

Anthroposophy Worldwide

Revitalizing Waldorf Education

Interview: Christof Wiechert

License Fees for
Rudolf Steiner's Works
Speech Via Technology?



*Christof Wiechert,
Leader of the
Pedagogical Section*

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Playing in Japan

– THE NEXT ISSUE WILL APPEAR FEBRUARY 2002 –

Our Middle – Where Is It?

It's almost too much. We have heard it so often already that it practically numbs us: a wave of fear, dismay and pain is going through the world. There is the suffering of the people directly involved, of course, in West and East. Didn't someone even say that every innocent victim in Afghanistan raises the number of September 11 victims? In the final analysis it is a sum, a whole, not two separate sums, wrote the Indian author Arundhati Roy in *The Guardian* on October 19, 2001.

There is also the pain of countless people worldwide who are asking themselves: "What now? What's going to happen next?" And some awaken to the realization: "We lack a middle." Where two face off so implacably, it takes a third to mediate between the two. But where is this middle aspect? Should we expect it from institutions, from individual Members of Parliament? Should we understand it in relation to the polarity of East and West and look for it in Europe?

When the East becomes one-sided, the fanatical preacher appears. When the West becomes one-sided, the brusque materialist appears. In their one-sidedness, says Rudolf Steiner in *The Tension between East and West* (lecture of June 4, 1922, Hodder and Stoughton 1963, GA 83), the two can only approach one another if a third, the artist, appears between them. Yet here, too, we ask: Where is this artist?

Surely the artist can only be awakened within us to begin with. Within the middle of our being. That is, within the middle of our soul, which lives in the middle of our heart. Only in this middle can we meet it, only here can it become effective, only here do we become one with it.

Referring to Christ, John the Baptist spoke of this middle of our being: "There standeth one among you, whom ye know not" (John, 1,26). Doesn't the middle of our being also refer to a place that we find only in recognition of the other person?

*Christine Gruwez, Belgium
Translated from the German*

Inner Capacities for a World Economy Reflections in the Wake of September 11

The attacks in New York and Washington continue to reverberate in people. Besides expressions of fear and uncertainty there are many voices that speak of the need for change. This can be very concrete yet not activist. Arthur Zajonc, professor of physics and General Secretary of the Anthroposophical Society in America, offers some reflections here.

The ruins of the World Trade Center are still burning now eight weeks after their destruction. After visiting the site one friend said to me, the smoke rising heavenward seems like a burnt offering from the sacrificial altar of ancient civilization. Thousands of human beings lost their lives during a matter of moments in an event watched around the world. In that instant many in the West felt connected to each other and to the world of spirit as seldom before. Collectively millions were placed at the threshold in a way that normally only occurs when we lose a friend or relative. For days after the destruction of the World Trade Center towers the mood of America, and much of the world, was profoundly changed by the sheer psychological power of this unique event. We were moved by the countless stories of individuals who, knowing the extreme danger, delayed their own escape to assist others unable to descend the long flights of stairs. One New York student of anthroposophy, Patrice Paz, returned to help a pregnant colleague. The last sight co-workers had of her was helping the pregnant colleague to the elevator. A few minutes later the second plane hit their tower and the two perished. In tragedies of this scale it is important to recall that every death is individual. Children are left without a parent, husbands without wives... There is nothing impersonal about death.

By contrast the terrorists only saw the two towers as representing the inequitable power of the global economy. The buildings were for them a

symbol of a repugnant world economy and of material values gone wrong, an economy and set of values as much European as American. They did not see individual human lives but only an oppressive system. In Seattle, Prague, Davos, and Genoa young people had demonstrated against the injustices of the global economy to both humans and the environment, but they had done so using largely peaceful means. Instead of murdering thousands, the young protesters sought to awaken the workers inside of the institutions of the WTO, IMF and World Bank to the social and environmental damage that many of their policies caused. Instead of destruction they sought a new life of awareness and compassion. I see these two as mirror opposites of one another, with youth seeking a future based on the affirmation of life and love, while the terrorists used hatred and death.

Premature Development

In the weeks since September 11 the mood of the threshold has receded and been replaced by news of the "war on terrorism." At least in the United States we have largely forgotten the youth protests in Seattle and the Kyoto environmental accords. Yet my own sense is that the real issues connected to September 11 are these. In speaking about the end of the century Rudolf Steiner pointed to the rhythm of 666 and spoke about what this rhythm would mean for Western humanity in particular in the years around 1998 (3 X 666). He described the danger of a premature develop-

ment of the consciousness soul within the economic life in our times. I think this has happened over the last century. The youth sense it. They sense that the outer technological structure of a world economy is present through the Bretton Woods institutions, but that these institutions lack a heart. Yes, the world is becoming more and more a village, but have we learned to care for our neighbors? We have the outer semblance of a world economy, but we have not developed the inner moral capacities to sustain it properly. What will it take for us to learn that only *brotherhood* can be the basis for the true world economy? We are being called to awaken the full force of human conscience now largely asleep in the many institutions and "towers" that organize our global economy and to make that force the core of our economic relationships. Unless we do this consciously we will be confronted with increasingly powerful reminders of our negligence of the earth and each other.

Extend our Circle of Awareness

Within the rubble of the World Trade Center are the ashes of approximately 4000 human beings. Each of their lives was precious. Their personal aspirations were noble, their willingness to help another person who sat next to them in the office were sufficient to risk death. But adversary forces can blind us to the distant effects of our work. We must extend our circle of awareness and compassion. Youth have been reminding us of this, inviting us to extend our humanity throughout the institutions in which we work, transforming them so they are expressions of life and love. This is the work of the consciousness soul as it must develop in the sphere of our economic life. Thus, in rejecting the vicious means of terror, let us not be blinded by revenge but rather affirm the heart of our common material life: brotherhood. *Arthur Zajonc, U.S.A.*

Anthroposophy Worldwide

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Great Britain

Commended for High Quality Teaching

**University of Plymouth Waldorf Teacher Education Program
Awarded 22 out of 24 Marks**

The School of Education at the University of Plymouth's Exmouth campus spent 18 months preparing for a review by the Quality Assurance Agency. Reviewers evaluated Student Support and Guidance; Student Progression and Achievement; Curriculum Design and Organization, Learning Resources; Teaching, Learning and Assessment; Quality Management and Evaluation. The BA program in Steiner Waldorf Education received a final mark of 22 out of 24.

The evaluation by the Quality Assurance Agency was a good opportunity to find out how outsiders might see the BA program in Steiner Waldorf Education. Although graduates from the program are pursuing good work as teachers in schools and care centers, the program's tutors have had little recognition from their own institution.

In preparation, a large amount of detailed documentation had to be produced, which took months. It's no wonder the process took so long, as all aspects had to be covered, includ-

ing records of lessons and student feedback; detailed minutes of meetings; examples of good, average and poor student work; detailed self-evaluation by the tutors; copies of hand-outs and action plans for the future. The reviewers also observed classes and interviewed students. Waldorf school colleagues in Bristol and Totnes were questioned to give the "employer's" perspective.

Yet all this documentation was convincing. The program was awarded 22 out of 24 possible marks and is thus approved as having an excellent

standard. The final report also included three commendations: one was for another program but two were for the Waldorf Steiner course. This was commended both for high quality teaching and for innovative curriculum design and student involvement.

Apart from receiving such an unexpected accolade from the university system, the implications are significant for the recognition of Waldorf education in the British university system. "In the current climate of negotiation between the Department for Education and Skills and the Steiner Waldorf Schools Fellowship," writes John Burnett, "this can only serve to strengthen the case for Steiner Waldorf Education as a truly viable alternative to conventional education" (*News for Members of the Anthroposophical Society in Great Britain*, Autumn 2001). This is significant not least considering that British schools are losing staff to other countries where attractive salaries and excellent working conditions are available.

S. J.

U.S.A.

Distance Learning Master Degree Program

The Owen Barfield School of Graduate Studies Founded

The Owen Barfield School of Graduate Studies was founded July 14-18, 2001 at the Rudolf Steiner Institute in Waterville, Maine. About 20 people participated. The program's founders are Arthur Zajonc, Robert McDermott, Marie Hubonette and Doug Miller.

Each of the participants had been a long-time member of the higher education community. They came together in order to focus their experience and knowledge of their disciplines on the question of founding an anthroposophically based institution offering degrees beyond the Bachelor's level. The school will make its coursework available by distance learning during the year, with brief summer sessions on campus as well. An earlier meeting (March 23-24, 2001) at Columbia University's Teachers College had explored the issues of how to work on-line in an anthroposophical educational context. That, and an interest survey circulated earlier in the year, formed the background for the discussions at the meeting.

The intensive meetings helped to establish the basis for a curriculum that promised to be both innovative and deep. While The Owen Barfield School is not currently accredited, it plans to seek accreditation. In addition,

the school's founders hope to expand the faculty group to include qualified overseas faculty members and make it possible for students around the world to enroll. Certainly,

modern technology offers unusual opportunities for participation from many areas of the world. The participants in the meetings left Maine with a feeling that the groundwork had been laid for the school's graduate programs, and that the nucleus of a faculty had been formed.

The Owen Barfield School of Graduate Studies plans to begin offering classes next summer in Maine with work leading to a Master's degree.

Doug Miller, U.S.A.

*Source: News for Members, Autumn 2001
Contact: Arthur Zajonc, tel. +1/413/256 46 79.*

Participants of the founding meeting of The Owen Barfield School of Graduate Studies



Louis Bolk Institut 25th Anniversary

Louis Bolk Institut in Driebergen, the Netherlands, was founded in 1976 to do scientific research and promote renewal in organic agriculture, nutrition and medicine. Its aim was to develop new methods that can be used where ordinary ones fall short. Anthroposophy is one source of inspiration but is not propagated with missionary zeal. Today the institute employs 45 people.

Founders Ferdie Amons and Jan Diek van Mansfelt originally envisioned a sort of faculty representing various disciplines such as biology, natural history and chemistry. In the early years they researched homeopathic medicines, later going on to study blood crystallization. Can non-material realities be demonstrated in medicines? Although they were getting good results with their studies of homeopathic medicines, there was no interest in this outside the institute, so they stopped it in 1979.

The problem with blood crystallization research was that different evaluators reached different conclusions. In 1999, after eleven years of research, it seemed that no certain relationship is discernable between the blood picture and the patient's illness. Yet this did then lead to insight into how evaluators work and how they can better understand each other. These insights are now being applied in helping medical students and others develop diagnostic capacities.

The institute's healthcare and nutrition department employs 12 full-time people today, but its agricultural research attracts much more interest. One key to its approach has been to actually go to the farm. The farm is where the questions are and where valuable material is to be found. The farmer observes and reasons along with the researchers.

Louis Bolk Institut is acknowledged as a pioneer in bridging the gap between organic and conventional farming. One project developed criteria for applying conventional plant processing techniques to organics and made concrete suggestions for how to move toward organic agriculture. This led to discussion in the Netherlands and beyond. An international follow-up project with Platform Biologica has already started. C.B.

Source: An article by Michel Gastkemper in Motief no. 45, October 2001.

Moscow Waldorf Initiatives Gather

10th Anniversary Rudolf Steiner School in Moscow

To celebrate the 10th anniversary of the Rudolf Steiner school in Moscow, its founders Elsbeth and Felix Stöcklin invited parents, guests and the 12 other local Waldorf initiatives. Christof Wiechert represented the Pedagogical Section at the Goetheanum. Speakers included the wife of the German ambassador in Russia, Polly von Studnitz, and the Swiss ambassador, Walter Fetscherin.

About 100 participants attended Christof Wiechert's three evening lectures, in which he portrayed the anthroposophical view of the human being as the fundament and unceasing source for Waldorf education. Wiechert's solemn attitude came across in a temperamental, dedicated way of speaking that was sometimes interrupted by unbridled humor. On the third evening he spoke of the need to include life before birth as some-

Equality for the Smallest

Then came the surprising close of the meeting. Would we succeed in taking an essential step toward coming closer to and understanding the situation of each of our local schools? After mutual introductions and initial discussion of common problems needing to be resolved in the future, Wiechert appealed to us to feel ourselves as *one* large Moscow school in addition to single school individualities. Truly, this

overcoming of narrow cantonal thinking is a deeply Swiss idea. It entails assuring equality for the very smallest initiative, not just the large, and demonstrating strength toward the outside world (such as the education board). Willingness to reach an understanding and school our consciousness are ways to focus forces inward and achieve things together. Definite follow-up meetings with Christof Wiechert are planned for 2002. We are not expecting quick results. Something that has unfolded for up to 10

years on its own ground need not necessarily develop immediate understanding and tolerance for the needs and goals of other initiatives.

Consolidating Our Freedom

Our own goal as a school consists not only in consolidating the freedom thus far tolerated by government officials, but in helping other initiatives become more conscious and courageous in this regard if they see a justification in it. Our school still has the rare chance of working fully out of Rudolf Steiner's art of education in kindergarten to class nine. Only then do we have to prove that our students are capable of reaching state standards.

*Elsbeth and Felix Stöcklin,
Switzerland/Russia*

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Elk come right up to the suburbs of Moscow in very cold winters (from a local history and geography lesson, 4th grade).

thing that works in our lives. One goal of our school (in addition to its educational task) is to push open the door to a new, rejuvenated kind of spirituality in Russia.

Polly von Studnitz, the wife of the German ambassador (who was detained) introduced herself as a five-fold Waldorf mother. "Each one of our children attended a Waldorf school for 12 years, whether in Germany or the U.S., where my husband's work took us. Now they all ... have found their places in life and they have all become able, each in his or her own way, to master their difficulties." In this sense she encouraged everyone to thoroughly banish the doubts that will arise as long as Waldorf education is so new.

The Swiss ambassador, Walter Fetscherin, placed our school in the tradition of helping and healing – one of Switzerland's most noble tasks. He reminded us of the well-known Swiss educator, Heinrich Pestalozzi, whom he characterized as having been a trailblazer for Rudolf Steiner's art of education.

...the idea of organizing social forums?

Small social forums have now been held in California and Brazil as a step toward preparing an international meeting of social workers. The goal is to establish a worldwide network of social initiatives that base themselves on a spiritual approach.

Los Angeles. In July 2001, a Social Forum on the Power of Civil Society took place on a university campus in Los Angeles. Both Nicanor Perlas and Orland Bishop gave important contributions, Nicanor speaking about social threefolding worldwide and Orland on his work with youths at risk. The Forum's participants were of a good multicultural mix. The age of half of the eighty people was under thirty. This was possible thanks to generous donations. Quite a few of the participants had been in gangs, on drugs or had done prison time. Others came from Waldorf or anthroposophical backgrounds.

Nicanor was pleased to experience a real vitality in the group. This to him is a necessary ingredient for bringing about positive change in the world. After the catastrophe of September 11, words spoken at the Forum ring even louder. "Each one should feel himself or herself as a seed. What you think, love, resolve, will be the next world. In the deepest woundedness lies your task."

Orland and a few participants were instrumental in pulling the reality of the Forum together in an impressive ritual, using the themes of the Forum: the Gate of Birth and the Gate of Death, and the Fire that welds both gates together. Not the destructive Fire, but the inner, therapeutic Fire. *Truus Geraets, U.S.A.*

São Paulo. In Brazil about 45 people joined us, coming from as far away as Fortaleza in the North and Florianópolis in the south, and mostly working in informal education with rural or urban poor children. There was a very interesting presentation of a new attempt to provide financial support for social work in a way that is less dependent on donations or government subsidies. The Empresa Participativa Social was founded as a participative enterprise (in this case the production of ecological bricks). Any financial surplus it produces flows back into the social work.

The highlight of the meeting was the participation of some local government representatives and local entrepreneurs who, in an interactive play, experienced what it is like to feel like a social entity "begging" for money and to elaborate criteria for giving it. It was an exercise in social threefolding.

Some interesting youth initiatives also attended: young people from the middle and upper class, most of them from Waldorf schools, go to public schools to tell fairy tales, make music, show puppets, plays, etc. In this way they bring more joy into the hard and dry school life of students in suburban schools and also get the opportunity to gain real insights into and new experiences of the life of marginalized children. *Ute Craemer, Brazil*

Source: Christian von Arnim, NNA. Note: An international conference is planned for 2003. People active in social initiatives are kindly requested to contact Ute Craemer (utecraemer@monteazul.org.br) or Truus Geraets (artoofliving1@yahoo.com). For more details about the "Forum pela Humanização do Social" (forum for the humanization of society): www.humanizar.com.br (in Portuguese).

...the Belgrade Initiative?

The Belgrade Initiative convened a second conference October 4-6, 2001 (see Anthroposophy Worldwide nos. 2/2000, 6/2000 and 1/2001).

Belgrade. Exactly one year after half a million people brought about a political transition in the streets of Belgrade, approximately 100 people from seven countries met there for a public conference. There were lectures and podium discussions, but central was the future of anthroposophical initiatives in Serbia. Already the previous year's conference had shown the pressing need for a public meeting place for anthroposophy in the center of Belgrade. Books need to be published in

Serbian; they need to be sold and lent. Lectures, seminars and new initiatives need to be organized. This would make it easier for people to find anthroposophy in this troubled region.

During a podium discussion, one participant from Serbia reminded us of the special role Germans can play in encountering southern Slavs and of Belgrade's special significance as the threshold to the Balkans. To end the conference, some participants presented the results of their work on Rudolf Steiner's second mystery drama in Serbian.

One result of the conference is that three participants from Zrenjanin, Pančevo and Belgrade (where regular anthroposophical work has been happening) have formed an organizing group. In view of the explosive situa-

...Waldorf Education in Slovakia?

Bratislava. A new kindergarten and first grade have opened in Slovakia (see *Anthroposophy Worldwide* no. 9/2001). Ten years' preparation preceded this event, with teacher training, political engagement to secure a pluralistic school system, curriculum development, and legal and official measures to integrate Waldorf education into Slovakian society.

There is great interest; 22 children arrived for the opening on September 3, 2001. The school is starting as a private school because the state school system allows no leeway for independent forms of education or administration. This means that the school must make do with less financial support from the government. However, the funding of private schools is due to be gradually equated with public schools over the next few years, so funding will improve. During its initial years, though, the school will need outside financial support. Its pioneer teacher, Renata Blaschke, moved to Bratislava with her colleague and her family expressly to do this work.

It turned out to be even more difficult to found the kindergarten, but this also opened its doors on September 3, with 26 children. Eva Backova is founder, with Maricka Sebastianova, and Patricia Svetlikova as an assistant. A building is being sought to house both the kindergarten and the school, so that they can become a legal and organizational unit.

Cornelis Boogerd, the Netherlands

Donations: Stichting Helias, De Bilt, acct. no. 0403272, Postbank in den Niederlanden, marked: "Bratislava."

tion in our time they decided to rent suitable rooms immediately, regardless of uncertainties in funding. The aim is to intensify their mutual work. Susret, Yugoslavia's first public anthroposophical center, opened just one week after the conference. It is there for all people for whom anthroposophy means something or will come to mean something. The first six months will be a trial period. What happens after that will be decided then. The organizing group plans to offer activities relating to anthroposophy five days a week.

Thomas Kraus, Germany

Contact: Thomas Kraus, Schillerstrasse 21, DE-10625 Berlin, Germany; tel. +49/30/31 01 71 91; e-mail th.kr@gmx.net. - Donations: GzF - Belgradinitiative, Bank für Sozialwirtschaft Berlin, BLZ 100 205 00, acct. no. 3180404.

How to Handle Individual Proposals at Annual General Meetings

Members' Conference November 10-11 at the Goetheanum

Because of the large number of motions submitted to recent annual general meetings of the General Anthroposophical Society, Rembert Biemond proposed that the statutes be changed to allow future motions only if they are signed by at least 2% of the membership or a general secretary or council member. This motion was postponed at the suggestion of Ulrich Hölder (acting on behalf of an action plan group that meets in Frankfurt, Germany). Instead, these issues were discussed at a weekend conference with about 150 members and nearly all council members and general secretaries.

Some speakers pointed out that motions often represent restricted individual or group interests that take no notice of the worldwide Society that should also be visible during a general meeting. Several people mentioned the importance of freedom for the cultural sphere and the rights of individual members. In the cultural sphere nothing can be achieved by

voting. Some spoke up for the need to school our sense for individual rights. Others, in contrast, maintained that all matters of the Anthroposophical Society belong to the cultural sphere.

One suggestion was to introduce a round table at which controversial themes (not yet ready for a vote) can be discussed. Other suggestions were

to set up a commission or a preliminary meeting (with the chair and the people proposing the motions), or to relieve pressure on the general meeting by adding one or two weekend meetings a year.

At first it seemed as if at least some of the members of the diverging groups would be able to understand each other's point of view. However, during the second day the attempt to let bygones be bygones and seek a common solution for the future receded. The outcome is still open.

U. R.

Source: Reports by Ulrich Rösch and Elisabeth Beringer, published in Nachrichtenblatt no. 47/2001.



Christmas Appeal

Dear Members

At a time when opposite extremes are splitting apart on various levels and to an increasing degree, we turn trustfully to you with a request for strong help in making the Goetheanum a place of the middle and a mediator between opposites – East and West, North and South, inside and outside. Particularly in recent years the Goetheanum has seen many encounters between the widest variety of people, who met on the ground of the Anthroposophical Society to communicate their differences, mutualities and backgrounds in different cultures. I am thinking of our conferences on the world religions. – In all our endeavors it is clear that we need to develop our strength even more to be able to make the contribution to the world that is more needed than ever.

Several new people have joined the work at the Goetheanum recently. Certain sections have grown and the Executive Council has two new colleagues.

In addition, our conferences have become more international and multilingual; the exchange between the Goetheanum and the world has intensified.

All this, along with its invisible consequences for the Goetheanum, entails considerable costs that cannot be met by stagnating or even diminishing members' contributions.

A further, particular worry at the end of this year is our internal obligation to retired Goetheanum workers, whose public and private pensions don't suffice.

Many who worked at the Goetheanum in the past had to make do with a modest income. Many did so gladly out of love for anthroposophy and love for the Goetheanum. Then and now people have other reasons than money for working here. However, the greater that sacrifice was in the past, the smaller the public and employer pensions that could be built up for them. It is self-understood that the Goetheanum will continue to care for these people after they have left active work. This year we will require more than CHF 800,000 to meet this obligation alone.

We would be very glad and extremely thankful if you would see a possibility for making a special donation to the Goetheanum in this Christmas Season.

Cordially yours,
Rolf Kerler

Ways to Donate

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- 4) *Cash:* To the Central Cashier at the Goetheanum, Entrance Carpentry Building.

Please mark your donation: "Goetheanum / Christmas Donation."

United in the Foundation Stone

Eurythmists from around the Country Share the Foundation Stone Meditation at a Whitsun Conference

Rudolf Steiner's Foundation Stone Meditation and its rhythms were the theme of a Whitsun conference in Milan in June 2001. About 250 members of the Anthroposophical Society took up the invitation of the Italian eurythmy association, which was supported in hosting the conference by the Anthroposophical Society in Italy.

Eighteen eurythmists from all over Italy met a total of seven times since 1998 to work on the Foundation Stone Meditation under the guidance of Christine Custer, with the support of Annemarie Bäschlin. This led to questions about the connection between the forms of the first Goetheanum, the beginnings of eurythmy, and the Foundation Stone as a direct inspiration for it.

The theater of the Milan Rudolf Steiner school was renovated expressly for this conference. A model of the first Goetheanum was placed there.

It was the first time that a group of eurythmists in Italy performed the Foundation Stone (with recitation in German by Johannes Händler). A lecture by Sergei Prokofieff preceded each performance. An atmosphere of

growing inner participation was preserved right into the breaks.

Eurythmists from various groups had traveled long distances to their monthly practice weekends. The "North-South" group traveled from Aosta, Rome and Taranto to Bologna; the "East-West" group – from Gorizia, La Spezia, Torino and Lausanne – practiced in Milan and Torino. Only the "Center" group was located in the vicinity of Milan.

This conference brought a new impulse to Italy's anthroposophical culture. We consider ongoing work on the Foundation Stone in the original language to be a necessary foundation for performing it in Italian later.

We plan another conference with Sergei Prokofieff when our work will have achieved another level of development. *Maria Teresa Fossati, Italy*

School of Spiritual Science

SECTION FOR SOCIAL SCIENCES

Significant Encounter with Gandhi's Impulses

Indian Activist Rajagopal and Patrick Hohmann of the Maikaal Initiative Contribute to a Research Colloquium at the Goetheanum

A remarkable meeting between Mahatma Gandhi and Rudolf Steiner occurred nearly unnoticed on November 2, 2001 during a research colloquium of the Section for Social Sciences at the Goetheanum. The colloquium was marked by the presence of Rajagopal from Madurai, India, who is an important successor of Gandhi and an activist for the rights of the poorest (see box).

The beginning of his *padyatra* march through violence-torn Bihar this year happened to fall on September 11. *Satyagraha*, non-violent resistance, is beginning to bear fruit. People of a new generation are beginning to understand Gandhi's "my life is my message." They ask less what Gandhi meant by his words; they live and act according to his principle of the harmony between thinking, speaking and action, as Rajagopal expressed it.

Through his more than 3000 kilometer foot march through Madhya Pradesh and Bihar, Rajagopal successfully campaigned for the rightful return of land to the poorest of the rural population (80% of the Indian population lives in the country). The provincial governments were induced to set up task forces to evaluate the claims and implement them. Restoring rightful property distribution is not sufficient for a new beginning, however. Notably, ways need to be found to link groups of small farmers with each other, and to supply them with the most necessary tools, seed and especially the necessary knowledge. Only then will the fields returned to them

bear the desired fruit – and not fall into the hands of bankers. It happened that Rajagopal encountered Patrick Hohmann, who initiated the Maikaal project in India and continues to accompany it. (Maikaal involves more than 1100 small farmers who work their land biodynamically and sell their cotton as far away as Switzerland for the COOP supermarket chain.

Patrick Hohmann stressed the need for active interest, on the one hand, and true knowledge and understanding for the other culture on the other. Only this enables us to bring something into the conversation. The freedom of the other person is the most sacred commodity and our own intentions can only be adapted through dialogue with our partners.

We have Anand Mandaiker and Ulrich Rösch to thank for this meeting; they invited these two people to Dornach. The short talks, and a conversation between the speakers moderated by Paul Mackay, were conducted with the greatest possible openness and intensive mutual listening. The significance of the encounter between Gandhi's impulses, which can fire our action, and anthroposophy, which can help us understand our action, was tangible. *Julius Reubke, Germany*



Rajagopal has devoted 25 years to working to secure the rights of the poorest of the poor in India. He teaches village dwellers how to improve their lives and encourages protest marches and hunger strikes against excessive exploitation of nature and expulsion of the natives, among other things. His actions are strictly non-violent. He is the initiator of a social political movement, Ekta Parishad, in Central India, in which about 500 "barefoot activists" are working to tell the impoverished rural population about their rights.

Photo: <http://www.solothurn.ch/cesci/d/verein/rajagopal.htm>

Revitalizing Teaching

Interview with Christof Wiechert, Leader of the Pedagogical Section

Waldorf educator Christof Wiechert became leader of the Pedagogical Section in November (Anthroposophy Worldwide no. 9/2001). Thomas Stöckli asked him about his plans for the section.

How do you see your task as section leader and what are your goals for the Pedagogical Section?

Waldorf teachers are achieving extraordinary things, day after day. This is not surprising. Teaching is one of the most beautiful and healthy professions there are. First I would like to express my appreciation for this daily ongoing work. Nevertheless we know that the reality is often different – there can be stress, burnout syndrome, illness. Fresh vitality can no longer be taken for granted. This is our starting point. How do we access the wellsprings of education, how do we find the source of refreshment for which so many yearn? Essentially I would like my work in the Pedagogical Section to help revitalize the teaching profession, particularly Waldorf education; I would like to help find ways of accessing forces of renewal.

That sounds good but how can it become more than a wish?

We already have experience in this regard; we don't have to start from scratch. I know from my own experience that anthroposophy is capable of opening up wellsprings of spiritually oriented originality that lead to capacities for teaching. We need to get to the modernity and topicality of Waldorf education again. Otherwise we reduce our work to the mere application of Waldorf methods; we remain behind the times using forms that have become empty. In actuality, the crazier our times, the more relevant Waldorf education becomes.

And what do you consider to be the kernel of Waldorf education?

It consists in humanizing and spiritualizing education. The nature of the child as a being in development is central. You can only achieve it if you yourself remain in development. In addition to enthusiasm for the developing person, a second pillar for the recovery of teaching seems to me to be rediscovery of and enthusiasm for the material we are to teach. Here we need to discover quite new ways of doing it, ever again afresh. If we remain stuck in traditional forms – however wonderful, proven or verifiable through the Waldorf curriculum – we sclerotize this living education.

This is something that often leads to personal professional crisis.

And what exactly can the Pedagogical Section do about this?

Conferences on these topics, which we offer, are one possibility. Above all we can conduct modest workshops on specific themes. The Pedagogical Section has many personal contacts through its way of working. The collaboration of many can make a contribution. These meetings can provide impulses for the work. Together

with the Hague Circle we are currently planning a major international teachers' conference for Easter 2004. An important theme would be the renewal of the teaching profession.

We may need to introduce an international conference just for

**...the crazier our times,
the more relevant Waldorf
education becomes.**



CHRISTOF WIECHERT was born 1945 in Germany and grew up as the child of Dutch/German parents in the Netherlands. After graduating from the Waldorf school in the Hague, he did training as a state school teacher and then taught for nearly 30 years at the Hague school. During that period he founded a state accredited Waldorf teacher training in the Netherlands with other colleagues.

Wiechert served for many years on the Council of the Anthroposophical Society in the Netherlands. He has been a member of the Hague Circle since 1992 and has lectured widely at home and abroad. He has worked for the Pedagogical Section at the Goetheanum since 1992. He is married and has five children.

upper school teachers. These are teachers who often come from university with excellent knowledge of their subject, but lack educational freshness and energy as well as enlivened, enlivening thinking. The theme of how to rediscover Waldorf education in ourselves needs to be cultivated. The section would like to offer suggestions for this.

Acknowledge Positive Trends

These endeavors sound very fine, but students are still forced to take exams and win diplomas in a way that encourages one-sided learning.

I think we must also acknowledge new and positive trends in today's society. In scientific circles people are discussing the connection between education and health. This will lead to innovations. Also, the inclusion of psychosocial factors in education might help make an inroad on the old educational system with all of its stress factors. I see new ideas being developed to augment the exam system, not just in Waldorf education. Think of the portfolio system. I consider it much more humane to document your own activity and your individually attained capacities in a portfolio than to take exams. So the Pedagogical Section is cooperating with people who have initiated projects of this kind.

Who belongs to the Pedagogical Section, anyway? It's still quite an abstract idea for many...

Every teacher who finds educational initiative through a spiritual path of schooling actually belongs to the section, even if it is not recognized. The Pedagogical Section is a way of working, among other things. This is one aspect. There is also an external side, the possibility of exchanging with and joining forces with other like-minded people in the School of Spiritual Science. That's how initiatives can develop the strength to change society, which you can't do alone. Thus people who work this way can organize regionally, which they do – some more, some less. But it must be said that this effort is quite modest from a quantitative point of view.

Based on Free Initiative

And what do you do exactly?

We work here in a small but very committed team. Although I have now taken on the leadership of the

section, we are very happy that Heinz Zimmermann still wants to work with us. We also have two colleagues, Rita Marbach and Dorothee Prange, who take care of the practical operation of the section. We deliberately keep this aspect as modest as possible. Section should be initiative and not administration. We organize meetings, conferences, research projects (including ones we don't carry out ourselves), publish a section newsletter, visit schools, make contacts and have conversations – there is a lot to do to cope with everything. We are still learning about this with the help of Wiltrud Schmidt, who took care of these matters until now.

We have also formed a Collegium that discusses the general thrust of initiatives. We meet quarterly. All meetings in the Pedagogical Section are based totally on the strength of free initiative. We are not dependent on any institution, although we do collaborate with a large number of international committees, schools and seminars. But this all arises out of independent impulses and not out of formal channels, so we can work quite independently. Free of any institutional egoism.

The same holds true for the institutions we work with; they are totally free in relation to us.

I myself also give courses and contribute to various committees and meetings. In addition, the Pedagogical Section is also a service for people who have questions about anthroposophical education or who are seeking contacts in the international school movement. We also use modern communication methods, of course. We are currently creating a new homepage.

Do all these efforts have something to do with quality development, which everyone is talking about these days? Of course, though I think it is important to build up quality from within. It has to be an inner impulse of the people involved. Mere demands from outside do not accomplish much.

Pedagogical Section and research belong together. What would you say research in education is?

Research as it is practiced and understood in the Pedagogical Section is also spiritual research. This concept is a little worn-out today. I would say it is the way of working in which the researching person is always involved, in which the research topic concerns you and changes you. The path of schooling and research are then inseparable. This is part of the whole

process of research and it begins with a transformation, an enlivening of thinking. How else will we be able to understand and research the most alive thing there is, the quintessence of liveliness – namely, the child – if not through adequate thinking?

To practice this, we organize intensive study weeks every year, where we can research the anthroposophical view of the human being. This year, for example, participants have undertaken to each work meditatively with one of the lectures in *Study of Man* for a whole year. After the year we will talk about our experiences. That is the actual work and I must be very careful to do this kind of intensive work myself, in spite of all the rest of my work. This is the legitimization for section work, after all.

I know you also travel a great deal.

What are your next destinations?

In 2002 I plan to go to the U.S., Russia and the Balkans. I also very much hope that it will be possible to anchor Waldorf education in the Islamic world. There is the Sekem initiative in Egypt as well as a new contact in Amman, with a school that would like

to introduce Waldorf education, because hoped-for changes in education haven't materialized. I hope very much that this will lead to some-

thing. Waldorf education is a way of working that can be interdenominational if understood correctly. An example is the small Oasis initiative in Kosovo.

Stumbling Blocks

That all sounds very positive. What stumbling blocks do you see for the whole further development of Waldorf education?

I could sum this up in three points.

- We need to learn to differentiate between justifiable tradition and dogmatism.
- How can we strengthen each other rather than put each other down? – teachers among themselves, parents and teachers, and of course teachers and students? We need new impulses in social competence. Everyone sees this and it will take much effort and good will. Otherwise not much will happen. That is why I am currently engaged in a pilot project on this theme in the Parent Council.
- I also see a danger of fragmentation. The sections need to work together more – the General Anthroposophical Section, the Pedagogical Section and the Youth Section, as well as the Medical Section and Section for Social Sci-

ences. We need to find each other in certain themes and really collaborate. For example, we are planning a joint colloquium with the Section for Social Sciences on the theme of threefolding in the human being and in the social organism. Or, together with the Youth Section, we are inviting 12th graders to the Goetheanum. Small, concrete steps like that. I don't know how to do all these things but I think the general direction is correct.

Corrected by Reality Itself

And now to you. Do you think there is any danger that you will become a frustrating functionary without noticing it – and stop being the spontaneous colleague you are today?

(Laughs) I certainly hope that I was able to internalize certain qualities as a teacher – such as a self-critical attitude. Also, I have a question from my days as a teacher that has practically become an instinct: is what you're doing meaningful? I also hope that my friends won't desert me and – should I do something strange – will point it out to me in the spirit of friendship. Above all I am counting on the correction provided by reality itself. I have already worked intensively at the Goetheanum for the past two and half years and I can honestly say that I have had only the best experiences in collaborating with everyone here.

One other personal question. What is particularly important to you in your path of development at the moment?

It may seem strange to some people but I am living with the question: Is it possible to develop a Waldorf school consciousness? I mean, is it possible to live with all the problems, worries and joys of the international school movement in a way that is real? The tasks are so great that one thing is clear: For this we will need the help of the spiritual world. This not as an expectation, but as an attitude of turning toward it.

Christof Wiechert was interviewed by Thomas Stöckli.

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Each Drop Helps Increase the Flow

Thoughts on September 11

...What is a viable alternative to [answering with an “eye for an eye” approach] in our Michaelic time? This time where two contradictory impulses of “individuality” and “citizen of the world” can only be brought in harmony through love. Acts motivated by love, not by greed or revenge, will help to bring peace among human beings: respect of the other, his race, his origins, his religion, his education, all his values. To respect means: we have to be humble and interested in the others, understand their problems, struggles... and help them: not by sending humanitarian relief following the bombs and missiles, but to help them worldwide (not just Afghanistan and Pakistan). Forgive the loans (IMF, etc.) which create every day a deeper gap between the “haves” and the “have nots,” put a strong break on the present tendency of the WTO so that

the locals can participate in the decisions of what is best for them and their environment and how to achieve it with our selfless help, but not with our present day predominant values (materialism, hoarding money, “we have the power because you gave it to us,” under pressure from us, etc.). When those who hate us now see that we are making a sincere, effective and lasting effort to help them so that they can feel again their own dignity, that they can start living a decent life, then their actions will be very different....

We have to work actively so that

- the economy (business, market) respects the individual and the earth, satisfies real human needs (brotherhood);
- the governments, independent from business, look after the well-being of their respective citizens (equality);

- the cultural life provides the foundation necessary to each individual (education, values, social relations, ecology, freedom, etc.).

If each of us in our area becomes really aware of this and works toward these goals, the relations between human beings all over the world will change and ... the terrorists ... will have no support anymore. ... Sure it's not easy, but if each one convinced of this positive approach does it in his/her small circle of influence, it will change the whole world, in the same way as each rain drop helps to increase the flow of the river which joins many other rivers into the sea encompassing all continents....

September 11 was an awakening call to all of us. Let us not be deaf to this call. Let us examine our values, and “That good may become / What we from our hearts would found / What we from our heads would direct / In conscious / Willing.”

Chris Heintz, Canada

October 11, 2001

Speech via Technology

The debate on the Goetheanum's interpreter system sparked by Jan Ranck (who, while concerned about the adverse effects of the technology, does not question providing “live” translations at the Goetheanum) continues here.

Can We Counter Subsensible Influences?

In *Anthroposophy Worldwide* no. 7/2001 Sebastian Jüngel conveys results obtained by Jan Ranck in evaluating the side effects that people observed when using the interpreter and amplification system in the Goetheanum's Main Auditorium. In no. 8/2001 Anna R. Meuss questions the causality of certain of those side-effects, defends the electronic system as being appropriate and asks whether we want a “House of the Word” or a “House of the German Word.”

Mrs. Meuss answers this last question, which would really require differentiated examination, quickly and easily for herself. She considers it to be our first priority to enable the foreign language participant to follow events (except stage performances) directly in his or her own language. She considers such facilitation for the participant to be sufficient legitimization.... Unfortunately, she does not deal with spiritual scientific viewpoints in any of the aspects she touches on.

Let us take a brief look at the aspect of electronics. To understand this, let us begin with the technical process by which speech is transmit-

ted from the interpreter's cubicle to the earphones of the individual participant. The interpreter's speech (or, if it is used as a hearing aid, the speech of the lecturer) gets transformed in the microphone into electric oscillations. These are processed electronically (and also digitized in this case?), which creates a series of signals that are then impressed on the wireless infrared frequency. These signals are then changed back into electric oscillations in the electronics of the participant's unit. These in turn are changed back into the corresponding sound waves in the headphones, which are then received by the ear and passed on to soul perception.

The spoken word thus passes through the subsensible sphere and (if it is digitized) reaches the level that has been most alienated from nature. We can all know what beings must be connected with the “speech” heard by the participant and we can try individually to sense the nature of such beings. We should not harbor any illusions about their character or their corresponding effect on us. From what anthroposophy has to say about

technology in general, we know that we can only counter the effect of subsensible beings sufficiently if we try to raise ourselves through inner work just as high above the level of the sense world as we must climb down below this level into subsensible realms when we use this technology. Let us ask ourselves honestly: how good are we individually and collectively at creating such a supersensible (spiritual) counter-weight? How much technology can we legitimately cope with?

In the case of the mechanization of art, according to Rudolf Steiner, such compensation out of one's own forces is not possible. Here, the human being needs “the help of the gods,” in order to avoid its negative effect. Do the gods still provide this help today in view of our state of awareness about these things? And how much deeper than the mere mechanization of art (Rudolf Steiner spoke of the record player of his day) does the electrification and digitization of art drag us down beneath the level of the sense world? – This brings us unawares to the question of recording and marketing Rudolf Steiner's works on CD as well as producing spoken Steiner lectures on CD.

These are extremely weighty questions. They touch the central core of anthroposophy. The interpreter system in the Main Auditorium, however, was installed and put into use without the slightest discussion of these questions among the wider membership....

As members of the Anthroposophical Society we have the task of

making clear to ourselves what we're dealing with: the deeds we do within the Society and those that go out from it should be brought more and more into harmony with what we recognize as being in accordance with spirit. This is the pioneer task of anthroposophists for the world....

Peter Schlegel, Switzerland

Our Real Capacities

The Goetheanum: a House of the Word? – In her remarks Anna R. Meuss takes a purely pragmatic view No one will want to dispute the validity of this point of view. However, when one uses it to legitimize one's opinion, as if one could make the Goetheanum a "House of the Word" by installing an interpreting system, I think it diverges powerfully from the meaning that Rudolf Steiner gave this expression.

What do we mean by "Word"? Certainly not this intellectual residue, which enters our consciousness in the form of a dead thought and which we call the "meaning." It is the meaning that the interpreter wants to convey and this is what, we must admit, corresponds to the direct demands of the consciousness soul.

Training the Imagination Soul

However, Rudolf Steiner reminds us that the consciousness soul is destined to become the *imagination soul* through spiritual work (in *The Effects of Esoteric Development*, especially the final lecture).*

To enable us to develop the imagination soul, Rudolf Steiner gave us two arts. It is a task of the Goetheanum to support these arts and offer them a home. Only if we practice them, or at least understand them, can the Goetheanum become a House of the Word. However, these arts have nothing to do with electronics or interpreting in the usual sense of the word.

Eurythmy and Speech Formation

Eurythmy aims to open up an access to the development of the imagination soul through appropriate gestures and movements. Eurythmic gestures and movements do not "translate" (in a deeper sense of the word) what is happening in the soul of the eurythmist; they convey the inner essential nature of the text that the artist is bringing to manifestation in space. This then appears to the inner eye in the form of a spirit-endowed picture. The soul is gripped in a

tremor of awe that causes it to both jubilate and fall into perplexity (for the perceived being can be tragic) but it also shines, because it has come closer to a higher sphere of existence.

The same happens with speech formation, which causes people to shiver through the power of congruence between the timbre of a spoken text and the power of thought or feeling that the text expresses. This congruence underlies the "reality" of what is spoken – not in an intellectual sense but as if it were a kind of substance. The picture that arises transcends the meaning; it arises from the actual "Word" or creative power.

These two arts show the full reality of what performance and diction are. Their role is to conjure up real being before the soul. Then one knows that it really is the Ghost of

Banquo that sees Macbeth – an entirely real ghost and not some vaporous illusion arising from a bad conscience.

One can picture the distant ideal of people being able to understand something spoken on stage although the language is foreign to them. When artists understand Rudolf Steiner's suggestions deeply enough to be able to convey speech's gift of "tongues of fire" to their listeners, we will have a true Whitsun festival.

Materialism and technology have brought us the possibility of equipping ourselves with superhuman capacities: we fly vast distances in airplanes, see far away via television screens, hear long distances by telephone. Yet we must not forget that these media are only caricatures of the higher capacities that the human being needs to acquire through lengthy work over the course of time. Ahriman gave us these caricatures only to distract us from our actual tasks. Let us at least try, at this place of the future and not of the past, to cultivate the seed that lies in the Goetheanum and not lose what is meant by our real capacities.

Annette Roy-Matmann, France

Note: Only a German translation of the original French reached the editors. The above is a translation of the German translation, yet we hope it conveys something of what is meant.

Is it Better to be Awake than to Dream?

In *"In Praise of Slowness"* the musician Jürgen Vater made a plea for tempi in music and eurythmy that are conducive to inner quiet.

...[His ideas about tempo in music] culminate in the statement that eurythmists' difficulties in managing the choreography are proof that the music has been falsely interpreted. Such a judgement is based on the wish to make the performance of one art – music – submit to the external prerequisites of another – eurythmy. In my opinion this thought stems from false conclusions.

Conditions for the portrayal of an art can only be sought in the art itself. Thus, in the case of a work of music, reasons for or against this or that tempo are to be found solely in musical considerations. The musician chooses a particular tempo out of his individual involvement with the work. Only after that will he consider whether external conditions necessitate a modification of his interpretation (such as when the hall is larger or smaller, or when it reverberates more or less). Another thing that affects the tempo is the inner state of the performer during the moment of performance. In no case does some kind of propaganda

coming from an international music industry influence the tempo of performances. There isn't even a consensus about how fast or slow a particular work should be played! Vater's article would like to point out the importance of quiet and patience. Every musician will of course confirm the importance of these two capacities....

Robin Engelen, Germany

...We don't succeed in finding inner quiet in hectic activity, but neither do we succeed in being awake in inactivity. Rhythm enlivens... Slow tempi are harder to have a feeling for, but fast tempi are more suited to creating awakensness. That is better for our consciousness than dreaming!

Uwe Friedmann, Germany

Correction (*Anthroposophy Worldwide* no. 9/2001): The correct e-mail address for Camphill in the Czech Republic is radomil.hradil@pro-bio.cz

* Anthroposophic Press 1997, GA 145.

Quality Control

Why the Trustees of Rudolf Steiner's Estate Are Asking for License Fees

At the end of 2000, the Trustees of Rudolf Steiner's Estate contacted about 70 publishing houses around the world to arrange provisions for using Rudolf Steiner's work. In particular, the Trustees introduced license fees, which evoked consternation among publishers who were already struggling to survive. In Great Britain, one hears, the Anthro-

sophical Society is considering creating a fund to ease the burden on publishing there. In this interview, Walter Kugler, head of Rudolf Steiner Archives and board member for the Trustees of Rudolf Steiner's Estate, explains to Sebastian Jüngel why these new fees (actually customary in the publishing business) have been introduced now.

The Trustees of Rudolf Steiner's Estate have been drawing attention to the lack of funds for preserving and publishing Rudolf Steiner's work. Does the new license fee have anything to do with these financial problems?

Yes. We owe it to ourselves and to our supporters to use our resources as wisely as possible. In view of major financial pressures resulting from a substantial decrease in the number of Steiner books sold, we had to review our accounts and increase efficiency. That brought the realization that many foreign publishing houses regularly order free books from us, use them (that is, translate and sell them) but don't enter into a contract of any kind and don't pay a license fee.

When does a publishing house or other user normally pay a license fee?

To put it briefly, copyrights exist for Rudolf Steiner's lectures, and there are protective rights for the publication of posthumous works. In addition, trade laws forbid unfair competition, such as tacitly using the Complete Edition of Rudolf Steiner's works for translations, photomechanical reprints, scanning and storing on CD-ROM or posting on the Internet.

Distributing Rudolf Steiner's Works

Why did you not have a license fee before?

That is a long story. In Marie Steiner's day (she was responsible for publishing Steiner's works for 40 years), contracts and license fees were almost always negotiated. After her death and the conflict that followed, people were not sure what to do. Many people considered the Trustees of Rudolf Steiner's Estate to be non-existent. Only a few translators and publishers stayed in contact with us and secured the necessary permission. Also, since many publishing houses were just getting started after World War II, the Trustees often gave permission to use the books without demanding a fee. We were thankful and glad that people took on the time-consuming work of translating – thus helping Rudolf Steiner's works reach the world.

This was also in accord with Marie Steiner's attitude and that of the



Walter Kugler, head of Rudolf Steiner Archives and board member for the Trustees of Rudolf Steiner's Estate

first generation of Trustees. They wanted to do everything to make Steiner's work available, whatever the sacrifice. This very idealistic (and sensible) way of handling certain cases unfortunately led to a situation in which many publishing houses did not even contact the Trustees at all. This does not concern license fees alone; it especially concerns advice. It is important, for example, for translators to use the very newest edition of a book, so that any mistakes from earlier editions don't get passed on unnecessarily. It is also important for the translation of *An Outline of Esoteric Science* into Korean, for example, not to be translated from the Japanese, which itself was translated from the English.

To come back to your question of why there were no or almost no license fees until now, another source of uncertainty has been the difference in the length of copyright protection in various countries. People in countries where protection expires 50 years after the death of an author assumed that Rudolf Steiner works were now free to be used by anyone. However, that is not the case. Publishing houses also have rights and there is the matter of unfair competition that I mentioned earlier. Thus we at Rudolf Steiner Verlag can't simply publish the Artemis Edition of Goethe's works if we feel like it.

Why are you asking for fees now, including retroactive fees?

For one thing, publishing such a major work is very costly. The material for each single book first has to be identified in the jumble of papers and drawn

together. Then the shorthand notes have to be transferred into understandable notations and then brought into readable form. Then you have to identify any authors quoted by Steiner, as well as assemble notes, a register and documentary appendixes. Such work costs a great deal of money and this cannot be recovered through the price of the book. If we were to link this to the price of the book (an economic practice that people often recommend today) then many a lecture volume would cost between 300 and 400 francs. We think the fee will bring in about 100,000 francs a year. (There are about 1000 applicable Steiner books on sale in various countries right now, as far as we know).

Won't it be costly to administrate the license fees?

At first it will, but if everything goes well, the costs should not exceed more than 10% of the fees.

Met with Understanding

What do you do when a publishing house cannot pay the fees right away?

Most of the publishing houses met our request with understanding. In individual cases we have worked out agreements that are acceptable to both parties. That is, in these cases we have not insisted on retroactive fees but are happy with any offer, any transfer of funds that reaches us. With some publishing houses we have agreed on progressive rates staggered over several years. In a few cases, particularly in economically strained Eastern countries, we agreed that the fee for this or that book can be invested in further translations and publishing activities. However, we require a meticulous record of accounts that lists the license fee and the way it is used.

Perhaps I may voice a request in conclusion: Please contact us if you are a publishing house that publishes Rudolf Steiner's works and we have not yet heard from you!

Questions by Sebastian Jüngel

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