

Anthroposophy Worldwide

Forward-Looking

Members Agree to Second Step
in Constitution Process

Prominent Recognition of
Anthroposophical Work

Getting Ready for the
4th World Social Forum



Goetheanum: Aims for Society, 2 • Anthroposophical Society: Vision and Voting from the General Meetings, Financial Situation, 3 • Around the World: Waldorf Education in European Parliament, Buddhism, Mumbai World Social Forum, America Conference, Organic Architecture, 7 • Christmas Appeal, 11 • Right Livelihood Award to Nicanor Perlas, 12

Anyone May Contribute to the Vision

“Alternative” Nobel Prize – Sekem as a model for the 21st Century

Sekem has been awarded the Right Livelihood Award for its approach to combining economic, social and cultural activities in one organisation. This has generated considerable interest in the methods and motives that have made the last 25 years of intensive work in Egypt so successful. Inspired by higher ideals I had started with a vision to contribute to the comprehensive development of people, society and the earth. Today a group of responsible co-workers who are committed to this vision forms a Counsel for the Future.

The commercial enterprises and manufacturing companies that are part of the Sekem group provide the economic basis. Partners cultivate various agricultural products biodynamically on allied farms which are then processed to increase their value. We distribute foodstuffs, natural high-quality medicines and textiles within Egypt and worldwide in close collaboration with our associated trade partners.

Each individual working in one of Sekem's institutions is given an opportunity to contribute to the vision, take responsibility for his

area of work and advance the development of the whole initiative. A Cooperative of Sekem Employees provides the necessary framework and brings together all who want to get involved in shaping of the future of Sekem.

A Society for Cultural Development (SCD) provides a framework for our cultural institutions. Ongoing development is enabled and invigorated by continuous education. Kindergartens and schools, a professional training centre and adult education facilities are among the institutions that have been established by the SCD. Furthermore, support programs for children, juveniles and adults with special needs have been created. They all have the aim of supporting all individuals in their development and enabling them to fulfill their potential. Both art and religion play a vital role in the attainment of these goals.

The Counsel for the Future shapes our constantly evolving strategies and objectives. The initiative derives its vitality and dynamism from the fact that we are unified by our common vision and vitalized by our shared spiritual work.

Ibrahim Abouleish, Egypt

Identity Development through Collaboration

We share with you here a discussion paper summarizing the situation and some aims of the General Anthroposophical Society that was used during the meeting of General Secretaries, Section leaders and Executive Council members November 11–14

Our Starting Point: Enabling Connections

Anthroposophy now has one hundred years of development behind it. There is no doubt that it is making a contribution to cultural life through its manifestations in education, medicine, curative education and agriculture. However, its effectiveness as a School of Spiritual Science, Society and worldwide anthroposophical movement is still very limited and it is not very well known.

We assume that the two following remarks by Rudolf Steiner are still valid today. "Anthroposophy gives rise to a wealth of life tasks. These tasks can only reach further circles of human life if they take their starting point from cultivation in a society."¹ On February 3, 1924 he said: Anthroposophy is "a deep need of the heart for an unlimitedly large number of people."²

Our concern is to develop the identities of the Anthroposophical Society, School of Spiritual Science and Goetheanum and make them more visible, so that we can increasingly offer people around the world who are interested in Anthroposophy a possibility of connecting themselves with the Anthroposophical Society in a way that corresponds to their needs, to the Society, and to our time.

Our Current Situation: Strengthening Our Profile

The Anthroposophical Society has about 50,000 members and exists in more than 50 countries. This does not represent the actual development of the Anthroposophical movement. Compared with the number of people interested in Anthroposophy today, the Society offers only limited possibilities for connecting. At times it gives the impression of being a closed society that does not have an easy time of interacting with wider circles of cultural life beyond its own traditions.

The School of Spiritual Science, as seen by many of its members, is main-

ly a place for personal development within the framework of the First Class. A large number of people working in anthroposophical enterprises do not see their work in connection with the School at all. The Sections work with minimal budgets, competent staff can hardly be enlisted, the encouragement of youth is deficient, and public effect is limited. As a whole the School still does not have much profile.

At *the Goetheanum* as the seat of the Anthroposophical Society and the School of Spiritual Science, as well as a cultural center, this situation expresses itself in financial challenges (in addition to what is caused by worldwide economic developments) which are becoming ever more difficult to master.

Directions for Initiative: Priorities

The School of Spiritual Science:

The past ten years have seen an unmistakable effort to strengthen the researching, coordinating and stimulating work of the Sections. Section groups are beginning to work in various countries or are in the process of forming.

We want to assign clear priority to spiritual scientific work in relation to the challenges of our time, so that:

- the professional Sections can fructify, stimulate and support more strongly than before the work of enterprises, groups and initiatives around the world. For example, to develop key projects of the School and strong collaboration between the Sections, long-term research priorities, and Section work in the individual countries.
- the General Anthroposophical Section can fructify, stimulate and support the life of the Society more strongly than before, through more differentiation in the work: study, the path of development and meditation; study of the human being; reincarnation and karma; Christology and the hierarchies; social competence; zeitgeist research; and further development of existing opportunities for learning, teaching and practice.

The Society:

In recent years collaboration with the General Secretaries and the Councils of some larger societies has intensified in a task-oriented way. We are in the process of clarifying the constitution of the Society, thereby enhancing our progress toward becoming a worldwide Society capable of initiative. The regular meetings of the General Secretaries, Section leaders and Executive Council members have an increasingly collegial, work-oriented style.

We want to do what we can to make membership in the Anthroposophical Society an unpretentious and uncomplicated matter-of-course for anyone who is interested in Anthroposophy and its fruits. This will require among other things developing a simplified way of receiving new members, encouraging the forming of groups based on subject as provided by the Statutes (Article 11) as well as a wide variety of local groups; and explaining the meaning and purpose of the Anthroposophical Society clearly and simply in a pamphlet showing its spiritual, social and financial implications and perspectives.

The Goetheanum:

We want to intensify the artistic work of the Goetheanum stage as a cultural factor for the Society and for the general public.

Taking into account their experiences producing *Faust*, the success of their Beethoven eurythmy production and the financial situation, the two Goetheanum ensembles have proposed a plan for the next few years. Priority will be given to dramas by Friedrich Schiller (2005), a new production of Rudolf Steiner's *Mystery Dramas* (2005-2007/08), and major symphonic and contemporary eurythmy productions (including tours).

During the meeting of General Secretaries, we agreed on specific steps, which will be reported in future issues of *Anthroposophy Worldwide*.

For the Executive Council
and the Collegium at the Goetheanum
Bodo von Plato

¹ *Die Konstitution der Allgemeinen Anthroposophischen Gesellschaft und der Freien Hochschule für Geisteswissenschaft*, January 13, 1924, pg 28, Rudolf-Steiner-Verlag 1987, GA 260a

² See note 1, pg 45.

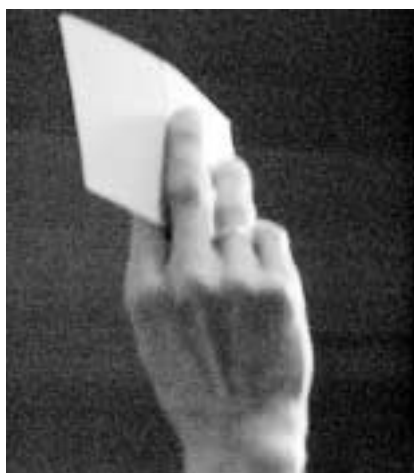
Renewing the Constitution: Second Step Confirmed

During the General Meetings on November 15 and 16, members decided to merge the two corporate entities and authorize the Executive Council to set the date

In contrast to last year, when the aim was to ensure acting capacity for the General Anthroposophical Society (Christmas Conference) (*Anthroposophy Worldwide* no. 1/2003), the current decision about whether to integrate the legal entity stemming from the Johannes Building Association into the society founded during the 1923/24 Christmas Conference elicited much less interest. Instead of 1600 members one year ago, this time approximately 660 members attended the Extraordinary General Meeting of the association "General Anthroposophical Society." About 600 attended the Annual General Meeting of the General Anthroposophical Society (Christmas Conference). The meetings were also noticeably less international. The mood, in spite of a few shouts here and there, seemed generally matter-of-fact. Motions were handled with more certainty and routine.

Attempt to Have the Court Stop the Meeting Beforehand

There had been a legal prologue to the generally quiet course of the meetings, however. Pär Ahlbom (Sweden), Leonardus van Egeraat (the Netherlands), Ulrich Hölder (Germany), Robert Jan Kelder (the Netherlands), Merete Lövlie (Sweden), Mees Meeussen (the Netherlands), Sune Nordwall (Sweden), Rudolf Saacke (Poland) and Nelson Willby (Great Britain) had asked the local court for both a superprovisional injunction and a temporary injunction against any activity of the General Anthroposophical Society (Christmas Conference). While Judge Markus Christ rejected the super provisional injunction on October 24, he did not reject the request for a temporary injunction until November 12, just days



A clear majority voted in favor of the Executive Council's proposals

before the Annual General Meeting. Thus it was allowed to proceed on November 16.

Viewpoints became Standpoints

The question put to both General Meetings was whether to integrate the association "General Anthroposophical Society" into the General Anthroposophical Society (Christmas Conference). Beforehand there had been a readers' forum on this in the German *Nachrichtenblatt*. Fewer members made use of this opportunity to debate the planned merger than a year ago. Their written forum contributions and the contributions spoken during the two meetings indicated that there were no essentially new viewpoints. Anything that needed to be said had already been said or written – the viewpoints had become (unconveyable) standpoints.

Critics of the Executive Council's proposals argued that it was too early to make any decisions because of the unsettled court cases. Any premature

decisions could lead to legal uncertainties if in the hearing beginning February 2004 the court would decide that the General Anthroposophical Society (Christmas Conference) did not exist or that the decisions of December 2002 had been invalid. Among those who argued in this way, however, were precisely some of those who as court plaintiffs had brought about this possible legal uncertainty.

Where Can Concerns Best Be Raised?

Another argument concerned the supposed dissolution of the Society founded by Rudolf Steiner during the 1923/24 Christmas Conference, based spiritually on the Foundation Stone Meditation, which members and Executive Council members had thought of as being active in the General Anthroposophical Society for decades. Although the people expressing these misgivings emphasized the human context as opposed to legal structures as being primary in the Anthroposophical Society, they could not see that the integration is (only) a legal instrument that does not touch the content of the life of the Society – with the exception of the December 2002 amendments to the Statutes, of course. Among those amendments is the stipulation that motions have to relate exclusively to agenda items.

Some members understood this to be an attack on their "free right to bring motions." Before the two meetings, during a November 14 press conference, a journalist had questioned Paul Mackay in detail about this point. One reason that Mackay gave for the chosen procedures was the differentiated way the worldwide Anthroposophical Society

Anthroposophy Worldwide

Anthroposophy Worldwide is published ten times a year. It is distributed by the regional Anthroposophical Societies – in some cases augmented by independently edited news and articles. It also appears as a supplement to the weekly paper *Das Goetheanum*.

Publisher:

General Anthroposophical Society, represented by Paul Mackay.

Editors:

Carol Brousseau (responsible for the English-Language Edition), Sebastian Jüngel, (responsible for this issue), Axel Mannigel, Dietrich Rapp, Ursula Remund Fink and Michaela Spaar, in collaboration with Justus Wittich and Falk Zientz.

We expressly wish for active support and collaboration.

Correspondents / News Agency: Jürgen Vater (Sweden), News Network Anthroposophy (NNA)

To receive *Anthroposophy Worldwide*, please apply to the Anthroposophical Society in your country. Alternatively, individual subscriptions are available for CHF 20.- per year from the address below. An e-mail version is available to members of the Anthroposophical Society only at: www.goetheanum.ch/wochenschrift/worldwide.html.

Address:

Please send address changes to the address on the envelope! Use this address to contact the editors:

Weekly Paper "Das Goetheanum," Box, CH-4143 Dornach 1, Switzerland; fax +41 (0)61 706 44 65; wochenschrift@goetheanum.ch

© Copyright 2003 General Anthroposophical Society, Dornach, Switzerland. Printing by J.W. Arrowsmith Ltd. Bristol

works. When a member has a concern, consideration needs to be given to what level of operations it relates to. It may concern the local group (such as a branch), the regional context of a society in a particular country, or a committee of the worldwide society. This differentiation had not been made carefully enough in recent years, Mackay emphasized. Since the life of the Anthroposophical Society is also an expression of a process of learning through interaction with one another, it seems justified to expect individual members to face up to this process. During the press conference Mackay expressed the hope that General Meetings would become celebrations where members could hear about what is happening in the world.

The Overwhelming Majority Agreed

No new viewpoints were offered concerning the Executive Council's proposals either. The explanations given during the meetings were quite similar to what had already been published in *Anthroposophy Worldwide* no. 8/2003. This, and the fact (according to the Minutes) that no one requested permission to speak to the last few decisions (*Nachrichtenblatt* no. 48/2003), made it possible to conclude the Annual General Meeting of the General Anthroposophical Society (Christmas Conference) late before lunch, instead of going on until the evening as planned. S. J.

Decision Summary (a selection) **Extraordinary General Meeting of the General Anthroposophical Society** Present: approximately 660 members

- Four motions to not deal with the Executive Council's proposals (Robert Jan Kelder, Richard Weinberg, Christiane Goepfert, Heidrun Scholze): majority against, an estimated 60 in favor
- Motion to use the meeting to find out what people think without taking any decisions (Annette Kloeke): majority against, an estimated 60 in favor
- Proposal 1 (fusion via absorption): 543 in favor, 91 against
- Proposal 2 (transfer of memberships): majority in favor, an estimated 80 against
- Proposal 3 (authorize Executive Council to set date for implementing the merger): 539 in favor, 75 against
- Motion to reverse the decision to merge the societies (Robert Jan Kelder): majority against, an estimated 80 in favor



Annual General Meeting of the General Anthroposophical Society (Christmas Conference)

629 participant cards with voting rights,
49 guest cards without voting rights
An estimated 600 members present

- Motion to not deal with the proposals (Robert Jan Kelder, Mees Meussen, Rudolf Saacke and Richard Weinberg): 6 in favor, 499 against, 6 abstentions
- Proposal 1 (confirm decision on decision procedure): 504 in favor, 7 against, 8 abstentions
- Proposals 2 to 9 (confirm election of Executive Council, confirm decisions to amend the Statutes, agree to incorporating merger, transfer of members, name change, authorize Executive Council to set date, election of auditors, members' contributions): Each proposal was accepted separately by the majority, with only occasional votes against.

Source: *Nachrichtenblatt* no. 48/2003 and estimates during the meetings

Pleased by Others' Initiatives

A vision for the future as an aspect of the constitution process.
Joint Annual Report by Seija Zimmermann, Christof Wiechert,
Nana Göbel and Heinz Zimmermann

Virginia Sease introduced the vision for the future by describing the meetings of the Executive Council with the General Secretaries and Section leaders as an advisory committee, one whose discussions included perspectives for the future.

Inherent "Good Will"

Doctor Seija Zimmermann is General Secretary for the Anthroposophical Society in Finland. She turned our attention to future tasks by using a medical research task that goes back as far as a suggestion by Rudolf Steiner, namely, how to understand motor nerves. Although this topic may initially seem restricted to a specific field, by giving three examples Zimmermann showed how universally human it actually is. For one thing, it calls on us to come to terms with the *Dynamis*, or Spirits of Wisdom. For

another, it calls on us to translate deep esoteric contexts into the modern language of today's science. Finally, we need to grasp the social context, because, according to Steiner, three-folding can be applied successfully to social organisms only when the so-called motor nerves are recognized as sensory nerves.

Dialogue with Rudolf Steiner

The phenomenon of mass murder in its various forms shows that there are still dark sides living in the human will in spite of the current Age of the Consciousness Soul. Rudolf Steiner pointed to a conscious path of transformation and counted on the "good will" inherent in human beings, which is also expressed in the Foundation Stone Meditation: "That good may become / What we from our hearts would found / What we from our

heads would direct / In conscious willing."

This requires preparation, which takes time, and it requires us to enter into dialogue with Steiner. In this connection Zimmermann reminded us of Ita Wegman's words in *Nachrichtenblatt* no. 26/1925, where she recounted something Rudolf Steiner had said: "I only have to leave the physical plane. If then the adversary powers were to succeed in separating Anthroposophy from me, in the sense that the teaching would go to the broad masses without any knowledge of me, so that it becomes shallow, then something would happen that Ahrimanic beings wanted and intended."*

* *Die Konstitution der Allgemeinen Anthroposophischen Gesellschaft und der Freien Hochschule für Geisteswissenschaft*, January 13, 1924, Rudolf-Steiner-Verlag 1987, GA 260a



Christof Wiechert, Nana Göbel

Meeting the Needs of our Time

The leader of the Pedagogical Section at the Goetheanum, Christof Wiechert, pointed to the unmistakable signature marking the beginning of the third millennium. He began by reminding us of the situation of the mystic brotherhood in Rudolf Steiner's *The Guardian of the Threshold*, which depicts the inner difficulties of the brotherhood and the influence of Ahriman. This stands in contrast to the beginning of Steiner's *The Souls' Awakening*, which depicts the need to bring the fruits of spiritual science into earthly life, something that is an aim of the Sections of the School of Spiritual Science.

To meet the needs of our time, we need the courage to perceive them. We can be lamed by reality once we look behind the "veil." The task is then to transform paralysis into strength and any fear into courage. Finally, we need to become active to meet the needs of our time in a healing way.

Wiechert referred to his introduction as "big words" which one can only face humbly. In view of the huge tasks one can wish for the backing of many thousands of members. There are, however, already many seemingly small but potent examples, such as:

- Martina Maria Sam's essays on Rudolf Steiner's use of language in the weekly *Das Goetheanum*, as an aid toward accessing Rudolf Steiner's words as a source of strength;
- The Goetheanum youth conference for 12th graders, "connect," where they watched each other's work and were able to visit the Goetheanum without a defensive attitude,
- "Titanic battles" in the field of agriculture on behalf of humane nourishment, which is needed if human will is to act freely at all, as well as the battles on behalf of humane medicine and humane education.

Joy and Curiosity

Nana Göbel, General Secretary for the Anthroposophical Society in Germany, took up the motif of collaboration. She started with the area of human motives, mentioning a thought from Rudolf Steiner's *The Founda-*



tions of Human Experience: If I know a person's motives I know him, but not completely. The key lies in this "but not completely," which refers to the potentiality of a person, the person's becoming. This layer of possibility has to be filled meaningfully with initiatives.

Connecting with the Anthroposophical Society needs to become less complicated. Life in the Society needs to be facilitated through forms of collaboration that are wanted – so that people do not feel hampered. Instead of hindering, we need to encourage, because pleasure in the initiatives of



Heinz Zimmermann, Seija Zimmermann

others brings dynamic into a community. It brings a dynamic between non-committal sniffing around and narrow-minded inflexibility. Thus we need to develop a mood of pleasure and curiosity regarding our diverse ways of being and our diverse cultural contexts.

Danger of Dogmatism, Sectarianism and Loss of Identity

Heinz Zimmermann continued the idea of collaboration by examining the work within the Anthroposophical Society – with its potential for resolving karma and supporting destiny. Shared Anthroposophical work as something spiritual enables "us" to find our way. This is a task of the School of Spiritual Science.

It is a task exposed to dangers. Zimmermann reminded us of the 1930s, when the "beast" in the form of Adolf Hitler rose up, when there was simultaneously the possibility of recognizing Christ in the etheric, but the Anthroposophical Society was completely occupied with itself.

The actions of each other's doubles, said Zimmermann, both within the Anthroposophical movement and in humanity as a whole, present us with symptomatic trials. Our doubles may express themselves as (Ahrimanicly cast) dogmatism, which is a way of being tied to the past and acting as an enemy of any fresh presence of mind in grappling with the present. This may appear in the form of narrow-mindedness ("we have always done it this way") or becoming the slave of an idea, because we no longer experience the idea itself.

Another way our doubles may express themselves is through (Luciferic) sectarianism. Here we are not only satisfied with our own small circle but consider it to be the only way to be, something "the others" just haven't understood yet. One way this expresses itself is through arrogance; "we" know how things "really" are.

Zimmermann sees a third danger in total loss of identity through adapting to everyone else. Loss of identity is visible for example when people ask whether Waldorf teachers need to be Anthroposophists or not.

Where adaptation is necessary, the suffocating world of laws and regula-

tions can objectively rob us of the time we need to adequately deepen our work. Zimmermann gave the example of Nicolai Fuchs (leader of the Agriculture Department of the School of Spiritual Science), who had spoken of this problem in connection with his efforts to rescue the right to manufacture biodynamic preparations in Europe. Fuchs' experience is a clear example of the tension inherent in uniting the greatest possible public profile with the deepest esotericism. The solution cannot be to say that we will concentrate either on branch work or on action in public life. We need both.

Taking Hold of Spiritual Science – Systematic Training

We have a great need for genuinely grasping spiritual science, Zimmermann said. Our relationship with the spiritual world needs to be placed on a secure foundation through the transformation of our (own) thinking, feelings and will.

We are still pioneers after 100 years of Anthroposophy. The forms given by Steiner, such as the artistic

The Goetheanum as a place to train capacities with each other's help (coffee break discussion with Nicolai Fuchs and Christiane Haid)



forms in his Mystery Dramas, in eurythmy and in speech formation that works consciously with the spir- its of the air – all these forms are like seeds that we need to awaken to life and individualize. This is also con- nected with our responsibility in addressing lofty beings like Michael. We need to know when to do this and what specifically is in our minds about him when we do.

We need to develop spiritual capacities, a task for the Goetheanum.

This is a place where people should be able to acquire such capacities system- atically. It should also be a place where people can learn how to teach such capacities. The capacities gained in this way would then serve to meet the needs of our time.

With that, Zimmermann had spanned the bow to our starting point with Seija Zimmermann, who had spoken of the need to understand our time, using the example of inherent “good will.” S. J.

Latest Update from the Treasurer

The Society's operating costs are not being met by present income

The Goetheanum and the General Anthroposophical Society have activities and responsibilities that reach throughout the world. These are diverse and multi-faceted, they are important and touch different realms of life.

Over the years, costs for these commitments have increased. Income, by and large, has not. Despite the magnificent financial, artistic and social effort involved in renovating the Main Auditorium, which had a singular, one-time character to it, the overall capacity on an annual basis within the community of the Society to finance the full scope of the work is holding steady at best, and likely decreasing.

Income from the four primary sources (membership dues, un-designated gifts, legacies, and insti- tutional contributions) has not kept pace with expense commitments. Costs for the stage, the Goethe- anum itself, the General Anthro- posophical Society and the School of Spiritual Science cannot be directly covered by “corresponding” in- come areas (for example, Society costs financed through member- ship, the School financed through institutional gifts, etc).

Specifically, the Goetheanum has both money and income chal- lenges. Of course these can be

linked to larger and broader issues, but this is not my intention here. Money problems are structural and have to do, among other things, with technical issues of liquidity and tim- ing. For instance, we have regular bill payments, but membership contribu- tions may only arrive at the end of the year, creating cash shortages. We do not have reserves or funds to draw on.

Fluctuating Income

The income problem is deeper. For example, we must budget with lega- cies to cover operating costs. Legacies and bequests should normally only be used for research, cultural projects, and capital investments.

Legacy income varies, sometimes dramatically. Membership contribu- tions are stagnant, or decreasing. This can affect income by several hundred thousand francs from one year to the next.

The Goetheanum is dependant on this income and the capacity, and, frankly, willingness, of the Societies in the individual countries, to contribute their “indexed” amount (just as these Societies are dependent on their mem- bers). Thus, if the Society as a whole reduces or shrinks, this is directly and immediately felt by the loss in income available to the Goetheanum to do its work. Real worldwide membership income has fallen in the last three

years by 400,000 Swiss francs – a very significant amount.

Short and Long-term Solutions

This places the Goetheanum in a dif- ficult situation presently. Operating costs are not being met by present income. Essentially there are two directions that are necessary: increase the overall regular income and reduce running costs. These efforts have to have a relation to each other. The income and expenses must have a manageable ratio so that faith in the fiscally miraculous is balanced by organizational responsibility. It is not responsible to cover imbalances in costs and income through liquidating fixed assets, for example.

The creation of additional income for the Goetheanum is a longer-term prospect and includes multiple, and crucially important factors that have to do with the identity and vitality of the Society itself. The reduction of costs is a present obligation that will require careful consideration and resolute determination. That both gestures, in a practical sense, need to be undertaken, is, I believe, evident. Such a process requires careful review and the inclusion of the lead- ership of the School and the Society, which is also presently underway. It will also require the participation of members of the Society.

*Cornelius Pietzner
Treasurer*

Our Concern Is For All Children in Europe European Parliament Committee Applauds European Council for Steiner Waldorf Education

In the European Union (EU) the question of children's rights has not come foremost in either policy or the legal framework, but of late there has been a marked shift to recognise children as citizens too. In the proposed Charter of Fundamental Rights, Article 24 newly formulates the rights of the child.

When the EU was founded it was assumed that education was so deeply rooted in national identity that any supranational interference was undesirable. Concern with economic policy however led to harmonising course contents so that diplomas could be mutually recognised. In the 1980s this was extended by a ruling of the European Court of Justice stating that the definition of vocational training also encompassed university education. As time went on and in the face of the growing economic and technological strength of Japan and the US it became an accepted fact that education was a legitimate area of European intervention to improve the economic and technological future of Europe.

The Lisbon summit of 2000 was explicit in agreeing on a strategy for Europe to become 'capable of sustainable growth with more and better jobs and greater social cohesion.' This in turn required the 'modernisation of social welfare and education systems.' The creation of a 'knowledge society' was now part of European-wide educational policy, but within the utilitarian terms of economic growth and prosperity. And where then are the children?

The Child at the Centre

This is, of course, an issue that should be close to our hearts. As education systems come in for great criticism and exposure of their shortcomings our task is to ensure that the child remains at the centre. The European Commission's 2001 report 'A New Impetus for European Youth' acknowledges that 'Education and training systems were strongly criticised by both young people and experts. . . . The shortcomings of today's schools are not primarily seen as the fault of the teachers or of the schools as such, but of the educational system as a whole.' The pressure for change increases but it could easily result in resorting to anachronistic practices of the past. French Education Minister Luc Ferry recently stated that putting the child at the centre of education was just demagoguery. This



Waldorf representatives Isabelle Ablard-Dupin and Christopher Clouder, right, responding to a request to 'bring some inspiration' to the European Parliament in Brussels

sort of argument has to be countered with clarity and thoughtfulness. Many educationalists are uneasy about contemporary trends. This debate is now an international one and it is on that stage that we have decided to make our voice, albeit a modest one, heard.

After years of occasional visits and endeavour to become better known to members of the Committee on Culture, Youth, Education, Media and Sport, we were invited to speak on behalf of the European Council for Steiner Waldorf education at an exchange of views with the Committee in session. We were formally asked to 'bring some inspiration' to Brussels on a beautiful Michaelmas day this year.

Navigating Endless Corridors

Over the past two years we have met with the co-ordinators of all the political parties represented in the Committee to obtain their support for this move, navigating the endless corridors and maze of rooms that is the European Parliament in Brussels. Earlier we had imported the wonderful Norwegian Waldorf schools' exhibition, placed very strategically in the building for almost a week at the beginning of the campaign. The last of these meetings was with Michel Rocard, Chairman, former Prime Minister and Education Minister of France. All the meetings have been friendly and warmly welcomed by Members of European Parliament, and we have had some very fruitful discussions with them. Among those we have spoken with we have found both Waldorf parents and ex-Waldorf students too.

The hearing at Michaelmas proved to be a successful event. After a 15-minute presentation by Isabelle Ablard-Dupin, from the French Federation, and another from me, com-

mittee members asked questions. The mood was one of palpable interest and responsiveness with attentive reference to the background leaflet that had been specially printed and given out. Among other things, the members of the Committee were interested in how we operate under different conditions as regards public funding, the role of sport in our schools and, significantly, how they might support us further. We were able to emphasize that our concern was for all children in Europe, not just those in our schools. There was applause at the end and the chairman was heard to say 'bravo', telling us how important he found our work and encouraging us to continue.

Open Method of Cooperation

This invitation has given us increased credibility and has opened up more potential, which we have already started to explore. We are considering how to develop our European political work further now that the European Commission has been made co-responsible with the Education Council for achieving more ambitious goals by 2010. These goals include 'to undertake a general reflection on the concrete objectives of education systems, focusing on common concerns while respecting national diversity.'

This aim of spreading best practice and achieving greater convergence with the main EU goals is called the 'open method of co-operation' – something Steiner schools are familiar with in their own settings, albeit with different terminology. We have had a preliminary meeting with an official from the department of the Commission responsible for this programme, and have asked to be included in the work ahead.

Christopher Clouder, Great Britain

Comparing Buddhism and Anthroposophy

Second United States dialogue retreat included an intimate look at meditation

The issue of dialogue between Anthroposophy and Buddhism is currently a sensitive one in the United States. On the one hand, there are voices cautioning about potentially unhealthy exchanges between these two spiritual currents. On the other hand, many people similarly committed to Anthroposophy feel the need for conscientious dialogue with Buddhist practice.

For the second summer in a row, a small group of people concerned with such a dialogue met for a retreat at the home of Jeanne and Gregor Simon-MacDonald in Copake, New York. The participants included a former monk of the Order of Inter-Being of Thich Nhat Hanh. Other participants included practitioners of Buddhist meditation and several people with years of experience in anthroposophical inner work and Society responsibility.

Experiences with Meditation

This year, we asked each participant to be prepared to speak about why they meditate, and to share their understanding of a particular meditative practice or text with which they work. We also had meditation times set apart once or twice a day, and two artistic activities each day. This format allowed us time and made a supportive setting for individuals to open up themes and questions.

Jeanne Simon-MacDonald spoke about how the practice of Zen sitting meditation has enhanced her work as a eurythmist – particularly through its emphasis on moment-by-moment presence of mind and the resulting

subtle awareness of the body and movements within it. Sara Ciborski described working with passages from the John Gospel, using the form of sentence meditation outlined by Georg K  hlewind. Douglas Sloan introduced several themes, including the following issues: Have we neglected the preparatory meditative steps in Anthroposophy in our concern to move forward to more esoteric work, and does the insistence in Buddhist practice on fundamentals such as inner tranquility offer an incentive to attend to these fundamentals? Conversely, does Buddhist inquiry and practice, especially in Western versions, adequately attend to the anthroposophical concern for the transformation of our cognitive capacities? Is there a risk in the West of key Buddhist principles becoming over-simplified and somewhat distorted in a materialistic direction? Perhaps each – Buddhism and Anthroposophy – can offer complementary help to the other. Another presenter touched on the question: when I meditate, who is meditating?

Mindfulness and the Six Exercises

Around these different contributions, we practiced dialogue – within ourselves, between each other, between the two multi-layered ‘languages’ of Anthroposophy and Buddhism. One

common concern which emerged was the role of the six ‘accompanying’ or ‘protective’ exercises in Anthroposophy, and basic mindfulness practice in Buddhism. We looked for ways within our work together and in general to give more emphasis, understanding and encouragement to the practice of the six exercises. We also explored



*Sharing experiences with Buddhism and Anthroposophy
(Archive photo showing a previous retreat in 2002)*

ways in which basic Buddhist mindfulness practice can be seen not just as a means of finding inner calm or presence of mind, but might also have a key role in developing what in Anthroposophy might be called spiritual ‘cognizing’.

Gregor Simon-MacDonald, U.S.A.

Contact for 2004 summer retreat in Copake, USA (places limited): Gregor Simon-MacDonald, knollhouse@taconic.net. – Contact for the Anthroposophy and Buddhism Working Group: Ha Vinh Tho, route de Lussy 45, CH-1162 St-Prex, Switz.; tel./fax +41 (0)21 803 42 53; havinht@vtx.ch.



Faust Summer Festival Parallel Programs for English and French Speakers

August 8–13, 2004

A special week will be offered parallel to one of the German festival weeks for people who would like to experience Goethe’s *Faust* at the Goetheanum but would prefer to combine it with lectures and workshops in English or French. Beginning with a very successful joint project of the Else Klink Ensemble, Stuttgart, and the Goetheanum Eurythmy Ensemble – Beethoven’s 7th Symphony – the week will continue with daily installments of the 21-hour *Faust* production. An English introduction by Virginia Sease and Doug Miller will help prepare each day’s performance. (The French program is still in planning). Dina Winter will lead a multilingual Conference Choir.

The English and French programs include the opportunity to hear lectures in German with simultaneous interpretation into English or French: “Goethe’s Path of Knowledge to the Spirit in Nature” by Ernst Michael Kranich; “Love as Longing – Tragedy – Promise” by Albert Schmelzer; “Matter and Life as Modern Mysteries” by Nikolai Fuchs; “The Alchemy of Spaces – Transformation of the Earth and Man through the Arts” by Birrethe Arden-Hansen; “Why Does Mephistopheles Lose His Bet?” by Heinz Zimmermann. For more information contact: Ticket Office at the Goetheanum, Postfach, CH-4143 Dornach 1, Switz.; tel. +41/61/706 44 44; fax +41 61/706 44 46; tagungsbuero@goetheanum.ch.

Ideas and Projects for a Better World

Anthroposophists to contribute to the 4th World Social Forum in Mumbai

Civil society has grown to a worldwide movement whose voice is increasingly being heard in the effort to ensure sustainable development and social justice – things that seem threatened by neo-liberal representatives of globalization. The World Social Forum is one expression of this activity. Previously held in Porto Alegre, Brazil, the next one is planned for January 16-21, 2004 in the Indian metropolis Mumbai. More than 100,000 participants from around the world are expected.

Indian Anthroposophical Initiatives

Various Anthroposophical initiatives based in India and Europe will contribute to the Forum, offering a series of events under the heading "More Good Concepts and Practical Approaches for a Better World. Another World is Possible, Let's Build It!" Ulrich Rösch (Section for the Social Sciences at the Goetheanum) and Aban Bana (Coordinator for Anthroposophical Initiatives in India, Waldorf teacher and eurythmist from

Mumbai), who share responsibility for this part of the Forum, will open the series. Their contributions will be followed by talks on globalization and forward-looking social concepts by Christoph Strawe, Ulrich Morgen-thaler and Gerald Häfner (all from Germany). Various Indian projects will be presented: Sloka Waldorf School in Hyderabad by Nirmala Diaz (Hyderabad); Sadhana Village, a Camphill project in Bangalore, by Francis and Anantha Aradhya (Bangalore); the Biodynamic Association in India by Swami Jai Chaitanya Dasa (Mysore) and Chelladurai Jayakaran (Kondaikanal); and the Maikaal Project for biodynamic cotton by Rajeev Baruah (Mhow).

Book on Globalization

All these contributions will also go into a book on globalization edited by Ulrich Rösch that will be published in English in time for the Forum (Earthcare Books, Calcutta). In March 2004 the book will appear in German (Flensburger-Hefte-Verlag, Germany),



Responsible for the well-planned anthroposophical input at this year's World Social Forum: Ulrich Rösch and Aban Bana

augmented by a report from the Mumbai World Social Forum. The aim is to make these projects and the ideas behind them accessible to a wider public.

On March 26-28, 2004, during an "Anthroposophy and Threefolding" conference at the Goetheanum, there will be a review of the Mumbai Forum and a presentation of the book. It will also be an opportunity to pay tribute to two winners of the "Alternative Nobel Prize," Ibrahim Abouleish (Egypt) and Nicanor Perlas (Philippines). M. S.

Contact: Ulrich Rösch, Section for the Social Sciences, Goetheanum, Postfach, CH-4143 Dornach 1, Switz.; ulrich.rosch@goetheanum.ch; or Aban Bana, abanbana123@rediffmail.com; www.wsfindia.org.

Goetheanum

A Continent of Contradictions

"Riddle of America" Conference at the Goetheanum, November 7-9, 2003

Neither from a European nor from an American perspective can one do justice to the phenomenon of North America by contemplating it in isolation. This more or less summarizes the "Riddle of America" conference. The many-sided event reflected the variety of groups that sponsored it: the Sections for the Social Sciences, the Arts of Eurythmy, Speech, Drama and Music, the Literary Arts and Humanities, Youth, as well as the Goetheanum Branch of the Anthroposophical Society.

The title of the conference was not an empty phrase. Throughout all lectures and discussions ran the difficulty in understanding America's strength and influence, with its many baffling contradictions. Contradiction and influence express themselves not least in America's dominance which has become so forcefully evident today.

With only about 130 participants the conference was not very well attended. This was regrettable consid-



One of the organizers Michael Kurtz, front, chairs a podium discussion with Joan Almon, Dorit Winter and Virginia Sease

ering the quality of the contributions and the burning relevance of the theme. It is apparently difficult to reach a broader public with such a conference. Would it help to invite more speakers who are not just anthroposophical "insiders"? In any case, a talk by the head of the Permanent Mission to the United Nations for Germany, Michael Steiner, drew a larger audience than any other segment. To be sure, events dealing with conspiracy theories and the contro-

versy surrounding America may draw larger audiences.

Michael Steiner spoke out of his own experience about events on the highest political level: the resolutions passed under enormous pressure right after September 11 in 2001, the weakening of the UN through US unilateralism, and the transformation of the role of NATO.

Many Aspects

International understanding, cultural exchange, geographic configurations, Ralph Waldo Emerson, economic history, electronic accomplishments, the situation for small children – these contributions by various speakers painted a manifold picture and deepened one's spiritual understanding. The contours of spiritual adversary powers emerged behind this picture, powers that want to occupy the consciousness of political players. It was all the more remarkable that it was possible to express and discuss strong theories regarding this explosive theme matter-of-factly – without veiled allegations.

János Darvas, Germany

Opposition to Modernity is Passé

Organic Architecture – an exhibition and conference in Amsterdam, April to September 2003

The Amsterdam exhibition "Organic Architecture" which closed September 14 was very successful, drawing about 30,000 visitors. Sponsored by Iona-Stichting, with Pieter van der Ree acting as trustee, the exhibition succeeded in showing the various sources of and prerequisites for organic architecture, providing more than 100 examples. With the help of photographs, floor plans, models and explanatory texts it was possible to follow the various streams right into contemporary construction. The great merit of the exhibition was that it brought together the various approaches and their more or less strong mutual ties for the first time in a public showing.

Pioneers of Organic Architecture

At the end of the exhibition, on August 29 and 30, about 80 architects, architecture historians and students from Belgium, Germany, Great Britain, Hungary, Italy, the Netherlands, Norway, the Philippines and the Ukraine gathered to discuss "The Sources and Future of Organic Architecture." They tried to gain an overview of the various streams in organic architecture. They heard talks on its pioneers Antoni Gaudí, Frank Lloyd Wright and Rudolf Steiner. The question asked was, what basis did these three use in designing their buildings? Not mentioned were the inner impulses they carried or the differences between their various approaches.

The way the spaces flow into each other, their relationship to the landscape and above all the way in which the building grows out of the landscape through its material and form, simultaneously enhancing the landscape, make Wright's works especially exemplary for organic architecture. In many works by contemporary architects in the US we can experience how

buildings are designed out of the forces of their surroundings and how there is a strong will to create a special, individual form.

Gaudí immersed himself totally in the working of the physical forces in nature. He developed his constructions and also the dynamic beauty of his buildings out of static and functionally perfect parabolic forms and hyperbolic paraboloids.

Der van der Ree characterized "Development and Metamorphosis in Rudolf Steiner's Architecture." He showed how Steiner took up Goethe's idea of metamorphosis and applied it artistically to the first Goetheanum, as a way of making *development* experienceable through the senses. New viewpoints regarding relationship and development continued to present themselves to Steiner over the years, exemplified for example in the way he developed the second Goetheanum out of the landscape and the material.

No Opposition to Modernity

Highlights of a possible future for organic building were shared during a closing discussion. Concepts were thrown in such as biotechnology, biomorphism and zoomorphism (forms or constructions from the world of animals and plants). These relate to contemporary developments in science but are just as helpless as official science itself when confronted by life. Another comment was that much of the biomorphic architecture of the past 50 years shows that opposition to modernity is passé. The gap between technology and living organisms in architecture is decreasing steadily. Any science can be a source of inspiration. However, biological science offers deeper metaphors; biology has the most to offer at present. Organic architecture therefore no longer represents an opposition to modernity.

Placed individually in its surroundings. Stavanger Waldorf School in Norway, by Arbeidsgruppen Hus (Architect: Espen Tharaldsen)



Photo by Luigi Fiumara



Photo by François René Roland

An expression of the physical forces in nature – resembling a saurian. Detail of the roof of Antoni Gaudí's Casa Batlló in Barcelona

A further point was that the actual field of organic architecture is to be found in mental/spiritual processes. We need to get away from architect-oriented architecture and move toward task-oriented architecture. "Form in itself can never be organic," was the provocative closing thesis. Unfortunately, there was no time to discuss this adequately during the closing session.

Complexity of Organic Building

It became clear during the conference that people understand organic architecture very differently in different countries and that such overviews can aid us in recognizing the complexity of this manner of building. The next step – to examine the reasons for such differences as well as the impulses behind them – still remains as an important task. After the experiences of the Amsterdam conference, representatives of International Forum Man and Architecture and the Art Section at the Goetheanum plan to collaborate to deepen their understanding in this direction.

*Imme Denker, Germany
Luigi Fiumara, Switzerland*

Note: The exhibition is expected to show in Berlin, Germany, in 2004, and Liège, Belgium, in 2005.



Goetheanum Christmas Appeal

"Man becomes ever more Man by becoming an expression of the world. He finds himself not by seeking himself but by uniting himself through will with the world, in love."

(Rudolf Steiner,
Michael Letters, Nov. 16, 1924)

Dear Friends, dear Members

Over the past year there has been a constant flow of activities and conferences at the Goetheanum. These are related to the School of Spiritual Science and its Sections (with their many meetings and working groups) and major events initiated by the Goetheanum itself.

Part of the task of the Goetheanum is to serve as an organ of perception, communication and coordination for the worldwide anthroposophical movement. It receives impulses and inspiration from life in the periphery of the anthroposophical community. At the same time it undertakes initiatives that also serve this wider periphery (such as festival conferences and artistic performances like the Mystery Dramas, Faust production and Beethoven's 7th symphony in eurythmy).

This continual weaving between developments in the circumference of the movement and events originating from the Goetheanum is a fundamental process of regeneration and service. The necessity of this exchange is clearly indicated in the excerpt from the Michael Letters quoted above.

Over the past year we have turned to the theme of the cosmic intelligence of Michael, Regent of our time. This thought speaks to man's growing need and capacity to work on the basis of inner freedom towards a new connection with these forces. This is a pathway that requires wakefulness not only to cosmic influences, but also to the human processes that take place within and around us. It is thus a pathway that is rife with challenge; one we must forge for ourselves even as we tread upon it.

The theme can shed light on responsibilities and challenges for the Goetheanum and the Society. These tasks are important and pose serious questions. We strive to be awake to immediate questions of the time, and also consider directions that will be important for the years to come. We will need to make decisions that will guide us into the future. What are the priorities that we strive for, and what is possible given the limited resources?

It is a priority to continue to enhance our service to the worldwide Society and the needs and questions that are living in members, branches, and in various working groups so that the reality of our relationships can remain vital, effective and important. These are some basic issues for the General Anthroposophical Society.

The Goetheanum has actively begun a process of looking towards the future of the Society and its development. This process will continue and broaden. It is connected to renewal and to identification with what is enduring and of deepest importance to the General Anthroposophical Society.

We are enormously grateful for the financial support of so many friends and members in a year that has embraced a number of challenges. Your contribution is vitally important in sustaining the continuation and development of the stage,



Archive photo by S.J.

the School of Spiritual Science and its Sections, the activities of the Anthroposophical Society, and the Goetheanum itself. Without your participation we would not be able to manage these tasks. Thus we are turning to you now to ask for your support of our Christmas Appeal.

Our yearly budget includes 1.8 million Swiss francs from gifts and donations. It is only possible to achieve this through the generous participation of all who feel connected in some way to the Society and Goetheanum. We have received about half of this amount, and hope sincerely that it will be possible to meet the urgent fiscal needs for the year. The participation of each of you is important in making this financial effort successful. Your gift will be used to help cover costs for four major areas: the Sections of the School of Spiritual Science, the Goetheanum's running costs, basic costs of the stage, and Society needs.

Let me thank you in advance for considering your support. Your donation, in whatever amount you feel able to contribute, will make a difference to the Goetheanum. Thank you very much!

Sincerely,

Cornelius Pietzner, Treasurer
For the Executive Council

Ways to Donate

Please mark your donation: "The Goetheanum Christmas Appeal."

- 1) *Checks*: Make out to General Anthroposophical Society and send to: Goetheanum, c/o Rudolf Hafner, Postfach, CH-4143 Dornach 1, Switzerland.
- 2) *Credit card*: telephone +41/61/706 44 20 or e-mail to rudolf.hafner@goetheanum.ch.
- 3) *Deposits*:
 - Switzerland: General Anthroposophical Society, acct. no. 10060.71 at Raiffeisenbank in CH-4143 Dornach, Switzerland. IBAN: CH36 8093 9000 0010 06071, Clearing no. 80939-1 (for international transfers, Swiftcode: RAIFCH22) or Postkonto of Raiffeisenbank no. 40-9606-4
 - Germany: Anthroposophische Gesellschaft in Deutschland, acct. no. 10 084 510, at GLS Gemeinschaftsbank in DE-70188 Stuttgart, Germany, BLZ 430 609 67.
 - Other countries: Use one of the accounts above or, to receive a valid confirmation for tax purposes, the account of the Anthroposophical Society in your country.
- 4) *Cash*: Pay to the Central Cashier at the Goetheanum, Carpentry Building entrance.

The Finance Department will be happy to speak with you if you have any questions:
Tel. +41 (0)61 706 44 20.

On the Reason and Significance of the “Alternative Nobel Prize”

Right Livelihood Award winner Nicanor Perlas responds to questions by Axel Mannigel

For me the most important aspect of the Right Livelihood Award is that it validates my characterization of civil society as a force in cultural life, a fact supported by many empirical researches and social scientific writings, and recognizes social threefolding as a potent approach towards creating a better world through non-violent, large-scale societal transformations. The Award therefore also advances the work of all those who have persevered in making a contemporary understanding and practice of social threefolding a beginning reality in various social circumstances around the world.

This is especially true with the Global Network for Social Threefolding (Globenet3) where I am involved and which does this kind of work in more than twelve regions of the world, spanning four continents, involving over a hundred members and directly impacting tens of thousands of people globally.

Bodo von Plato recently described the Anthroposophical movement as having at most a “niche” role in the world. This is accurate, as most Anthroposophists, with some outstanding exceptions, have ignored and failed to love the world. Thus many Anthroposophists only have a marginal beneficial effect on the world, betraying the true task of Anthroposophy to be deeply and compassionately involved with the sufferings, trials, and triumphs of humanity.

However, the Award shows that the world can truly appreciate Anthroposophically-inspired initiatives that work in a universally human way and in solidarity and partnership with the world. Spirituality without a world context is an impotent, even dangerous

illusion. But deep spirituality, truly guided by and in service of world concerns, is a potent force for creating a more human and sustainable planet.

Accelerating Collaboration

Since the announcement of the Award a little over a month ago, hundreds of people from all over the world have sent in their greetings of congratulations. Many of the messages recognized that the award will accelerate and strengthen my work on social threefolding. They accurately sense the situation.

For one thing, the Award will accelerate the coming together and collaboration of the three streams of contemporary social threefolding. On October 19-20 the leading articulators and practitioners of these approaches came together to strengthen and deepen each other's efforts under a new initiative called the Global Leadership Initiative (GLI). This initiative involves business leaders including Peter Senge, Jo Jaworski, Adam Kahane and Otto Scharmer who have developed an independent tri-sectoral approach known as generative dialogue. *Harvard Business Review* called Peter Senge one of the top management gurus of the 20th century. The GLI also includes Steve Waddell, who is the leading articulator of tri-sectoral approaches from the perspective of the state and public policy and who calls his approach societal learning. I sit in the Board of Trustees of GLI where I bring in the threefolding perspective as viewed from the perspective of civil society.



Nicanor Perlas, left, with Dan Brändström, Managing Director, Bank of Sweden Tercentenary Foundation, and Ragnar Ångeby, Ambassador, Conflict Prevention, Swedish Ministry for Foreign Affairs

The GLI met in the Stockholm area, convened by the Swedish Minister of Foreign Affairs and presided by their Ambassador for Conflict Prevention. With the help of GLI, the Swedish Foreign Ministry used a tri-sectoral approach at the meeting which involved key government officials from Norway, England and Sweden and the United Nations Development Program (New York and Latin America Division), top business executives from Unilever (the Netherlands) and Shell (US), and civil society leaders including the executive directors of some of the largest foundations from Europe, including the Volkswagen Foundation in Germany and the Bank of Sweden Foundation. The meeting decided to advance high-level threefolding work in different parts of the world.

In addition, the GLI is already advancing tri-sectoral dialogues as a means of strengthening democratic governance in Panama, Guatemala, Argentina, Chile, Costa Rica, Honduras and El Salvador.

Finally, from all over the world, I am also receiving, from interesting people I have not met, all kinds of invitations, for lectures, workshops, joint undertakings, and other similar requests. This is very heart warming. This great diversity of individuals wanting to advance threefolding means that we are reaching a new level in world history. For me, the developments above indicate that the next great evolutionary stage for human civilization will be the emergence of vibrant global cooperation brought about by radical innovations in the theory and practice of threefolding. This gives me great hope as we all do our part in addressing the great and unprecedented challenges that humanity faces today.

Nicanor Perlas, the Philippines

Reasons for the Award

The jury recognized the global impact of Perlas' social engagement with the world, an activism beginning at 18 years of age and spanning 35 years of his life. They recognized the “practical and exemplary answers to crucial problems” in such diverse areas as environmental protection, sustainable and biodynamic agriculture, safe energy, societal transformation, adult education and training, critique of radical and hazardous technologies, and spiritual development. The jury highlighted his “crucial role . . . in developing the theoretical and practical basis for a world order that benefits all people.” Furthermore, the jury honored his “outstanding efforts in educating civil society about the effects of corporate globalization and how positive alternatives to it can be implemented.”

In this context, the RLAF recognized Perlas' innovative contributions to the theory and practice of the seven dimensions of comprehensive sustainable development, citing his work with Philippine Agenda 21, among others. Then they highlighted his work in threefolding, mentioning his book, *Shaping Globalization: Civil Society, Cultural Power and Threefolding*, and accurately understanding it as the coming together, “where appropriate and feasible” of “the three global powers government, representing political concerns, business, representing economic concerns, and civil society representing cultural concerns . . . to join efforts in solving major world problems.”

A. M.

Contact: Center for Alternative Development Initiatives, Unit 718, CityLand Mega Plaza, Ortigas, Pasig City, Philippines; tel. +63/2/687 74 81; fax 687 74 82; www.cadi.ph.