



Section for the Social Sciences of North America Members' Communications*

Michaelmas 2009

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From Shawn Sullivan ...

A funny thing happened as I was preparing to give a talk at our Section Conference this August. In the days before the talk I became constipated. Was this happening because I wasn't trusting the help of the spiritual world? I had been thinking and pondering and reading and meditating on the theme I was going to deliver for a long time. It included the "culmination" of Anthroposophy and was dear to my heart. So I wanted to leave out no thing that I had found or come to. My mind was racing to figure out how I could organize and deliver it all. Then I began to understand that I needed to figure out where to begin and end and then let go and trust. I keep forgetting the guidance of the spiritual world is constant. Our task is to do our work. Yet we are so much more when strengthened by the power of the spirit. What I have often experienced in Section conferences is guidance. Usually next steps become more conscious. These are both personal and what can be done for the Section for the Social Sciences, the School, and the Anthroposophical Society. I have thought these are promptings from the Spirit of the Section.

The Section for the Social Sciences was pleased to be part of an excellent August conference created by Gary Lamb. *Inner Transformation and Social Renewal* drew fifty people. This art and science conference highlighted the threefold social organism. A good number of the participants were in their twenties and connected to ThinkOutWord. Many Sections shared inspiring work. Uli Roesch painted a word picture of the artist Joseph Beuys. Beuys was devoted to The Threefold Social Organism and brought his modern artistic sensibilities to this important field. There were presentations from members of The Section for the Social Sciences from North America and from Europe as well as from The Medical Section, The Natural Science Section, The Section for the Visual Arts, The Agricultural Section, The Section for Eurythmy Speech and Drama, and The Youth Section. Thus a colorful and deeply layered picture emerged of some of the fine work going on in the School for Spiritual Science. Each Section, while doing its own work, has an important contribution to make to social transformation.

I believe that one very helpful pre-conference event was the financial support from a European NGO that was facilitated by Paul Mackay. Based on need, it supported part of some participants' conference expenses in this difficult economic time. This was especially important for young people. In the future, when we want many young people to participate, we would be wise to find ways to make it financially possible.

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* *Articles in this newsletter are expressions of individual authors. The Section for the Social Sciences does not hold positions on issues, but rather fosters research and dialogue on themes of interest to our members.*

About this issue ... So much occurs between one newsletter and the next! In this case, two fine Section-Sponsored Conferences in August included more content than could be fully reported – Shawn has given a good overview on pages 1 and 3. The conferences were graced by the presence of Ulrich Roesch from the Goetheanum and his wife Cornelia, as Gary Lamb has noted in his report. Uli's article on Joseph Beuys, included here, also appeared in the Goetheanum's Section Report which was e-mailed and/ or sent to most of us in its English version. As in the spring, this issue is dense, with a number of articles and thoughts and announcements shared by fellow members, as always interesting and worthy of further consideration. I find it inspiring to contemplate the breadth and depth of thought and action engaged upon by Section members. Looking ahead -- the spring 2010 newsletter should provide write-ups of Meg and Shawn's August presentations to Section members.

You may notice the addition of contact information for contributors. We have Richard Rettig to thank for pointing out how useful that could be.

And FINALLY: We were asked whether our North American Section newsletter could be published on the Goetheanum website for the Social Sciences Section. After discussion in the Section Collegium we e-mailed members for comments on the idea. Responses were uniformly positive, so – with proper caveats in the form of a “disclaimer” (**Articles in this newsletter are expressions of individual authors. The Section for Social Sciences does not hold positions on issues, but rather fosters research and dialogue on themes of interest to our members.**) -- we will be sharing our work internationally, pleased for the interest of our brothers and sisters across the world.

--Kristen Puckett

A MICHAELMAS THOUGHT . . .

When man feels himself as a free being in proximity to Michael he is on the way to carry the intellectual power into his “whole man”; he thinks indeed with his head, but his heart feels the brightness of the thought or its shade; the will radiates forth the essential being of man by allowing thoughts to stream into it as intentions and aims. Man becomes more and more man by becoming the expression of the world; he finds himself not by seeking himself, but by uniting himself voluntarily with the world.

Rudolf Steiner
From *The Michael Mystery*

Members of the Collegium of the Section for the Social Sciences in North America

We welcome comments, suggestions, conversation; feel free to get in touch

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We followed that open conference with a conference for members of the Section for the Social Sciences. We started off with an excellent festive dinner created by the new chef at The Threefold Diner. Then Uli Roesch shared his knowledge of the Section around the world and some of the difficult history of our Section before the time of Manfred Schmidt-Brabant. In North America we are more free of this history. Our possibility for creating new social forms that help us to act out of brotherhood and sisterhood, practice equality, and honor freedom is more important than ever to manifest. And this connects to the social art. One aspect of the social art as I see it is to experience the macro, meso, and micro needs and see how they can creatively be met through our intuitions, inspirations, and imaginations.

Bernie Wolf masterfully combined the first four Lessons that brought attention to our human struggles that are suffused with the light of the divine. Meg Gorman then had forty-five minutes to deliver a ton of information on the incarnation of Ahriman. Shawn Sullivan took his full forty-five minutes to suggest that the more strongly we work on our inner development the more effective we will be in social life. We had time for lively conversation about these themes. We then made time for catching up on the lives, activities, research, and plans of all those present.

The Section Collegium also met and concluded our work pointing toward the next Section conference. The impulse we perceived growing in importance has to do with the area of the Rights Sphere. We even suggested that St. John's Tide in 2011 would be an excellent time for such an event. Before that time the Collegium may best serve the Section by traveling to cities in North America to share the work of the Section and listen to all the levels of work going on in the area. If you would like the Collegium to visit your area, please let us know.



Dr. Karnow began and ended his talk at the "Inner Transformation, Social Renewal Conference" with this verse. It seems particularly pertinent as we consider a 2011 conference on the Rights Sphere.

The human being is a bridge
Between the past and future existence.
The present is a moment; moment as bridge.
Spirit grown to soul in matter's husk
Comes from the past.
Soul growing to spirit as seed encased
Journeys toward the future.
Grasp future things through past ones.
Hope for evolving things through what has evolved.
So grasp existence in evolving growth;
So grasp what will be in what exists.

*By Rudolf Steiner, for Ita Wegman
December 21, 1920*

SECTION EVENTS OF THE SUMMER AND FALL

Ulrich Roesch, Social Science Section Researcher from the Goetheanum, Attends Summer Events

At the invitation of the Collegium of the Social Science Section of North America, Ulrich Roesch, researcher for the Social Science Section at the Goetheanum, participated in the "Inner Transformation and Social Renewal" public conference and the Social Science Section members meeting from August 8 – August 12 in Spring Valley, New York.

Before working at the Goetheanum Ulrich founded a Waldorf school and taught as a class teacher. He and his wife Cornelia also founded an organic clothing business. They worked with Joseph Beuys as well for several years, the well-known European artist who promoted Rudolf Steiner's social threefolding ideas in the 1970s and 1980s and pioneered the social sculpture mode of artistic expression.

During the public conference Ulrich gave a presentation on the work of Joseph Beuys entitled, " 'We Are the Revolution' (Beuys): Individuality as the Nucleus of Social Transformation." He also led a conversation group on "Freedom, Equality, and Solidarity: Abilities and Concepts for a New World."

Following the public conference he attended meetings with the North American Social Science Section Collegium and oth-

er members of the Section. Reports were shared about the Section work taking place both here and in Europe.

Ulrich and Cornelia went north to the Harlemville area after the conferences for a short vacation. While there, Ulrich met with the local Social Science Section members for a potluck supper and conversation, gave a presentation on current social issues sponsored by the local Berkshire Taconic Branch, and met with about 30 local artists to talk about social sculpture and the work of Beuys.

At the end of his stay, Ulrich was asked what were the highlights of his trip. He said there were two: one was the harmonious way the younger and older generations worked together in the Inner Transformation conference in Spring Valley. Of the 54 participants about 20 were from Youth Section and the Think OutWord social threefolding initiative. The other was the evening he spent with the artists in the Harlemville area. Ulrich himself, has a strong social sensitivity and presence that was greatly appreciated by everyone who met him.

Gary Lamb

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and from Uli ...

My dear friends,

It was a great time staying with you in Spring Valley. First of all the Conference 'Inner Transformation and Social Renewal' was so well composed and organized by Gary Lamb. The 'Think OutWord Social Threefolding Group' gave a special glance to the conference. They gave us the good example that advocating in the social realm has to become an artistic process. It was a deep experience to see how these young people work in harmony with the older members of the section. This meeting set many impulses for a future work in the social realm. Social science has to become more and more a social art.

The meeting of the Social Sciences Section also happened in a good mood. Although the social circumstances in the whole world are getting more and more difficult the meeting had a radiance of future hope. I also had the feeling that during our meeting the atmosphere became lighter and lighter. We all could increase our engagement to take part in a solution for the social question. The social reality appears in our days in a deep crisis and spiritually-orientated groups have to find together all over the world. Hearty thanks to all of you especially to Shawn Sullivan and all those who had prepared that meeting.

I would also like to include thanks to all the people who made our following stay in Hawthorne Valley such a good and deep experience: thanks to our hosts Dr. Basil and Christine Williams, especially to Lance; thanks to Laura Summer who arranged in her art atelier the evening with all this gorgeous young people with their high interest in the social realm and never-ending deep questions; thanks to all the members of the branch in Harlemville who gave us such a warm welcome and showed so much engagement; thanks to all the members of the Social Sciences Section in this area whom we met in the house of Nancy and John Root, who left a deep impression in our souls; thanks to Christopher and Signe Schaefer who nourished us through light meals and deep conversations; thanks to Henrike and Craig Holdrege from the Nature Institute, Ghent who gave us the chance to think about Science and the Social Question; and last but not least, thanks to Bette Shertzer and Dana Cohen who showed us the world of art in New York, especially all the masterpieces of Joseph Beuys and 22nd street with all the columns. We also want to include our deep thankfulness to our "road manager" Gary Lamb who arranged all our stay to an overwhelming experience. When we had our final discussion on the threefold social organism Gary concluded: now you have to stay for another week, then only we can find some satisfying concepts and thoughts for the social threefolding. On top of all this he made perfect road maps to bring us straight to all the places where we planned to go, including the art gallery of his daughter Emily Hassell in Hudson. Thank you, America, including everybody who I have not mentioned personally.

See you again at the Goetheanum or sometimes in the U.S.

Ulrich Roesch

Quick Notes on the Section Round Table on the Economy and the Annual General Meeting of the Anthroposophical Society

by Kristen Puckett

Economic Round Table. Though there is time to only briefly picture the Section-sponsored *Our Money, Our Lives: A Round Table on Current Economic Phenomena* which took place just before the AGM, I do want to mention it before the spring newsletter. So – in brief – the who, the what, and some brief observations:

I counted thirty-five to forty in attendance, which I thought considerable for a Thursday afternoon.

The six panelists represented various kinds of enterprise, with common threads, it turned out, in intentions and values. Meg Gorman introduced them in alphabetical order: Terry Brett from Pennsylvania, of Seven Stars Yogurt fame, described the growing enterprise of Kimberton Whole Foods; Dr. Gerald Karnow of Spring Valley, NY, a founding member of the Fellowship Community, told of how the community has grown consistently since its inception; Patrice Maynard of New York represented the Associated Waldorf Schools of North America; Alexander Rist of Seattle, Washington spoke both of his work on the board of a natural foods consumer coop and his professional world in waste management; Hannah Schwartz from Vermont represented the Heartbeet Lifesharing initiative and its active work in a group of local initiatives; and Jasper van Brakel spoke from his position as CEO of Weleda USA. Patrice and Alexander are Section members.

Panelists described their initiatives and current economic standing, then engaged in discussion; under Meg's guidance we all took crayon in hand, filling a page with others, in a silence which became eloquent. Questions from the audience were posed and addressed. We ended with thoughts of how to move forward, less in the form (it seemed to me) of an imagination than of values to live by – a full view of the human being in body, soul, and spirit, including karma and reincarnation;

education in the value of our work; engaging in community-building; trust in the spiritual world.

What most surprised me was that we heard not the tales of doom and gloom (Dire Economic Times) but, with the exception of Waldorf schools, the enterprises represented seemed healthy. Weleda, for example, experienced a temporary dip in their GROWTH – from 20% to 15%. It's now back up to 20%. Kimberton Whole Foods is expanding. The Vermont consortium has found ways to support individual members in downturn moments. Without analyzing or coming to conclusions about them, the positive aspects of valuing employees, educating the consumer, maintaining clear values were all named as contributory to economic well-being. Dr. Karnow twice emphasized his view that a "monoculture" enterprise (depending on one product / system / income stream) is "pathologic" and that community-building diversity is key to true success. This I have been pondering since.

Annual General Meeting. *News for Members* will surely bring us full reports about the Anthroposophical Society's Annual General Meeting. I do wish, however, to mention that somewhere between 270 and 290 people registered for the full event. The Threefold Auditorium was actually standing room only at times and quite full at all other times, including the Sunday business meeting. The Youth Section was well-represented in numbers and energy. All of this should be heartening to all who carry interest and concern about the health and future of the Anthroposophical Society. From a social point of view I was struck by the number of people visibly involved in executing the complicated processes of organizing us all; I felt that many hands were at work and had been all along, from the planning stages on. It was remarkable.

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NEW SECTION MEMBER

We welcome to the Section John Beck, familiar to us all now as editor of the Society in America's *News for Members* in all its forms. John, who considers communications a fundamental social activity, worked actively in public television and radio from 1968 to 1983 and continues this emphasis in considering how anthroposophy can be communicated and understood today in an American and global context. He is currently completing a book begun before he met Anthroposophy, a book aimed at communicating the hopeful potentials of the human future. Over time the book has taken the form of review of some of Steiner's basic work, brought up to date and rendered in contemporary American English, bringing in significant thoughts from Emerson, Coleridge, Jefferson, Lincoln, Buckminster Fuller and Owen Barfield. Its goal is to help a new generation of Americans and others to engage the questions of cultural renewal for a global society.

John has participated in various anthroposophically-inspired or anthroposophically-informed social initiatives, including GlobeNet3, founded by Nicanor Perlas and Yeshayahu Ben-Aharon. In relation to the Section, he has a particular interest in the two volumes of *The Karma of Untruthfulness*, which Steiner tactfully omitted to subtitle, as he could have, "the karma of the Anglo-American stream." He finds social untruthfulness a key concern, as a communicator, and as someone in whom the study of Russian language and Soviet society long ago awakened an awareness of the persistent and purposeful manipulation of communications by US/English elites.

FROM TWO ACTIVE SECTION GROUPS

Berkshire Taconic Social Science Section Activities for 2009-2010

Report by Gary Lamb

After a lapse of more than a year our local section began meeting on a monthly basis last January. (Previous to that we spent two years exploring the Fundamental Social Law.) During last winter and spring we focused on Steiner's indications on the rights realm and the necessity of inner transformation for true social renewal to take place. We drew upon many lectures and essays by Steiner while trying to build up a comprehensive picture of rights realm from the practical workings of the democratic process to the spiritual beings that stand behind political parties. We also considered the influence of secret brotherhoods on political life and the ways that economics and the finance dictate much of politics.

During each meeting we all engaged in an artistic activity together aimed at deepening our understanding of the material studied and as a means to develop greater capacities of empathy and interest in others.

We typically meet on a Sunday afternoon starting with a potluck lunch and conclude around 5:30 pm. We assign ourselves background-reading material for each session and try to relate the material to the Class Lesson that is held locally each month.

Many of the thoughts and techniques that arose in our local meetings influenced the formation of the August "Inner Transformation and Social Renewal" conference, co-sponsored by the Social Science Section, that took place in Spring Valley.

Also, the same thoughts helped inspire the creation of the "Transforming Capacities" Art and Science Exhibition that

opened during the Inner Transformation conference. The exhibit will remain open to the public until the Annual General Meeting of the Anthroposophical Society that will take place in October in Spring Valley.

This coming year we will focus on Steiner's indications on money by working with the World Economy lectures in addition to studying some works of contemporary authors. We also want to explore further ways to conduct spiritual research within the Social Science Section.

There were nine Section members who met regularly last year: Ruth Bruns, Peter Buckbee, Michael Howard, Robert Kress, Gary Lamb, Tim Paholak, Nancy and John Root, Sr., and Jeff Sexton. We carry Section members Gerda and Hartmuth Von Jeetze, who were no longer able to attend our local meetings this past year due to health and age considerations, fondly in our hearts.

We are looking forward to Chris Schaeffer joining us this year after he completes his move from New York City to the Berkshires, and to Patrice Maynard, who recently joined the Social Science Section, participating in between her many trips for AWSNA. We have also invited three other class members who are not Social Science Section members, but have a strong interest in social issues, to join us also.

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Berkeley Section Group Peace Initiatives

Report by Karen Gierlach

The Berkeley/Northern California group of the Social Sciences Section has actively taken up two issues of peace in the Middle East: the first, was Addie Bianchi's trip to the area, described in the Whitsun issue.

This fall the group also co-sponsored an October 5th event in Berkeley, involving three speakers nearing the end of a two week fund-raising tour to support projects in Israel, promoted by the Salaam Shalom Education Foundation (www.ssefoundation.org). Featured were two Waldorf teachers from Israel: Lana Nasrallah, the first Arab Waldorf-trained teacher in that country, as well as Tally Bat Ami Zahor, teacher in the Harduf high school and Buddhist peace activist. Shepha Schneirsohn Vainstein, a psychotherapist in trauma recovery, joined them to speak about **Healing Children While Building Bridges with Jewish and Arab Children in Israel**. As described in the press release:

In two Israeli kindergartens, Arab and Jewish children play and learn together, something quite unusual, since Arab and Jewish children are educated separately in Israel. In the words of Shepha

Schneirsohn Vainstein, co-founder of the Salaam Shalom Education Foundation, "If we're going to have peace in the future in the Middle East, we're going to need to focus on healing children today. At a time when there is so much cynicism and despair about the situation, it's important to know about a life-enriching approach to education that is changing both Jewish and Arab children's lives for the better. This artistic and healing education nurtures children, while cultivating independent creative thinking, and cooperative problem solving. Through the study of foreign languages, beginning at an early age, and by immersing themselves in other cultures and religions, students are given the opportunity to experience the world from many different perspectives."

Perhaps we can report further in the Spring Section Newsletter.

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Common Sense Outrage at Large Financial Institutions and What You Can Do

By Christopher Schaefer

In my few conversations with people in the banks and investment houses of New York they express surprise that the American public is outraged at their behavior and their pay. But the outrage is common sense and is completely justified, although the mainstream press and Wall Street bankers and traders seem to want to forget it, focusing instead on the few "bad apples" in the industry such as Bernie Madoff and R. Allen Stanford. The common sense outrage says you took our money; savings, investments and retirement funds, then you used your political influence to decrease the regulation and capital reserve requirements of financial institutions so you could invest in and market mortgage backed securities and credit default swaps, using our money to place risky investments from which you profited enormously. Then you paid yourselves huge bonuses even after you helped to create the economic crisis starting in late 2007. Then, and this tops it off, you turn to the Federal Government to use our tax dollars to bail you out of the mess you caused while at the same time complaining about the regulation and restrictions which the government imposed. This is truly astounding arrogance for we, your customers are paying you twice, having given you our private money to invest, which has lost about forty percent of its value since the stock-market high in the spring of 2008, and then we pay you a second time through the huge government bail-out of the financial industry. People do get it; they have enough common sense to see a rip off when they see one.

Many thoughtful observers would agree with Paul Krugman and Joseph Stiglitz, both Nobel prize winning economists, who argued for taking over the banking industry and breaking it up into smaller units so that none of them would be too "big to fail". Instead the government, under both Bush and Obama has supported a further consolidation of the financial industry by for, example pushing Merrill-Lynch into the arms of Bank of America, or insisting that Citi Group and Chase acquire smaller, insolvent banks.

So what can we, the easily manipulated but not unaware public do? We can support the creation of a strong consumer protection agency for the financial industry presently being debated in Congress. We can also support stronger regulation of the financial industry, including derivatives and short selling, raising capital reserve requirements and again separating commercial banks from investment houses. More importantly

we can bring a new consciousness to where we take our business, whom we invest and bank with, as many local banks, credit unions, and socially responsible investment funds did not participate in the sub-prime mortgage market. Smaller local banks, credit unions and cooperative banks have generally served the public well, taking deposits and providing loans to people in the community, the business of "good money", as opposed to the "bad money" of speculative investment. Questions we can ask our banks include:

- 1) What is your ownership structure and what is your mission statement?
- 2) Who sits on your Board and how represented are people from the area?
- 3) Did you invest in mortgage backed securities and credit default swaps?
- 4) What are your investment criteria for the bank and for your customers?
- 5) How do you work with the Community Reinvestment Act?
- 6) What percentage of your assets are invested in your local area or region?
- 7) Do you make donations in your area and region and what percent of your operating profit is earmarked for that purpose?
- 8) What are your compensation policies for employees, members, investors or share-holders?
- 9) What are your services, products and fees and how do they compare to others in the region?
- 10) Do you support local currencies, such as Berkshares or Ithaca dollars and green sustainable investment funds and if so, how?

If the answers are not adequate we can shift our business to local banks or local credit unions that have not contributed to the economic crisis and that our serving their customers and communities responsibly. Then we are putting our common-sense outrage to good use and are sending a message to banks such as Chase, Citi, Bank of America and others that our disgust has consequences for their bottom line. Perhaps it will limit their arrogance for we are then no longer their customers.

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Thoughts on the Threefold Workplace

By Richard Rettig

Many of us have for long felt uneasy about the traditional roles and relationship of employer and employee. Why is this? Because the world is changing. Our consciousness is changing. The paternalistic role of employer versus employee was intrinsically natural and a wholesome role for many centuries. We can sense that this is no longer true. What then is happening?

Since the 19th century, with the origin and rise of the labor movement, business owners and shareholders and the men and women working for them have become more and more estranged. Larger organizations, including governmental, where labor unions are in place, sense the estrangement most acutely. However, the uneasiness can be felt even in non-unionized small mom and pop businesses.

The 20th century's brilliant and far-seeing management consultant, Peter Drucker recognized the false dichotomy of labor versus management that our culture has made and its unhealthy consequences. On more than one occasion, Drucker pointed out that all who work in an organization are managers. The only difference between the lowly floor sweeper and the CEO is that the janitor only has to manage his floor sweeping whereas the CEO has to manage people, including the floor sweeper!

If we apply threefold thinking to the workplace, to any workplace, whether a business, a cultural, nonprofit organization, or a governmental entity, the artificial distinction between labor and management disappears. Something new takes its place.

Rudolf Steiner again and again speaks of three fundamental functions in the economic realm: two basic activities of producing and consuming, and a mediating function he called distribution. For example, the farmer produces and those who eat his produce consume. However, to help get the farmer's produce to market, several middlemen or distributors act as mediators between the farmer and the consumer, so that the farmer can focus on his expertise, farming, and not have to take over the distribution function as well.

These functions of production, distribution, and consumption play an equally significant part in every workplace, though the terminology we need to apply to them changes.

Production—In every enterprise, whether business, nonprofit, or governmental, people on the job who do the work are the producers, the workers. This includes everyone receiving compensation (wages or salary), whether the CEO or the receptionist. Production includes not only tangible products but intangible services as well.

Customers and Consumption—Everyone is a **consumer** of one thing or another, for example, food and clothing. When we buy these articles, we are the seller's **customer**. Organizations, too, whenever they actually use up a product or service, as "end users," become **institutional consumers**. A company or governmental agency is a **consumer** when it purchases paper towels or food for the use of its employees in its cafeteria. As an **institutional consumer or purchaser**, it is another organization's **customer**.

In manufacturing industries, as well as in the food "industry," from production to the end user, there may be a number of stages where individuals or organizations **mediate** or play the role of **customer**, **although** they do not consume, buying for a further production stage. Because these buyers purchase for further use in manufacturing, production, or processing, they are only **customers**, not consumers.

Middlemen, Mediators, and Sponsors—Here is where, in applying threefold thinking, terminology must change, in order to reflect the underlying concept.

Traditionally, we think of the go-betweens linking producers and consumers (that is, the end users) as some sort of middlemen to which we apply varying names, such as distributor, broker, wholesaler, dealer, or retailer.

However, every workplace organization in itself, whether a business, the civic opera, a church, or a governmental agency, must also have a go-between linking its workers, its performers, its clergy, and its bureaucrats with its customers, audience members, congregation, and citizens.

In most cases, the link is known as a board of directors or board of trustees, etc. In a business, the board represents the owners (shareholders, etc.). In cultural organizations, the board acts as a trustee on behalf of the public. For governmental organizations, some overseeing entity, whatever its name (agency, for example) represents the interest of citizens. In each instance, the "directors," "trustees," or agency "administrators" are the **sponsors** or upholders of the organization, enabling it to come into existence and remain operable. They act as facilitators. As **sponsors**, these boards, trustees, etc., **mediate** between all employees doing the work and all consumers or beneficiaries of the work.

The Missing Word in Our Language

We have no word, really no concept, in our language for the entity comprising the three functions of **producing**, **mediating** (or sponsoring), and **consuming** (or using). Yet, there could be no consuming or using without a product or service produced. And, there could be neither producing nor consuming, in most instances, without the function of a **mediator**, whatever we may call it. In other words, the three functions of **producing**, **mediating**, and **consuming**, although naturally independent, are inseparable. But where is the word encompassing all three?

The Organic Workplace

In recent years, in a few corporations, in an attempt to overcome the chasm between management and labor, union representatives have been given a voice on the corporation's board. However, this solves little, because individuals representing the three functions, detailed above (**producing**, **mediating**, and **consuming**), all need equal, but separate, voices in the entity, the being, for which our language has no word. Moreover, each needs its very own forum, meeting independently.

Whenever more than one so-called "stakeholder" is given a voice on any governing board, the result sooner or later can result in confusion and dissension, for the board is thereby

merely co-opting the additional functional representatives, rather than recognizing and allowing these representatives to act independently as separate but equal voices in deliberations.

Individuals representing each of the three functions need an equal voice, because each has its own special interests, concerns—and above all—priorities:

Workers, Producers (including the most senior managers) care *primarily* about their jobs, their careers, their compensation, their benefits, and their working conditions (Witness the overriding concerns of auto industry and Wall Street executives during the current economic crisis!). They care only *secondarily* about the organization that employs them. Consequently, for it, they have only a relatively short- to intermediate-range view. Their own position is primary.

For the products or services produced, **Customers (Consumers)** have three *primary* concerns: (1) Quality—Is the product or service satisfactory? Does it do what it needs to do for me? (2) Price—Is the product or service a good value? (3) Service—How easy, and pleasant, is it to obtain? Is it accessible when I need it? Are those who provide it accommodating? **Consumers** are fickle; they have an extremely short-term view. As **customers**, they care least of all about the viability of the supplier, whether or not it will continue to exist.

The **Sponsors, Mediators** take the longest view of the organization. In a business organization, investors (**Sponsors**)

care especially about profits, but more than profits, they look to the long-term viability of the organization. Will it continue to exist, in a suitable form, in the long run, is their *primary* concern.

Achieving a Healthy Balance

Until the entity for which we have thus far no name (Shall we call it **B** for Being?), until this entity's three functions of producing, mediating, and consuming come into and remain in balance, we cannot hope for an enduring, healthful workplace.

Looking toward balance in the workplace, in every instance, we first need full recognition of the existence, independence, and interaction of the three functions. For example, for every organization, whether business, cultural, or governmental, why not create an **Employee Council**, representing all workers, including so-called management. Where it makes sense, that is, whenever it is feasible, also organize a **Customer Council** to allow the voices of **Consumers** to be heard. Then let both Councils meet with the organization's **Sponsors** (board, etc.) to exchange views and make decisions jointly for the good of the overall organization (entity **B**).

The positive ramifications of such co-working are enormous. A new world could arise in each workplace daring to bring to the consciousness of all participants the threefold being seeking birth in every joint economic endeavor!

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Practices for the Social Art

By Luigi Morelli

The following is a short rendering of an article that sums up ideas that I have been carrying for years of practice and research. Here the connections between two practices for social work and the seven life processes will be schematically illustrated. In the full article these tools are seen in the larger context of Steiner's teachings on karma and reincarnation, three-folding and the practice of Spirit Recollection. For a PDF copy of the full article email me with a request at lrm58@hotmail.com.

The 7 Life Processes

The seven life processes are: breathing, warming, nourishing, secreting, maintaining, growing and reproducing. They are best graphically represented in the form of a U with three processes on either side and the fourth in the middle. There is a process of breathing, of warming, of nourishing, etc. of our seeing, of our hearing, of our sense of balance, and each of the twelve senses.

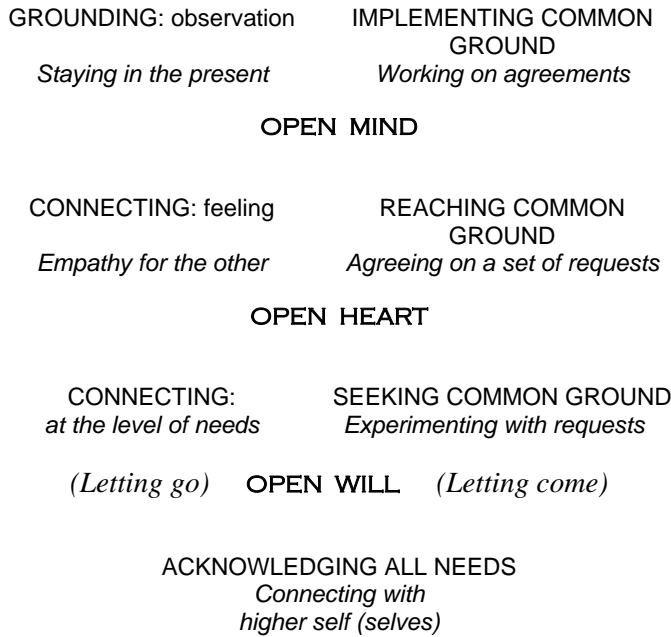
The first three processes (left side of the U) reach us from the external world: breathing, warming and nourishing. The process of secreting concerns the internal secretion that facilitates assimilation and absorption, and also excretion. The last three processes (right side of the U) characterize the inner life of every organism. What is taken from the world by the organism sustains first maintenance, then growth and finally reproduction.

The life processes are at work in the first three cycles of seven years in the respective building of physical, etheric, and astral bodies up to the birth of the ego at age twenty-one. At this point they are further freed from the body and made available for processes of learning led by the conscious ego.

The following are two methodologies using the seven life processes as their archetype. In the full article I also consider Twelve Step and Destiny Learning (a practice of Spirit Recollection introduced by Coen van Houten). In the graphs I borrow the terms of Open Mind, Open Heart and Open Will from the research of Otto Scharmer.

Nonviolent Communication (NVC): Case of a Mediation

What is said about mediation is only a clearer and fuller illustration of what NVC facilitates in any conversation. An NVC mediation is a process in which participants are helped in forming a true connection at the level of feelings and will before having to take on any decision. It is not a place of compromise but a true shift to a higher level, marked by the active presence, however fleeting, of the higher selves. A true NVC mediation can only occur after the participants experience a qualitative shift in themselves and in the relationship. In the diagram the seven life processes appear metamorphosed in the following seven steps.



At the beginning of the process the participants are simply repeating past perceptions and behaviors. The situation is stuck; there is only a conversation between doubles.

The mediator receives the conflictants and explains to them how he wants them to interact with each other through his help. Basically this means helping them reflect each other, and in order to ensure this goal the mediator often verbally reflects what one party says, feels and wants, waiting for the other party to repeat it in his/her own words.

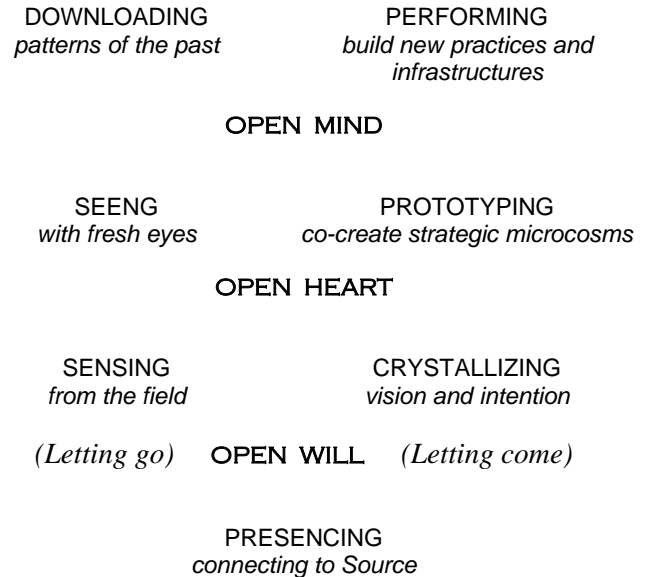
At a first level the mediator helps the participants refrain from bringing in past events. Only those events that concern the mediation moment are looked at. This is a stage of grounding on objective truth. The past is already layered with interpretation and cannot be counted on to add objective common ground; it is present nevertheless in feelings and needs. At the heart level the two parties are invited to express each other's feelings and the mediator ensures that each is heard by the other. The same is repeated with each party's needs, deepening the connection in the realm of the will. This is the crucial step.

If all went well the participants reach a breakthrough which can be noticed because there is a slowing in the pace of mediation, the participants acting noticeably more relaxed, breathing deeply, waiting for the next step. Most likely this stage will

be only reached through iterations, meaning a return to the previous stages, particularly as new feelings – corresponding to new needs – emerge. Once the shift has been reached in a permanent way then the mediator can work at finding common ground. Requests are put out in a sort of brainstorming session in which anything is possible. From these only the most concrete and doable remain, through which the participants agree that they can meet all their respective needs. Finally the results obtained must be implemented and stand the test of time. At this later stage there can be a solution, further negotiations between the parties on new agreements, or return – at a higher level – to mediation.

Social Technology: Theory U

What NVC achieves for two individuals and eventually the groups they represent (e. g. mediation between two parties in conflict through two of their representatives), social technology does for organizations or communities. Examples of social technology are Appreciative Inquiry, World Café, Future Search, Dynamic Facilitation, etc. In Theory U (Otto Scharmer) the archetypal model upon which they operate is made manifest, as is represented below.



The first step of working with an organization or community is helping it to see things differently. When we are part of an organization we inhale daily its patterns and become blind to how it shapes us. Usually we find outlets in blaming the CEO, people in position of authority, our colleagues, or external forces.

When all the significant stakeholders in a situation are called to express their views in a dialogue format encouraging true dialogue, people can finally see the tapestry of elements that contribute to form a situation of unease, difficulties or open conflict. From these they can start to see patterns emerging and realize that they have unconsciously been part of them. This is what encourages connection between stakeholders at the level of feelings and will. When the process is completed the shift is perceived in that the participants acknowledge a

common ground from which they can operate, allied with a new enthusiasm and desire for moving into concerted action. This stage in which the new can finally emerge has been called 'presencing.' It is a place where the past is as if put on hold and the participants can collectively listen to the future wanting to emerge.

The above steps being completed, the group moves us into the right side of the U. At the stage of crystallizing what emerges as an insight, a simple place of openness, almost a place of vacuum in the idea of presencing, needs to acquire focus and direction. Ideas need to be built upon and solidified, key players need to find each other and determine what forms their initiatives should take.

At the next stage Theory U introduces the idea of prototyping, which means nurturing and sustaining pilot initiatives for testing concrete ideas at a small scale, and offering these all the needed support in order to later integrate the practices at larger scales. When successful, change is then brought at the level of the organization (performing).

Theory U and other similar applications don't address individual doubles, a process that would be time-consuming and sterile at a large and complex scale of operation. Rather, in a sense, we could say that they call upon the Being of the organization in order to enable it to see its larger double and modify it by degrees.

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Spiritual Science in Waldorf Schools: A Vanishing Presence

By Lauren Montgomery

Take a walk through a Waldorf School tomorrow and you will probably encounter lovely lazured walls, renaissance prints, beautiful blackboard drawings, the characteristic Waldorf curves and obtuse angles on furniture and fixtures, and a general sense of warm activity, love of nature, conscious order and attention to detail. Student art, often quite impressive, will be evident throughout the school, and a paucity of computer technology except in specially designated areas will likely be apparent. If it is a school day, the children may be singing, playing, listening or quietly working in an atmosphere of peace and productivity. The external, physical aspects of the school are both functional and beautiful. This, believe it or not, is the easy part.

Now speak with the teachers, administrators and board members. Ask about their involvement with spiritual science. Find out, if you can, what they know or think about the reality of the spiritual world, the laws of karma, the relationship between the spiritual in the human being and the spiritual in the world, or the nature and needs of individual students with regard to constitution and the harmonious unfolding of subtle bodies. What do you find? Is there a deep understanding of the great task of overcoming materialism through a spiritually based education of children? Is the grace giving blessing of the consciousness soul, the soul that is conscious of itself and so ripe for the homecoming of the higher ego, a clear and present intention? Does a cognitively rigorous relationship with the spiritual world characterize the basic and ongoing purpose and striving of the workers? Are people working together in a higher unity to bring impulses of Love into the life of the school? Well, this, as you may well know, is the difficult part.

In close examination of a Waldorf school today chances are you will find an external presentation of high fidelity to the ideals for outer forms of Waldorf education accompanied by an alarming disconnect from the spiritual insight and substance

behind those ideals within the people carrying the school. The reasons for this are manifold, and speak directly to the fundamental failure of spiritual science to take hold in our culture in a deep and sustaining way. But whatever the reasons, there are simply not enough people who are truly committed to spiritual science to even remotely staff the Waldorf schools in this country.

Of course there are exceptions, and fortunately there are still some Waldorf workers with a connection to spiritual science who bring ever new spiritual insights to their work out of their own research and meditative efforts. There may even be a few schools where some number of these people are concentrated, but I do not think there are schools today where the great majority of people who carry them can claim such affiliation with the spiritual streams that must nourish and sustain Waldorf education. Sadly, I strongly suspect there are now Waldorf schools where no one has such capacity or inner relationships.

My purpose is not to criticize but to characterize a phenomenon and ask if it is of concern to members of the social sciences section. Waldorf education is a sacred cow in the anthroposophical movement. It is one of the few places where a parent, young teacher, or child can meet anthroposophy today in everyday life. Does it matter if what they meet has any reality? Is it enough that the outer form looks good and teachers do what they are told to do? Does the Social Sciences Section have any responsibility in it?

Lauren Montgomery is a developmental psychologist as well as a Waldorf parent, board member, school co-founder, and a member of the Social Sciences Section. She may be reached at lmontgomery@comcast.net.

Back in July, when the anthroposophical world and others were abuzz about the solar eclipse, RH Jones sent some reflections on the nature of eclipses and other such events. Though some of the comments are "dated," referring to events now past, they are integral to the general line of thought. I myself took up RH's suggestion to read the whole lecture and was grateful for the reference. -- KP

Some Thoughts on Eclipses

From RH Jones

From *Human Questions and Cosmic Answers / Man and his Relation to the Planets*, four lectures given at Dornach June 25 - July 2, 1922 by Rudolf Steiner, I quote the following from Lecture One given June 25, 1922:

The old initiates knew these things. They saw that at such a moment all the unbridled impulses and instincts of humanity surge out into the cosmos. And they gave their pupils the following explanation. They said: Under normal conditions the evil impulses of will which are sent out into the cosmos by human beings are, as it were, burned up and consumed by the rays of the sun, so that they can injure only man himself, but can do no universal harm. When, however, there is an eclipse of the sun, opportunity is given for the evil which is willed on earth to spread over the cosmos. An eclipse is a physical event behind which there lies a significant spiritual reality." "Today we must not absorb such teaching in its old form. Were we to do so, we should be led into superstition. But it is very necessary to reach a point at which we are able once more to perceive the spiritual which permeates all cosmic processes. Eclipses of the sun and moon, recurring as they do in the course of every year, may really be looked upon as "safety-valves." A safety-valve is there to avert danger, to provide an outlet for something or other - steam, for instance- at the right moment. One of the safety-valves which makes its appearance in the cosmos and to which we give the name of a solar eclipse, serves the purpose of carrying out into space in a Luciferic way, the evil that spreads over the earth, in order that evil may work havoc in a wider, less concentrated sphere.

A few more lines from this lecture that I would like to quote are:

By means of an initiation suited to modern times, however, we are enabled to enter once more into relationship with the cosmos and with the spirit of the universe. The only difference is that the modern intellect has to do it in another way. The preparatory exercises leading

to initiation are described in my books, particularly in Knowledge of the Higher Worlds and its Attainment.

I highly suggest a reading of the entire lecture. I have read it many times and always read it again when we have eclipses. He describes in this lecture the spiritual effects of a lunar eclipse as well.

The solar eclipse that occurs Tuesday July 21, 2009 at 7:34 P.M. PDT will be seen by an area of 90 miles wide as are all solar eclipses and that area does go through the southern part of India and China and out into the south Pacific Ocean south of Japan. If you do a google search you can find the path of the eclipse.

My research into eclipses, astrology, astrosophy and anthroposophy has proven that the development of free will supercedes all else. The Rosicrucians gave up astrology at the beginning of the consciousness soul age knowing that it would only lead to egotism! Thanks to Rudolf Steiner and Elizabeth Vreede, a new star wisdom, Astrosophy, was given. Its origins were based on a firm understanding and foundation of Anthroposophy.

With that said, it is interesting to note that the last full moon July 7, 2009 and the next full moon August 5, 2009 are eclipses. Specifically, in this eclipse season, we have had a north node lunar eclipse (July 7, 2009) followed by a south node solar eclipse (July 21, 2009) followed by a north node lunar eclipse (August 5, 2009)! What I have to say about these three eclipses is that at the north node lunar eclipse on July 7th the old automatic ways of working no longer have the effect they once had and a breaking down of past conditions has left us free to, at the solar eclipse Tuesday July 21, 2009, begin to emphasize new elements in our way of working in these changing times. Since this entire lunation is eclipsed with the August 5th lunar eclipse we are given the opportunity to over the next month create new ways to deepen our questions about how we are going to work with the changes which are ever present. So what else is new! I hope you find this helpful and please do take the time to read the lecture in its entirety.

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Uli contributed this article which also appears in the Goetheanum Section Report. For those who have not seen it, it's reprinted here, albeit with graphics less clearly delineated.

"We Are the Revolution" (Joseph Beuys): Individuality as the Nucleus of Social Transformation

By Ulrich Roesch

Nowadays when people hear the word revolution they often feel a little uncomfortable. And perhaps this is justified, because in the past, revolutions have brought a lot of suffering to innocent people. However, revolutions are caused by the fact that necessary changes did not happen at the right time. In nature, something is always born out of something similar to itself. Stagnation or resistance to change, blocks these necessary developments from evolving as they need to. This creates a situation in which a leap needs to be made – this has often resulted in a violent revolution. If we look at any organism we can see what happens when there is congestion, the organism must resist it otherwise it will die. In this way Beuys looks at the social organism which needs urgent changes, so that it does not completely collapse.

With his multiple „La rivoluzione siamo Noi“ (We are the revolution) Beuys points out, that real transformation must evolve from the human being. Only man can be the source for transformation in human dimension. But it needs also a “we”, an agreement with others. In modern times the individual being has to connect with others in agreement. Such a @evolution would be the solid base for a healthy way of living together.

Our social life has come into a deep crisis. The financial crisis is only an outside phenomenon. Everything calls for a change. However, in the world today it is hard to act quickly and as the saying goes people are more comfortable with “the devil they know”. Where are the models for the future? We first need to find new imaginations of what our future could look like. We need visions. These new imaginations must arise from clear, deepened thinking that requires our will – thinking that is an activity, which touches upon the true essence of what we are searching for.

The concepts and ideas that form a basis for our visions of new social processes and organizations must not be made arbitrarily. First each individual needs to consciously and actively touch upon what wants to emerge from the phenomena itself. This is an indispensable condition to make our world a better place. Although this is already difficult enough to carry out, it is not sufficient. We also need a large enough group of people, to come into communication and action, so that the new vision can become effective.

We have two requirements for each individual working in the social realm. The first is that through thinking each of us has to find the essence – or the archetype of the phenomena and the second is that we have to become artists. A Goethean scientist observes a plant, from here he can see the eternal and natural laws behind (or better within) the plant, which allows him to imagine (or to create) new plants that haven't existed before but obey to the eternal laws. An artist then makes

a new, unique piece of art out of the archetype they have touched upon. This is the process we must also follow in the social realm. In doing so we move **from social science to social art**, that is we work with not only the scientist within us but also the artist. Therein we can become 'experimenters' out of the concepts of Beuys. In my opinion Beuys is the most important social artists of our time. As I have already touched upon it is important to realize that this social artistic process cannot be carried out by only one human being - it needs a community, a faculty, **an association of free individuals**. It is here that a social sculpture can and must grow, as a renewed and in Beuys' terms extended art process.

Thus we come to the social art: where human relations and organizations are the materials that the social artist works with



and whose inner laws he seeks to know organically. The 'beautiful' artistic social form has to be created. The social abilities we develop and acquire are like the crafts of the social artist. The idea, out of which we work, rises from the inner laws of the social organism. It requires from us the artistic intuition, to act with other human beings at the right time and in the right way. So the social organism or parts of it

can appear as a work of art coming out of the cooperation of free individuals. This does not mean creating a 'Utopia' but instead it means to transform the world in such a way that in Schiller's words it creates **the appearance of 'the beautiful shine' of a real human society**.

It is in this way that one can find the first political actions of Beuys in complete agreement with the democratic and threefold impulse, particularly in his exhibition at the 'Dokumenta' 1972 in Kassel. There Beuys exhibited his office for Direct Democracy for 100 days and discussed with thousands of visitors patiently **the threefold social organism and the impulse**

of Social Sculpture. It is here that you see the connection with the new threefold movement in Germany the most clearly.

Joseph Beuys was inspired to meet Wilhelm Schmundt after attending meetings with active groups advocating threefolding. Schmundt was one of the most important Goethean scientists of that time and was also a member of the School of Spiritual Science of the Goetheanum. After studying Schmundt's books, Beuys then met him personally at a yearly congress in Achberg organized by Wilfried Heidt. Schmundt investigated and conducted independent research on the reality of the social organism. He was obviously a Platonist, who lived completely in his experienced ideas. Phenomenology instead of ideology was his principle. His primary publication „The Social Organism in its Shape of Freedom“ was published by Herbert Witzemann (the leader of the Section for Social Science at the Goetheanum) as study material for people connected to the Goetheanum. Many faithful anthroposophical social scientists found Schmundt's work too independent and not compatible with their own studies.

Beuys felt completely different, he understood Schmundt's meaning of Goetheanistic social scientific work from the start. Beuys admired him greatly as „our great teacher“ and in a letter to „the dear, admired Wilhelm Schmundt“, Beuys ends with „in undiminishing love to you and your work, truly yours, Joseph Beuys.“ In order to understand Beuys' work it is important to take into consideration this crucial meeting with Schmundt.

The social organism is always developing, changing and going through a constant metamorphosis, sometimes it moves slowly and at other times it leaps quickly. It is in this way our economic system has also developed. The bartering economy evolved into a money economy and then now into an economy of faculties (abilities). Production is based on human abilities and on working in broad, comprehensive collaborations. As Eugen Loebel has said, our economic life has developed into an „integral system“.

Eugen Loebel was a very interesting individual. He became a communist when he was a young man. Due to the fact he was Jewish he was persecuted. He fled to England and became member of the Czechoslovakian exile government in London. After 1945 he went back to Czechoslovakia, this talented economist was rewarded with a position as First Deputy Minister of Commerce. But in 1948 he was accused, along with Rudolf Slansky. The Slansky trial eviscerated the old Czech communist officials. Loebel and two of his companions were 'only' sentenced to life imprisonment whilst the other eleven, including Mr. Slansky were hanged after a show trial. Loebel served eleven years in prison, five years he was kept in solitary confinement.

He found it very difficult to understand what had happened to him and so he started having imaginary discussions with Karl Marx. He would say to Marx "Come on, we followed all your concepts and proposals but we did not create a better human society, in fact the opposite has happened we created a system that is even more inhumane and cruel. What did we do wrong, or where do you think we went wrong? Or what did you think wrong?" He was only allowed to have the books of Marx and Lenin in prison. And paragraph after paragraph he studied the main works of Karl Marx - including "The Capital". Remember he was condemned to a life in prison, so he had enough time! One of the problems he faced in doing this study

was that he could not write his results on paper because if the guard had found them, it would have increased his sentence and the conditions of his imprisonment were changed for the worse. So he memorized all of his ideas and concepts from his studies by heart. After eleven years Loebel fell ill and he was pardoned and released from prison. He immediately wrote down what he had discovered in his imaginary discussions with Karl Marx. The manuscript was smuggled to Vienna and printed as a book. The result of his research was also the title of his book: "Spiritual work as the true source of common wealth".

Eugen Loebel was a communist and a materialist, through being grounded in reality, he came to a deep spiritual knowledge of the social realm. Fifteen years later when he came to know that Rudolf Steiner had come to similar results through his occult research he was very astonished. Loebel became president of the state bank in Bratislava and was one of the promoters of the Prague Spring in 1968, where they tried to shape a new human society. Because the leaders of the Soviet Republic did not want a socialist society based on freedom and democracy, the Russian tanks stopped this Czechoslovakian experiment. So Eugen Loebel had to go into exile again, this time he became a professor at the Vassar College in New York. He died in Manhattan on August 8, 1987, 80 years old.

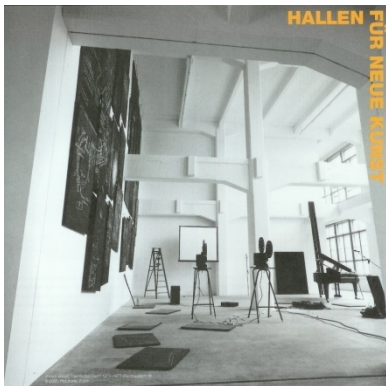
In 1974 Löbel became a research fellow at the Institute for Social Research in Achberg where he also collaborated with Joseph Beuys and Ota Sik the former Czech secretary of state (minister for economy) and where I worked as a research assistant in the mid seventies. As Loebel stated the modern economic system is an 'integral system'.

In the **economic realm** we only deal with **goods and services**, and the flow of economic values. This social realm of economy stands in polarity to the **realm of spirituality** which includes all aspects of **human faculties and skills**. Between these two we have a third, **the realm of the rights**, and law. In the spiritual or cultural realm each human is treated individually. In the economic realm it is always about groups, communities, joining and working together. In the rights realm, we have the rights that are the same for each human being, so we could say it is the '**generally human sphere**'. It is in this sphere that human dignity can and has to be saved.

When money is given to a worker or an employee from an enterprise it means the worker is obligated to give his skills to the work in this enterprise. These processes and agreements that come out of **the rights life are physically manifested in money**, which then guide economic processes. But today the realms are mixed and the boundaries are blurry. Money has in its essence no economic value; **it is drawn from the central bank system in a free and independent act**. This free drawn money is given, based on credit to the entrepreneur. Such short-term credit is financing the production of enterprises. In the hands of the entrepreneur the money then becomes the money of the enterprise. There it is used to give an **income to all the co-workers** including the entrepreneur. In the hand of the co-workers the money is transformed into **the right to purchase the produced goods and services** in the market. The circulation of money is similar to the circulation of our blood. It is a closed system with growing and withering processes. So the bank system has to take care that the money that has been dispatched finally comes back to the central bank. The circulation has to be closed after a certain time. These few aspects

make it clear that in the modern economy, **money has metamorphosed into a paper representing a rights document.**

Everywhere where money gets stuck in the sphere of goods and services within the economy hinders healthy social processes – it obstructs and destroys. „We need only recall the fact that money, by becoming a real object in economic transactions, deludes men as to its true nature and by producing this imaginary effect, at the same time tyrannizes over them.“ (Rudolf Steiner: *The Social Future*, New York, 1972, P. 38).



The third social area, the rights life, contains thus everything what has to do directly with the human individuality and not with the circulation of the economic values. This concerns each human being in the same way, therefore this is the realm where humanity can and must be restored.

One can see from unprejudiced study of the phenomena that **the social organism has developed** in the more recent times **in a three-fold way**: First of all we have the sphere, which has to do with the abilities of humans, which is bound to the expression of each individuality. The faculties of each human being are the source for **the spiritual and cultural life**. What each particular person brings from his or her personal fate down to earth, can only be recognized and judged from an individual consciousness. **Only freedom can be the base of this sphere.**

The other sphere is the area of social initiatives. A producer offers goods or services and then a group of consumers judge the value of these. Rudolf Steiner refers to these relationships as associations. People working together create the **economic values**, which are always directed toward the needs of other human beings. Herein **the principle of the fraternity** realizes itself in an objective way. Between them we have a third sphere, **the rights sphere**. This is the sphere of agreement, obligation and entitlement. Out of the principle of freedom, we must also grant freedom to every human being. Every human being is equally entitled to freedom therefore the social principle we must work with in this third sphere is **equality**.

There are three false concepts that strongly influence our economy today. The first false concept is private property in the production sphere. Here we need a new concept of ownership of enterprises, so that the entrepreneur can realize his free initiative and his creativity. To be able to do this he needs the appropriate means of production. He has to be free to do with the means of production what he feels to be right within the framework that the associations have assigned. The means of production should not be sold or inherited arbitrarily. The concept of private ownership falls away – it makes no sense in a modern economy.

The second false concept is profit as a driving force of the economy. Just because a surplus can be made in an enterprise does not give the entrepreneur the right to dictate the use of economic values. Making profit cannot be the only aim of an

enterprise. We need to replace the material incentive, with an incentive that comes out of the interest in the other, our incentive therefore becomes meeting the needs of other human beings. This requires an insight into the general context of social conditions around the world – which includes every human being on earth.



Beuys exhibiting a photograph of Rudolf Steiner. 1973

The third false concept is paid labor. It's a concept from the bartering economy of the middle ages. Most of the social conflicts and problems in industrial society have evolved from this false concept. The demand by Karl Marx 'The worker cannot become a commodity', results from his reaction against this false concept. The modern human being feels that his integrity is diminished by selling his skills. In reality giving an income to the co-workers and the entrepreneur is not an economic fact but a matter of the rights life. Paying for labor is not in line with the modern economy. The question is to give to all co-workers in accordance with the whole, a fair and just income. So the procedure of giving an income must be taken out of the economic sphere into the rights sphere. Each human being has a right to an income, so that they can live with dignity and integrity. Only if each human being is given such an income can they share their skills and abilities with their fellow human beings.

You can see that if we transform our view on capital that tremendous change could happen in the social realm. I would like to point out again that I am not interested in making any suggestions for how one could arrange the world in a better way. I have just tried to think and describe the reality of the social processes - the social essence. We often handle these social processes in the modern world, but we do not always have the appropriate depth of understanding. Beuys had this understanding and deep **insights. He was able to think these new concepts of capital and money** and he used this understanding for a brought movement for social renewal.

I believe that Beuys has achieved the strongest movement for threefolding and social sculpture after Rudolf Steiner. If a large enough number of people start to shape the world out of these new spiritual insights it will be possible to make our social conditions healthier. The aim will not be to create a new paradise but to delete the illnesses of our modern society, so

that the social organism can follow its inner being and laws and develop in a healthy way. All people who are collaborating in this task are partners in creating this social sculpture.

In this way **'we are the revolution!'**

Appendix

Beuys' concept of money can be clearly understood through the sketches he made on the blackboard (see figure). What stands out especially on the blackboard is the circulation of money, on top of which is written: **Kunst = Kapital (art is capital)**.

In the diagram "Art = Capital", one sees the money circuit in a widened context. Under this title, Beuys has drawn an arrow from Art to Economy and underneath another arrow which runs counter to the first, representing mutual dependence. Above this, he clarifies by writing "Art – Creativity = labor, work". This explains Beuys' concept of work. Work has its source in the potential of human creativity. It becomes active in enterprises where nature is transformed into a consumable commodity.

A very essential point of view contained in this diagram is that the democratic central bank is depicted as the heart (middle/left). Beuys links this with a new physiological perspective that has been established in Goethean science which sees the heart as a harmonizing organ and by no means, as a pump. The central bank is, therefore, not to be looked upon as a hierarchical organ that pumps money into the economy at its discretion, but as a regulating and harmonizing social organ.

The creation of money is determined by the initiative of people. Next to "enterprises" (Unternehmungen, on the right), Beuys writes that the "abilities" of people are credited. They are also called "production capital", as written on the blackboard.

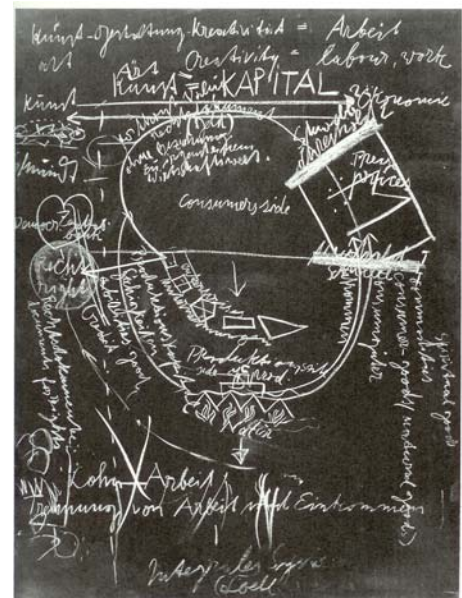
Blackboard "Kunst = Kapital" is exhibited in Beuys' installation "Das Kapital Raum 1970 – 1977" in "Hallen für neue Kunst" in Schaffhausen, Switzerland.

In this picture we can see both the production and consumption sides, marked by a horizontal line. "Documents for rights" ("Rechtsdokumente") is written on the left under Central Bank. Money is not an economic value anymore, instead it has become an element of rights life. On the production side, Beuys lists the various forms of enterprises, characterized by geometric figures and below this "Nature" in its manifold forms. People, by working together collectively in production, transform nature through their skills into consumer goods. The expression hired labor ("Lohn-Arbeit") is indicated by a bold "X"; this is the past. In today's world it is "Separation of work and income". One is activity in the economic realm and the other is in the legal rights sphere.

On the right hand side, at the bottom of the diagram, Beuys mentions the Czechoslovakian economist, Eugen "Loebl" who was the President of the National Bank of Bratislava for some time (in 1968) and who, in his research said that today the entire production side has, developed into an integral system ("Integrales System").

Consumer goods manufactured by enterprises flow into the market (right/top "Schwelle" or threshold under capital "M"= market). All the money which is given out to the enterprises within the domain of currency must be taken into consideration when calculating the prices ("Preise") of the product. At the threshold of the market, all produced goods are taken to the economic circuit and the money flows back to the enterprises. One has to now ensure that the money, as put by Beuys "without connection to any economic value" (middle/top), comes back to the democratic central bank system. Above the heart of the modern money circuit, Beuys has written the name of the Goethean scientist Wilhelm "Schmundt" whom he reveres as "our great teacher".

Uli may be reached at Ulrich.roesch@goetheanum.ch



[This graphic was originally much larger. Should you need a larger version please let me know. – kp]

These comments refer to the Section Newsletter Whitsun 2009 Newsletter.

Some Comments on the Last Social Science Section Newsletter

From Joel Wendt

I'll start with the last item first - Carl Flygt's *Self-Contradiction in Anthroposophical Social Science*. I've heard Carl speak on this matter, and his passion for it is catching, producing lively conversation. However, what he calls anthroposophical conversation I believe is better expressed by the terms: *the Reverse Cultus*, which Steiner elaborated in the sixth lecture of the Awakening to Community lecture cycle. I've written of this myself and consider it to be the Royal Art and the heart of the New Mysteries. See:

<http://ipwebdev.com/hermit/reversecultus.html>

Alexander Cameron's article *A Creative Collaboration Between Two World Views*, taking up the question of whether Anthroposophy can be viewed as a genuine science is an intriguing problem; and, it remains (in my view) a central task for the Anthroposophical Society to understand for the future.

That Cameron wants to work out of the epistemological writings of Steiner, in pursuit of the scientific nature of Anthroposophy, is to me the most fruitful course, but lacking a full achievement in introspection makes appreciation of the real scientific basis of Anthroposophy perhaps impossible. Coming to the Living Thinking, via Steiner's epistemological works as guides to introspection, solves the problem of understanding the scientific basis of Anthroposophy, but it is a solution that as an experience is not at all intellectual (one cannot do it as a matter of mere conceptual logic, however hard one tries). Rather it is a matter of awakening the will-in- thinking to a quite high degree. Keep in mind this from Steiner's "The Philosophy of Freedom": "*One must be able to confront an idea and experience it; otherwise one will fall into its bondage.*"

It is possible to write material that will enliven the understanding of this question, but to be able to write this for others still requires a certain level of achievement in the conscious metamorphosis of the thinking. For details see my *Living Thinking in Action*: <http://ipwebdev.com/hermit/liveT.html>

Last, Stephen Usher's piece: *The Present Crisis: the Surface Explanation & the Deep One*. As an outline it is quite useful, but coming to real knowledge of the social organism also requires achieving success at the Living Thinking. Again, the new thinking can make it possible to write more intimately about certain social facts for the understanding of others, but without this training of the will-in-thinking much will be overlooked. Please notice the nuances made between *knowledge* and *understanding* in the above remarks. Those are two quite different states of soul, which a trained introspection knows well.

For example, Living Thinking brings an appreciation that in order to understand the present crisis we have to work from the individual biography outward, in addition to understanding the context - that is working from the stage setting of current

history inward. From Christ's point of view it is the individual biography that is the center of His Love, and the crisis nature of the times is a secondary effect of the centrality of the individual and the dynamic nature of the Epoch of the Consciousness Soul.

It is not how outer events unfold, but how inner consciousness is transformed in the individual soul that is the core matter here. Crisis is the vehicle for making possible the experience in the biography of moral choices made under duress, which is then the means by which the I is drawn into the experience of the Consciousness Soul. Christ, as Lord (or Artist) of Karma, arranges our biographies with such love and craft and exactness that is almost blinding in its beauty when we perceive it. Even Ahriman's incarnation is made to serve this need, by its infusion and escalation of social chaos leading to crisis and personal duress.

The Hopi Indians of the American Southwest, who remember Atlantis (not by that name of course) call the present Age: the Day of Purification. In this Day of Purification, we are being initiated within and via our biographies as the Consciousness Soul epoch unfolds, and students of the Mysteries (such as anthroposophists) have an opportunity to serve this process.

Yet, we can only get so much from Steiner (mostly now via spirit recollection) because: a) he was forced by the times to form his cognitions in the language of the Intellectual Soul; and, b) his relationship to the Second Coming is like that of John the Baptist to the First Coming. Steiner announces what is to come. It is those who are incarnate during this experience (subsequent to Steiner), who can best represent it via spirit mindfulness and spirit vision, and who will write now and into the future the Gospels of the Second Coming.

For example, the true Second Coming contains within it a Second Eucharist in the Ethereal, the details of which are described fully in my *Living Thinking in Action* materials. Those two essays published there can also be found in my books: *American Anthroposophy*, *The Way of the Fool and New Wine*, all of which material can be read for free on my website: **Shapes in the Fire**, at: <http://ipwebdev.com/hermit>

Rudolf Steiner had routinely printed in the beginning of his lecture cycles the caution that people needed to be familiar with the general teachings of Spiritual Science in order to appreciate what was contained there. In a similar (but obviously lesser) fashion, those who might find themselves tempted to be reactively critical of the above quite short comments, without becoming familiar with the extensive work which supports them, will not have served themselves or anthroposophical Spiritual Science.

Joel may be reached at hermit@tiac.net

Some Remarks on Method

By Carl Flygt

Quantitative method, in the current epoch, is the decisive test of whether collaborative activity is scientific. The social sciences, of all collaborative fields taking the scientific approach to truth, have remained the least amenable to quantitative treatment. Certainly there has been progress in the social sciences since Durkheim and Weber, most notably in economics, but in the science of human social life and the living, interactive social consciousness, where anthroposophy has decided advantages, quantitative method has found no substantial numerical purchase. In contemporary anthroposophy, moreover, one has but to scan the contents of the contemporary newsletters, websites, Branch offerings and Member communications to surmise that Anthroposophical Social Science is such in name only, and, like mainstream sociology, anthropology and political science, has yet to initiate a legitimate, numerically based, scientific culture.

As advertised on the Goetheanum website, *concern with human relationship in the three spheres of social life* is the premise of anthroposophical social science, but up to now little quantitative or mathematical extension could possibly have been given to so general a proposition. An additional premise is needed for an actual science in anthroposophical social life, and I think I know what it is. Real, productive anthroposophical social science can only be, at root, *the measurement, and ultimately*

the pure projective construction, of the cosmic dimensions of ideal (anthroposophical) conversation.

The scientific question then becomes, *Is anthroposophical conversation quantifiable, and if so, how?* I think the answer here will go something like this. All conversation aspires by and large to a concatenation of true judgments, framed by a formal Beginning and a formal Ending. Thus an ideal conversation, C, is defined quantitatively as (Begin, p(1), p(2), ..., p(n), End), where p is a true proposition and n is a finite and not very large number. A number of scientific tests of this definition can be imagined; for example, an anthroposophical group could make it a point of collaboration to count the number of judgments in a series of spiritually satisfactory (if not ideal) conversations, and thus arrive at the mean number that can be expected in all such conversations. Concrete possession of this mean could be useful in determining culturally significant things like conference schedules and meeting lengths, but more likely, in the manner of all things truly scientific, it would lead to unexpected and creative cultural developments. It could lead, for example, to a normal culture dominated not by idiosyncratic and socially incoherent ego impulses, but by the deep projective cosmic reality of the Time Spirits (the *Archa*) themselves.

Carl may be reached at carlflygt@gmail.com



ANNOUNCEMENTS AND MISCELLANY

(in order received, more or less)

From Section Collegium: The Year's Activities, Facilitating Communication and Traveling to

A brief financial picture from Shawn Sullivan: Each year the Section for the Social Sciences Collegium tries to do as much as we can for the Section. Our financial support from the Society this year was \$4000. This year we produced two Section Newsletters, met as a Collegium in New York in March, hosted a Section Conference in New York in August, and put on an Economics Roundtable for the Anthroposophical Society members in October. The Section was also instrumental in forming a Research Exploration for the Collegium of the School for Spiritual Science in October. There has been a request from Dornach for an International Section Meeting about our Section. Claus Sproll and Meg Gorman have agreed to attend. The Section has the ability to provide limited support of about \$1600 total (our remaining funds) to be divided by needs to help with this important and expensive trip.

A recent request to use the Section member list for flier distribution led the Collegium to consider the matter. Our reasonably up-to-date list would make it fairly simple to do so and we would like to facilitate inter-section communication. On the other hand, it will be important to confine use of the list to specifically Section-related items and to maintain a modicum of rhythm in the process. (We don't want to engender communication fatigue – it would be a shame for Section communications to become one of those deleted on sight with a sigh.) Our conclusion: (1) we will continue, as always, to include announcements of all kinds in the newsletter; (2) requests to announce time-sensitive Section-related events, including forwarding fliers (by e-mail only), will be honored as possible, but limited to the beginning of a given month. So for an event in November, please let us know in October, etc. It's an experiment. We'll see how it goes. Kristen will be the contact person, Kristen.puckett@gmail.com.

Finally, please take note of Shawn's final comments about the Section Collegium which enjoys its role as a Traveling Collegium. We try to meet twice a year, so if you'd like us to come to you, do let us know.

(announcements continued on next page)

ANNOUNCEMENTS AND MISCELLANY (continued)

*Stephen Usher has been an active Traveling Speaker recently – his fall schedule appears in the September **Anthroposophy in America** e-news. In July he sent a short description which I found pleasing and Stephen thought might be of interest*

... I just returned from Little Rock where I gave an introduction to Anthroposophy talk titled: *Rudolf Steiner's Creative Genius and Spiritual Scientific Research*. About 40 people attended of whom 4 were local members. Most of the rest knew essentially nothing of Anthroposophy. The talk was given in the Unity Church of Little Rock. A week earlier Beth and I along with the two other members of the Chaparral Eurythmy Group offered a public performance at the Fort Worth Botanical Gardens Theater the program featured two Texas poets: Frederick Turner and Tea Black.

A Note from Ireland. Sophia Christine Murphy, now in Ireland, stays in touch with U.S. activities. She thought we'd like to know that the Irish group planned a conference for early October -- **Money - In Search of Truth and Reality within the Global Financial Crisis: A look at alternative, more ethical financial models** with Michael Spence and with Chris Middleton from Triodos. *Christina Sophia may be reached at: sophiachristine@eircom.net.*

Luigi Morelli: Luigi has a new book, *A Revolution of Hope: Spirituality, Cultural Renewal and Social Change* (available from www.Amazon.com) and a blog with the same title and theme at <http://luigimorelli.wordpress.com/>. The book is a compendium of existing ideas, practices and applications for sustainable social change propelled from the ground of spiritual and cultural renewal. The goal: offer growing hope where we don't generally expect to find it. The book is a "synthesis of syntheses," presenting views which, for the sake of understanding, can be envisioned as the three levels of a global paradigm shift, - the individual; the group, community or organization; the regional, national to global. *Luigi may be reached at lrm58@hotmail.com*

From Truus Geraets: I have finished writing the book *Waiting for Dawud: Perspectives of the Prison System in America from Both Sides of the Walls*. For further information, please contact me at artofliving1@yahoo.com.

Jane Parker: Jane is coordinating an October economics event on behalf of Wellspring Living Arts. It is titled: **Air Beneath Their Wings! Financial Literacy for Free Initiative; A practical response to the global financial crisis** and features Arthur Edwards of the UK Centre for Associative Economics [see Whitsun 2009 newsletter for Daniel Osmer's report on another Edwards workshop]. It will take place at **The Threefold Educational Centre in Spring Valley, NY Fri 30th / Sat 31st Oct 2009**. Please contact Jane at janeellenparker@gmail.com (preferred) or tel: 240 997 3021 for further information.

From Rose Lieta Passafero: *Rudolf Steiner's Unfinished Deed* and *Money: Old and New Mysteries*.

As the initial bank bailouts began in October of 2008, Dr. Christopher Houghton Budd, delivered two back-to-back workshops to address current economic issues from the perspective of Rudolf Steiner's contributions toward a healthy world economy. This was a rare appearance of British social science member Dr. Houghton Budd in the U.S. In the ten years since his last visit, he completed his doctorate on how a healthy central banking process could be practiced and initiated.

Due to the timeliness and relevancy of the workshop contents, Christopher agreed to a professional recording of the events so that a larger audience could participate in the conversations. Both workshops, *Rudolf Steiner's Unfinished Deed* and *Money: The Old and New Mysteries*, offer experiential stories and perspectives on economics in light of the threefold intentions of Rudolf Steiner and the threefold nature of money in personal, business and world affairs. A detailed outline of topics covered in the workshop can be seen at www.SteinerEconomics.com.

The recordings were facilitated by social science member, Rose Passafero, and are now available for purchase at www.SteinerEconomics.com. Excess proceeds from the sale of the recordings will go to support experiential research in practical implementation of the content of the recordings. Rose and her husband, social science member, Hank Passafero, are currently working in conjunction with Wellspring Living Arts in Spring Valley, NY, whose mission is to educate through experience. The vision of Wellspring is to become a threefold associative-economic educational eco-village for people of all ages. You can learn more about Wellspring Living Arts in the Community link on www.SteinerEconomics.com.

(announcements continued on next page)

ANNOUNCEMENTS AND MISCELLANY *(continued)*

From Susan Weber. I hope that the time will arrive when the family as a social organism will be of interest to a 'subgroup'. I understand the focus on 3-folding and the economic insights, it is just that my social science work leads me to this rather different theme. *Susan may be reached at susanweber@pobox.com*

It seems appropriate to end with this item – a reminder of the urgency of our times -- which Meg Gorman brought to the August Section Collegium meeting.

"You have been telling the people that this is the Eleventh Hour, now you must go back and tell the people that this is the Hour. And there are things to be considered . . .

Where are you living?
What are you doing?
What are your relationships?
Are you in right relation?
Where is your water?
Know your garden.
It is time to speak your Truth.
Create your community.
Be good to each other.
And do not look outside yourself for the leader."

Then he clasped his hands together, smiled, and said, "This could be a good time!

"There is a river flowing now very fast. It is so great and swift that there are those who will be afraid. They will try to hold on to the shore. They will feel they are torn apart and will suffer greatly.

"Know the river has its destination. The elders say we must let go of the shore, push off into the middle of the river, keep our eyes open, and our heads above water. And I say, see who is in there with you and celebrate. At this time in history, we are to take nothing personally, least of all ourselves. For the moment that we do, our spiritual growth and journey comes to a halt.

"The time for the lone wolf is over. Gather yourselves! Banish the word struggle from you attitude and your vocabulary. All that we do now must be done in a sacred manner and in celebration.

"We are the ones we've been waiting for."

-- attributed to an unnamed Hopi elder
Hopi Nation
Oraibi, Arizona