



■ GOETHEANUM

Situation, Development and Decisions

The Situation at the Goetheanum

Dear Members

At the beginning of November we gave a brief overview of the trials which at the present time are having a deep affect on the spiritual and human essence of the Goetheanum. We outlined the most important budget figures and indicated the possibility of significant changes. Now we would like to take the opportunity to report in more detail about the present situation, the underlying reasons and the decisions made so far.

Figures and Process

Over the past ten years, the overall budget has been on average around 25 Million CHF. It is covered by income from conferences, performances and services, by membership contributions (2010: 4.67 Million CHF), institutional contributions, free and earmarked donations, as well as legacies. However, it has become

increasingly difficult to maintain this way of financing without drawing on reserves. In the annual report 2009/2010 and at this year's Annual General Meeting, Cornelius Pietzner pointed out that the 2010 budget, in comparison to the year before, had to be reduced by 7.9 % (2009: 22,9 Million CHF; 2010: 21,1 Million CHF) and that in 2011 a further 8 to 10 % (ca. 1.7 Million CHF) in reductions have to be found in order to further avoid falling back on reserves. At that time we were already in the middle of a consultation process on necessary changes which included discussions with the Goetheanum co-workers in working groups and meetings. On this basis it became clear over the summer, that the reductions would be larger than expected in order to achieve a balance between income and expenditure, and at the end of September we reached the following decision: We do not want to continue in-

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A place of Inter Relationships: the Goetheanum (pictured: architectural forms)



■ GOETHEANUM

cluding legacies in the operating budget, we have to count on reduced income (ca. 1,4 Million CHF²) and finally we have to allow for the difficult to calculate, but in any case high, exchange rate losses (ca. 800.000 CHF³). With this we are faced with total reductions of 3,9 Million CHF⁴ for 2011. As we do not presume that there will be an increase in income in the short term, this means a total reduction of expenditures by about one fifth.

Development over the past two decades

How did this situation arise? Not only our times but also our living conditions have changed radically over the past two decades. The situation at the Goetheanum, too, can hardly be compared to what it was 20 years ago. On the one hand, the increasing activity of the Sections since the end of the 80's has led to a renewed life of meetings, professional conferences and coordinating activity. The School of Spiritual Science became visible, albeit to this day quite modestly. The Goetheanum became multi faceted and more profession-orientated. Before, members and friends mainly came to a few large conferences, to 'Faust' and the Mystery Dramas. The large conferences with nearly 1000 participants declined, the smaller conferences increased and a multi-faceted programme became a dominating element of life at the Goetheanum. At the same time local and regional anthroposophical centres in the periphery gained importance; funding had to be found for these centres and co-workers and the Goetheanum ceased to be the main, shared concern of all members. Then, towards the end of the 20th century, the first chapter of an unusually long pioneering phase drew to a close, when, for example, a working career at the Goetheanum and establishing a family were hardly compatible, when wages or salaries of Goetheanum workers were no issue. Retirement savings, plans for the future and social security of the many co-workers, who had often given everything for the Goetheanum over decades, without planning for their own future, now became part of a structured 'Human Resources Administration'; regulated, transparent conditions for the increasing activities and departments became necessary. The consequences of this and other developments were that costs increased without an increase in income at the same level.

When Cornelius Pietzner took on the task of Treasurer in 2002, he was able to increase the cost consciousness at the Goetheanum, establish budget accountability and tried to develop contacts to non-anthroposophical trusts and foundations. However, the gap between income and expenditure continued to widen. This situation forced measures which appear under 'extraordinary income' in the budget. Over the past ten years an annual structural deficit of over 2 Million CHF had to be balanced. We offset this fundamental underfunding of the Goetheanum with reductions and cuts and the decision to separate single activities, such as, for example, the new production of the Mystery Dramas, from the running operations and to budget them as projects with separate funding and significant communication efforts. This structured the problem but did not solve it. The sale of Weleda shares in 2007 closed an income gap of 3 Million CHF. We have discussed this structural deficit over the past two years at the Annual General Meeting and in the relevant annual reports.

Savings and Reduced Income in the 2011 Budget

- | | | |
|----|------------|--|
| 1) | 1,710 CHF: | No further budgeting of "extraordinary income" (Project Donations, income from investments and structural deficit) |
| 2) | 1,350 CHF: | Reduced Income |
| | 500.000 | Legacies |
| | 500.000 | Free donations and institutional donations |
| | 100.000 | Membership Fees |
| | 200.000 | Reduced Income from properties/real estate |
| | 50.000 | Increased expenditure of technical upkeep of stage |
| 3) | 0,800 CHF: | Estimated currency exchange shortfall |
| 4) | 3,860 CHF: | Total |

Decisions

The present necessary reductions of nearly 4 Million CHF are of an extent that calls for marked changes in all areas of the Goetheanum with its 200 co-workers, not only in administration and services, but also for the Sections and the Stage. Together with the General Secretaries and a number of Council Members of the Anthroposophical Societies, we were able to discuss the situation over the past months (see report from the General Secretaries' Conference in this issue and Hartwig Schiller's report in 'Mitteilungen aus der anthroposophischen Arbeit in Deutschland', December 2010). The General Secretaries Ron Dunselman (Netherlands), Esther Gerster (Switzerland), Hartwig Schiller (Germany) and Troels Ussing (Denmark) have become more involved with the consultations outside the regular conference. Final decisions have not been made in all areas, but the following picture arises so far: The Sections of the School of Spiritual Science will reduce their budget so that the work can continue, albeit in a smaller format. The budgets of the Medical Section and the Pedagogical Section are mostly funded by organisations related to their work.

Three of the altogether eleven Sections face deeper changes. The Section for Mathematics and Astronomy headed by Oliver

Conradt, will no longer include a research assistant in its budget; Paul Mackay plans to transform the Section for Social Sciences into a platform which will largely be fashioned from the periphery. Seija Zimmermann and Christof Wiechert will in future be the contact persons for the Arts Section; separate administration of the Section will be put on hold for the time being.

The **Goetheanum-Stage** is no longer able to retain a permanent actor's company, despite positive work and collaboration on the Mystery Dramas. We hope to be able to continue with their performances until 2013. Stage production will be reduced over the coming years. Carina Schmid's Eurythmy Ensemble will discontinue in April 2011, independently of the budgetary situation. Margrethe Solstad will then work on the formation of a new Eurythmy Ensemble.

In the **Executive Council**, Cornelius Pietzner and Paul Mackay are working on the 2011 budget in close collaboration. Following Cornelius Pietzner's departure at the 2011 Annual General Meeting, Paul Mackay will take on responsibility for finances for the time being. The Finance Administration at the Goetheanum will also be reduced.

The **documentation area**, which includes the library, the Society's archive and the art collection, will see a complete renewal, when Uwe Werner hands over responsibility to Johannes Nilo in spring 2011. We will discontinue some of the services. A closer collaboration with **Publications** should also achieve considerable savings. What were until now independent publishing and communications areas, like the stage events calendar, the bi-annual events preview, the annual report of the General Anthroposophical Society, the studies leaflets, the numerous announcements and advertisements of events, and possibly also the Sections' annual reports, are all to be included into the weekly publication «Das Goetheanum». This will mean a completely new format for the periodical in 2011.

Finally, staff reductions will be made in the area **Reception and Events Coordination**: Services will be reduced in the Stage and **Buildings Administration**, and synergies between these two areas will lead to further savings. Energy inefficient buildings, such as, for example, the Wood House and the Carpentry Building, will no longer be used during the winter months.

Focus

We are of course considering the question whether the reduction of activities and the savings on the scale outlined, are the only ways to respond to the present situation, or whether we should not rather concentrate more intensely on perspectives for new initiatives and projects. However, everything has its time. For now, we would like to take the real developments of the past decades seriously, as they are linked to profound developments in our whole global life and working situation, and also to changes in the anthroposophical life. This demands a healthy balance of strength, not least in the relationship between income and expenditure. Even though we now take the overdue consequences from the developments, this does not mean that we have doubts in the future of our Society, the School of Spiritual Science and the Goetheanum.

On this basis, we are taking into account the increasingly difficult spiritual, human and economic demands. We are focussing on three facts in this process. The anthroposophical movement is

a spiritual movement and thus individual and mutual experiences, abilities and decisions in this field can not be replaced. The development of an inner culture which reaches into daily life, and the willingness to engage with spiritual issues, will be determined by the freedom of an ethical individualism. Thereby, and this is the second decisive factor, the cooperation between people, indeed between very different people, will play an ever increasing role. Initiatives have been and will be instigated by individuals; however, they increasingly develop through groups, through the chemistry of cooperation in committed teamwork. The Goetheanum of the future will exist out of and for this alchemy of concrete human relationships.

And finally, we recognise how the need for exchange is growing between engagement throughout the world and a focus point that lies outside the periphery of daily work and research activity.

Innovations and spiritual development within Anthroposophy generally, or within vocational and personal spheres, develop or only come to fruition, if they find a larger context. We are working on making the Goetheanum a central place of discovery and research, discourse, development and enquiry for the worldwide, increasingly diverse, anthroposophical movement.

With this in mind, we are grateful to experience the loyal support of many friends who show their concern or become active, often full of ideas and suggestions, in committees like the General Secretaries' Conference or within the national councils and local groups and in the many informal encounters and discussions which have taken place over the past months. Also the fact that recently two Sections, the Section for Agriculture and the Pedagogical Section, have chosen more than one person responsible thus enabling spiritual cooperation in a special way within the leadership of these Sections, is a signal. Yet, we do not view these changes as an exemplary ideal for all Sections, because they have not arisen out of programmatic conclusions but out of a specific reality. From this way of working the real directions and core areas of the changes at the Goetheanum can become clearer in the coming years.

On Friday 31st December 2010 at 11.15 am, during this year's Christmas Conference at the Goetheanum, we will present the outlines of the current situation to the members. We will be happy to respond to questions and considerations. And we will also continue to report about further developments in these pages.

With grateful appreciation of your support and trust in these times which are difficult not only for our Society, the School of Spiritual Science and the Goetheanum | *Virginia Sease, Paul Mackay, Bodo von Plato, Sergei Prokofieff, Cornelius Pietzner and Seija Zimmermann*

■ ANTHROPOSOPHICAL SOCIETY

*General Secretaries' Conference***Willing to Support**

From 2 to 5 November the General Secretaries met at the Goetheanum. The Executive Council at the Goetheanum reported on the situation of the Goetheanum, new Section Leaders were introduced and the year 2011 in view of Rudolf Steiner's 150th anniversary and the annual theme were discussed.

After the conference, the General Secretaries Philip Thatcher (Canada), Hartwig Schiller (Germany) and Norma Blackwood (Australia), Oliver Conradt, Leader of the Section for Mathematics and Astronomy at the Goetheanum, and two members of the Executive Council, Paul Mackay and Bodo von Plato, came together for a further meeting with the aim to put together a report of the content and mood of the conference. The conference was marked by the current financial situation at the Goetheanum. Following a letter from the Executive Council outlining the current situation and its causes, (similar to the one above). There was an opportunity for further questions.

Accepted and Agreed

Norma Blackwood said that the information was important for her report in Australia. Philip Thatcher saw this process as an opportunity to question what actually is important to me, what do I care for and what is crucial at the Goetheanum. All this, underlined Oliver Conradt, ultimately touches on the question of the tasks of the Collegium of the School of Spiritual Science and the Sections.

The will to actively assist the Goetheanum was apparent. The General Secretaries from Denmark, the Netherlands, Germany and Switzerland offered the Executive Council their help.

Hartwig Schiller: «This is about a better understanding of the context and to consider the perspectives of the National Societies and their members».

All in all, the General Secretaries agreed that the reductions make sense and they support the Executive Council's way forward, particularly in view of sustained spiritual scientific work and continued Section activity, albeit not to the same extent as previously. Schiller experienced as positive «that nobody urged the General Secretaries to find ways of raising funds». He recognises that the National Societies are facing similar situations. «I am encouraged by the feeling to tackle this together».

Also, there was no emotionalising or ad hoc suggestions like «If every member paid a little more, the situation could be turned around». Schiller had noticed this already at the co-workers' meeting at the Goetheanum. It was impressive with how much moral strength and openness the discussions with the co-workers were conducted. Although there was some criticism, there was no blame or anger.

Hartwig Schiller and Esther Gerster (Switzerland) questioned the name given to the planned Goetheanum-Trust by Cornelius Pietzner («Anthroposophy Worldwide No. 8/2010»).

Paul Mackay experienced the General Secretaries' and Country Representatives' feedback as an endorsement and a willingness to support.

Bodo von Plato noted that it would be the Executive Council who would have to make the forthcoming unpleasant decisions because it knows the exact situation. However, it is important that the National Societies are actively represented in the consultation process through their General Secretaries. «The conference was a positive step in this direction».

Being Re-Born in the Other

For Oliver Conradt it was also important that the situation at the Goetheanum was not the only focus of the conference. «Around half a dozen of young people from the Youth Section discussed leadership». Philip noticed that leadership is only absolute if it is imbedded into the larger picture. «I am re-born in the other». Thatcher said that there is a creative tension between initiative and dynamic leadership.

In the quality of the contributions Conradt saw «the fruits of Elizabeth Wirsching's work in the Youth Section».

Another Conference theme was changes in personnel. On her own request, Elizabeth Wirsching will be leaving the Youth Section at the Goetheanum in the summer of 2011; Ursula Gruber led the Art Section until the end of September



The Goetheanum: a less central place

2010 and now bade farewell; the new Section Leader Ueli Hurter (with Jean-Michel Florin and Thomas Lüthi) Section for Agriculture and the future leaders of the Pedagogical Section, Claus-Peter Röh and Florian Osswald (from 2011) were introduced. The Executive Council is looking at the distribution of responsibilities following the departure of Cornelius Pietzner at the Annual General Meeting 2011. For now, it has been decided that Paul Mackay will take on the role of treasurer. Sergei Prokofieff reported back from his «review» which was carried out by the Executive Council and the Collegium of the School of Spiritual Science; he gave insight into his biography and his inner development as a member of the Executive Council. A key experience for him was team work. Prokofieff will continue his work within the Executive Council for a further 4 1/2 years, making a total of two times seven years. Then the Executive Council plans another intense consultation.

Diverse Themes

Finally, the theme for the year 2011/12 was considered. So far, this has not been formulated concretely, but it will relate to Rosicrucianism.

The conference participants also worked in groups on the lecture of 16 October 1918 «How do I find the Christ?» (GA 182). The General Secretaries and Country Representatives also took part in the five hour long media conference at the Goetheanum on 4 November, a prelude to the 2011 Rudolf Steiner Anniversary Year («Goetheanum» No. 46/2010). Norma Blackwood saw this as a real celebration. |Sebastian Jüngel



Advent 2010

Christmas Appeal 2010



Dear Friends

The «Good Spirit of the Goetheanum», to which Rudolf Steiner referred during the Christmas Foundation in 1923/24, radiates in different ways in many corners of the world and in many souls. It is mirrored in a kaleidoscope of encouraging and helpful, but also sobering impressions and experiences. To absorb and integrate these in their diverse expressions, creates a wholeness which sustains and strengthens the Goetheanum and the Anthroposophical Society.

You, dear friends and members, are the ones who enable the Goetheanum to be a representative center, where a free spiritual life is possible, even in difficult times! Awareness of the spiritual identity of the Goetheanum and the significance of Anthroposophy today, are essential in order to set and maintain priorities and responsibilities.

The present time is unusually difficult for the Goetheanum in regard to finances. Currency losses due to the high Swiss franc in 2010 alone, cause an estimated loss of nearly one million francs! In addition, we are attempting to resolve a structural deficit which has grown over the last decades. It is therefore necessary to reduce Goetheanum activities in 2011. This will affect administrative areas, Sections, Building Administration and the Stage. The decisions to be taken are difficult and painful, but they are unavoidable and can no longer be delayed. Despite these necessary reductions, much at the Goetheanum points towards the future. There is the building itself with its unique landscapes, the connective human encounters and professional ad-

vancement through the Sections' conferences which are attended by visitors from all over the world. There is the new production of the Mystery Dramas, Eurythmy and the International Youth work, Anthroposophical Studies and key initiatives like the Goetheanum-Worldwide-Meditation-Workshops. These are a few of the things that encourage and assure us.

We would like to thank you in advance for your generous financial support of the Goetheanum in these particularly difficult times.

With best wishes for a light-filled Christmas.

Cornelius M. Pietzner

Donations

(please always mark: «Goetheanum/Christmas Appeal 2010»)

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ANTHROPOSOPHICAL SOCIETY

Annual Receipt for Donations

Thank You

Dear Contributors, Dear Friends

Thank you very much again for your continued donations and support of the General Anthroposophical Society and its further development. In line with simplifying our administrative processes and related costs, we would appreciate your support for the fact that we will send Goetheanum receipts of donations in the future annually, probably around end of January for the year prior. In special cases and on specific request, we are of course prepared to send you receipts earlier.

Members of the Anthroposophical Society in Germany will continue to receive their official tax deductible receipt of donations accepted by the Germany Tax Office.

Thank you very much for your understanding. | *Cornelius Pietzner, Treasurer*

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■ ANTHROPOSOPHICAL SOCIETY

Goetheanum-Model

First Goetheanum Visitor Centre

On the 29th September the new home of the model of the First Goetheanum, still under construction, was ceremonially opened at the Goetheanum visitor centre. Rudolf Feuerstack will from now on continue his work on the model here, rather than in Metzerlen (CH); *«Goetheanum»* No. 30–31/2010).

On entering the visitor centre, the model of the First Goetheanum (scale 1:20) can be found on the right hand side. It is raised on one metre high columns, and it is even possible to go inside the model and find oneself standing in the *«Great Hall»*. A glass wall divides the 63.5 square metres large visitor centre from the other exhibits, so that Rudolf Feuerstack is able to continue his work on the model undisturbed and the Representative of Man and the other exhibits are protected from dust. A special feature is the fact that the visitor can actually observe Feuerstack at his work (although there may be a protective screen).

And what does still need to be done? The west staircase and all the architraves on the stage; also the hall's architraves have as yet to be carved and the north glass windows still need to be polished and finished off. Also the two cupola paintings, on which the artist Friederike Lögters is working, are not yet completed.

Cultural Initiative

Feuerstack has been working on the roughly 4.5 x 4 metres model for the past 17 years on behalf of the Goetheanum; during the past eleven years in the workshop in Metzerlen, which finally became too small. The local community recognised the project as a cultural initiative and was disappointed to see it being moved to Dornach.

The present location is, however, also seen as a temporary solution. In the long term it is planned that the Goetheanum model will become a central exhibit of a museum at the Goetheanum. However, it will take Rudolf Feuerstack a few more years to finish it ... | *Michaela Spaar*

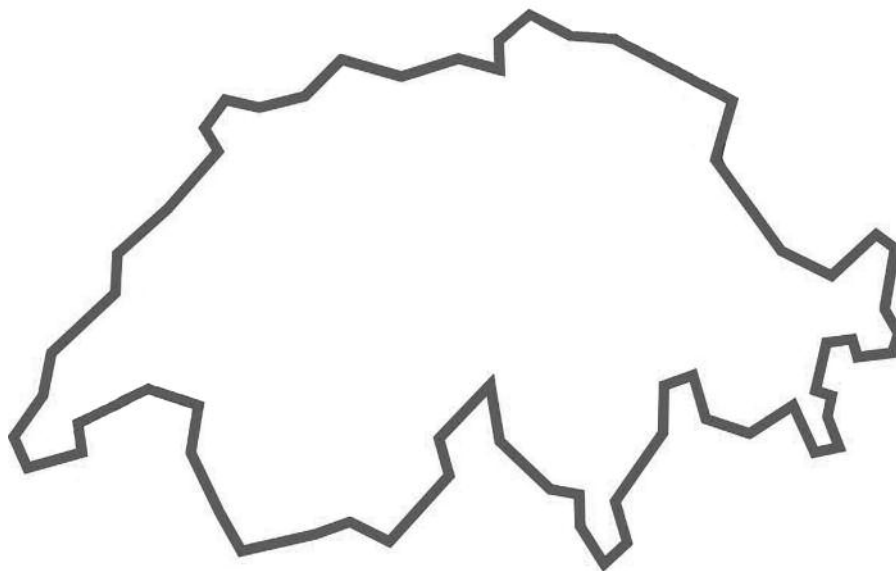
Opening Times will be published in the January *«Goetheanum»* Programme

■ ANTHROPOSOPHY IN THE WORLD

Switzerland: Economics Conference «Economic Life in the Light of the Folk Souls»

The Reality of Spiritual Beings

The political system of today is still dominated by the ideas formed by Theodore Roosevelt and Woodrow Wilson. The theme of the Economics Conference in L'Aubier (CH) from 16 to 19 September was Rudolf Steiner's approach to look at the real relationships between humans and spiritual beings instead of abstract ideals.



*Switzerland:
according to Rudolf Steiner a place where the rights sphere still maintains something archetypal*

On May 5th 1910 Theodore Roosevelt gave his Nobel acceptance speech in which he outlined his proposal for how the cause of international peace could be advanced through Treaties, World Courts and International Policing Organisations. It is upon this vision that today's arrangements have been

A month later in Oslo, Rudolf Steiner gave his lecture series on the Mission of the Folk Souls. Whereas the Rooseveltian approach is characterised by fixity and abstraction, Steiner offers a dynamic approach based on the reality of beings whose existence is interwoven with the peoples of the earth.

Rudolf Steiner's Contribution to World Peace

The same contrast can be found 8 years later when Steiner explicitly formulates his idea of the threefold nature of social life in contrast to Woodrow Wilson's programme of 14 points. According to Walter Mead: 'Wilson's principles ... still guide European politics today: self-determination, democratic government, collective security, international law, and a league of nations.'

The above quotation illustrates how completely the Versailles Treaty has shaped the evolving contour of human affairs. But to what extent have the premises upon which the post-war settlement was founded been challenged – indeed what other socio-political construct might provide a basis for future arrangements? Has the time now come to revisit and reconceive the First World War settlement along the lines envisaged by Rudolf Steiner?

The aim of the 9th annual Economics Conference meeting was to seek to understand better the links made by Steiner between the peoples of the earth and spiritual beings in order to see how this might lead to a fluid and evolving political context.

Marc Desaulles introduced the theme by linking back to the previous meeting at which the focus had been on true prices. He described how prices are mediated through currencies and these contain a national element which relate to the folk-soul element. If this is not properly understood it gives rise to geo-political struggle in place of true international relations. De-

saules contrasted Roosevelt's ideas which propose territorial fixity and the underlying threat of force with Steiner's idea of folk souls as archangelic beings who are linked to certain areas of landscape. Further elaborations of the picture Steiner presents involve spirits of language and time spirits which all interrelate to give national characteristics. Desaulles elaborated on how one might form a link to this realm in our relation to the Archangeloi and the Archai. It became clear that much linguistic confusion arises in our failure to distinguish categorically between a term which references the land (such as England), a term that references the political entity (such as the United Kingdom) and a term that references the culture or being of the people (such as the British), into this confusion comes the frequent synonymy of land, political entity, people and language (such as France / French or Germany / German). This single use of a term reinforces the idea of the nation-state, in cases such as Switzerland one is at least forced to differentiate between language and political identity.

Switzerland's Task

Much of the conference was devoted to exploring the various pronouncements made by Steiner in link to the unfolding of his social impulse. Various references to the West and Central Europe were unpacked in greater detail by Christopher Houghton Budd and Christian Bosse, as too was the suggestion that the three-folding impulse had not taken root in the countries of central Europe, (and could not in the West or the East) but might still happen in Switzerland if allowed to develop freely. Switzerland was seen by Steiner as a place where the rights life still had something of a virgin quality, untouched by Romanism. Developing this rights life based not on outer law but recognition of the dignity of others would be a task for Switzerland: this would also make unnecessary the rather abstract notion of human rights that has justified the appearance of various international institutions.

The 100 years that have passed since Steiner's Oslo lectures have given ample evidence of the consequence of the rather static (though perhaps intellectually idealistic) approach he cautioned against. The tendency toward legalism and international political enforcement has found

expression in the UN and the EU – organisations that represent the direct counter-example to the kind of thing that Steiner had in mind. Indeed the latter may be seen in light of his warning about attempts to revive the Holy Roman Empire as a way of suppressing the anthroposophical impulse. Interestingly, Switzerland, which found its identity against the backdrop of the Habsburg domination of Europe, has stayed out of the EU.

A special focus was given by Houghton Budd to the work of John Maynard Keynes and his relevance. Keynes, who had been present at the 1919 Versailles Treaty, was referred to by Steiner on several occasions as a significant economic thinker. One characteristic of Keynes thought, which expresses itself later in his 1940s proposal for an International Clearing Union, is his world-embracing vision, when he sought to warn the British of the negative economic impact of too narrow and nationalistic a point of view. It is clear that the British, and specifically the English, have a particular link to economics, but this can only express itself in a true way when it unfolds in a cosmopolitan spirit.

Conscious Encounter with the Spirit of the Time

Perhaps the most striking outcome of the meeting was the insight that the GAS can act as a platform for the conscious meeting of folk spirits through their representatives in the Anthroposophical Society. The Societies need to be understood in correspondence with a spiritual reality (such as Great Britain) rather than a political construct (the United Kingdom). Were international relations to have this character, rather than that of political wrangling, their effect might be more inspiring. Though such modest gatherings as ours in the Economics Conference may appear to count for nothing, they offer the context for researching and rehearsing an understanding which, if generalised would lead us into a very different landscape. We would come out of an illusory intellectual world of nation-states with fixed boundaries, conceived in the abstract as eternal; then, having reconceived the world, we could act from the underlying spiritual realities upon which our existence is grounded.

Anthroposophists, knowing the errors upon which current arrangements are

based, should not allow themselves to be seduced into thinking 'pragmatically' that no other reality is possible when the geopolitical world by which they are confronted is itself but a shadow. The reality which Rudolf Steiner points to is that of the spiritual beings to whom we are linked individually, in national communities and as humanity. | *Arthur Edwards, Stroud (GB)*

Next Economics Conference: 'The Role of Christian Rosenkreuz in Economic Life', 28 September to 1 October 2011, L'Aubier (CH).

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■ ANTHROPOSOPHY IN THE WORLD

Germany: Exhibition and Workshops on Goethe's Theory of Colour

Consisting of All Colours: Light and Shadow

Round 60 scientists and students worked from 19 to 22 September on aspects of the relationship between Goethe's Theory of Colour and Newton's Optics as part of a workshop of the Humboldt-University, organised in conjunction with the Leuphana-University Lüneburg and the Technical University Berlin.

On 15 October 1882 Emil Du Bois-Reymond held his famous inaugural address as principal of the Royal Friedrich-Wilhelm-University in Berlin, where he labelled Johann Wolfgang Goethe's Theory of Colour with cutting mockery as «stillborn shenanigans of a self-taught amateur». Less than 130 years later, in September 2010, the exhibition «Experimentum Lucis» took place in the very same university, which is today called Humboldt-University in Berlin and, apart from one new exhibit, all the exhibits came from the Goetheanum-Exhibition «Experiment Colour». Within this framework the international workshop «On the Generalization of Newton's Experimentum Crucis», was made possible thanks to three professors, Johannes Grebe-Ellis, Olaf L. Müller and Friedrich Steinle.

Ordinary Teamwork

Amongst the speakers were international experts on the subject, all of them

university lecturers; Frederick Amrine, Goethe-Researcher from Michigan; Olaf L. Müller, philosopher and theorist of science from Berlin; the Newton-Specialists Alan Shapiro from Minnesota and Gabor Zemplén from Budapest; Friedrich Steinle and Neil Ribe, science historians and physicists, who, a few years ago, published an article on Goethe's Theory of Colour in the periodical «Physics today»; also Wolfgang Sandner from Berlin, physicist and president of the German Physical Society and a number of physics educationalists like Johannes Grebe-Ellis (Lüneburg), Jan-Peter Meyn (Erlangen), Lutz-Helmut Schön (Berlin) and Wilfried Sommer (Kassel). Some were familiar with Anthroposophy or Waldorf Pedagogy, others were new to it; ordinary teamwork.

Complementary Spectra

The workshop was based on the fact that Goethe had discovered the comple-

mentarity of the spectra of a light picture on a dark background, and of a dark picture on a light background (in a prism complementary pairs produce complementary colours), a much more general situation than Newton was able to describe, and which, in addition, he observed with a higher spectral resolution.

A particular joy for all participants was the presence of Torger Holtsmark from Oslo and when he rose to speak with surprising vitality despite his advanced years. He had drawn attention to this complementarity already in the 60's and 70's of the 20th century and developed it further.

The evenings were busy with demonstrations of experiments by Matthias Rang, (Goetheanum) and Johannes Grebe-Ellis, which were discussed on the following morning, similar to Rudolf Steiner's suggestion for lessons. It was Rang who was able, over the past few years, to simultaneously produce Newton's experiments and the relevant complementary situations with one apparatus, including the so-called «Experimentum crucis», which had initially been Newton's «proof» of his most important thesis: That white light comprises of all colours and that these can be split by, for example, the use of a prism. A complementary statement would be that the shadow is comprised of all colours and that these can be split.

Both statements can be equally justified through the experiments, and Rang was able to show that always, when the spectrum produces a state that confirms one statement, simultaneously a complementary spectrum arises, at least potentially, that confirms the other statement. This in no way contradicts conventional, modern optics, but it creates a scientifically interesting situation!

If one knows what it means to organise such an event at a university today, one has to heartily congratulate the three organisers! Today, Du Bois-Reymond's speech appears embarrassing, but they have helped to rehabilitate the university a little with their event. | Johannes Köhl, Goetheanum

With great vitality: Torger Holtsmark, Mastermind of complementarity (Picture middle; left: Jan Hendrik Volt, right: David Hyder).



Literature: Johannes Köhl, Nora Löbe, Matthias Rang (Hrsg.): *Experiment Farbe. 200 Jahre Goethes Farbenlehre*, Verlag am Goetheanum, Dornach 2010.

■ ANTHROPOSOLOGY IN THE WORLD

Russia and Finland: Eurythmy programme 'Between Sky and Earth' on Tour

Coming From All Four Corners of the World

What began as voluntary assignment, developed into a colourful, European programme. From 23 September to 4 October eurythmists, speakers and musicians from Germany, Finland, Russia and Switzerland toured with a core and a variable ensemble through Finland, ending in St. Petersburg (RU).



German-Russian Encounter: Members of the Tour Ensemble.

Lysander is ten years old, as old as the new millennia, and he was allowed to perform eurythmy in Finland and Russia, together with his twelve year old brother Aurel Schulenburg and the eurythmists Christine Schulenburg and Monika Pudelko. In February 2010 the two adults had started on a joint assignment. They tried to decipher Rudolf Steiner's tone eurythmy forms for a Mozart-Duo for violin and piano. Later, tone eurythmy with Steiner forms for poetry by Christian Morgenstern and Robert Hamerling were added, spoken by Johann Sommer. Finally, they discovered the fairy tale 'The little and the large Violet' in the Zuccoli-Archive. Lamb and dog became the parts for Lysander and Aurel.

Creating out of a Presence of Spirit

The programme was to be performed around Michaelmas in Ali Seppälä (FI) in co-operation with the new anthroposophical initiative Haavanlehti (trembling aspen leaf). It was there that in July the first German-Russian encounter with the choir master Zhenja Klekotneva had taken place. And in August, Monika Pudelko, inspired by the work with Lili Reinitzer on the Kalevala, had offered a eurythmy

workshop in Vaanta, (FI), on Lemminkäinen's death and resurrection. Special in her way of working was the joint creative process out of a presence of spirit, so that the impulses of all participants, and their qualities, were heard. Through working with Zuccoli's eurythmy forms and a conscious perception of the space, the beings of the Kalevala could be experienced and everyone experienced something new. The Finish birch met the German oak.

First Encounter with Eurythmy

The time had come: For the Free Arts Day we decorated the large barn and created the first eurythmy stage of our tour. The floor was covered with coloured sheets, lighting was borrowed and the background curtains appeared as by magic. The isolated farm house had changed from the strongly noticeable elementary world into a culture and festive centre. As a prelude everyone on the yard formed a large circle. Coming from all four corners of the world, they began to enliven the country's roots beating sticks in the rhythm of the Kalevala. For the young visitors the tone solo of the sower Väinämöinen by Monika Pudelko (Eurythmy) and Markku Maulas (Speech) was a first impression of

Eurythmy. The music pieces too and the fairy tale, with their liveliness, triggered a festive mood for the programme including Finish theatre and music.

A highlight of the tour was the performance in the Steinerkoulu Helsinki, in which a total of 15 people participated. The Dornach Ensemble with different musicians, the Kalevala-Group and the Russian Singing Trio worked together. The Norwegian Jostein Arabakke created Rudolf Steiner's light moods and our Finish friends Antti and Markku shaped the programme with their language deeply steeped in the Kalevala. The St. Petersburg Trio of modern music and improvisation sang in between the eurythmy pieces. There was a lot of panic before the performance. Aurel had hidden himself high up on the lighting scaffold ...

However, following Natalia Haarahiltunen's wonderful opening address, everything went well. With great inner attention did the eurythmy pieces, carried by the Russian tunes, touch the hearts of the teenagers. On exiting the school building we received comments like «Thanks a lot» and «Cool show».

Getting into the Routine

On the next day at Camphill Sylviacoti (Lahti), the performance was already more of a routine. Then we travelled on to St. Petersburg. Our Russian friends received us during their choir anniversary celebrations; they took us to the Eremitage and were the most loving hosts. Our last performance in the spotlessly clean Waldorf School, where Svetlana, the resident eurythmy teacher, and Johannes Weber took on the speech, was reached by underground, which runs more than 90 metres below ground. The Russian pianist and Christine Schulenburg, solo, dramatically intoned Chopin's ballad, Zhenja and Julia, however, sang improvisations and moving songs. Now, the lower class children's belief that their two eurythmy teachers were the only eurythmists in the world was finally disbanded.

The performers are grateful for the support they have received from trusts and foundations; and Lysander thanks his mother for her patience and allowing him on his first tour abroad with Aurel. | *Johannes Weber, Monika Pudelko, Dornach (CH)*

Youth Section: Course 'Knowledge of...?'

Learning to Practice

Following a first weekend of working on Rudolf Steiner's book 'Knowledge of the Higher Worlds and Its Attainment', (GA 10), a further seminary took place in Sinaia from 30 September to 3 October. This course is being run by the Youth Section at the Goetheanum in Romania.

Over the past years many initiatives have come to life within the Anthroposophical Movement and Society of bringing a new meditative culture into the world. The practice of the meditative exercises indicated by Rudolf Steiner in *How to Achieve Knowledge of the Higher Worlds* has been an ongoing preoccupation for many Youth Section members throughout the world. In October 2009 the Youth Section at the Goetheanum held the first weekend seminary commemorating the 100th anniversary of this important book ('Anthroposophy Worldwide' No. 10/2009). In 2009 we worked through the eight main practices from the chapter Steps of initiation. With the help of the Youth Section in Dornach and the Youth Section of the Anthroposophical Society in Romania, the second meeting took place in Sinaia, a small town in the Carpathian Mountains. 27 young people from Switzerland, Germany and Romania worked together for three days in order to get deeper into the practice of the exercises. Moral development of the pupil was a main theme for this workshop. On the first day we visited a big cave and Pestera monastery, high in the mountains, where we practiced soul- and meditative exercises. Martin Stenius introduced the conditions from the middle of the book. Laura Zaharia showed us how to develop soul observations of nature beings through the practices in GA10. Sebastian Stanculescu spoke on the first three exercises and the differentiation of the three higher worlds. Dirk Kruse held a lecture on the development of the chakras and, together with Mona Voroneanu, he lead into a discussion about the lesser and the greater Guardian of the Threshold. The participants decided to have more regional meetings on the practice of the exercises in *Knowledge of the Higher Worlds and Its Attainment*. | Sebastian Stanculescu, Bra ov (RO)

Next Meeting: 2011 in Austria.

■ ANTHROPOSOPHY IN THE WORLD

Philippines: Permanent Home for Waldorf School in Manila

Warmth, Enthusiasm, Gratefulness

August the 7th marks a turning point for the Manila Waldorf School. The hitherto only Waldorf School in the Philippines, from Kindergarden to Class 12, now has its own building after 15 years. This includes the Kawayan Waldorf School with Upper Class.



From Garage to own home: the buliding of the Manila Waldorf School under construction

It began as a grey day, clouds always full of potential rain. A low-intensity tropical storm was in the vicinity of the country creating the apparently gloomy weather. A Saturday, which would otherwise seem quite inauspicious, except that it was to mark a very important day in the biography of the Manila Waldorf School.

It was almost 15 years ago when the Manila Waldorf School began in the home garage of one of its founders, Mary Joan Fajardo. She, along with Bella Tan and Kathryn Perlas, and a few very daring and intrepid parents, had started a Waldorf pre-school. Over time, the school outgrew the garage and moved to Heroes Hills, which served as its home for almost 10 years.

Perseverance

It was here that the first building of the Manila Waldorf School was put up; a building that was purpose built as a school and not simply a converted house. While at this location, the Manila Waldorf School continued to grow. It was during this period that a group of parents started a study group that eventually gave birth to the Kawayan Upper School. This too had to be located in a house. During all these years, the dream of a permanent venue never died. Various attempts were made to seek a suitable and affordable location.

Finally, under the management of the Board of Trustees, the school found a suitable site in a newly developing area just outside the city. Fundraising efforts and personal donations helped get the construction going. Debt was incurred and still needs to be addressed by the school community, but the dream of a permanent venue was slowly becoming a reality.

The great day finally dawned, 7 August 2010. A ceremony was held bringing together the school community, friends and guests. Mary Joan Fajardo, gave a brief biography of the school and other members – teachers and students – gave their best wishes. Hans van Florenstein Mulder, the special guest for the occasion, gave a blessing for the school. Hans is very much part of the school biography and everyone was thrilled that he was present and able to share his best wishes.

The ceremony was simple, the rain held off, the warmth, joy, and gratitude of the community on this special day can not be expressed: it had to be experienced.

Although the day remained grey with rain always threatening, nothing could dampen or darken the festival mood at Timberland, the new home of the Manila Waldorf School and the Kawayan Waldorf School. It's good to be home. |Raphæl Lazo, NNA

■ FORUM

Buried Seeds Emerge into Daylight

Concerning 'Intensive Participation' in 'Anthroposophy Worldwide' No. 9/2010, Page 8

How wonderful that Spain too now has a Christian Community! Thank you for your report from a country whose spiritual and anthroposophical past is less well known in Germany than its beaches. I lived in Spain in 1972 and 1973, and already then, for many years, there had existed intensive anthroposophical work in different places, and not only since the «first seeds sown in 1977». However, everything had to happen in secret: Under Franco's dictatorship, Anthroposophy was forbidden, just as it had been under the Nazi dictatorship here [in Germany]. My subscription to «Das Goetheanum» was regularly censored and letters which contained the word «Anthroposophy» never arrived. The largest study group in Madrid met regularly under the cover of a yoga school; these were obviously regarded as safe by the regime.

Asylum in Spain

During National Socialism, Jewish refugees from Germany and the occupied territories found asylum in Spain after adventurous border crossings from Southern France over the Pyrenees, including many anthroposophists, who then gave the impulse for anthroposophical work in different places. Juan Berlin's Steiner-Translations, secretly smuggled in from Mexico, were a great



Anthroposophy in Spain: Founding of Christian Community

help. A Spain Conference at the Goetheanum planned for 1974, unfortunately never happened. And by the way, the President of the Spanish Republic, Manuel Azaña, did tell the truth at the beginning of the 30's, when he said that Spain had stopped being a catholic country. That only changed again during Franco's insurgence and the civil war, supported by Nazi-Germany!

Preparing Spiritual Science

Since the last third of the 19th century, the Spanish spiritual life had been dominated by the free educational institution Institución Libre de Enseñanza. Its great teachers, Julián Sanz del Río and Francisco Giner de los Ríos, followed on from German idealism, which sought to prepare a spiritual science, for which time was not ripe, but which took the reality of the spirit seriously. It started with free schools and the development of thinking, a conscious preparatory exercise for possible later spiritual knowledge; and also as foundations for the «Philosophy of Freedom» and Waldorf pedagogy.

All this was efficiently eradicated by Francoism. The son of an eminent professor of history, with whom I spoke about this in November 1974 in Sevilla, knew all about this (his father had studied at the Institución In Marburg with the help of a grant) but was eager not to continue our conversation in a Café as this would have been too dangerous! It only changed in 1976 with Franco's death. Hence, 1977 was not a year when «seeds were sown», but half a century or older buried seeds were finally allowed to emerge into daylight.

The «Spanish Prince»

And what about the «Spanish Prince» in the clinic in Arlesheim, upon whose request Rudolf Steiner repeated his Dornach lecture about the Templars? Muchas gracias, many thanks, that you reminded me of my only two year long, but intensive encounter with Spain and some unfinished work related to it! | *Jörn-Hinrich Volkmann, Berlin (DE)*

■ FORUM

Book Project «Rudolf Steiner and Music» Appeal

For my research and book project «Rudolf Steiner and Music», to be published at the end of 2011, I would like to ask for help on two points. During the early building work of the Goetheanum after 1914, different musicians accompanied music and eurythmy performances in the joinery. I was able to find their names, for example, from the «Dressing Room Books». However, I am missing birthdays and years of death as well as a few biographical notes. They people concerned are: Professor Karl (Carl?) Petz (Sankt Gallen branch?), Violin; (Eugenie?) Lévy, Piano; Alexander Brazol, Piano; (Lea?) von-May, Singer (Günther?) Marstraed, Instrument? (Stuttgart?); Baronessa Gumpenberg, Piano; (Clare? or Emily Theodora?) Hamilton, Piano.

The second request is particularly addressed to friends from Great Britain. The English music archaeologist and musicologist Kathleen Schlesinger and the Australian pianist and composer Elsie Hamilton visited Rudolf Steiner in Dornach in April 1921 who felt that the research work of the former, on the early Greek Aulos scales and the compositions developed from this, by the other, were important and he wanted to include it into work at the Goetheanum. Steiner also invited Schlesinger to give a lecture about her research during his cycle «Evolution of Consciousness» in 1923 in Penmaenmawr. What I have already are Gotthard Killian has collated valuable material on the subject in his publications and also notes from Crispian Villeneuve's two comprehensive volumes «Rudolf Steiner in Britain». Who has information about the two ladies, maybe even photographs? From 1915 Schlesinger was a member of the Institute of Archaeology at the University of Liverpool and also worked at the British Museum. Apparently, Steiner always visited Schlesinger after 1921 when he was in London. Does anyone have information about this? I am grateful for any information or contacts. Any expenses will of course be reimbursed. | *Michael Kurtz, Goetheanum*

Contact: Michael Kurtz, Sektion für Redende und Musizierende Künste am Goetheanum, Postfach, CH-4143 Dornach 1, michael.kurtz@goetheanum.ch

■ FEATURE



USA: 25 Years of Spacial Dynamics

Creating New Space

Between 30 July and 1 August, more than 250 visitors from all around the world celebrated the 25th anniversary of Spacial Dynamics, as well as the 60th birthday of its founder, Jaimen McMillan, in the Spacial-Dynamics Institute in Mechanicville, New York.

The development of Spacial Dynamics began in the early 70's, when Jaimen McMillan, then a psychology student, was one of the pre-eminent fencers in the USA. Whilst practicing the lunge one day, he unexpectedly felt how the space in front of his sword incited the movement, and his arm, upper body and legs followed effortlessly as if drawn into a vacuum.

Through careful practice he was able to reproduce this phenomenon of initiating the movement in the space in front of his body, again and again. Perhaps most importantly, it was astonishing, how the "opponent" turned into a "partner" through these peripherally activated movements. In addition, the sword play happened noticeably quicker, more accurately, and more consciously than before.

Observation and Research

Now McMillan began to study the prerequisites for any movement mastery through exploring the relationship of the human being to the dynamics of space, as well as the qualities of space itself, in as many expressions as he could. In sport, dance and fencing he experienced directed space. In eastern martial arts, he experienced the power of focussed and concentrated space; in relation to the laws of water, the laws of music and also the movements in eurythmy, he experienced flowing space; in projective geometry- infinite space; and during physiotherapy, classical and rhythmical massage and

movement therapy he experienced the space of the other. Through Jean Piaget, he encountered principles of the spatial development of the child. In Bothmer Gymnastics, the life's work of Fritz Graf von Bothmer, with its age-specific exercises, McMillan experienced the qualities of the planes of space. Here McMillan found the archetypes which he had been looking for: the free upright human being whose figure mirrors the Christ symbol of the cross, which is the foundation of every Bothmer exercise.

McMillan gained helpful ideas on how space and illusion are perceived through the works of Maurits Cornelis Escher and John Berger - experienced space; from Heinrich von Kleist, Albert Einstein, Edwin A. Abbott – the meaning of one's own relationship to a space; from Edward T. Hall and August Nitschke – space as a communication tool, as language; from Rudolf Steiner, George Adams and Olive Whicher – the evolution of space and the idea of sun space.

Starting from the Periphery

McMillan's years of teaching and therapy sessions with children and adults from around the world led to a growing corpus of movement exercises, therapeutic techniques, games, refined movement analysis and posture training that in 1985 was given the name Spacial Dynamics®. This systematic approach to learn to choose the relationships of the body to

space, and space to the body in any given situation (body and space are experienced as a unity) has become a science and the art of the "how".

Every movement becomes easier and more harmonious when it begins in the periphery. Every part of the body has its individual surrounding movement gesture. Every movement, every interaction, even every illness and disease have spatial components. It is possible to become aware of these contiguous components. Harmonising them brings can bring ease where there is dis-ease.

Through practicing to consciously develop holistic relationships between the body and one's surrounding spaces.... posture, gesture and movement patterns change. A new, 'free space' is created which leads to healthier personal and interpersonal dynamics. Spacial Dynamics thus can be helpful in choosing how to relate to any given situation, and thus leading an increasingly alert and active life.

Areas of Application

Spacial Dynamics is a member of the specialist field of anthroposophical physio and movement therapies of the international co-ordination of anthroposophical medicine (Ikam) and is recognised by the International Somatic Movement Education and Therapy Association (ISMETA).

Spacial-Dynamics-graduates work within the areas of pedagogy, curative education, medicine, ergonomics, IT, in the arts, in team building and consulting, and in sport. Therapeutically, Spacial Dynamics has been especially successful in helping those who are challenged with musculoskeletal disorders, psychosomatic problems, learning difficulties and as well as trauma and stress management. | *Dr. Christina Spitta, Heidenheim (DE)*

New Beginners Courses (Level I) begin in 2011: in USA (New York, Texas and California), Canada (Vancouver) (www.spacialdynamics.com), in Argentina (Buenos Aires) (www.spacialdynamics.com.ar) and in Europe Germany, France, Italy and Hungary (www.spacialdynamics.eu)

Public Conference: "Back Pain – Inevitable or Preventable?" 21 to 23 January 2011, Baerenthal, FR (www.spacialdynamics.eu).

Spacial-Dynamics Cultural Centre: www.artscenteronthehudson.com

Spacial-Dynamics-Peace Festival: www.handsinpeace.org