» finally, hold sway and work upwards, «yearning for light» in cosmic being. The beings of the third Hierarchy (Archai, Archangeloi, Angeloi) join into the Cosmic Word in entreating from the depths «what in the heights will be heard».

The Saturday rhythm, in directing the inner gaze so immediately to the working of the Hierarchies, fills our consciousness with the mystery of cosmic and human evolution, as unfolded by Rudolf Steiner in his book *An Outline of Esoteric Science* (formerly *Occult Science*). Here, the creation of the world and of the human being appears as the work of the Hierarchies. No other creative powers are mentioned, so that one could come to the conclusion that the Trinity had no part in the anthroposophical presentation of evolution. «This confirms [...] that, certainly in the places mentioned [in *An Outline of Esoteric Science*], the highest mystery of the Trinity, its pre- and extramundane unity, the oneness of the Three, is not mentioned. The question as to where God figures in the anthroposophical view of world evolution (or of creation) remains open.»<sup>15</sup> This open question is only answered in the Foundation Stone Meditation. When we practise Spirit Recalling we can experience the creative activity of the first Hierarchy arising from the Father Spirit of the Heights. Similarly, when we practise Spirit Awareness, we experience how the Christ-will holds sway, encircling us, behind the working of the second Hierarchy. And finally: in practising Spirit Beholding we approach the Spirit's world-thoughts in the activity of the third Hierarchy. The Saturday rhythm brings us

closer to an answer to the question as to where «God figures in the anthroposophical view of world evolution (or of creation).»

### Developing skills through practice

In the week of the spiritual laying of the Foundation Stone, which went from Wednesday (25 December) to Tuesday (1 January), Saturday, the day of Saturn (where evolution started) lies exactly in the middle. Rudolf Steiner condensed the essence of this cosmic and human evolution, its beginning and its goal, when he said, «But this former supersensible world had to pass through the sensory world. Without this passage it could not have evolved further. Only once beings with the requisite faculties will have evolved within the sensory realm, will the supersensible world be able to pursue its course. We are these beings.»<sup>16</sup> Developing these faculties needs practice. From the thoughts contained in this sentence the mood can arise that is required for a deepening of the Saturday rhythm, for its «contemplation» as a Saturn mood.

| Michael Debus, Stuttgart (DE)

1 Rudolf Steiner: GA 260, lecture of 25 December 1923.

2 Cf. Hella Wiesberger in *Beiträge zur Rudolf Steiner Gesamtausgabe*, 49/50, Easter 1975.

3 Rudolf Steiner: GA 2, *Goethe's Theory of Knowledge*.

4 Rudolf Steiner: GA 2, preface to the new edition of 1924.

5 *Deutsche Predigten und Traktate*, edited by Josef Quint, Munich 1963 / Zurich 1979, p. 323, Sermon 36.

6 Rudolf Steiner: GA 257, lecture of 13 February 1923.

7 Rudolf Steiner: GA 260, lecture of 25 December 1923.

8 Rudolf Steiner: GA 9.

9 This refers to the Council of Constantinople of 869/870. Cf. Rudolf Steiner: GA 175, lecture of 8 May 1917.

10 «The essence of the world is but polarity and enhancement.» (Letter to Chancellor von Müller, dated 24 May 1828).

11 Rudolf Steiner: GA 9, Chapter 1 («The Constitution of the Human Being»)

12 Rudolf Steiner: GA 231, lecture of 15 November 1923.

13 Rudolf Steiner: GA 260, lecture of 27 December 1923.

14 Cf. Ariane Eichenberg in *Anthroposophy Worldwide* 7–8/2018.

15 Günther Röscher: *Metaphysik der Weltentwicklung. Rudolf Steiners Geheimwissenschaft im Umriss*, Stuttgart 2011, p. 79.

16 Rudolf Steiner: GA 10, Chapter 11 («Life and Death. The Greater Guardian of the Threshold»)

Readers' letters regarding the 2018 AGM

## More members' views (4)

### May humility prevail again

Jaap Sijmons wrote very personally about Paul Mackay in *Anthroposophy Worldwide* 7–8/2018, mentioning also the 'urbanity' the latter brought from the Netherlands to Dornach (CH). This 'urbanity', or maybe sophistication, is in my view misunderstood in the Anthroposophical Society and should – must – have no place in it.

I can hear the opposing voices: but anthroposophy needs it so it can arrive in the world of decision and decision-makers. And people are delighted when they hear about it. The way I see it is that the results of the anthroposophical work belong into and to the world. Anthroposophy belongs to the individual human soul! And the individual soul can only ask for it out of its own karma. Maybe the new situation will allow this humility to return and establish itself again, and the 'urbanity' can be left behind. For what happens when humility is no longer a basic virtue? With the right kind of Executive Council it would be easy to turn the Anthroposophical Society into a church-like institution; no Michaelic 'profit'! Could this outlook be a reason for the decision to restructure? I can look at it that way. | *Gunther Hullmann, Osnabrück (DE)*

### Majority decision as an instrument of power

Peter Selg's essay in *Anthroposophy Worldwide* 5/2018, p. 8, could be a helpful contribution to processing the events of the 2018 AGM in a factual manner, if it were not for the second part of the last sentence. Why should I look to Ita Wegman and Elisabeth Vreede for guidance when working through present problems? This appeal renders Peter Selg's well-put arguments regarding the damaging effect of partisanship on our Society null and void. There are many members who don't wish to look to Ita Wegman and Elisabeth Vreede for guidance, precisely because they have studied the Society's

situation around 1935. I don't say this in order to question everything these two personalities have done for anthroposophy, but their merits are no greater than those of many others.

This last half-sentence also weakens Peter Selg's objective discussion of the fact that the two events – the rehabilitation of Ita Wegman and Elisabeth Vreede and the non-affirmation of Paul Mackay and Bodo von Plato – are not actually comparable. And it reveals that, through this process of rehabilitation, a particular type of opinion-forming is to be given validity, using the majority decision as an instrument of power.

And this sentiment has now become part of the emotional sphere of a great many people; that an instrument of power has been used in order to bring home the message that Paul Mackay and Bodo von Plato are no longer suitable members of the Executive Council. The majority decision as an instrument of power is, after all, the common denominator in both processes.

It has long been known – certainly since the exclusions of 1935 – that nothing can be gained by majority decisions. Even if the present Executive Council has introduced the reaffirmation after seven years in office (and now has to suffer the consequences), this certainly does not mean that the process is in itself a healthy one. Those who wish to use majority decisions in the free spiritual life must ask themselves earnestly how much of this is about power. | *Edgar Spittler, Bolzano (IT)*

### Queries regarding the reaffirmation procedure

The outcome of the vote at the AGM projects the picture of an Anthroposophical Society that is not united. This division goes back a long time and is well-known. What is surprising about the result is that it was brought about by a minority of members who happened to be physically present. But is that not due to the way the reaffirmation procedure is being carried out?

Reaffirmation means that one stops to reconsider past achievements and future plans. How else can the members be enabled to form a judgment? Because this did not happen, they were unable to make informed decisions and all they could do was to profess their sympathy or antipathy.

If a confirmation was expected, why have a vote in the first place? What good is a meaningless number of votes when it comes to the continuation or correction of efforts regarding spiritual paths in the future? If that moment of reconsideration is meaningful rather than superficial, if it is there to question actions and ways of thinking, then it can elicit experiences that put one in mind of the meeting with the Guardian. This moment must take place in a protected space.

It is, in principle, not right that members of the Executive Council are elected. In the morning of 24 December 1923, in a discussion of the Statutes at the Christmas Conference, Rudolf Steiner pointed out that «It needs to be clear from the start that actual voting is impossible in the Anthroposophical Society, only initiative is possible» (GA 260). Having this moment of reconsideration and including the Society in decisions regarding our joint future must not mean that this process is dragged down onto the level of political voting; on the contrary: it can only work if the Society can rise to the sphere where joint spiritual life comes into being. A process that is suitable for a real moment of reconsideration and reaffirmation is still to be developed. | *Peter Ferger, Dachsberg (DE)*

### An abstention is not a show of support

The 7-8/18 AWE includes an article by Martina Rasch. Ms Rasch writes regarding the vote of confidence in Paul Mackay and Bodo von Plato at the March 2018 AGM: «In the case of Mr Mackay 49.83 per cent voted against, while 50.16 per cent voted yes or abstained; in the case of Bodo von Plato 51.7 per cent of the members present voted against, while 48.29 per cent voted in favor or remained neutral.»

The numbers published in AWE 4/18 are as follows: Paul Mackay 408 yes, 467 no, 62 abstentions for a total of 937 valid votes. Bodo von Plato had 398 yes, 486 no, 56

abstentions, for a total of 940 valid votes. Consequently Paul Mackay was affirmed by 408/937 votes or 43.5 per cent. Bodo von Plato was affirmed by 398/940 or 42.3 per cent. Ms Rasch argues, based on her presentation of the numbers, that the vote was very close. As this was a vote of confidence what matters is the number of yes votes to total votes. An abstention certainly does not indicate a show of support! By taking the sum of yes votes and abstentions and dividing those by total valid votes, Ms Rasch presents a distorted picture.

Also observe that there was a motion on the floor of the March AGM that called for setting the bar at 66 per cent «yes»; the idea being that a simple majority was not sufficient support for a person to effectively lead the Society. Finally, note that Ms Rasch acknowledges she is not a member! Exactly, what business does a non-member have voicing an opinion on such a matter in AWE? And why did the editors allow a non-member to publish such an article in AWE? | *Stephen E. Usher, Austin, Texas (us)*

## No recognizable Executive Council

In the third letter to the Members of 8 June 2018 (Anthroposophy Worldwide 7-8/2018, p. 4f.) we read that the Goetheanum Leadership has «taken over the responsibilities [...] in a broader sense for the Anthroposophical Society». While the Executive Council «is ultimately responsible for the legal connection to the outside world» it has «internally [...] become integrated within the overall responsibilities of the Goetheanum Leadership since 2012». This means that the General Anthroposophical Society is today led by a body of which only a small proportion (4 out of 15) have been elected by the Members. The General Anthroposophical Society is led like a foundation. This goes against the law of associations and undermines its effectivity. That cannot be right.

How did we get to this situation? When Manfred Schmidt-Brabant died in 2001, the Executive Council did not appoint a new chairman. This endangered the cohesion of the Council, a fact that became apparent in the financial crisis of 2010 because the other Executive Council members were not sufficiently informed of the financial situation. After the turn of the century, Ru-

dolf Steiner's statements about his occult research results were increasingly questioned, even within the anthroposophical community. This criticism lived also within the Executive Council and caused serious tensions because there was no chairman who could have facilitated the necessary discussion. The situation «exploded» on 30 March 2012 during a remembrance ceremony for Rudolf Steiner. This conflict weakened the effectiveness of the Executive Council even more. «Dornach» had lost its charisma.

The amendment to the Statutes necessary for the founding of the Goetheanum Leadership was adopted at the AGM in 2014. This structure was justified as a way of improving cooperation between the Executive Council and the collegium of the School of Spiritual Science – an entirely positive step that I, too, supported at the time. It was what had been discussed at the Christmas Conference, on 27 December 1923, when Rudolf Steiner said, «We will have here as the leadership of the Goetheanum the Executive Council, which has now been formed, and in addition there will be the leaders of the individual sections of the School of Spiritual Science who will act as advisers». (GA 260)

He was speaking about consulting and collegiality – not about transferring the tasks of the Executive Council. But that has happened now and, in my view, it has happened because the Executive Council was not strong enough.

In addition we note that the General Anthroposophical Society is in a crisis – spiritually, socially and financially. It is evident that the leadership structure has something to do with this situation.

The world is asking for anthroposophy, for practical application and as a foundation for existential questions. Around 80,000 people come to the Goetheanum every year, for conferences organized by the specialist departments. The work of the School of Spiritual Science is becoming ever more important.

The General Anthroposophical Society of the twenty-first century will be different from that of the past century, but it must remain active. A healthy Anthroposophical Society needs an efficient Executive Council that enjoys the trust of the members. The Goetheanum Leadership should of course be maintained – in an advisory capacity. | *Rob Steinbuch, Driedgeren (nl)*

### Communication

## May we contact you by email? (3)

Why are we asking for your email address? Firstly, because the Anthroposophical Society in Germany will, from 2019, distribute the contents of Anthroposophy Worldwide only four (instead of ten) times per year with the German quarterly Anthroposophie. Secondly, the editor and publisher of Anthroposophy Worldwide would like to save the high costs of posting by distributing this newsletter of the Anthroposophical Society and of the Goetheanum electronically free of charge. Thirdly, not even half of the members in the world read German now, relying instead on communications in English, French and Spanish. Digital distribution is more economical and helps to create a truly global consciousness among the members. We are aware of the downside of this technology and experience its effect on many levels in daily life – we are part of a shift similar to the one long ago from mouth-to-ear communication to the printed word.

### Please get in touch

More than half the members have provided the Goetheanum with their email addresses by now. If we don't have your email address yet, or if it has changed, please get in touch, using the form on the Goetheanum website: [www.dasgoetheanum.com/email](http://www.dasgoetheanum.com/email).

If you should experience problems with filling in or sending off the form (and only then, please), you can email your details directly to [kommunikation@goetheanum.ch](mailto:kommunikation@goetheanum.ch) or send them by post to Anthroposophy Worldwide, «email», Postfach, 4143 Dornach, Switzerland.

Eighty members and one branch have informed us that they do not have an email address and that they are not willing to get one for various reasons. Some also wrote that they find it unfair to have to pay more. Please let us know if you have no email address. | *Justus Wittich (as publisher), Sebastian Jüngel (as editor)*



## ■ FORUM

Documentation on «Open anthroposophy and its opponents»

## Readers' responses

The documentation «Open anthroposophy and its opponents» (Anthroposophy Worldwide 7-8/2018) with eight statements on conspiracy theories within the anthroposophical movement has evoked a strong response. For reasons of space we will print a summary of the views expressed in more than 25 readers' letters.

The invitation to start a conversation on conspiracy theories has been accepted. More than 25 letters arrived by the time this issue went to press. Because these letters would take up around sixteen printed pages, we are preparing a digital extra of Anthroposophy Worldwide (PDF) to include all of the (mostly German) letters. We will let you know in the next issue of Anthroposophy Worldwide how you can access this extra edition. If you wish for an English translation, or are able to help with translating, please write to me at [aww@das-goetheanum.com](mailto:aww@das-goetheanum.com). In order to give you an idea of the tenor of these letters we provide a summary of the topics and views below.

To clarify: when a contribution like the eight statements appears in Anthroposophy Worldwide, this does not reflect any kind of «official» opinion or stance with regard to their content. Nor does it mean that the editor or publisher share these thoughts and views. It merely means that the editors consider an occurrence to be relevant – in this case the public statements of eight representatives from public anthroposophical institutions.

### Public relevance

How relevant the discussion opened up by the eight statements was, is evident from a critical article published by a Basel newspaper. In early February 2018 Christian Mensch wrote in the *Basellandschaftliche Zeitung* about an event on 3 March at the Scala, a cultural venue in Basel (CH), with Daniele Ganser, Ken Jebsen and Elias Davidsson. The article was entitled «Conspiracy mystics like Daniele Ganser capture Rudolf Steiner movement»<sup>1</sup>. On 11 July 2018 the same journalist wrote<sup>2</sup>, «Leading representatives of the Steiner movement ask for a critical approach to conspiracy theories», adding, «Before the event [at the Scala] no representative of the anthroposophical movement dared to criticize the controversial speakers. Reservations were only expressed in confidential conversations. [...] With some delay, an initiative of various representatives

from the anthroposophical scene has been formed in order to express public criticism for the first time.» (This is not quite correct: in early 2015 the association of Waldorf Schools released a critical publication about the *Reichsbürger* movement.<sup>3</sup>)

### Response to the statements

Most of those who wrote to Anthroposophy Worldwide voiced their frustration with the way the subject-matter was dealt with. They criticized, for instance, that judgements were presented without explaining how they had been arrived at. «Why warnings rather than research?» Even those who acknowledge that *Reichsbürger* and conspiracy theorists may appear in anthroposophical institutions and that one finds «real nonsense» among the followers of conspiracy theorists declare that this was not representative, that Daniele Ganser, who was mentioned in some statements, was not one of them. Only one of the over 25 letters mentions that it was courageous to point out the conspiracies, populists and conspiracy theorists who are given a stage within the Anthroposophical Society. Here is a condensed summary of the points that have been made:

**1 Foundations** The authors of the statements do not specify what they consider to be a conspiracy theory. The concept is used vaguely and the statements lack clarity. It is also unclear what is meant by «open anthroposophy». Without examples, one cannot know what it is all about, but this would be necessary for expressing an opinion. It is not possible to verify the criticism. What is missing is a phenomenological approach and the presentation of spiritual-scientific foundations for the judgements of those who wrote the statements.

**2 Style** The authors of the statements write polemically; their criticism of the representatives of conspiracy theories, a lack of openness for instance, applies to themselves, too. They consider others to be unable to form their own judgement. There is freedom of speech in a democracy.

It is important to acknowledge different sources of information and explanations.

Some statements are derogatory. They vilify in particular Daniele Ganser and the journals *Der Europäer* and *Ein Nachrichtenblatt*, lumping them together unjustly with the *Reichsbürger* and the representatives of the chemtrail theory. Generalizations – whether they are made in the statements or in the general societal discourse – do nothing to establish the truth. Attributes mentioned are «Germanophile», «national», «right-wing», «left-wing», «conspiracy theorists» «populist», «racist», «anti-Semites» and «fanatics».

**3 Attitude** The authors of the statements are obsequious, probably under pressure to conform so as to not be attacked – possibly in fear of «government reprisals» or «financial disadvantages»? The authors writing for *Info 3* are discrediting writers from rival journals. The background of certain events is blanked out – Rudolf Steiner, if judged in the same way, would be dismissed today as a conspiracy theorist, while he in truth understood what was behind the Jesuits, for instance, or World War I, or the socialist experiment in the Soviet Union. Recommended reading from Rudolf Steiner's work includes: GA 10, GA 99 (lecture of 30 May 1907), GA 173a-c, GA 174 a-b, GA 177 and GA 186. Markus Osterrieder's book *Welt im Umbruch* (changing world) is also mentioned.

**4 Examples** Examples of – either proven or controversial – «conspiracies» are mentioned, some pointing to the conspicuous frequency of us influence: Kaspar Hauser; Skull and Bones; the Dreyfus Affair; the World War I guilt question; the New World Order; the Manhattan Project; dealing with the Holocaust; UFOs; the overthrow of the Iranian government under prime minister Mohammad Mosaddegh; the murder of John F. Kennedy; the political intentions of the CIA, including the MKUltra project and the introduction of the term «conspiracy theory» in order to discredit critics; the Iran-Contra Affair; the Nayirah testimony (incubator allegations); World Trade Center (9/11); chemtrails; Putin and the NATO enlargement to the east; the concentration of power in international corporations; price rigging; population transfer (planned mass migrations); membership of journalists and politicians in transatlantic alliances; control of the media (by Bilderberg members for instance), media-created bogeyman-images

(leading to acts of war); the Mafia.

**5 Suggestions** The writers suggest a clarification of concepts. 'Conspiracy theories' should be investigated as to their sources, content and credibility; this could happen in the context of a conference at the Goetheanum.

### Discourse on various levels

It is my impression that the authors of the statements and of the letters are concerned with different levels. The term 'conspiracy theory' as such is neutral (even though it is largely used dismissively today) and refers to the occupation with (potential) conspiracies. This is also the task of historians and of investigative journalism. The intention, at this level, is to uncover or exclude conspiracies on the basis of facts, sources and informed decisions. ('Theory' is a sophisticated concept for an explanatory model that goes beyond allegations and hypotheses).

Academic discourse is also open to conspiracy theories in this sense. Michael Butter<sup>4</sup> emphasizes that a conspiracy theory can arise from a justified doubt. But sometimes the form (excessive footnotes) and attitude (anti-Semitism for instance) can call the credibility of a theory into question. Anetta Kahane<sup>5</sup> warns against pathologizing conspiracy theories because «socio-political reasons can also be a hotbed for such developments» (p.4). This, in my perception, is the level that most of the readers' letters are concerned with.

There is another level that has to do with instrumentalization. The anthroposophical movement is not immune from undermining, for instance when individuals with nationalistic views bring anthroposophy into disrepute by associating it with their own ideology. In my view, the authors of the statements are more concerned with this level (this is said without judging the content or style of these statements).

For the sake of completeness, I would like to mention two more levels. Sometimes assumptions and suppositions become entrenched and are presented as more or less monocausal arguments that allow for no other views on the matter. They come with a tendency to narrowness, reduction and the urge to missionize. They typically emulate the forms of academic discourse, for instance by using an excessive number of footnotes. In the scientific context, sources always need to be verified: they must be

### Documented

#### Clarification to «Open Anthroposophy and its Opponents»\*

In statements that were individually composed but coordinated in form and content, eight individuals known within the Anthroposophical Society and in anthroposophically oriented circles have attacked what they refer to as «opponents» of an «open anthroposophy», naming in particular the journals *Der Europäer* and *Ein Nachrichtenblatt*.

The authors are introducing a new concept which they claim for themselves: that of an «open anthroposophy». This they contrast, by implication, with the actual anthroposophy which is consequently not – or no longer – open. They provide no explanation for their concept.

The authors do, on the basis of this unexplained concept, name opponents of their «open anthroposophy», but fail to ask these «opponents» whether they, too, see themselves as «opponents» of their «open anthroposophy», although this would be prerequisite to a justified naming of «opponents.» These «opponents» – had they been asked – would not have been able to comment on the question as to whether they see themselves as «opponents», because in order to do that they would have had to know what «open anthroposophy» actually is. This is, however, not possible if the eight authors don't provide an explanation for their new concept.

reliable and relevant and they must relate to an expert in the given field. In the German newspaper *Sueddeutsche Zeitung* of 29 July 2018, a research team called attention to the abuse of sources after they managed to have 'fake essays' with absurd content published in periodicals with scientific aspirations.

The fourth level is about fantastic and absurd 'theories', such as that of 'reptilians' for example. This kind of conspiracy theory is not addressed in either the statements or the readers' letters. | *Sebastian Jüngel*

1 [www.aargauerzeitung.ch/schweiz/verschwoerungsmystiker-wie-der-baslerdaniele-ganser-kapern-rudolf-steiner-bewe-](http://www.aargauerzeitung.ch/schweiz/verschwoerungsmystiker-wie-der-baslerdaniele-ganser-kapern-rudolf-steiner-bewe-)

This shows clearly what the authors are concealing: that they are the real opponents of the addressees of their appeal, that is, of the journals *Der Europäer* and *Ein Nachrichtenblatt*, which they are attacking. By using their unfounded concept and by naming their opponents they are confusing the roles, portraying the addressees as «opponents» and therefore as attackers, and themselves as the victims.

The reader of these lines does not need to be told what to think from the actual anthroposophical point of view of such shrewd tactics that are clearly inspired by the prevailing (mis-) culture. It is self-evident that such methods will reveal their own content to be no more than empty phrases!

We should add, however, that the lack of consideration and substance that is revealed by the «declaration» of the eight authors surprises us – or maybe it doesn't. | *Thomas Meyer on behalf of Der Europäer; Kirsten Juel, Béla Szoradi, Roland Tüscher on behalf of Ein Nachrichtenblatt*

\* The declaration against conspiracy theories appeared on 25 June 2018 in the journal Info 3 ([www.info3-magazin.de/die-offene-anthroposophieund-ihre-gegner/](http://www.info3-magazin.de/die-offene-anthroposophieund-ihre-gegner/)) and on 6 July 2018 in Anthroposophy Worldwide. The authors were Jens Heisterkamp and Ramon Brüll (Info 3); Volker Frielingsdorf, historian (Alanus University); Wolfgang Held (Goetheanum); Laura Krautkrämer (Info3); Jost Schieren (Alanus University); Henning Kullak-Ublick (board member of the Association of Waldorf Schools in Germany); David Marc Hoffmann (Rudolf Steiner Archives).

gung-132179380 2 [www.bzbasel.ch/basel/baselbiet/nach-kritik-jetzt-wenden-sich-anthroposophen-erstmal-gegen-verschwörungstheorien-132794436](http://www.bzbasel.ch/basel/baselbiet/nach-kritik-jetzt-wenden-sich-anthroposophen-erstmal-gegen-verschwörungstheorien-132794436) 3 'Reichsbürger' reject the modern Federal Republic of Germany and claim that the German Reich continues to exist (translator's note). Henning Kulak-Ublick: Die Reichsbürgerbewegung. Eine kritische Auseinandersetzung mit dem Neu-Deutschtum (published by Bund der Freien Waldorfschulen) 4 Michael Butter: Nichts ist, wie es scheint. Über Verschwörungstheorien, Suhrkamp-Verlag, 2018. 5 Amadeu-Antonio-Stiftung (ed.): No World Order. Wie antisemitische Verschwörungsideologien die Welt verklären. [www.amadeu-antonio-stiftung.de/w/files/pdfs/verschwoerungen-internet.pdf](http://www.amadeu-antonio-stiftung.de/w/files/pdfs/verschwoerungen-internet.pdf)



## ■ FORUM

### Reply to Johannes Falk's announcement of a study on the location of the Representative of Humanity, Anthroposophy Worldwide 7-8/2018

In Anthroposophy Worldwide, Johannes Falk announced a study on the location of the group sculpture. The main focus of this study will be a note written by Ernst Aisenpreis on 13 April 1924, the question Eisenpreis put to Rudolf Steiner as to where the group should stand in the second Goetheanum and Rudolf Steiner's reply. The fact that the quoted passage is crucial to this question but that the situation is not exhaustively addressed by it has been discussed in my article «On the location of the Group Sculpture in the Second Goetheanum» in the journal *Stil* (4/2015, Epiphanias, p. 13–33, Verlag am Goetheanum).

The decisive factor for Johannes Falk is that Ernst Aisenpreis' question, and therefore Rudolf Steiner's answer, refer to the place where the sculpture was to be completed, not to its *ultimate* location. In order to support this conclusion, one word – «*defin.[itiv]*», referring to a *definitive* location – must be read as «*dafür*», referring to a *preliminary* location for completing the carving. This shift is explained by that fact that Ernst Aisenpreis wrote more «carelessly» at this crucial point (at the top of the page, including line 3), that his writing then improves (conveniently from line 5), becomes «more formed and regular» and even features «larger letters». An image of the word, which allegedly appears three times, is duly presented and the reader is asked to read the clearly legible «*defin.*» as a negligent spelling of «*dafür*».

#### Letter by letter

It is, however, immediately apparent that Ernst Aisenpreis'

handwriting is very regular *from beginning to end* (fig. 1) and that he forms his letters in a characteristic way even where they get smaller and where he was probably writing more quickly. There is no occasion therefore to speak of a «metamorphosing leaf» within one handwritten page.

If we compare, letter by letter, the two words that are two lines apart and that Johannes Falk suggests we should both read as «*dafür*», we find the following (fig. 2): the first letters are identical, a lower-case «*d*»; the second letters are different: the transition from the first to the second letter and the continuing line clearly form a lower-case «*a*» in the word lower down and, without doubt, a lower-case «*e*» in the word higher up. The third letters are the same, a lower-case «*f*». The rest of the word is different. In the lower word the upstrokes and the curved line below form a lower-case «*u*», with a dot above that changes it into an umlaut (ü); this is followed by a lower-case «*r*» written in a way characteristic of Aisenpreis, not only on this page. The upstroke forms a tiny loop at the top before the line continues to the right and then turns downwards; *all of these* characteristics are consistent (even if the little loop becomes a small hook when the writing gets faster and the whole letter appears slimmer) and clearly distinguish it from a lower-case «*n*». With the word higher up, the upstrokes and curved lines below with a dot above must clearly be read as «*in*»; there is *definitely* no «*r*» at the end of the word. For the sake of completeness it should be mentioned that Ernst Aisenpreis, in using full stops instead of question marks, would not have needed a second dot at the end of the sentence to indicate abbreviation. The word must clearly be read as «*defin.*», i.e. short for «*definitiv*».

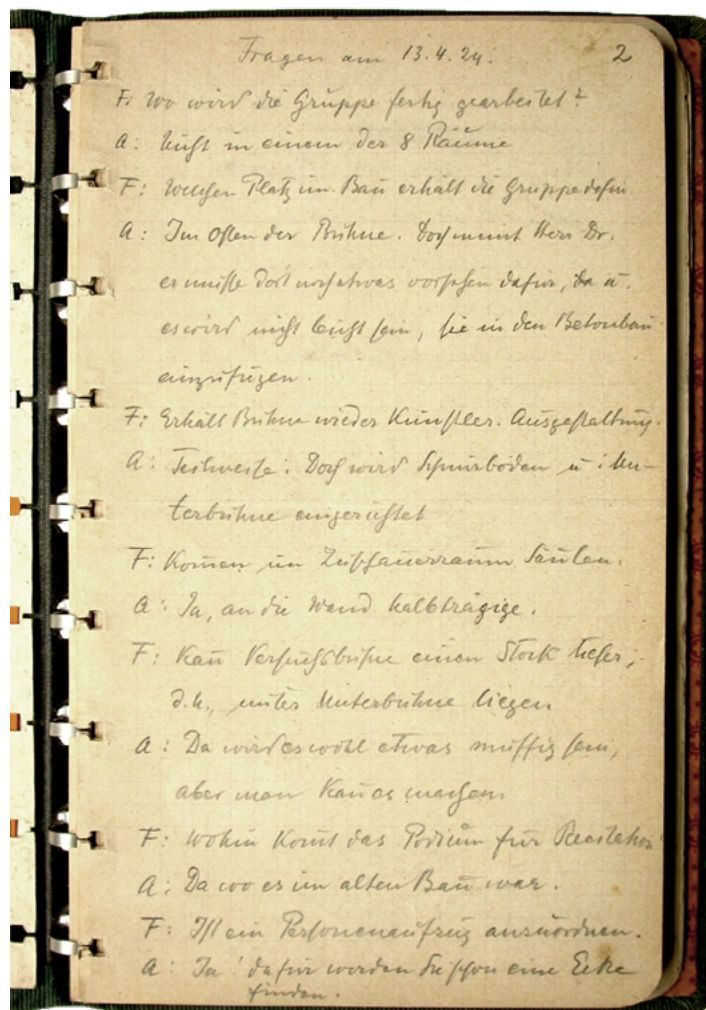
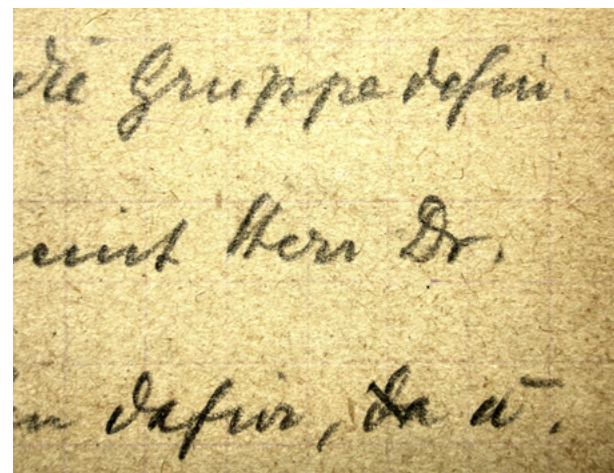


Fig. 2: lines 3 to 5 with the words «*defin.*» and «*dafür*»



Fig. 1: whole page from the notebook (original height: 17 cm)

When two words are made up of different letters they cannot be identical.

### Conclusion

The procedure suggested by this (mis-)interpretation of Aisenpreis's notes (when reading 'defin.'[itiv] as 'dafür'), i.e. to complete the carving on the stage but ultimately position the statue elsewhere, seems illogical or at least difficult to understand and has been discussed by Roland Halfen in his explanations on the group sculpture (in GAK 11, note 249, p. 210). Further errors, which have arisen due to facts being omitted from the article in the journal Stil mentioned earlier as well as in GAK 11, cannot be discussed within the margins of this letter.

By insisting on the 'defin.' vs. 'dafür' issue as a basis for his argumentation and by calling into question the only possible reading of Aisenpreis' handwriting, Johannes Falk tries to prove that the stage *cannot possibly* have been envisaged as the ultimate location for the Group sculpture in the second Goetheanum, leaving no scope for further discussion. His argumentation is not convincing, however, when one looks at it more closely. | *Dino Wendtland, Dornach (CH)*

### ■ ANTROPOSOPHICAL SOCIETY

**We have been informed that the following 70 members have crossed the threshold of death. In their remembrance we are providing this information for their friends. | The Membership Office at the Goetheanum**

**Barbara Hurley** Indianapolis (us), 25 September 2017  
**Janet Jones** Wales (GB), 8 December 2017  
**Marie-Luise Gotzian** Bochum (DE), 7 February 2018  
**Marcela Mikulejska** Praha 6 - Dejvice (cz), 12 February 2018  
**Elisabeth Burkhart** Zurich (CH), 12 March 2018  
**Miluše Kubičková** Prague 4 (cz), 15 March 2018  
**Erika Keipert** Chateauguay (CA), 13 April 2018  
**Heidi Weiss** Lörrach (DE), 25 April 2018  
**Jan Matěcha** Pardubice (cz), 7 May 2018  
**Marie-Luise Knauer** Dornach (CH), 17 May 2018  
**Ilse Peper** Zeist (NL), 17 May 2018  
**Susanne Klein** Ismaning (DE), 20 May 2018  
**Immo Sykora** Berlin (DE), 22 May 2018  
**Christoph Rau** Braunschweig (DE), 24 May 2018  
**Eleonore Bachmann** Beringen (CH), 27 May 2018  
**Elisabeth Schaaf** Dresden (DE), 3 June 2018  
**Lya Tessin** Hamburg (DE), 5 June 2018  
**Barbara Stoeckel** Hombrechtikon (CH), 6 June 2018  
**Karin Winkler** Langballig (DE), 7 June 2018  
**Marion Kenney** Brighton (GB), 10 June 2018  
**Veronika Brugger** Otterberg/Pfalz (DE), 12 June 2018  
**Lieselotte Hopf** Nördlingen (DE), 12 June 2018  
**Antje Böls** Hamburg (DE), 13 June 2018  
**Warren Bouwer** Forest Row (GB), 16 June 2018  
**Florence Genestier** Sainte Maure de Touraine (FR), 17 June 2018  
**Margaretha Hessdörfer** Göppingen (DE), 17 June 2018  
**Helene Mantaux** Bagneux (FR), 17 June 2018  
**Karin-Elisabeth Mächtle** Berlin (DE), 18 June 2018  
**Catherine Lilamand** Paris (FR), 19 June 2018  
**Hanne Frank** Hillerød (DK), 20 June 2018  
**Monica Dorrington** Ringwood (GB), 21 June 2018  
**Betty Hunt** Mont Albert (AU), 22 June 2018  
**Erich Traber** Salenstein (CH), 22 June 2018  
**Gesa Beil** Berlin (DE), 23 June 2018  
**Klara Bahlrühls** Dortmund (DE), 25 June 2018  
**Wolfgang Friedrich** Erlangen (DE), 25 June 2018  
**Ulrike Strombach** Aachen (DE), 25 June 2018

**Klaus Wilde** Kleinmachnow (DE), 26 June 2018  
**Robert Schmidt** Überlingen (DE), 28 June 2018  
**Erika Wolter** Heiligenberg/Steigen (DE), 28 June 2018  
**Jutta Vietor** Bad Liebenzell (DE), 29 June 2018  
**Godula Hänlein** Heidelberg (DE), 30 June 2018  
**Albrecht Gründer** Gründ (AT), June 2018  
**Ursula Bock** Dortmund (DE), 2 July 2018  
**Eva-Maria von Heynitz** Hanover (DE), 3 July 2018  
**François Jordan** St. Germain en Laye (FR), 4 July 2018  
**Rose Diez** Paris (FR), 5 July 2018  
**Cornelia Hahn** Überlingen (DE), 6 July 2018  
**Dietrich Grimmer** Jena (DE), 11 July 2018  
**Joy Whelan** Manukau (NZ), 11 July 2018  
**Christa Geier** Hartheim (DE), 12 July 2018  
**Peter Rebbe** Vierhöfen (DE), 13 July 2018  
**Max Bänziger** Baden (CH), 14 July 2018  
**Renate Günther** Stuttgart (DE), 14 July 2018  
**Ernst Schmid** Freiburg (DE), 17 July 2018  
**Jim Willetts** Carmichael (us), 18 July 2018  
**Elisabeth Engelhorn** Heidenheim (DE), 19 July 2018  
**Denise Tschopp** Basel (CH), 19 July 2018  
**Carl-Heinz Schiel** Bonn (DE), 23 July 2018  
**Irmgard Goldenbow** Hanover (DE), 27 July 2018  
**Hanno Heidorn** Hamburg (DE), 29 July 2018  
**Angela-Carina Dana** Timișoara (RO), 31 July 2018  
**Pirkko Ristilä** Kurikka (FI), 2 August 2018  
**Lea Blåfield** Oravasaari (FI), 3 August 2018  
**Etienne Blomerus** Constantia (ZA), 5 August 2018  
**Sepp Müller** Zurich (CH), 5 August 2018  
**André Baer** Kyburg (CH), 7 August 2018  
**Wera Levin** Überlingen (DE), 7 August 2018  
**Liselotte Wermbter** Freiburg (DE), 7 August 2018  
**Günter Holakovsky** Echzell (DE), 12 August 2018

**From 19 June to 13 August 2018 the Society welcomed 176 new members; 57 are no longer registered as members (resignations, lost, and corrections by country Societies).**

## ■ FEATURE



*New at Shanti: dentist  
Bibita Adhikari in her practice*

*Shanti Leprosy Aid*

## A home for the outcast

In 1992 Marianne Großpietsch founded the aid organization Shanti Leprahilfe Dortmund which raises funds for a centre in Kathmandu that offers a home to people in need. In addition to a medical surgery, workshops, organic farming, a kindergarten and school, a dental practice was opened in May – the only one in Nepal to offer treatment free of charge.

**Annette Bopp** What inspired you to found Shanti 26 years ago?

**Marianne Großpietsch** I wanted to give a home to Leprosy sufferers in Nepal who are ostracized and excluded from society. The idea came to me because of the father of our adopted son, who lived in the «lepers' ghetto». Life conditions there were so degrading that I thought: this has to change.

### Being able to do something meaningful

**Bopp** What did you do?

**Grosspietsch** First I rented a small house where twelve people could live and receive care. Later we were able to buy a plot of land in Kathmandu with the help of the German Ministry of Economic Cooperation and Development (BMZ) and a generous donation from [the German actor and presenter] Hape Kerkeling. We opened a centre there that includes a big clinic, a dental practice, rooms for people in need of care and workshops for carpentry, dress-making, weaving, painting and paper-making, and for producing biomass briquettes. I found it important that people could do something meaningful and feel that they were part of society again.

**Bopp** How is the clinic structured?

**Grosspietsch** It is open to everyone, including people from outside the centre. We have a medical doctor who is undergoing

additional training in Anthroposophic Medicine, a dentist, two physiotherapists, two nurses and three staff members in charge of wound care. The wounds of leprosy patients need daily attention because otherwise rats come in the night and gnaw off their toes.

### Greater independence

**Bopp** The centre is very colourful. How did that come about?

**Grosspietsch** We strive to foster the Nepalese culture, Mithila painting and Dhaka weaving for instance. All the walls have been painted with traditional motifs by our residents, which means they can feel at home here and not cut off from their culture. We have also salvaged wrought-iron gates and railings from demolished houses and integrated them in our centre.

**Bopp** How widely is anthroposophy known in Nepal?

**Grosspietsch** Apart from our school there are a few other Waldorf-inspired schools, the Tashi-School in Kathmandu, which is recognized as a Waldorf school, and there is Peter Effenberger's farm, the only Demeter-certified farm in Nepal.

**Bopp** Was the Shanti School planned as a Waldorf School from the start?

**Grosspietsch** Yes, as was the kindergarten which has nineteen children now. The

state schools in Nepal are quite restrictive and have a military approach; they do not encourage creativity or independence in children. We have eleven teachers at present and more than a hundred students, 18 of them with severe disabilities. Our school is inclusive. You don't find that anywhere else in Nepal.

**Bopp** How do you find qualified staff?

**Grosspietsch** We offer ongoing training for our teachers and educators and also send them to Aban and Dilnawas Bana, two eurythmists and Waldorf teachers near Mumbai (IN). We also often have specialists coming from Germany who train our staff. Our school now goes up to class 7; the children then graduate in one of the state schools. They are always among the best!

### Breaking up the poverty cycle

**Bopp** How is it setting up such a school?

**Grosspietsch** Introducing Waldorf Education and anthroposophy in Nepal is very difficult. We must be careful that 'Waldorf' does not become a mere brand that one can make a lot of money with. Our school is free of charge for the families who entrust their children to us. We pay the teachers' salaries and their professional development. I raise around 45,000 Euros every month for the centre and its circa one thousand people. 8,000 Euros of this are for the school.

**Bopp** How is it with professional training?

**Grosspietsch** We pay for that too. A nursing training costs 6,000 Euros in Nepal; hardly any parents can afford that. The average annual salary here is 650 Euros! We have provided training for nurses, a pharmacist, a dental hygienist, a computer expert and many others. We pay for clothes, food and lodging. It is our wish to break through the cycle of poverty so that these young people are no longer stigmatized as «untouchables» because they are children of «lepers» or other ostracized people. For me this is the social impulse, the Christ impulse, applied in practice.

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