



General Anthroposophical Society **Anthroposophy Worldwide** 10/05

■ ANTHROPOSOPHICAL SOCIETY

Executive Council

“...what bread and water mean to me”

Seija Zimmermann has been asked to join the work of the Goetheanum executive council. In a letter to the members, the council here introduces the former general secretary of the Anthroposophical Society in Finland and active physician. Following this first step, on April 8, 2006 the council will ask the members attending the annual general meeting for their affirmation.

Dear Members,

It is with great pleasure that we would like to convey to you our decision to enlarge the Goetheanum executive council. Following deliberations within the executive council and discussions in the School collegium as well as in the meeting of general secretaries, we will ask you – on April 8, 2006, at the annual general meeting of the General Anthroposophical Society – for your affirmation of Seija Zimmermann’s joining the executive council at the Goetheanum.



*Nominated to the executive council:
Seija Zimmermann*

Universally Human Engagement

Seija Zimmermann was the general secretary of the Anthroposophical Society in Finland from 2000 until Easter 2005. During this time we were able to get to know her as a person who, with her warm intelligence, approaches people and situations openly and with reserved sensitivity. In her professional practice as a physician, she gives expression to her independent and always concretely experienced connection to anthroposophy. Yet this is perhaps especially so in her calm and alert sense for the present in which we live – her humorously sober commitment to what is universally human is surely a lively impression for all who know her.

Born into a physician family in 1953 in Helsinki, Seija Zimmermann grew up with four siblings. She completed the pedagogical training at the Goetheanum – she was particularly drawn to the artistic disciplines –, studied medicine in Germany and England, received her degree in 1987 in Lübeck, Germany, and worked at various clinics until specializing in pediatric neurology in Tampere, Finland. Married to physician Peter Zimmermann, she has a

private practice in Lahti and Tampere, is the school doctor at the Waldorf school in Lahti and consultant for pediatric neurology for public agencies. She is vice president of the Camphill center ‘Sylvia-koti’ in Lahti, cofounder and board member of the Association of Anthroposophical Physicians in Finland, and member of the Ita Wegman Nachlassverwaltung [Estate Administration]. Her engagement on behalf of independent and patient-oriented medicine in Europe marks the last few years.

Asked what anthroposophy means to her, she once answered, “It is as though I had to say what bread and water mean to me ... It is ever-present to me as a life-path of development; it opens the mind and for me is the ground on which I stand.”

We are grateful to be able to convey to you Seija Zimmermann’s willingness to work together with us on the Goetheanum executive council, which indeed is a fortunate prospect for the General Anthroposophical Society. | *Virginia Sease, Heinz Zimmermann, Paul Mackay, Bodo v. Plato, Sergei Prokofieff, Cornelius Pietzner*

Dezember 2005 No. 10

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■ NEW AT THE GOETHEANUM

Snow White

Theatre for Second Seven-Year Period

While the Goetheanum Puppet Theatre has developed the use of marionettes and rod puppets, and even offers its own training course, there is not much theatre for older children. This is about to change. Torsten Blanke was able to inspire the students of the School for Speech and Drama to stage the fairy tale *Snow White*. On six afternoons in December, the curtain will open for the one and a half hour performance. Blanke's intention is to com-



Inwardness, with joy and dynamic: Snow White project of the Goetheanum Stage Group

bine inwardness with dynamic and the joy of performing in such a way that the magic of the fairy tale unfolds, without becoming heavy or melancholic.

Awareness of Good and Evil

The play is suited for children in the first year of school – an age at which consciousness of good and evil awakens. Given positive resonance, this one-time theatre project could develop into another branch of the Goetheanum Stage, which would regularly perform fairy tales and other children's pieces.

In view of the Stage's narrowly restricted budget and the consequently reduced number of repertory actors, the project is not easy to bring to realization. At the same time, one can hardly wish for a better audience than older children and youth because they reflect without disguise their theatre experience. The maxim that 'theatre is allowed to create everything except boredom' has been put to the test by the famous director Peter Brooke, who presents his productions first to this age group. | *Wolfgang Held, Goetheanum*

■ ANTHROPOSOPHICAL SOCIETY

Results of the Colloquium on Shaping the Society 2004/2005

Meditation as Foundation Stone

Since the Members Meeting 2004, there have been colloquia whose purpose has been to consider ideas, criticism and tasks of the Anthroposophical Society (*Anthroposophy Worldwide* nos. 6 and 9, 2004, and nos. 1 and 3, 2005). Those who initiated this effort to shape the Society – Nana Göbel, Marc Desales, Ron Dunselman, Bodo v. Plato and Heinz Zimmermann – now present their final report, along with two further initiatives.

Meetings of this kind, by invitation of committees or initiative circles of the Anthroposophical Society, are of great value in the life of the Society. They offer a wonderful opportunity to hear and to consider, to understand and to connect. Of course the great many ideas often cannot come to realization – nor can criticism be processed – right away. Yet the enduring, constructive, human and practical consequences are palpable.

Breathing, Reciprocity, Open Space

The wish and expectation were consistently expressed in these conversations that the councils of the Anthroposophical Societies further initiatives and be aware of needs, and that they clearly convey their initiatives and perspectives to the membership. These interest- and initiative-poles require breathing, a reciprocity that becomes fruitful in a circulatory movement of periphery and center, and that in this way forms the Society. Despite the love for effective working, an attitude that remains open in regard to the outcome seems to make possible a freer space than too strong an orientation toward results and success. All preoccupation with self-made problems and those internal to the Society, which carry the daily life of the Society into the foreground, are experienced as being of no use and leading to disinterest in the Society – and to turning away from it.

Study and Meditative Practice

The furthering and practice of meditation as a central task was seen everywhere as being of primary importance. Help and encouragement for the challenging study of anthroposophical spiritual science, for doing soul-spiritual exercises, for learning to meditate and for forming a nexus for this work should be of eminent concern in the Society. First and foremost in the School is research oriented toward our present time and based on spiritual science – in both the general (universal) anthroposophical as well as in the professional sections.

The primary task of the Goetheanum was seen as creating worldwide connections: on the one hand within the anthroposophical movement by means of international gatherings, discussions and presentation of coworkers' initiatives and activities, and on the other as a publicly active place for events in which not only the known anthroposophical speakers appear, but where bridges are created to many valuable civil-society initiatives and organizations, and where one can take a stand on acute contemporary questions. Especially young people should be given adequate space in this regard.

Two Initiatives

Going by the experiences of these colloquia, whose value cannot at all be expressed in reports that always use the same words, and which brought much hope for the future of anthroposophical working, we can only warmly recommend to our colleagues in the Societies of other countries to seek these kinds of conversations. We ourselves would like to mention here two initiatives that we will bring to realization as a result of the colloquia.

We will invite colleagues of the School to two conferences at the Goetheanum – especially in German-language regions, to begin with – who would like to create meditation courses or activities for the schooling of spiritual capacities. These conferences will be dedicated to the sharing of experience and to deliberating suitable possibilities and conditions.

With regard to the members of the Anthroposophical Society, it repeatedly became clear to us what fundamental significance the Foundation Stone meditation has, with which Rudolf Steiner founded the Anthroposophical Society. We will put on a conference for members (location still open) in which the central theme will be meditative practice with the Foundation Stone meditation. | *Nana Göbel, Marc Desales, Ron Dunselman, Bodo v. Plato and Heinz Zimmermann*

■ ANTHROPOSOLOGY IN THE WORLD

*Youth Eurythmy in Brazil***Brazil**

Since the founding of the Waldorf school in the metropolis of São Paulo in 1956, the children there have done eurythmy with devotion and originality, thanks to the loving work of various German eurythmy teachers. This and later developments have led to the recent invitation to the Goetheanum conference, 'Eurythmy – in the Stream of Our Time' in April 2006.



Understanding eurythmy ignites enthusiasm: 'Grupo de Euritmia Terra Brasilis', an ensemble of Waldorf students, has been invited to international conferences

Since 1988, the 'Escola Waldorf Rudolf Steiner de São Paulo' has had a Brazilian team that works on doing and teaching eurythmy in a Brazilian way. For many years this went fairly well. Now since 1999 we have eurythmy in the upper school classes, and in a manner that has shown itself to be quite favorable – although unusual: in half-year blocks. It begins with the upper classes, starting with eleventh and twelfth in the first semester, then the tenth classes (we are a dual-track school) in the second semester, so that the younger students can always have the older ones as a role model. The ninth classes take a break and just watch, to begin with.

Understanding Eurythmy

This work with the upper school has had an influence on the entire school! Following a first moment of hesitation and doubt on the part of the students – they had always rated eurythmy as something for 'little children' – they then found it to be actually very interesting to now finally

understand this subject. We had introductory, fairly detailed conversations on the foundations of eurythmy and about Rudolf Steiner as the founder of a new impulse for modern society and for this new artistic direction.

Just a few years later we received the invitation to take part in the first 'International High School Eurythmy Festival' at the Austin Waldorf School in Texas, which took place in March 2004. What a huge effort for our school! From among some 60 talented and very engaged students of the eleventh and twelfth classes, we could choose only ten girls and ten boys, due to costs and organizational difficulties. They then founded the 'Grupo de Euritmia Terra Brasilis', the first school ensemble, which, in addition to the regular school eurythmy classes, also rehearses.

The beautiful program – 20th century Brazilian poetry and music, which are themes of the upper grades – was so successful in Texas that already shortly after our return home a couple of invitations to perform in Europe the following year had

arrived via email. This time, too, the whole school community mobilized, and the conditions for a second project of this kind were created, so that the second 'Grupo de Euritmia Terra Brasilis' came together – with a new constellation of 28 students. They have already performed a beautiful program on the large stage at the Goetheanum during the 'Connect Conference' in April 2005.

Funded by Performances, Concerts and Sales

We have now received a third invitation to share our Brazilian youth eurythmy – this time for the conference 'Eurythmy – in the Stream of Time', to take place in April 2006 at the Goetheanum. Once again, students, teachers and parents have become involved and are already enthusiastically creating a modern Brazilian program, as well as the necessary finances. For all three projects we undertook several drives in order to bring together the funds. We also had some sponsors in Brazil and elsewhere, without whose help we would not have been able to bring about such daring endeavors.

For the current project, we are working hard at organizing concerts, performances and sales of all kinds in order to raise the equivalent of 36,700 euros. In just a few months we have already gathered 52 percent of this! Yet even with parents and the school itself giving what they can, it is clear that we will need further assistance in order to be able to round off the budget. | *Marília Barreto, São Paulo (Brazil)*

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■ ANTHROPOSOPHY IN THE WORLD

*Waldorf Activities in China***Showing the Way**

The city has caught up to the formerly rural surroundings of the Waldorf initiative in Chengdu. There is also a 'home education school' developing here, with eight children. Educator Achim Hellmich was there recently, and brings the initiative into connection with China's educational system.

Already from Berlin, before my journey through China, I tried to take up contact with the Waldorf school initiative in Chengdu. This had a hard time taking shape, as emails kept coming back. And when they did arrive, I received only unclear replies by way of nocturnal phone calls. Whether the emails were intercepted by state offices or went under in the 'web' remains a mystery. Finally, on the morning of my departing flight, I heard from my contact Huang Xiaoxing, who calls himself Harry Wong for Westerners, who said I should definitely come to Chengdu.

We met a week later. Harry Wong picked me up from the hotel and we drove for nearly an hour through heavy traffic, until the high-rises became fewer. "A year ago it was rural here," explained Harry Wong. "We rented the property in the country for the Waldorf initiative. But now the city has caught up to us, and the migration of people into town from rural areas is constantly on the rise."

Fierce Competition among Students

In order to assess the work and prospects for Waldorf education in China, I asked about the structure and curriculum of the state schools. That gave rise to the following picture:

Six years of all-day elementary school is the usual requirement, although this is not obligatory in rural areas – and children do not always go to school. Subsequent all-day schooling encompasses another six years, with entrance exams that have a point system: The more points, the better the chances of getting into better schools later on. There is therefore great incentive to do well, and there is fierce competition among students.

For university admission there is a central entrance exam for higher education. The results determine what and where the individual student can study. Tuition costs 7,000 yuan per semester; monthly income is 3,000 yuan for the average earner. One could say that in the economic

realm the communist government, which once propagated classless society, makes use of extremely exploitive capitalism, creating new classes in the social realm.

From Restaurant to Waldorf Education

The problems and great task of creating Waldorf schools in China need to be seen against this background. Harry Wong and his wife Li Zhang, both Chinese, are its initiators. They acquired their background in anthroposophy and Waldorf education at Emerson College (GB) and Sunbridge College (U.S.).

The idea of starting a Waldorf initiative in China arose already 11 years ago. The impulse came from meetings with Ben and Thanh Cherry, teachers at the Bowral Waldorf School in Australia, who visited Harry Wong in China. Harry ran a restaurant in Chengdu at the time, where people met for a vibrant exchange of ideas.

Following his studies in the U.S., Harry and a small group leased a parcel of land outside of Chengdu. With financial assistance, including from Germany, a few buildings were put up and a garden and playground were created. In the meantime there is now a Waldorf kindergarten and, since September 2004, the first Waldorf school. The kindergarten is state-approved and has 12 children; the school, however, has not yet received official approval – the bureaucratic hurdles and the performance-oriented curriculum of state schools are significant hindrances – but is instead considered a 'home educational school'. At present it has eight children of various ages who are taught in a primary-level class.

"Education in Chinese schools is heartless," says Harry Wong, "only the head matters." I later visited a state school in Beijing: a 'display-school', well-equipped, with a computer lab and sports gymnasium. Usually there are up to 70 students to a class in China's schools. Here there were only 40. The teaching was tightly arranged, teacher-oriented and focused on achievement. The students sat at indi-



From vision to realization: Huang Xiaoxing – or Harry Wong, for Westerners, as he says

vidual desks, attentive, concentrated and eager to learn. Yet there was no space for individual initiative; nothing individual on the part of the children was recognizable in the lesson.

Active Community

Since the founding of the Waldorf initiative and the preparation of the buildings, a small, active community has formed in Chengdu, comprising some 30 people between the ages of 2 and 43. It is an international one: Not only Chinese and Vietnamese work together here, but also people from Australia, New Zealand, Canada, and a young man from Germany doing civil service. The adults work in the kindergarten and teach in the school, or are active in various initiatives, mostly of a practical or artistic nature. In addition, there are weekend Waldorf teacher education workshops.

And although the land has been leased for eight years, there is no definitive security in this, as the lease can be terminated in any given year. There would be greater security if the initiative were able to pay in advance for the total lease period.

As I visit the community, the land bordering the east end of the property is being developed for new homes and businesses. On the south slope there is a small settlement that makes quite an impoverished impression. The 'Waldorf island' lies between the two.

In the garden full of herbs, vegetables and flowers, in the simple but friendly buildings and the crowd of children romp-

■ ANTHROPOSOPHY IN THE WORLD

*New Zealand: First Academic Degree in Waldorf Education***Top Priority**

In partnership with the Federation of Waldorf Schools in New Zealand, Auckland University of Technology (AUT) has launched the first level seven programme specialising in Steiner teacher education. The four speakers at the opening events in May presented what motivated the founding and reported on the process of its co-creation.

Barry Hancox, immediate past executive officer of the Federation of Waldorf Schools and one of four speakers at the launch on May 26th, gave the context: "As a result of work by the member schools and consideration of core strategic issues, the council of the Federation had determined that initial and in-service teacher education was a top priority for the future healthy growth and development of Steiner education in New Zealand. Quality research into Rudolf Steiner education was also identified as a priority," he said. "The Federation decided that it could achieve its goal for quality teacher education and for research by developing a strategic partnership with an existing tertiary teacher education provider, and after canvassing various institutions entered into an agreement with AUT as its favoured partner." Graduates receive a Bachelor of Education (Steiner Primary Teaching) or a Bachelor of Education (Steiner Early Childhood Teaching).

Hans van Florenstein-Mulder, General Secretary of the Anthroposophical Society in New Zealand, also spoke of the significance of this step. He gave a global and environmental context that spoke to the heart of all educators who co-carry responsibility for our earth's well-being so that we can educate children for a better future, and, as human beings, recognise and draw on the spiritual world working on our behalf.

Broadening the Limits of Education

Hearing the previous two speakers, Ron Allen, Dean of the School for Applied Humanities, responded warmly. "This launch was quite unusual in many ways," he said. "We don't usually go through this exercise for our new programmes. It symbolises the significance of the development, and also tells us a lot about AUT, the School of Education and Steiner education.

"This event demonstrates the way in which the school has always been willing to take on new things and new ideas; to look at education in its broadest sense; to look for opportunities to push the bound-

aries and not be scared off by the innovative and the different."

Head of School Jay Reid spoke next: "Structurally, it was not difficult to design the Steiner specialties. However, getting agreement about which papers and what content was another matter. This is always hard because naturally everyone always argues for an overcrowded curriculum. You can't leave anything out. All of our discussions were always courteous and open – a real achievement, and a tribute to the people involved. In the end we realised that we were really talking about a five-year programme – three years for the degree and two years of provisional registration. When we agreed upon this, we all felt more comfortable."

Public Recognition

"AUT internal processes for programme development are robust," continued Reid. "We had to prove the need for the programme, demonstrate its quality and integrity, gather national and international endorsements and show how it related to ... other specialties ... We did eventually gain the endorsement of the other universities – and proceeded on to a two-day Teachers Council accreditation visit. That was a very affirming process that publicly recognised and praised the work the School was doing."

He named the major challenge: to ensure that there are enough students for a cohort for both primary and early childhood.

"What we all want," he concluded, "is continuity of the programme, strong relationships between the professional communities and a growing critical mass of passionate, well-qualified Steiner teachers. The School of Education will develop a Graduate Diploma in Steiner education, adding Masters papers ... and will look to develop opportunities for professionals that will allow them to staircase from the undergraduate teaching degree to doctorates. This, today then, is a beginning." | Gaylene Denford-Wood, Auckland, New Zealand



Li Zhang (right) studied anthroposophy and Waldorf education at Emerson College in England and Sunbridge College in the U.S.

ing in the garden, one sees that, with individual initiative, changes can be effected in the human-social fabric of living together – changes that, for me, show the way.

Impulse for Civil Society

And thus, here under these extreme conditions in China, the decisive questions are not how big the school is, what its chances are within a strictly regulated Chinese school system that is set on achievement, or how it can endure in the face of the state authorities. No, what is decisive is the selfless, engaged deed of these people, and the effective forces proceeding from them. Good seed is being sown here by the Waldorf initiative in Chengdu. These are forces that point to the future, impulses for an urgently needed civil society in China. In the meantime, there is now a Waldorf kindergarten in Hula, in Zhuhei and – for two months now – in Beijing. In Hong Kong there is, besides the kindergarten, also a school initiative.

At the beginning of the year Harry Wong intends to visit the Netherlands, Germany, and possibly Switzerland, in order to provide information on the Waldorf initiatives in China – and he is hoping for willing sponsorship. Its teachers have had to do without salary payments this year in order to absorb the most pressing costs. | Achim Hellmich, Berlin, Germany

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■ ANTHROPOSOLOGY IN THE WORLD

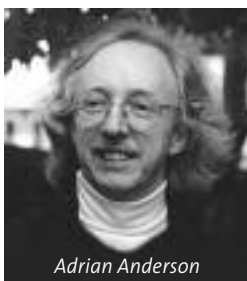
Australia: Doctorate on Mystery Drama

Noteworthy

Australian Adrian Anderson graduated this year with a doctoral thesis on anthroposophy. He researched *The Portal of Initiation*, the first of Rudolf Steiner's Mystery Dramas.

An Australian member, Adrian Anderson, has been awarded a doctorate for his thesis examining anthroposophy, identifying and contextualizing the primary elements of Rudolf Steiner's spiritual worldview.

Several doctorates have been awarded for research into the practical application of anthroposophy, but Dr. Anderson's work is possibly the first such doctorate worldwide to assess the primary features of anthroposophy itself and to critique a literary work by Rudolf Steiner, namely, *The Portal of Initiation*. It was made possible by a scholarship from Monash University (Melbourne).



Adrian Anderson

Important Themes

Dr. Anderson assessed Rudolf Steiner's first mystery drama, *The Portal of Initiation*, and its relationship to Goethe's fairy tale. The thesis examines the Goethean elements in Rudolf Steiner's epistemology, and its consistency with anthroposophy. One examiner commented that his success "was especially noteworthy and commendable, as Steiner's writings are, by nature, highly esoteric [...] Mr. Anderson identifies central anthroposophical themes in *The Portal of Initiation*, such as the extension of cognition, reincarnation and karma, the conscience and Christ [...]. He demonstrates that they are worthy of consideration [in the academic arena]."

Dr. Anderson is also a Hellenistic Greek scholar, and has written a series of academic and theological essays with reference to anthroposophy. | *Gisela Coonan, Kew, Australia*

Information: Adrian Anderson's website:
www.rudolfsteinerstudies.com

■ SCHOOL OF SPIRITUAL SCIENCE

Chemists Conference at the Goetheanum

Bridges of Understanding

The nature of chemistry is viewed in different ways by its scientists. The autumn conference of the Natural Science Section at the Goetheanum, held October 13-16, allowed various views to sound together. The conference was preceded by a preparatory process of a year and a half in the form of professional colloquia which also gave rise to the conference theme.

Is chemistry about substances and their combinations or about processes leading to the forming of substance? At first sight, this question that is central to chemistry might seem sophistic. Do not both lead to the same thing? It's a question of perspective. Depending on how one answers this, a (seemingly) different kind of chemistry is the result, and comprehension difficulties are foreseeable.

Anthroposophic-goetheanistic chemistry has suffered from difficulties of this kind in the past. Is chemistry inorganic natural science or universal science of transformation? What is specific to chemistry in its position between physics and biology? What position do the chemical elements have to the multitude of substances? What is the nature of the reality of atoms and molecules? Much work had been done on these questions, without an overall agreement having been reached.

Cognition Specific to Chemistry

Given these approaches, the intention of the conference 'Substances and the Nature of Chemistry – The Mode of Cognition Specific to Chemistry' was to further in-depth conversation and exchange of ideas in regard to these approaches. Following on the initiative of Martin Rozumek (Research Institute at the Goetheanum) and Peter Buck (formerly of the Pedagogical Seminar in Heidelberg), nearly 100 participants came to the mid-October conference that many had awaited with suspense.

It was designed in such a way that on each of three evenings two research approaches were presented in lecture form, to be 'taken into the night' and discussed in the next morning's plenum. This proved to be valuable – not least thanks to a morning summary of the presentations by Buck and his impartial and fair chairing of the conversation. There were also panel discussions on pedagogical and pharmaceutical questions, observation exercises and work groups along the lines of

The different thinking approaches and research directions allow themselves to be brought into connection with one another, and complement one another well and in manifold ways – if their cognitional prerequisites are taken into consideration ...

Rudolf Steiner's ideas on chemistry in the lectures *The Origins of Natural Science* (GA 326). These were a spiritual bond that ran through the conference like a red thread and brought together what was different; this could be sensed as a constant source of inspiration throughout. Only a few of the many motifs of the conference will be touched on here.

The Process Itself Escapes Observation

In his opening lecture, Rozumek pointed to a basic problem of chemistry: In a chemical process, the substances can be examined beforehand and afterwards. The course of the process, the actual transformation of substance, however, is removed from our perception through our waking senses. A kind of gap exists between before and after. This is usually bridged with the help of model-representations, without which this gap could not readily be closed. Rozumek brought direction to this by referring instead to Steiner's indication to rely, in this regard, on the observation of our life processes in order to reach a better understanding of what process is.

Along these lines, Georg Meier showed the possibilities of perception that exist in this realm, with lively reference to a multitude of corporeal experiences. Taking his point of departure from the existential difference between 'living' and 'dead', he



Substance vs. process: What constitutes chemistry? (Martin Rozumek doing an experiment)

showed, integrating Lockean approaches to thinking, that what is actually chemical lies in the process, not in the stable condition of the substances. In this context, Meier elaborated in detail Steiner's idea of fourfold science: physics as the science of inanimate nature, chemistry as that of living nature, psychology as that of ensouled nature and pneumatology as that of 'I'-imbued nature. In so doing, he clearly underlined the positioning of chemistry from an anthroposophical perspective.

The Fluid Realm

On the second day, through observation exercises based on some of his paintings, Jochen Bockemühl focused on how we perceive what is solid, fluid and air-like. We experience what is solid as something concrete confronting us; in the case of what is fluid, the surrounding becomes significant: the particular fluid element is brought to expression by the quality of the particular environment. In the case of air, one is, as the observer, in the midst of it. On this foundation, Bockemühl showed: that chemical processes belong primarily to the realm of the fluid element; the kind of perception we need in order to recognize them accordingly; and how the actively participating 'I' creates a bridge of understanding between the 'before' and 'after' of a chemical process.

Ernst-Michael Kranich elaborated on this, starting from the consideration that one can only approach the causal understanding of the chemical reaction of two

substances, A and B, to a third substance, C, if one assumes that in the process A and B reciprocally modify each other, and that C comes about as a result of this reciprocal permeation. Kranich convincingly showed what this concretely means on hand of sulphur and its compounding (or unions, which better expresses what is meant here) with the elements of oxygen and iron, whereby, among other things, the close relationship of sulphur to warmth and the continuation of this connection in various sulphur compounds could be experienced.

Harmonious Collaboration

Armin Scheffler described this path in the production of a new preparation for skin diseases, based on the one hand on the goetheanistically-influenced, thorough and creative understanding of medical facts and those pertaining to nature substances, and on the other hand on an indication by Rudolf Steiner. The focus was Scheffler's key experience resulting from his pursuit with birch bark (*Goetheanum* no. 10, 2005): to intuitively find a possibility of bringing the betulin found in the bark into the context of human skin. He demonstrated in an exemplary way how, in chemical-pharmaceutical practice, one can fruitfully let oneself be led by the thing itself as well as by the paths one can pursue inwardly, in one's thinking.

Wolfgang Schad went into more detail of one aspect of this inner side in a very

helpful way: forming concepts. Concepts such as 'phenomenology', 'chemistry' or 'materialism' are found in extensive contexts, are constantly changing, and therefore continuously require new concepts. This can give rise to difficulties for which it helps little to argue about words and meanings. To the contrary, according to Schad: harmonious collaboration is necessary in order to move forward with one of today's most important tasks: overcoming the separation between spirit and matter.

The main outcome of the conference is that it became clear that the inquiry about the kind of cognition specific to chemistry can lead to understanding and real progress. The different thinking approaches and research directions allow themselves to be brought into connection with one another, and complement one another well and in manifold ways – if their cognitional prerequisites are taken into consideration in the discourse.

A conference publication and regular communication between those involved in chemical research are planned. | *Dirk Rohde, Marburg, Germany*

*Note: Detailed conference report in *Erziehungskunst* 1/2006 (German only).*



Advent 2005

Christmas Appeal



Cornelius Pietzner, treasurer

Dear Friends and Members,

Over the last months natural calamities and human-made conflicts have captured the concerns of people all over the world. Whether extreme events such as in Dafur, Iraq, or New Orleans, or those 'closer to home' where we experience distress, confusion and uncertainty, we are each confronted with these realities. Where and how can we seek certainty and reconcile what seems to be randomness with destiny and necessity? How can we find an inner orientation to these elements as striving individuals and as communities?

Balance Between Self and World

This question seems especially relevant now, as we must continually choose what to occupy ourselves with, and where we can best focus our goodwill and take into our hearts and souls events and developments in the world around us. To be unable to filter and understand such events more deeply is to have the world flood into us, or, conversely, to flow indiscriminately into the world. We actively seek balance between Self and World – especially in such dramatic times.

In a smaller sense we also do this when we make a decision about financial gifts, electing consciously and with deliberation to support Anthroposophy, the General Anthroposophical Society, and the Goetheanum. The gifts of members and friends to enable the work of the School of Spiritual Science and the artistic impulse of the Goetheanum represent an action and choice among many other choices. This intentionality adds strength and purpose to each person's annual gift.

This year we have budgeted 1.8 million Swiss francs (CHF) to be raised through gifts. Because the combined worldwide membership fees make up

less than 25 % of the total annual income budget, the Goetheanum relies heavily on the goodwill and generosity of friends and members for gift income. Last year, through your generous contributions, we received just over 700,000 CHF from the Christmas Appeal from friends worldwide. This year our goal is 800,000 CHF. Thus we would be very grateful for your support at this time. Your gift is specifically needed for:

- Final costs to meet this year's commitments to the School of Spiritual Science
- Core artistic work of the stage, including the acting and eurythmy ensembles, both of which have ambitious programs.
- Outreach and membership development initiatives of the Society with active engagement in many parts of the world. This support helps develop anthroposophy in Asia, Africa and Eastern Europe, as these countries cannot always fully finance their own activities. The Society bears costs associated with these regions such as travel support and reduced members' fees.

Presenting Inner Sources

There is a great deal of turbulence in our world. The Goetheanum and the worldwide Anthroposophical Society feels connected to the challenges of our times. We intend to contribute in a healing and fruitful manner. It is not a question of providing answers to all questions, but more a matter of offering direction and inner resources that can help counterbalance the instability around us. This is a role that the Goetheanum, the Society, and the School can increasingly play. It is a function you can support at this time through your financial help.

Every gift makes a real difference, and we would like to thank you in advance for your goodwill and participation.

With best wishes for a peaceful and light-filled Christmas,

Cornelius Pietzner
Treasurer and Executive Council

Ways to donate (please earmark:
'Goetheanum/Christmas Appeal 2005')

1. Switzerland: Allgemeine Anthroposophische Gesellschaft, acct. no. 10060.71 Raiffeisenbank, CH-4143 Dornach, Clearing 80939, PK 40 9606-4

2. Germany: Anthroposophische Gesellschaft in Deutschland, acct. no. 10084510, GLS-Gemeinschaftsbank Stuttgart, routing code: 430 609 67

3. Other European countries: acct. no. 988 100 GLS-Gemeinschaftsbank Bochum, routing code: 430 609 67

4. Checks: issue to Allgemeine Anthroposophische Gesellschaft; send to: Goetheanum, c/o Rudolf Hafner, Postfach, CH-4143 Dornach 1, Switzerland

Contact: General Anthroposophical Society, Finance Department, Postfach, CH-4143 Dornach 1; ph: +41 61 706 43 10, fax: +41 61 706 43 41; finanzwesen@goetheanum.ch

Conference of General Secretaries at the Goetheanum

Winds of Change

The general secretaries gathered at the Goetheanum from November 8-11. Christof Wiechert reports on their meeting with the members of the School collegium: specifics of a particular country as well as new plans and projects of the Anthroposophical Society made their appearance.

They came together at the Goetheanum from many directions, from near (Switzerland) and very far (New Zealand). What is to be reported? What should one discuss? Does one sense the winds of change in the enthusiasm for that which is new and can come to realization with the help of anthroposophy? Does one become enthusiastic oneself when hearing of progress? By means of a few passing strokes, may the reader him-/herself notice whether this progress engenders joy.

Anthroposophy Enlivens

Anders Kumlander reported from Järna, Sweden: an anthroposophic center, a village, built in bright, colorful architectural forms, created by the efforts of recently deceased Arne Klingborg. Just the endeavors in curative education alone involve 1,000 (!) people. Not far from this village center is the large mill, along with a bakery and distribution. Far and wide, this mill is like a magnet for the eco-movement – and has brought about considerable commercial activity. One notices: anthroposophy enlivens.

Change of subject: The Pacific region, New Zealand. In the coming year, General Secretary Hans van Florenstein-Mulder will step back from his official task. A search committee is charged with finding a successor. Now one should not imagine that Hans van Florenstein-Mulder has become weary of his work; to the contrary: he has so much to do in the neighboring states of the Pacific that he finds he cannot do this while being general secretary. He will now become 'free', so to speak, to visit people and groups, to form connec-

tions and thereby help the great expectations from anthroposophy and its fields of endeavor to become conscious and effective. A powerful awakening is taking place in this part of the world, and a hunger for the spirit, for inner orientation, is clearly experienced. Hans van Florenstein-Mulder's step into this region has come at the right time. He continues to be active in the circle of general secretaries.

Web Initiative

The Swiss project 'Anthromedia' was presented to the general secretaries. Urs Krattiger, Vera Kopphehl and Robin Schmidt presented the website at www.anthromedia.net. There one can find all kinds of information on anthroposophy, the Goetheanum, various fields of activity and initiatives. The next step will be an English version of the texts.

Robin Schmidt is making the design concept available to the general secretaries and their countries – because the strength of a website of this kind depends on how much it is used and on the strength of the networking (in this way, too) that comes about. This is a significant step, since, in regard to anthroposophy, the internet is 'contaminated' with misinformation. One can only be thankful to those who have taken this initiative – including Swiss General Secretary Ottfried Doefler. We hope that the general secretaries will promote the use of this website. | *Christof Wiechert, Goetheanum*

See also article on page 11.

Class Holders Conference at the Goetheanum

Growing Resoluteness

From November 4-6, Class holders of the School of Spiritual Science from all over the world met at the Goetheanum. They conferred on current and future ways of working within the framework of the First Class.

The theme 'Present and Future of the First Class' was introduced with a substantial contribution by Johannes Kiersch. He summarized essential results of his study *Contributions to the Development of the School of Spiritual Science – The First Class*, published by Verlag am Goetheanum (*Anthroposophy Worldwide*, no. 9, 2005, p.1) and presented on this occasion.

Christof Wiechert and Bodo v. Plato brought forward perspectives on possible future developments. Central to this were possible ways of working of the First Class and modalities of being accepted into the School, the changing task of the Class holders, and the circulatory web of relationships between the School, the Anthroposophical Society and the institutions. Presentations by Virginia Sease on Michael's presence in the mantras and from Sergei Prokofieff on our connection to the dead via the contents of the Class lessons plumbed fundamental aspects of the meditative dimension of the work.

Open-Hearted and Earnest Considerations

The entire meeting was permeated by open-hearted and serious considerations on the particular quality of the spiritually active nexus that wants to be formed through the First Class within the framework of the School. This was brought out especially in the conversation groups and plenum conversations on the perspectives that were developed.

Noteworthy was the attentive care and, in comparison with earlier conferences, growing resoluteness to undertake steps of transformation into the future out of past and present experience. The study by Johannes Kiersch offers a fruitful basis for this that continues beyond the conference. | *Bodo v. Plato, Goetheanum*

Anthroposophy Worldwide is published ten times a year. It is distributed by the national Anthroposophical Societies – in some cases augmented by independently edited news and articles. It also appears as a supplement to the weekly publication *Das Goetheanum*. • Publisher: General Anthroposophical Society, represented by Paul Mackay • Editors: Helen Lubin (responsible for the English edition), Sebastian Jüngel (content and production), Axel Man-nigel, Dietrich Rapp, Ursula Remund Fink and Michaela Spaar • Correspondents/ News Agency: Jürgen Vater (Sweden), News Network Anthroposophy (NNA). We expressly wish for active support and collaboration. To receive Anthroposophy Worldwide, please apply to the Anthroposophical Society in your country. Alternatively, individual subscriptions are available for CHF 30.– (EUR/US\$ 20.–) per year from the address below. An e-mail version is available to members of the Anthroposophical Society only at: www.goetheanum.org/630.html?L=1. Please send address changes to the address on the envelope! Use this address to contact the editors: Wochenschrift *Das Goetheanum*, Postfach, CH-4143 Dornach 1, Switzerland; fax +41 (0)61 706 44 65; abo@dasgoetheanum.ch

■ ANTHROPOSOPHICAL SOCIETY

Meeting of National and Branch Councils, Representatives of Society Centers, and Branch and Group Leaders

Invitation, Not Answers

From November 11-13, national, regional and local carriers of anthroposophical groups spoke about aspects of a teaching and learning Society. Reports on ways of working made it clear that outer signs of belonging, such as the pink membership card, have a minor function.

It is an awkward title designating the annual gathering of those carrying responsibility within the Anthroposophical Society. Were one to describe it less functionally, one could call it the 'heart meeting' of the Society: whereas a few days earlier 'only' the general secretaries meet – as carriers of responsibility supra-regionally – this gathering is for local, regional and supra-regional initiative-carriers.

Crises and Questions

Everyone actively contributing to the growth of anthroposophy and to anthroposophical community building was invited "to share ideas on the process of change within the Anthroposophical Society from a teaching to a learning Society, and together to envisage developmental steps," as was stated in the letter that was sent out (*Anthroposophy Worldwide*, no. 9, 2005, p. 9). The transformation of the Anthroposophical Society, which – as everyone knows – expresses itself in crises and questions of meaning but also in unexpected perspectives and possibilities, often, in Society meetings and conferences, comes into focus as though through a burning-glass. At this meeting, too, both were there, close together: helpless perplexity and new perspectives. This requires tranquility, tolerance and especially awareness in order to perceive new directions that usually appear in an unexpected way.

The development of the theme of the year within this gathering is surely one of these interesting items. Whereas in years past the theme was communicated to the membership in its finished form, those who are carry responsibility on a local level now partake in its development. Just how important it is to have broad underpinnings for the thematic focus of the anthroposophical work is shown by the fact that only approximately one half of all groups and branches place their own activities into the context of the theme of the year.

"The theme of the year cannot be a de-



A fruitful 'bee hive' conversation: a social form between dialogue and group conversation

mand, a given, but depicts what it is that we, as the School collegium, would like to work on in the coming year, what we want to take up as a lens for understanding the present." This is how Johannes Kühl characterized the nature and value of the theme of the year.

Social Sensitivity and Elasticity

Thus in short presentations and conversation groups the School collegium's suggestion was discussed: in the coming year, to place this year's theme of heart thinking into the context of the cycle of the year and the social process. A backdrop to this is the insight that only when the estrangement from nature and her rhythmic changes has been overcome, can we find the way to the other human being.

In meditatively intensifying the experience of withering and germinating, of the standstill and dynamic of the sun's course, social sensitivity and elasticity come into being. Whereas, as Heinz Zimmermann puts it, we are continuously awakened on hand of the 'natural' given of the other – that is, we bump into the otherness of the other and are annoyed by it – it is important to work toward awakening on hand of the soul-spiritual of the other. This, according to Zimmermann, is not a process of nature but requires an enormous sensitizing of one's perceptive capacities. One could formulate these thoughts by saying: 'Through

nature to the other human being.'

As last year, before the actual meeting began there was the possibility to take part in a three-day course in schooling conversation competence. Eighteen participants from 17 branches from Buenos Aires to Prague discussed and practiced leading a conversation with Agnes Zehnter, Martin Rozumek and Hans-Christian Zehnter. In the forming of free conversation, says Rozumek, there are problems everywhere. At the same time, he continues, the growing consciousness of these problems has something hopeful. It also became clear in conversations among those carrying branch work that in only one of these branches are the pink cards shown at the entrance.

Nascent-New

Another focal point of the gathering was the description of three anthroposophical initiatives, all of which have a particular connection to present-day actuality. There was a report on the initiative 'Artistic Ceramics Lucerne', a cultural center in central Switzerland, where seven anthroposophical activities ranging from an integrated kindergarten to artistic therapies to a branch of the Society to the Christian Community gather under the motto 'separately together'.

Ron Dunselmann reported on meditation workshops in Holland. Monthly and in 10 locations there are now two-hour courses which offer help and homework on how to structure a meditation as well as on the necessary will effort.

Finally, there was a report on the successful cultural initiative 'Schloss [Castle] Freudenberg'. Four hundred people a day come to this school of the senses, which was set up in Wiesbaden, Germany, based on ideas of Hugo Kükelhaus. "We do not want to give an explanation, but prefer to tell stories. Stories allow for the most varied inroads, and are not answers but invitations," says Walter Siegfried Hahn, one of the initiators. For Lucerne as well as for Wiesbaden, what is important is that they dispense with outwardly recognizable anthroposophical indicators in order to make possible a more open encounter.

During the entire gathering, it was also open encounter that let something of the intangibly new shine through. | *Wolfgang Held, Goetheanum*

SCHOOL OF SPIRITUAL SCIENCE

The School of Spiritual Science and its First Class

Living Center of the School

For several years questions concerning the development of the School of Spiritual Science and its First Class have been increasingly discussed. In *Anthroposophy Worldwide* no. 9, 2005, p. 10, Bodo v. Plato described the combining of four aspects of reality of the anthroposophical movement as an essential task of the School. Here he continues this sketch with regard to the nature of the First Class.

Anthroposophy lives as a fourfold movement-signature of our time. Rudolf Steiner identified and described it as a spiritually essential movement in the age of the consciousness soul. It becomes effective in the individual human being through his or her cognitive and meditative practice. It then shows itself individually and in society by means of corresponding life transformations. In the working together of people who develop a relation to anthroposophy, it becomes active in different cultural initiatives. The connection of these four life forms of anthroposophical movement, which always needs to be understood and realized anew, is a central task of the School of Spiritual Science with its professional sections and the general (universal) anthroposophical section.

A Path of Initiation Toward I-Reality

Rudolf Steiner planned the forming of three classes within the School, and established the First Class. Within the General Anthroposophical Section he developed for the members the main contents of this First Class in the form of a foundational esoteric course. This cycle encompasses 19 lessons, each of which contains descriptions of concrete soul-spiritual situations that are condensed into mantric verses, as well as indications for working with them meditatively.

Unlike what is found in Rudolf Steiner's esoteric teaching activity before the founding of the School,¹ these indications hardly relate to general, universal rules for living. Setting up a meditative life is left to the individual member of the School. The indications in the Class lessons describe, rather, the earnestness and the particular mood or situation expressed in a verse or group of verses.

Through meditative work the verses can become mantras that convey an experiential inroad to the soul-spiritual reality portrayed in them. The descriptions begin in the first lesson with a mood in which the human being, in searching for his own



Manfred Welzel:
*Conversation
in the Night –
Nicodemus*, 1978

From 'Know thyself' to the cosmic Word: the First Class as a schooling path of soul-spiritual situations

identity, discovers that this cannot be found in the sense world. They end in the 19th lesson at the place where this essential nature of the human being – the 'I' – after a multitude of elemental, soul and spiritual transformations, recognizes itself surrounded by the world Word, in the world of the hierarchical, creative beings united with him.

This fundamental course of instruction, which renders possible a path of initiation of the 'I' in the age of the consciousness soul, is directed toward people who have decided to have their lives and work consequently fructified by anthroposophy, to represent it, and to seek to work together in the sense of a research community.

Developments and Modes of Working

Following Rudolf Steiner's death, the executive council of the General [Universal] Anthroposophical Society took on the direction of the School.² The members of the executive council and some individuals designated by Rudolf Steiner conveyed to the members of the School the contents of the First Class.³ Their tasks included admitting new members into the School. By becoming a member, the candidate became – as is the case today – a member of the First Class and of the General [Universal] Anthroposophical Section.

In the 1950's the executive council at the Goetheanum began to entrust mem-

bers of the School with conveying the foundational esoteric course of study and to conduct the conversations preparing for admission to the School. At that time the First Class lessons were likely only read – hence the designation 'Class reader' for this task, which later changed for the most part to 'lecturer' [in its German equivalent; in English, 'Class holder' has been used].

Since the 1970's the Goetheanum executive council has encouraged the Class holders to develop the context surrounding the mantra in each lesson individually and based on the Class holder's own experience, in so-called 'free renderings'. This corresponded to the way of working that Rudolf Steiner expected from those whom he had entrusted with bringing the mantric verses. Since the 80's, conversations on the Class content and on the meditative life have come about as a third working form within the First Class.

Following the publication of the Class texts within the Rudolf Steiner Collected Works in 1992, working connections increasingly arose that fostered shared study in small groups.

Of increasing importance today is to take seriously the constructive and problematic experiences in working with the contents of the First Class by having this realm of experience, as a living core of the School, become esoterically fruitful for the sections and for the effectiveness of anthroposophy in cultural initiatives. And "what constitutes the esoteric is that one [...] be able to work in the most energetic way with life and its depths."⁴ | Bodo v. Plato, *Goetheanum*

¹ Hella Wiesberger: *Rudolf Steiners esoterische Lehrtätigkeit. Wahrhaftigkeit, Kontinuität, Neugestaltung*, Dornach, 1997 [available only in German].

² This process is presented here in a considerably simplified form. The varied, complex and often conflict-laden occurrences are described by Johannes Kiersch in the study *Zur Entwicklung der Freien Hochschule für Geisteswissenschaft. Die Erste Klasse*, Dornach 2005. Available in English in 2006.

³ The names of these individuals, the tasks entrusted to them by Rudolf Steiner and their development in their understanding of the task is extensively described by Johannes Kiersch, *ebenda*.

⁴ Rudolf Steiner: *The Constitution of the General Anthroposophical Society and the School of Spiritual Science* (GA 260a), lecture of January 30, 1924.

■ FEATURE

*Anthroposophy in Japan***A New Dawning**

Nearly six years ago, the Asia-Pacific Conference took place in Japan, in Fijisanroku Yama-no-mori. Eleven of its participants came together again on October 15 at Forum 3 to look at developments since then. There arose a picture of a blossoming anthroposophical movement.



Gathering and sowing: anthroposophical ideas have firmly taken root in Japan in recent years (Photo: Fudschii and rice fields)

From the constant rush of Tokyo Station in the nation's capital to the beautiful rice paddies on the lap of picturesque Fujiyama, from the frequent, violent earthquakes to the iconic stillness of Kyoto's Zen gardens, this island born of the Asian continent and the Pacific Ocean is a living spectacle of remarkable contrasts. Japan is filled with both the energy and bursting vitality of a new day and the pregnant calm of a new beginning waiting to unfold.

In October a small group of people gathered together in the heart of Tokyo at the offices of Forum 3 – a workshop space and clearinghouse for independent anthroposophical activities in Japan. Forum 3 also publishes a Japanese-language newsletter called Open Forum, with upcoming events and brief articles.

Visible

This Asia-Pacific Alumni Meeting was called together by Masashi Sato, co-director of Forum 3. The meeting included introductions of the eleven participants, some social-artistic activity, a review of points raised at the 2000 conference and an overview of developments in both Japan and Asia since then.

In reviewing the growth of interest in the work of Rudolf Steiner, it was noted that the Anthroposophical Society in Japan, which was founded a few months before the 2000 conference, will be six years old in May 2006 and is presently re-

organizing the way it operates in connection with leadership roles (*Anthroposophy Worldwide* no. 6, 2000, p. 7). The Society headquarters, in the Waseda district of Tokyo, is in a rented storefront space which has been transformed into a meeting/lecture hall called Rudolf Steiner Haus. The Society publishes a regular newsletter in Japanese, with scholarly anthroposophical articles and Steiner lecture translations.

One of the important developments over the past five years has been the growth of Steiner education. There are now seven established Waldorf-Steiner schools in addition to the numerous kindergartens. (Kindergartens in Japan are completely separate entities from elementary schools.) A new initiative near Chiba hopes to begin with class one in 2007. Following the First Asian Teachers Conference in Taiwan in May 2005 (*Anthroposophy Worldwide* no. 5, 2005, p. 3), Rieko Hata organized the first all-Japan gathering for Steiner school teachers this past August, held at Steiner Gakuen on the outskirts of Tokyo (*Anthroposophy Worldwide* no. 8, 2005, p. 6).

Broad and Diverse Contact

Many eurythmists have returned from trainings abroad and, in addition to working in schools and care homes, teach independent classes throughout the country. There are now both eurythmy training

and teacher training seminars in Japan. The eurythmy school, led by Etsuko Agematsu, wife of General Secretary Yuji Agematsu, meets in Rudolf Steiner Haus.

The biodynamic movement is slowly but surely growing, particularly with the example of a model farm in Kyuushu, Kumamoto Prefecture, that is able to show what is possible. In Kamogawa, south of Tokyo, many young families have chosen a rural environment and come to the aid of older rice farmers who can no longer farm their land themselves. The partnership, along the lines of threefold social ideals, is building a new form of community. This barter community, called Awa Money, is also connected to an organization called Morgenland (morning land) that, like Forum 3, sponsors anthroposophical activities. The Morgenland group is hoping to start a school initiative linked to a biodynamic farming community.

One of Morgenland's board members, Michiko Koiyasu, a retired professor of German literature who introduced the Japanese general public to Waldorf education through her popular book about her daughter's attendance at a Steiner school in Germany, holds a monthly talk session on different subjects, featuring invited guests. It is like a radio or TV talk show without the media and people come to the Morgenland offices in the Tokyo shopping district of Ginza to participate in these conversations. Japanese, German and English speaking guests with anthroposophical backgrounds are often invited.

Morgenland recently sponsored an exhibition on the fruits of anthroposophy and published a colorful 12-page catalog highlighting the many initiatives at work throughout the world that have sprung from the work of Rudolf Steiner.

Beyond the Anthroposophical Society, Forum 3, Morgenland, and the Waldorf-Steiner school communities, smaller groups and individuals with no formal ties to established groups are showing a great interest in anthroposophy through study groups, therapeutic work, eurythmy classes, artistic work and small initiatives.

It was agreed at the Forum 3 Alumni Meeting that since the 2000 Asia-Pacific Conference, a new day appears to be dawning with the gathering and spreading of anthroposophical ideas and activities throughout Japan. | *Van James, Honolulu, Hawaii*