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■ ANTHROPOSOPHICAL SOCIETY

Germany: Music for the Earth

Being Attentive – and Listening

The initiative «Music for the Earth» celebrated its seventh performance from 25 to 27 September looking at the question «Are Man and Earth in a process of impoverishment?» This initiative symbolically represents support for actions and initiatives of others within the agricultural movement in general but especially for those researching seed quality.

The four elements of earth, water, air and fire form the basis for human habitation. If they become unhealthy it requires great human recognition of responsibility. Key subjects are «The bread of tomorrow – gene technology in agriculture?» (earth), «Source of life, water – recognition of the danger – healing through courage to action» (water), «Climate change – energy for action» (air) and «Childhood and environment» (fire or warmth). Helmut Lachenmann, one of the lecturers in 2006 and a true pioneer and partner in this process of consciousness creating, called it «Music as an adventure of the spirit» because it lives in every human being as cosmic legacy. Music allows an inner tranquility, it awakens attention and listening and connects between interpreter and audience. Could this be a model for a social culture of the future? Daniel Barenboim says quite clearly: «Music is something that helps us to forget the world and music is something that allows us to understand the world». It is a social impulse that is looking for a way from a conscious experience in the present to that of the future.

Demonstrating Initiative

To enrich the events artistic displays were included such as a presentation of water sound images by Alexander Lauterwasser, presentations on seed formation by the Bingenheimer Saatgut AG, a documentation about endangered butterflies as well as a painting exhibition by Uta Albeck entitled «Earth». The idea of «Music for the Earth» is made possible by people who met through an



Environment Earth: Connecting to our cosmic legacy with music

Association with the same name «Music for the Earth» and through friends. This includes much voluntary work, ensuring a financial base through contributions, donations and applications for subsidies. Any surpluses were distributed to those initiatives which are representative for the ideals in this area and are themselves dependant on donations. So far this has included the Section for Agriculture at the Goetheanum, the Centre for Cereal Research in Darzau and the Future Development Foundation for their project to obtain rainwater tanks for smallholders in Kenya. | Marianne Worel, Niefern-Öschelbronn (DE)

Information: www.musik-fuer-die-erde.de

General Anthroposophical Society: General Secretaries' Conference

Expanding One's View and Defining One's Own Position

From 3rd to 6th November the General Secretaries met at the Goetheanum focusing on three main aspects: preparation for Rudolf Steiner's 150th anniversary in 2011, the status of the Anthroposophical Society and the necessity to pay attention to the importance of context of anthroposophical terminology.

The mood of the General Secretaries' Conference manifested itself through the experiences of its participants of a socially intensive working process packed with substance. This has been said for years and remains the feeling in the reviews by Jan Borghs (BE), Philip Martyn (GB), Hartwig Schiller (DE), Philip Thatcher (CA) and Leena Westergren (FI). What they have to contribute is taken up by the Goetheanum-Management. In addition, the mutual perception of what is happening in individual countries helps to expand one's own view and to define one's own position.

2011 – The Year of Anniversaries

Individual General Secretaries reported about the planned events in their countries on the occasion of Rudolf Steiner's 150th anniversary in 2011. At the centre of these events stands the task to work on the spiritual sources of Anthroposophy using the themes which Rudolf Steiner illuminated quite specifically in some countries. In Germany a venue has been found in Weimar that represents a prominent place of Rudolf Steiner's life and work as well as an important point of identification for German cultural history. Here, Rudolf Steiner's effectiveness in the presence and for the future is to be researched along side a confrontation with the shadows of the recent past by asking about the roots of National Socialism.

2011 is also the 100th anniversary for Rudolf Steiner's lecture in Bologna on the being of the human I. This prompted the conference to discuss this lecture in smaller groups following preparation at home and led to a «higher standard». Hartwig Schiller and Paul Mackay, in their keynote speeches, dealt with the status of the Anthroposophical Society based on today's conditions (see pages 4 and 5 for his and Paul Mackay's ideas on membership strengthening).

Troels Ussing showed in his report on East Africa, how Anthroposophy can at the same time enthrall and irritate with its terminology (see interview with Cornelius Pietzner, pages 2f.). In Kenya, Uganda and Tanzania alone there are at present thousands of Waldorf School pupils and many teachers.

Affirmation of Bodo von Plato

Members of the Executive Council updated on current projects such as the new production of Rudolf Steiner's *Mystery Dramas*, *Publications* («Anthroposophy Worldwide» No 9/2009, page 10), English Week at the Goetheanum in 2010 and the financial pressures. At their retreat in October 2009 they had also evaluated Bodo von Plato's time so far as member of the Executive Council. The result of the evaluation – as in the case of Paul Mackay's position as member of the Executive Council – will be presented at the Annual General Meeting in 2010.

A new member was the architect Michael Mösch (51) who will be Ingrid Böhringer's successor from 2010, as General Secretary of the Anthroposophical Society in Brazil. In Kenya, Uganda and Tanzania there are thousands of Waldorf Schools and many teachers. | *Sebastian Jüngel*

Sebastian Jüngel: At the moment the General Secretaries' Conference is taking place (page 2). What is the situation of Anthroposophy in the world?

Cornelius Pietzner: It is refreshing to note how differently Anthroposophy is received and dealt with in the various countries. But Troels Ussing also gave us a clear picture of the task we are facing as a worldwide spiritual movement with regard to terminology with his examples from the development of Anthroposophy in Uganda, Tanzania and Kenya. In Kenya, for example, a language exists where the word for «I» stands for something negative, something evil. You can imagine what it would mean this term was being used without previous reflection when talking about a «Strengthening of the I». Similarly problematic for German speakers in Europe today is the term «Folksoul». Thus it is our task to find expressions and words which allow the terms and ideas behind the thoughts to come to the fore. For me, this indicates that Anthroposophy is a living being that lives in different ways in the human heart, depending on whether one comes from Finland, Kenya, Canada or Taiwan. This multiplicity and vibrancy is part of Anthroposophy.

Jüngel: Multiplicity and vibrancy are also acknowledged by the Goetheanum. This year, however, some events had to be cancelled due to a lack of participants. How is the Goetheanum doing?

Pietzner: I believe this is a sign that we are going through a phase of change and development which allows us to discover and define what we want, and what our members and friends want and what is timely. If an event doesn't draw sufficient people, this could mean that it was really just put on out of habit. Here we have to re-think. Sometimes we plan an event which will not happen until a year later and by then the perceived spiritual impulse may have passed.

Springboard into the Future

Jüngel: Even the core conference «Evolution and Freedom» by the General Anthroposophical Society, on the occasion of Darwin's Anniversary, had to be cancelled because of a lack of participants. What is needed so that events succeed which arise out of an impulse or event that lies in the past?

Pietzner: When an anniversary is purely nostalgic it is the least productive. To re-

General Anthroposophical Society: Christmas Appeal 2009/10

Inspiring Action

The Goetheanum faces a difficult financial task as do many other cultural initiatives. Nonetheless, it is unique in the world: historically and because of its extensive and plentiful spiritual activities. Goetheanum-treasurer Cornelius Pietzner talks about the current spiritual tasks which require finance in order to be materialized.



High points of spiritual work: Goetheanum project IPMT, Medical Section Peru.

member the past, although this is of course justified, and to re-connect to it, requires that one also wishes to inspire future development by envisioning what happened, where we are now and where we want to be. When an anniversary leads to a common perception and aspiration, a consolidation of our intentions, it can become a springboard for the future.

Jüngel: Like a review giving strength for the next day and beyond?

Pietzner: Yes. Then the recollections unite us as a community and inspire us, in connection with what has become, to new and stronger deeds.

Priorities with Limited Resources

Jüngel: What is actively happening at the Goetheanum?

Pietzner: We are a School of Spiritual Science which works with limited resources and hence we have to set priorities; we cannot do everything we want. Of that which we are able to do I would like to highlight the following: the artistic element of Anthroposophy in the new production of Rudolf Steiner's Mystery Dramas. Since 2004 there has not been an obvious etheric sheath for the mystery dramas at the Goetheanum, it has to be newly created; as does the ensemble and the audience; the School, where we have very busy sections with a broad spectrum of research work of which one isn't always aware and which does not always surface; infrastructure and

space, where there is a constant need of renovations and repairs, at the moment rather amass. If we look at these as depreciation costs over 30 years, we lie within the usual capital expenditure.

Many Small Focal Points

Jüngel: How is spirituality expressed today in the School?

Pietzner: I think, for example, through the training programme IPMT of the Medical Section which has already trained hundreds of doctors worldwide. Or through the way the Medical Section, the Pedagogical Section and the Section for Agriculture have become politically active in order to safeguard anthroposophical produce and services within the EU. Also through the training of Kindergarten teachers, Upper School teachers and lectures on the basis of the knowledge of man. Then there is the work and conferences of the Humanities Section. And there is the research into the theory of colour undertaken by the Natural Science Section. None of the sections is afraid to deal with core anthroposophical themes, even if they are sometimes unspectacular to the outside world. They are part of the core task of the sections and entail much work on the quiet. These are the highlights of the spiritual work of the School. At the Goetheanum we have many small focal points but few 'blockbusters'. These may have been in the past but today we

are more subject orientated. That is not always recognised. It is therefore our duty to draw more attention to the many small focal points and the 'silent' work.

Jüngel: A tight continuity?

Pietzner: I think so, although development happens in small steps and don't always appear 'elegant'.

Jüngel: Are high points and unrealised ideas subject to less funding?

Pietzner: I am not sure that in the long term there is less funding. Every living organism – as also every human being – goes through ups and downs. That is an essential part of development. We are working on improving the financial basis for the future, although this may not be immediately noticeable. For example, efforts are being made by the Anthroposophical Society worldwide to improve the co-operation between Anthroposophical Society and anthroposophical institutions. If we succeed in making the mutual relationship and the mutual dependency between Anthroposophical Society and institutions clear, this could also lead to an improved financial situation at the Goetheanum.

No Plans for Expansion at this Moment

Jüngel: The point might be reached, however, when the Anthroposophical Society will have to cease operations due to lack of finance.

Pietzner: For some years now we have not had much scope at the Goetheanum and at the moment we are not planning any expansions. The work, even if restricted, will certainly continue. The Anthroposophical Society does not just live at the Goetheanum but interacts with the whole world, as we have just seen during the General Secretaries' Conference. If an Orchestra's players (sections and departments) don't harmonise, the concert (the Goetheanum) does not synchronize. A concert needs a lively audience; if the members, friends, institutions and trusts want to acknowledge and support the Goetheanum-Symphony if it doesn't comply with people's or the members' needs, we have to determine which decisions we have to take, even if they may be unpopular. It is very encouraging that the Goetheanum has so many active members and friends. We witness this all the time through the wonderful support, right down to finance, and we are enormously grateful for it.

■ ANTHROPOSOPHICAL SOCIETY

General Anthroposophical Society: Membership Strengthening

Every Individual Makes a Contribution to the Destiny of Humanity

During the General Secretaries' Conference on 4th November, Paul Mackay outlined ideas to clarify the tasks of the Anthroposophical Society. In the following article he summarizes core aspects of the age of the consciousness soul which, for example, include freedom, trust and encounter.

Comparable to a Whitsun event, our relationship to the being Anthroposophia enables man to develop that which is generally human and thereby finding the way to the other. The reality of karma and re-incarnation has undergone a fundamental change because Christ has become 'Lord of Karma'. Every individual destiny makes a potential contribution to the destiny of humanity. Since Michael became the Spirit of the Age it is possible for every human being to consciously live as a contemporary and citizen of the world. Linked to an awareness of the appearance of the Christ in the Etheric (Christianity beyond denominations) this adds up to four new dimensions which we regard as important tasks for the Anthroposophical Society. How can we put them into effect?

Practice Field for what is Generally Human

The Anthroposophical Society cannot just be concerned with studying Rudolf Steiner, however important this is. The Society is the bearer of the School of Spiritual Science, whose task it is to further develop Anthroposophy as a Spiritual Science and to make it fruitful for the world. The sections of the School interact with all areas of anthroposophical life, and the General Section in particular, relates to what is generally human. This requires its own practice field which can be found within the Anthroposophical Society. It is about the development of the higher members of man's being, starting from the consciousness soul. Rudolf Steiner indicates that in our time a culture of spirit self should be developed so that it can exist humanly in future times. This points to a significant task of the Anthroposophical Society. Five aspects of this culture can be specified. It is essential that a culture of freedom lives within the Anthroposophical Society, where people can enter into a free relationship with the spiritual world. This means that an awareness of the threshold and of the guardian of this



Developing what is generally human: Paul Mackay

threshold is developed. This type of freedom results in a true relationship to the spiritual world. Of course, this culture also defines the way how the Anthroposophical Society is presented in public and how people can meet Anthroposophy.

Developing Abilities

Leadership of the Anthroposophical Society has to be founded on trust (GA 260a, lecture of 30 January 1924). Wherever responsibility is taken on within the School and Society, this has to be based on a culture of trust. Here it is crucial that we assign each other the different tasks and functions.

And it is important not only to look at proven skills, but also consider abilities which are developing. However, this implies that 'mistakes' can be made. I believe that constructive tolerance and an 'ability to forgive' are part of this culture of learning. An important feature of the culture within the Anthroposophical Society is the encounter. Here karmic dimensions become visible. An awakening through the soul and spirit of the other

has an effect on one's own destiny. Through a culture of encounter it becomes possible to take new steps in one's own destiny. Having met Anthroposophy a longing arises to take initiative. (GA 237, lecture of 4 August 1924). One wishes to become active for an in the world out of Anthroposophy and looks for collaboration with others. This leads to a culture of service. One wishes to serve Michael. We are living in the fifth Post Atlantean Epoch where the confrontation with evil has special meaning. This confrontation demands increased self-knowledge.

Rudolf Steiner points out that as humanity we have crossed the threshold (GA 233 a, lecture of 12 January 1924). If we do not recognise this reality, chaotic social conditions will arise. After the end of World War One, Rudolf Steiner explained that we have not reached the end but that we are in the middle of the battle. However, this battle should take place within inner man. But because we reject this inner battle, it is being projected to the outside, says Rudolf Steiner. Out of this deep understanding of soul arises the task to nurture an active culture of freedom.

Culture of the Heart

These five aspects can be summarised as the creation of a 'Culture of the Heart'. Which tools are needed to further this culture, which has to be developed by man, so that society can increasingly be ennobled? Adequate communication, attentive nurture of the festivals and time for reflection certainly play a role. I think that a committed development and advancement of these elements is required and is indeed possible, to create a foundation for a culture of the Heart.. | *Paul Mackay, Goetheanum*

Paul Mackay wrote on the Development and Task of The Anthroposophical Society in Nachrichtenblatt Nr. 28/1997 and Nr. 29/1997, published as a book 'Esoterik und Öffentlichkeit. Zum offenbaren Geheimnis der Anthroposophischen Gesellschaft', Verlag am Goetheanum, Dornach 2002.

General Anthroposophical Society: New Aspects of Leadership

Open to Everyone, Possibilities for Everyone

Hartwig Schillers believes that the question of how the Anthroposophical Society will develop during the second century of its existence comes down to leadership. He has developed a starting point based on the knowledge of man and concludes that a special feature of Anthroposophy is the possibility for everyone to take a leading role.

Education gives many examples of «Leadership». For a certain age group learning by example is an effective tool. However, it is not so easy because it assumes a kind of perfection and one has to dispense with discussions, explanations or corrections. Either someone is a good example or not.

Somewhat more flexible is the role model. Usually one develops into a role model or is being seen as such. That means one becomes the picture of an inspiring being for someone else. This entails a living, creative process between and for the people involved. Example and role model work on the quiet and have something of a mystery of an obvious secret about them.

The Inspiring Effect of Awakening Interest

This is different when we look at the leadership tool of interest. When a group focuses its interest on a specific matter or person, this group is formed and looks at just this specific question. But someone in whom others are interested, changes: He opens up, becomes accessible and approachable. Interest changes the relationship between people – interest has an inspiring effect. Whichever leadership tool someone applies reflects himself or more precisely, his constitution. Being an example expresses the spiritual equivalent of his physical existence, being a role model expresses his active development and awakening interest expresses his astral body. First of all and predominantly man leads through his being, his I. Through his everyday consciousness man experiences himself as effective. He advocates something and seizes opportunities and guides the rudder of the shared boat into a certain direction. This innate side of the I, that which is personal, however only signifies what has already become. In contrast, whatever is individual, supplants by points to what is yet to come, it shows the development possibility of the I. For the development of a community it is impor-



Leadership Qualities as a result of self-schooling: Hartwig Schiller

tant whether the leadership's impulses for action are determined by outer circumstances, the overall context, the truth, compassion and a perspective of good will. If not, the community becomes the centre of self-centred egoism.

Guiding Horizon of Ideals

A higher level of leadership includes acting in and out of the truth. Honest striving for truth has a purifying force compared to self delusion and habits. A chaste and sober life of truth develops from an ego transformed astral body towards a consciousness which doesn't ask for what is popular but for what is and maybe for what benefits. Another form of leadership is reflected in nurture, devotion and virtue which require commitment. Although the I know the boundaries of its imperfections and the difficult path towards its realization, it remains faithful. Here the transformed forces of the ether body are being used and become affective as life spirit.

The highest level is the transformed example. The highest level of leadership

involves a difficult to describe unity of commitment and patience, freedom and decisiveness, knowledge and wisdom, compassion and strength. The most contrasting possibilities are united in a situational presence and moral competency. What has been gained within the physical through the work of the I becomes spirit man, who is capable of real productivity. The term altruism describes this state. One finds oneself in a region of ideals where it is deemed that they present a constantly guiding horizon without ever becoming ones property.

Trusting in the Hierarchies' Support

As leader of the School Rudolf Steiner adopted the policy of a «long leash» as his work load did not allow him to be there day after day. The basis for this mutual and reciprocal freedom was the expectation of a mature spirit self of the participants with the inclusion of the respective personal Angelo, a free exchange of spiritual achievements through supportive cooperation and the nurturing of a new community spirit on the level of the Archangeloi as well as the prerequisite for the emergence of the Spirit of Time (Zeitgeist) through selfless commitment to the tasks arising out of the current situation. Hierarchies do not result from definitions of service grades but out of competency and function. These develop ad hoc for a period and do not create service grade differences. The whole of the collegium delegates tasks which are subject to a duty of reporting and accountability. A healthy co-operative organism is transparent and open to participation. Wherefrom can leadership qualities in the Anthroposophical Society arise if not through the direct results of the work with Rudolf Steiner's works and the continuous co-operation with him? But with one crucial stipulation, that it is open and possible for everyone and thus attains a fruitfulness in the social sphere. That is the real rationale behind a new, horizontal module, linked appropriately to the vertical module, for leadership qualities in an anthroposophical context. | *Hartwig Schiller, Stuttgart (DE)*

Unabridged Version in German in «Mitteilungen aus der anthroposophischen Arbeit in Deutschland».

SCHOOL OF SPIRITUAL SCIENCE

Youth Section: Work with the exercises from 'How to Achieve Knowledge of the Higher Worlds'

Practicing Anthroposophy

In Rumania work has begun on working with Rudolf Steiner's exercises from his book 'How to Achieve Knowledge of the Higher Worlds' (GA 10) was first published in Romanian in the late '30s, when Steiner's lectures and books were so fascinating that the personal exercise practice from this book became secondary. The six secondary exercises, the rose-cross meditation, the mantras of the Esoteric School and The School of Spiritual Science were seen as serious spiritual exercise from the beginning, however, the exercises in GA 10 were not practiced as Dr. Steiner had expected.

A New Culture of Meditation and Research

In October 2008, 99 years after the first edition of GA 10, a workshop lead by Marius Gabor began to work with these exercises. Between 2008 and 2009 other Anthroposophists took up the impulse of working with the canon as indicated in the chapter Stages of initiation. At the Youth Summer Conference Creative in 2009, the General Meeting and the Waldorf Pedagogy Congress, many young people practiced more exercises. Ten Romanian Anthroposophists, who had participated at a conference on 'How to Achieve Knowledge of Higher Worlds' at the Goetheanum, felt the increasing importance of practicing the canon of exercises in order to achieve a real understanding of Anthroposophy. The spiritual content of the Complete Works (GA) is and will always be essential for modern, side by side with the practice of the exercises and meditations given by Rudolf Steiner, leading to a new meditative and research culture, bringing into the world the needed impulses for social, cultural and spiritual health. The participants will take this impulse into their branches and working groups.

More courses on 'How to Achieve Knowledge of Higher Worlds' with Marius Gabor, Dirk Kruse, Sebastian Stănculescu and others in Romania are planned. | *Sebastian Stănculescu and Mioara Gheorghiu, Romania*

Humanities Section: Conference 'Templar Impulses in the 21st Century'

Absorbed in the Stream of Humanity

From 16 to 22 August the Humanities Section held a conference at Emerson College with the theme: 'Confronting the Future: Templar Impulses in the 21st Century'. The initiative for this week arose from a conference on the Knights Templar held in Hamburg (DE) in 2007. 130 people came from 16 countries to deliberate the history and spiritual legacy of the Templars.

Alfred Kon set the tone for the openness of the week with a lecture on the Knighthood's Contribution to Future Spirituality covering a wide range of themes from Celtic spirituality to Anthroposophy.

Judith von Halle gave a detailed picture of the initiation rites of the Templar Knights arising from Johannine Christianity and the Grail stream. She brought us into the present – by looking at how the Christianity of John the Baptist and the Grail stream disappeared in their outer form. It was no longer visible externally as it was from then onwards in the earth and in the physical body of mankind, said von Halle. From that time it needed to be worked with personally and this has become the Parsival question. This cannot be a teaching but has to be searched for individually.

Continued Effect on Humanity Today

This reminds us of Rudolf Steiner's lecture of 25.9.1916 where he describes the founding of the Order. A great task was set, less to thought than to deep feeling, which aimed at strengthening the individual soul life with the intention that it might be absorbed in Christian evolution. He pointed out 'how that which proceeded from this Order worked on in broad streams which still flow into the feelings and perceptions of human beings today' (2.10.1916).

Horst Biehl followed with: 'The Knights Templar in Britain'. Horst has been visiting the west coast of Scotland annually for over 13 years investigating grave slabs that could have a connection to Templar Knights after the Order was dissolved. Richard Ramsbotham introduced us to key figures from British history including James 1st, Henry VIII and Shakespeare as examples of the reappearance of the Templars in British cultural life.

Sylvia Francke led us from the Templar Church of Shipley to the mission of Albion and the Hibernian Mysteries to Chartres

and the Black Madonna. Rolf Speckner brought a different aspect of the Templar Order. He spoke of the Nazi Concentration Camps, where we see the impulse of the AntiChrist and human degradation continuing. And we can remind ourselves that this very 'sophisticated' degradation and extreme torture of fellow human souls is continuing now.

Still Ongoing Today

David Lenker looked at modern Templar impulses in philanthropic endeavours near his home in Philadelphia, Pennsylvania. The Hershey Chocolate Bar Company based on the threefold social order. We can remind ourselves of similar Quaker ventures in the UK – Cadbury's, Fry's, Terry's & Bourneville. Jaap van der Haar looked at today's cultural, political and financial situation in the light of the past and today.

Further themes were explored in the workshops: Christine Gruwez looked at the connection of the Templar Knights with the Manichean impulse. Terry Boardman referred to Mary Magdalene and the feminine looking at today's struggle with the many distorted images of the Templars. We also looked at Rudolf Steiner's Mystery Dramas, the Solomonic Temple, the early Cistercian Order and Bernard of Clairvaux. The conference included visits to Argyll with Horst Biehl and two Sussex Templar churches. We experienced the peaceful atmosphere from old Templar sites. The artistic activities included drama, storytelling, eurhythmy, music and charcoal drawing: all having a special thread connected to the conference theme. One highlight for many was a dramatic presentation portraying the meeting between Jacques de Molay and Philip IVth. A play written by Simon especially for the conference. | *Gil McHattie, Forest Row (GB)*

SCHOOL OF SPIRITUAL SCIENCE

Humanities Section Conference: *«The Outer Layers and the I»*

Clothes Maketh the Man

At the Conference *«The Outer Layers and the I»* from 16 to 18 October at the Goetheanum, cultural anthropologist Heide Nixdorff and the physicist and writer Rolf Speckner explained how certain styles of dress can diminish, foster or prevent soul-spiritual development.

In their lectures which included costume demonstrations on stage and slide shows, Heide Nixdorff and Rolf Speckner presented a lively picture of the relationship between the members of the human being, his bodily and soul sheaths, and his clothing. They looked at the cultural epochs of Egypt, Greece and modern Middle Europe from a spiritual historical and human aspect. Certain styles of dress served either to diminish, to foster or prevent soul-spiritual development. Special attention was given to the relationship between textiles and the sentient soul, intellectual soul and consciousness soul.

Sometimes Mirror, sometimes Veil

The two lecturers made clear how dress either mirrors or shrouds human consciousness. From the beginning, dress not only served as cover but also as projection in the sense of *«clothes maketh the man»*. Anthroposophy reconciles opposite views; in the East spirit as adversary of the (sense, in matter rooted) soul; in the West a materialistic understanding of humanity that no longer has an I-centre but only knows outer layers. Speckner pointed out that the relationship between centre and outer layer is continuously being modified. On the basis of Rudolf Steiner's *«Theosophy»* he was able to demonstrate how man, as spiritual being, takes hold of his sheaths and slowly incorporates them into his being. In time the centre becomes sheath and vice versa. This is for example how the Egyptians understood their strongly *«movement adjusting, dignified»* dress as a complementary aid for teaching the virtue of listening to each other which was to guarantee everlasting life. From an anthroposophical perspective this means a restraint of the astral body, whilst during the Greco-roman epoch the transformation of the etheric body was at the forefront. Dress also finds its source in

the Mysteries. Thus the manifold styles of dress and fashion throughout history were purposely directed towards a certain development.

Dress as an Expression of the Aura

What could dress look like in today's epoch of the consciousness soul? *«Dress becomes art when I know why I wear it»*, said Joseph Beuys. According to Rudolf Steiner the desire for clothes arose after the ability to see the human aura had been lost (*«Chance, Providence and Necessity»*). Fashion has always attempted to imaginatively copy or re-construct the innate supersensible sheaths. Body painting and tattooing of natives made the visionary sounds and patterns of the human aura visible. Self-development, research, education and not least meditation serve the aim to cleanse the soul. This is aura-shaping. How much dress we need will have to be seen, says Nixdorff. The unconscious wearing of favourite colours might have to do with the soul's state *«which is also reflected in the aura»*. Based on Steiner's assumption that an experience of aura colours will again be possible in future, Speckner anticipates an increasing individualization of fashion and the art of dress: *«When a colour vision of the aura starts to re-develop, the staggering differences between a man's aura and his/her dress will increasingly become visible»*. With the help of the costume department of the Goetheanum-Stage an impressive presentation of what had been said took place. Two couples were dressed in Egyptian and Greek robes which had been especially designed. This gave an understanding of the folding of the drapery and an idea of the scope of movement. | *Wolfgang G. Vögele, NNA*

General Anthroposophical Section:
School of Nature's Journey to Africa

Experiencing the Countryside

Michael Grimley, Karen Goldberg, Ronnie Muhl and Norman Skillen founded the African Branch of the School of Nature in Capetown. In 2010 they plan a journey through the landscape.

The writer Walter Scott can probably be regarded as one of the founders of modern tourism. The countryside was experienced as saturated with mythic incidents and as a field of established meanings. With Scott the relationship to the Scottish Highlands changed in the 18th century, when the transformation from a place where people lived and farmed to a playground for the English aristocracy was completed. What had been home to an ancient pastoral community was converted into scenery, however with only a generalised relationship to anything divine.

From History to National Parks

Personal well-being became more important and the countryside was no longer seen as only an historical setting but attained the status of scenery. It became something to be admired for its beauty. As society, under the influence of mechanical science, became more urbanised, so beauty came more and more to be associated with wilderness as the inevitable polar counterpart of a culture based upon mechanical thinking.

In 1805 the poet William Wordsworth tried to inspire the nurture of Recollections of Early Childhood in order to foster our relationship to the beauty of nature. This has since led generations of hikers into the forests, mountains and wild valleys and the creation of national parks. While it is often thought that Yellowstone was the first national park, there is strong historical evidence that Roosevelt, in founding it, had been inspired by the setting up of the Kruger National Park in South Africa. Now the African Branch of The School of Nature wants to offer the opportunity to have in-depth experience of the mineral, plant and animal kingdoms in an African context in August-September 2010. | *abridged version from a contribution by Norman Skillen*

Information: www.schoolofnature.org.

■ ANTHROPOSOPHICAL SOCIETY

*Iceland/Norway: Working with
«The Mission of Folk Souls»*

Task for Everyone

Anthroposophists from Iceland and the Anthroposophical Society in Norway are asking everyone to participate in a walking seminary. Its aim is to study Rudolf Steiner's lectures on «The Mission of Folk Souls».

Rudolf Steiner's lecture cycles on the folk souls has touched many people. In the course Steiner emphasizes the necessity of the phenomena that each single folk – regardless of size and culture – plays a unique instrument with a specific voice in «the orchestra of mankind». Steiner stresses that if you can remain unaffected by that what rises from your own nationality, you will be able to receive the actual challenge and task of mankind. Unaffected – but not unconscious! Because at the same time it is important to recognize oneself as a part of one's own culture. The one who is homeless – who has become a true citizen of the world – also knows that he is in great debt of gratitude to his own native culture.

A Hymnical Request for the North

The course on the folk souls can also be read as a powerful – almost hymnical request to the Nordic countries and the possibilities within the culture there. But there have been only few opportunities to meet and develop further the great motives in the lectures on the folk souls – and there is very little working- and study material on the subject. The remarkable fact is that «the porridge is extremely thin» regarding «the Nordic» – after 250 years of scholar's analyzing habits and traditions.

The inside remains hidden – until each individual through inner work and activity, achieves an insight. Knowledge that does not include my thought, feeling and will so deeply that it transforms me, becomes a burden, yes, can even be harmful. The one who has ears that hear, can observe that Heimdallur is blowing for a feast: «The art is the God's child that bewares the human being from sinking down into the lie» (Rudolf Steiner 1919). | *Gudjon Arnason (IS), Frode Barkved (NO)*

The «walking seminary» (incl. the conference) takes place from June, 30 – July, 14 2010. It will proceed in Nordic languages, German and English. www.antroposofi.no, www.mannspeki.is.

*Great Britain/Goetheanum: Meeting
between Executive Councils*

Direct and In Depth

The British Society Council each year holds a retreat to work on various issues and this year, on 6 September, it was held at the Goetheanum also to provide the opportunity for a meeting with the Vorstand who are responsible for the Society worldwide.

The meeting was an in depth sharing of information, perspectives and insights contrasting the situation in Great Britain with that in other countries. Because esotericism had already a long history in Great Britain, with the original Theosophical Society, a great deal of spiritualism and freemasonry, Rudolf Steiner was able to talk very directly and esoterically in a way he was not always able to do elsewhere. As a result he gave many important public lectures on themes such as the Christ Impulse and the role of the Archangel Michael which he had only given elsewhere to members of the esoteric school. The question was whether that tradition still echoes on and how does it find its reflection in the Society, especially in the light of the fact that the development of the consciousness soul is a specific task of the British. This in turn gave rise to a discussion about how Esoteric Christianity finds itself in Britain at the present time.

Similar Developments Worldwide

There was information sharing about the current Society and wider Movement activities as well as the recent conferences and Section activity in Britain and mutual expectations. It is remarkable that, many of the issues are the same the world over, such as the drifting away of the daughter movements.

We were very graciously received by the Vorstand at the Goetheanum and thank them for their very warm reception and hospitality. We all felt that the meeting was helpful for our future work and consolidated the already close relationship of the British Society with the Goetheanum. | *Philip Martyn, Co-General Secretary of the Anthroposophical Society in Great Britain*

■ ANTHROPOSOPHY IN THE WORLD

*Germany: 33 years of Eurythmy Training
in Nürnberg*

The Twofold Bridge

On October 24th and 25th the School for Eurythmy Training in Nürnberg celebrated its 33rd anniversary with substantial festivities. Noticeable was the integration of the school into the anthroposophical surroundings of Nürnberg and the make up of the leadership in three generations.

Whoever celebrates for two days has much enthusiasm and fun! That was proven by the School for Eurythmy Training in Nürnberg. In Rudolf-Steiner-House in Nürnberg a large, colourful bouquet of roses welcomed the guests and everything was decorated for the festivities. The eurythmy students who handed out the programmes did so with sparkling eyes.

The celebration started with all participants being taken right into the spiritual world as Angelika Storch read out all the names of those who had died and who had helped the school to flourish, teachers and former students who had passed over the threshold. The spiritual world is not just somewhere, but it surrounds us immediately and closely.

Today the collegial leadership of the school lies with Antje Heinrich, Nicole Hofmann and Angelika Storch, representatives of three generations. A further lecturer is Beate Lukas. 33 years ago, on September 20th 1976, Storch had founded the school. Artistic Direction was under Magarete Proskauer.

Being There for One Another

During the afternoon many greetings were heard which repeatedly verified the valued motif of working together and common striving, being there for one another and mutual support between the different anthroposophical institutions in Nürnberg and the surrounding area. Manfred Krüger from the Nürnberg Anthroposophical Society reported how especially those who come from «outside» experience the wonderful living aura of Rudolf-Steiner-House. And this is due to the amount of eurythmy being practiced here (in the group room and the stage on the first floor).



Founder and artistic director: Bertha Wolf, Manfred Krüger, Angelika Storch and Margarete Proskauer-Unger

There is also an active relationship to the Rudolf Steiner School because that is where the students go for their placements and where they can practice their teaching in the classes as Veronika Friedrich explains. The Christian Community supports every worldwide activity for the city of Nürnberg. Humanity has to experience eurythmy. (The Christian Community priest Harry Lohse provided the speech for part of the presentation in Hessian dialect, which previously had been spoken in the Nürnberg dialect). On behalf of the Karl-König-School, Markus Imhof expressed the wish that besides the student's placements, additional opportunities could be offered to learn especially from eurythmy for the disabled. Here the soul intention becomes visible even when the physical movement is often only little or not at all accomplished. In addition special qualities of movement, even miracles, can be observed, which can make one jealous. As a present the Eurythmy School received six copper rods made in the workshops of the Karl-König-School; a further six rods are to follow at Christmas when they will have been finished.

Learning to Practice from Eurythmists

The Waldorf School in Wendelstein taught us how a school collegium can learn from Eurythmists. Learn what? Practicing! says Hans Moritz. A strengthening of the will through eurythmy as the most genuine quality that makes a human being by saying: «I will!»

Next door to the Eurythmy School and Rudolf-Steiner-House is the building of the Michael-Bauer-Home, an old peoples and nursing home. Horst Beckmann expressed the wish to house the Kindergarten, the Eurythmy School and the Home under one roof in the future.

Greetings from «within», as he called it, came from Gerd Schmäche on behalf of the School of Spiritual Science. He used to be employed by Stationery Firm Staedtler who used to own the building of the Eurythmy School. Gerd Schmäche put to our souls a picture of a bridge over a stream, the stream of life, where the bridge is firmly anchored just as through the pylons on land. Above this bridge rises a further bridge, the rainbow, the etheric arc of light as a link into the spiritual world. We need both these bridges, says Schmäche, the one firmly grounded on earth and the «eurythmic arc of colour».

Much Joy of Movement

Of course the festivities would not be without Eurythmy. A full programme by the Nürnberg Eurythmy Group and students as well as a cheerful birthday potpourri performed by the Nürnberg Eurythmy Group, students and guests, with plenty of laughter and (interim) applause from the audience.

The original costumes, a sense of humour and the enthusiasm for eurythmy pulsed through the festivities. May it bring much light for the future of the school. | Gabriela Jüngel, Dornach (CH)

Israel: The Publication «Adam–Olam»

Nurturing Contacts

About ten years ago the publication «Adam–Olam» (Hebrew: Man-World) was founded as a private enterprise. In 2008 it was newly addressed and now appears bi-monthly in a larger format. It connects the anthroposophical movement within Israel and the world.

In Israel much moves from right to left, not necessarily politically, but in any case everything that is written in Hebrew. This also applies to the anthroposophical publication «Adam–Olam». It deals with themes concerning Israel but also addresses international themes connected to Anthroposophy and its achievements. The editor is Noam Sharon, 32 years old and born in Jerusalem. He studied Geography, Indian, Iranian and Armenian Art at Jerusalem University and has graduated from the Jerusalem academic Waldorf Teacher Seminary.

Conscious of a World Movement

Looking through the eight issues of the newly formatted publication, it becomes obvious that Anthroposophy has been present in Israel for a long time. For example through such pioneers as . Anna Richter Mai, who was sent there by Rudolf Steiner as a painter in the 20's and through Hugo Bergman, a well known Philosopher of the 20th century, who knew Rudolf Steiner, corresponded with him and who, in 1934, became the first Chancellor of the Hebrew University in Jerusalem. The editorial team today has made it its task to stimulate an awareness of a world movement in all readers.

Recently, for example, the Goetheanum and the Anthroposophical Society were introduced as hub of the anthroposophical movement. Reports from initiatives within the country and elsewhere, essays on many themes such as the seasonal festivals, questions of nutrition, psychology and much more form the contents which is not only informative but also aids communication. No Anthroposophical Society was founded in Israel. The numerous anthroposophically inspired initiatives like the 17 Waldorf Schools, nearly 100 Kindergartens, social-pedagogical institutions such as doctors, therapists and artists see

■ ANTHROPOSOPHY IN THE WORLD



Creating a space for encounter with his publication: Noam Sharon

«Adam–Olam» as a space for encounter. The publication makes a valuable and effective contribution to the nurture of contacts for those in Israel for whom the anthroposophical idea of man and the world has become a foundation for their work. | Udi Levy, Dinhard (CH)

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www.antro.co.il/AdamOlam

Switzerland/Lebanon:
Day Centre Initiative

«I Have to Begin»

Silvia Kalman has a dream: an integrated day centre for children and adolescents, with or without disability, where the arts, eurythmy, painting, music and sculpturing are practiced. She intends to begin in a tent near Beirut.

Silvia Kalman is driven towards the arts. The Hungarian fashion designer and Ergo therapist discovered eurythmy ten years ago and took to it fully. She studied eurythmy in Switzerland, Hungary and Germany. Then Kalman studied painting at the School for Painting at the Goetheanum. During work experience whilst studying, particularly in the Beirut Waldorf School Fista, but also in Greece,

Kalman discovered the wonderful effect of these arts. A paralysed youngster managed to hold the painting brush between two of his fingers after two weeks



Art in country marred by war: Silvia Kalman

and was able to thus paint. Another, who did not speak, uttered the sounds «I», «A» und «O» after the eurythmy lessons. That encouraged Kalman to begin to dream of her own initiative: a home that can accommodate all those in need of the arts. She is aiming at Baalbeek near Beirut. There she already has a piece of land at her disposal; there is no building or finance to built one since her studio was destroyed during the war in 2008. Thus she intends to start with a tent.

Symbiosis of Eurythmy and Painting

Does she differentiate between eurythmy and painting? She believes that there are many similarities which are linked to colour. «Painting leads into a rhythm. And although it is different from the rhythm in eurythmy, they can be linked». Therefore Kalman likes to work with both arts for example painting, break, and eurythmy. She is happy to ask the question what is red or yellow in movement? How do we experience blue?

Kalman also repeatedly makes use of the therapeutic effects of the arts. If someone is withdrawn or afraid, her experience taught her that painting in red can be helpful, similar to the movement of red; if someone is unable to do the eurythmic gesture for «O» as a properly closed form, their balance is disturbed which can be harmonized through painting. «Starting with fine lines to grounds the person; then later follows a large circle», says Kalman.

Kalman feels: «I have to begin». Why in Lebanon? «The arts are needed everywhere. But since I have experienced the wars in Lebanon in 2006 and 2007 and the civil war in 2008 I was certain that I wanted to become active here». In a refugee camp she teaches the Hallelujah in eurythmy. First there were only two or three participants. Then more and more came and the children cried less.

Kalman is confident to find comrades-in-arms. An architect has already drawn up plans for a building. But first of all Kalman relies on her relationship to her guardian angel. | *Sebastian Jüngel*

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Donations: Silvia Kalman, Postfinance, 3030 Bern, Kto.-Nr.: 40-151160-0, IBAN: CH79 0900 0000 4015 1160 0, BIC: POFICHBEXXX.

Slovenia: Living with Language

Nurturing Understanding

The meeting in Ljubljana between 36 Waldorf Kindergarten Teachers and a teacher from Slovenia, Croatia, Bosnia and Serbia at the beginning of October motivated Samo and Claudia Simčič to look at how we live with language during such meetings.

Special about this conference was the meeting between people from a region which was formerly Yugoslavia and which is today divided into a number of autonomous countries. It used to be the case that conversations were held in the so-called Serbo-Croatian language because this was the language taught at school. Today that is no longer the case. The new generation no longer understands Croatian or Serbian as a rule. During recent years old expressions arising out of Croatian, which are different from Serbian, have been re-discovered. Cultural and linguistic differences have always existed and it has always been an effort to overcome them. But today this tradition has become more difficult. The conference organizers intend to nurture understanding as a healing impulse between these peoples, even if «only» with small beginnings. | *Samo und Claudia Simčič, Aesch, (CH)*

■ FORUM

Acoustics of a Building

Contribution by a voice artist who had an acoustic experience in the studio at the Hauses de Jaager at the Goetheanum.

What was the quality of the studio space? A sense that the vibrations of the voice were received by elemental beings and embraced with gratitude, that human speaking was welcome. It was a room that would comfortably hold 30 to 40 people, thus it was an intimate space: but what one seeks is the scope for wrapping the words around the listeners so that they are completely enveloped in sound; for voicing sounds as small as raindrops that will be heard in clarity, and for creating a full, rich tone that will resonate to the heart of the listeners. I need extended opportunity to try these contrasts in the room in question.

A Room as Soundbox

Voice artists often remark that a room needs to be spoken in regularly for its vibrations to be enlivened, in the same way that a violin has to be played regularly for its true tone to emerge. A room is the soundbox of the voice, and I would judge that the Jaager studio is not at present regularly used for the spoken word. A certain sense of stillness suggested unawakened possibilities to me. But at the same time I was aware of the care devoted to the structure of the room – I think it is rectangular, and symmetrical without being too formal.

Above all the north-facing window in the ceiling gave a light source unimpeded by the distractions of scenery, and uncomplicated by the rays of the sun. There could be no dazzle in this room, just streaming light. And now I come to one of the features that I seek so strongly in the speaking of poetry. As an artist I like to enjoy the space where I am speaking, and I like the audience to enjoy it too. They must be warm, and seated on well-designed and stable chairs, placed in a pleasing shape in the space. I always take care for the formation in space that will be rayed back to the spiritual world. The colourings of the décor will be tastefully chosen. Above all, I value daylight, for the experience I had as a young person of working long hours in the darkened, electrically-lit vault of a theatre made me determine to find a means of performing that is more generous to the artist's soul.

Room Features

How inspiring it is, then, when I light upon the right space. The Writer's Museum in Dublin has the most delightful performance space on the first floor – complete with wooden floor, curtains, pictures and busts. Recently in Spring Valley, New York, I could speak in the wood-lined side room of the Threefold Auditorium, resplendent with well-lit paintings and imaginatively displayed pieces of sculpture, and with windows looking out to the surrounding woods. On

another occasion I arranged a Mother's Day Concert at Michael Hall School in England: the venue was the Long Room, its fine high windows looking into the garden courtyard outside. Nature could be attentive, in attendance and in harmony with our human activity, and the daylight participated until the light waned and it was time to go home. All these rooms had wooden floors – and here is one more help for the speaker. If the feet, shod in leather, are set upon a sprung floor, why! what a springboard for all the activity of the legs and trunk that support the voice. The sounds can move and dance with this for a foundation. And if the wood is also used in the walls, the windows or alcoves or interesting shelving – well, every detail adds to the interest of the sound waves.

Wood, Light and no Chemicals

I would appreciate the chance to return to this space with architect colleagues, to discuss the design factors that lead to 'a room fit for speaking'.

Conclusion: A well-designed room, ideally with wooden features and a sensitive attention to the source of the light. Absence of contaminants – cleaning sprays, food, tobacco, alcohol. | *Vanessa Underwood, Danehill (GB)*

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■ FEATURE

*Eurasia: On Tour for Direct Democracy***Self-knowledge leading to Self-Determination**

Under the heading «Democracy in motion», and by invitation of the Goethe-Institute, the bus for direct democracy (DE) toured 12 South-Eastern European countries from 7 September to 14 November. The encounter with culture and people showed how important supporting self-determination really is.



Individual Participation: Art and Democracy Events over several days and 8000 kilometers.

Wolfgang Pöhlmann, Head of the Programme department at the Goethe-Institute, Athens, got in touch with the bus team and the council of «Mehr Demokratie» (more democracy) with a request to bring it to Greece. The aim was to keep an impulse alive beyond the 60th anniversary of German constitutional law and the 20th anniversary of the fall of the Berlin wall, which puts the question about the individual and his/her relationship to Society as a whole.

Gods as Archetype of Man

During the journey which first of all led to Ljubljana, Zagreb, Sarajevo, Sofia, Skopje and Thessalonica, and their different landscapes and people, the question about cultural identity became increasingly clear. Thousands of people took part in approximately 100 lectures, campaigns and discussions. In Delphi a surprise response was received to the question about cultural identity: «Great is the force of memory that lives in a place» – said Cicero. At the Apollo Mystery Centre the transition took place from mythical conscious-

ness to thinking 2500 years ago. The knowledge inscribed into the temples and the art at that time still contributes to our understanding today. In Delphi the observer discovers his archetype in the sculptures of the Gods Dionysus, Artemis and Apollo. Between the Nature God Dionysus and Apollo, the representative of cultural development, stands Artemis, who finds her counterpart in the Egyptian Isis.

Hunger for Living Concepts

When man recognises his relationship to nature his self-knowledge leads to a need for self-determination. In addition, man who has become self-aware expects to be able to express his free will within a social context; through democracy! Whosoever gives his/her vote and then allows him/herself to be controlled by the interests of those in power, wherever that may be, should not be surprised if the dragon-like vapours of ideologies poison ones memory, said Johannes Stüttgen in his lecture. An alternating link exists between the destruction of

the environment and the contamination of the I. Humanity hungers for living concepts. The I experiences democracy as nature persona that sees man as a being whose wolf-nature has to be tamed through social institutions. The concept of freedom, on the other hand, asks that man recognises his nature defined transient thoughts as a plight which has to be seized by the I. During a street campaign in Athens a journalist from a renowned daily paper put one single question to the bus team: What is the relationship between direct democracy and the Christ?

Telos turns into Strength of Initiative

Everywhere I met people who could not have been more different. It became clear through discussions how, throughout Europe, egalitarianism is implemented in the disguise of democratic equality. The results and consequences were shown in the «Athens Talks». The journey through South-East Europe showed us that nothing of Alexander von Humboldt's ideals on education has remained. Humboldt formulated the phrase: «We do not intend to coin or accrue knowledge, but we wish to encourage that all human forces are developed so that they recognise their innate imprints, unfold themselves by acquiring knowledge of the world and develop into self-determining individualities and personalities».

During a discussion at the German School in Thessalonica which was about the Youth Rebellion of December 2008, I remembered Rudolf Steiner's call for everyone who leaves school to have an understanding of the threefold order. As long as this is not the case, there will be no apt escape out of the crisis. Awareness has to intensify that the telos (the goal) as principle of former initiation today lives in every man as strength of initiative. Skill in art and reason, in the Aristotelian sense, is only in accord with the conscience when the logos consciousness is present in the enlightened concept. Only then can the Sophia be resurrected within the soul and the I can awaken to its self within the spirit. | *Karl-Heinz Tritschler, Weimar (DE)*

Information: www.democracy-in-motion.eu