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No. 12

Anthroposophy

- 1 Learning to be the other
- 13 What do I sound like? How do I listen?

Anthroposophical Society

- 2 General Secretaries' Conference
- 2 Living Branches Initiative
- 2 Invitation to the 2017 Annual General Meeting
- 3 Christmas Appeal
- 12 2017 Easter Conference
- 14 Response to the accusations in connection with the Images of Rudolf Steiner exhibition
- 15 Membership News

School of Spiritual Science

- 2 Eurythmy Research Institute: call for eurythmy figures
- 4 Natural Science Section
- 4 Section for Agriculture
- 5 Section for the Performing Arts
- 6 Medical Section
- 6 Section for the Literary Arts and Humanities
- 7 Section for Social Sciences
- 7 Section for Mathematics and Astronomy
- 8 Visual Arts Section
- 8 Pedagogical Section
- 9 General Anthroposophical Section
- 11 Curative Education and Social Therapy Council
- 9 General Anthroposophical Section: Class Readers' Conference
- 10 Curative Education and Social Therapy Council: new leadership team – Jan Göschel, Bart Vanmechelen, Sonja Zausch

Goetheanum

- 5 Eurythmy Stage Ensemble

Anthroposophy Worldwide

- 2 Soil Fertility Fund
- 2 Social threefolding initiative
- 2 Karl Thylmann's letters
- 16 Germany: Aenigma Archives in Berlin
- 16 Switzerland: Atka merger

■ ANTHROPOSOPHY

The image of anthroposophy in the world

Learning to be the other

The present political rise of populism calls attention to those who feel they are not heard or whose worries and concerns are not taken seriously. Any attempt at mediation seems like a deflection from the real problem. Anthroposophy, too, can come across as elitist and presumptuous.

Jean-Michel Florin, one of the leaders of the Section for Agriculture at the Goetheanum, attended the anthroposophical conference on Social Forum Networking in India. At the invitation of the international umbrella organization for organic farming, IFOAM, he also planned, in cooperation with the Organic Farming Association India (OFAI), the participation of representatives of biodynamic farming at a future IFOAM conference. On this occasion it was intimated to Jean-Michel Florin that these representatives should not come from the United States or Europe and that they should not be officials. This made him realize that there are negative feelings toward the west and that anthroposophy can be strongly identified with Europe.

The west is not the world

When he shared this experience with his colleagues at the Goetheanum, their further conversation revealed the big gap between the self-image of the west and the image other countries have of the west, as well as the needs that exist in the world today. It is certainly true that the west is disproportionately represented in the world. If one compares the populations of the Atlantic and Pacific regions, the imbalance is apparent in quantitative terms. There are also fundamental differences in inner values when one compares strongly self-centred cultures with cultures that respect others.

It cannot be a matter of carrying Europe and its interpretation of anthroposophy into the world – possibly even with the attitude that one knows everything best – but of being ready to listen to others or, as



Making a pit for cowpats and preparations

Bodo von Plato suggested, to learn “to be the other”. Anything else will come across as arrogant and intrusive and will be unsuitable for the other culture.

Finding solutions together

During the anthroposophical conference Jean-Michel Florin had a conversation with another conference member who had visited many anthroposophical projects all over the world and had noticed how strongly they were all influenced by Europe. Only when Jean-Michel Florin explained that anthroposophy could help people to understand their own culture better, did he experience that they opened up and became interested in talking. He realized that people are not interested in receiving wisdom “from above” – they like to share experiences at eye-level and they want to develop solutions for problems together, on the basis of their own skills and background. Anthroposophy is welcome when it is presented without attitude. | Sebastian Jüngel

■ SCHOOL / ANTHROPOSOPHY WORLDWIDE

Call for eurythmy figures: Martina Maria Sam and Stefan Hasler, who are both working for the Eurythmy Research Institute, are in the process of taking stock of all eurythmy figures from the early 1920s (characteristic features: inscription “Goetheanum-Studio, Dornach bei Basel, Suisse”), base nailed or glued). If you have or know of such a figure please contact Stefan Hasler (if possible include photos showing the front and back of the figure): stefan.hasler@goetheanum.ch or phone +41 61 706 43 59 (Hanna Koskinen).

The Trigon Foundation's Soil Fertility Fund, Arlesheim (CH):

On 22 October 2016 more than 55 people came together in Friedrichshafen on Lake Constance (DE) in order to organize the cooperation within the Trigon Foundation's Soil Fertility Fund. Farmers, advisers, the project managers of the Soil Fertility Fund as well as enterprises are the partners in this project. The enterprises represented range in size from four to 180 hectares. Around 38 billion Euros worth of land are currently destroyed every year in the EU. The Soil Fertility Fund aims to invest into healthy and fertile soil. This gift money creates the space for farmers to work on maintaining and improving soil fertility and humus. | *Stiftung Trigon, www.bodenfruchtbarkeit.bio*

www.alternativ3gliedern.com:

This website has been launched by Rainer Schnurre and lists social threefolding initiatives (so far in Germany, Switzerland, Holland, the EU and internationally). It also documents sources by Rudolf Steiner as well as Rainer Schnurre's own material. And, last but not least, the website is meant as an appeal to “individuals and institutions, who are concer-

ned with the threefold social organism” and keen to pursue the subject further, to unite in brotherliness – even if their standpoints differ – in order to address the (global) public, those who have never heard of the idea of social threefolding.” The main language is German, but the appeal has been translated into English, Latvian, Romanian, Russian and Spanish. Translations into other languages are welcome. | *Sebastian Jüngel*

Karl Thylmann's letters: A hundred years ago, on 29 August 1916, the graphic artist, poet and woodcarver Karl Thylmann died after being wounded in World War I (see Anthroposophy Worldwide 4/2016). Andrea Hitsch has now published reproductions of his letters to Alexander von Bernus (including the envelopes). These letters document the period between 1908 up until Karl Thylmann's death.

Thylmann's individuality is reflected not only in the content of the letters, but also in the way his signature changed over time. Available from the Goetheanum Bookshop or from Andrea Hitsch, Oberer Zielweg 36, CH–4143 Dornach; 33 CHF (plus p&p) | *Sebastian Jüngel*

■ ANTHROPOSOPHICAL SOCIETY

General Secretaries' Conference:

A change of generations occurred at the most recent conference of general secretaries, which was held at the Goetheanum from 1 to 4 November. Three long-standing general secretaries, Helmut Goldmann (AT), Hartwig Schiller (DE) and Troels Ussing (DK), said their good-byes. Aside from the “newcomers” who have been introduced in Anthroposophy Worldwide – Ute Cramer (with Derblai Sebben and Sonia Setzer BR; AWW 7–8/2016), Michael Schmock (with Gioia Falk, DE; AWW 9/2016) and Bart Vanmechelen (BE; AWW 10/2016) the following representatives were there for the first time: John Bloom (US), Niels Henrik Nielsen (DK), Ingrid Reistad (NO) and Wolfgang Tomaschitz (AT). Referring to the gesture of the Goetheanum World Conference – “You are all co-workers of the Goetheanum” – a request was addressed to the Goetheanum that the 2017 Annual Conference should be organized as an international meeting of the anthroposophical movement. The feedback regarding the annual theme was: It is good that there is an annual theme, but it should be made clear that the annual theme is an initiative of the Goetheanum Leadership. It was implied repeatedly that the Goetheanum should articulate its concerns clearly and that it was a partner among others. To put it in a picture: the Goetheanum in Dornach needs to become smaller and the Goetheanum in the world strives to grow. | *Sebastian Jüngel*

Living Branches Initiative:

Anyone who gets involved with

an anthroposophical branch or study group finds out, or gets a sense of, how essential the branches are for the world. That this is recognized in the world is important for the new generation of Anthroposophical Society members. When the Living Branches Initiative met in Dornach (CH) in March 2016, the members tried to cast light on the potential diversity in the life of the branches: the Zurich Hibernia Group uses cultic elements proposed by Fred Poepig and includes the Class Lessons; the Cycle of the Year Group at the Goetheanum focuses on nature observation, guided by selected criteria. On Whit Monday, David Lohner of the Frankfurt Branch, and Franziska Bücklers and Rüdiger Krey of the Cologne branch (Weissdorn-Zweig) came to Bonn (DE) in order to present ideas of how to approach the Christmas Conference of 1923/1924. On 1 October, Franziska Bücklers, Rüdiger Krey and Günter Ascherl presented contributions on anthroposophical community building to the branch initiative in Prien/Chiemsee (DE). The next Living Branches meeting will take place in Dornach (CH) on 5 and 6 April 2017 (agenda TBA) | *Rüdiger Krey, Bonn (DE)*

Contact: kreyruediger@posteo.de

2017 Annual Conference and Annual General Meeting:

The General Anthroposophical Society's Annual Conference and AGM will take place at the Goetheanum from 7 to 9 April 2017.

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Advent

2016 Christmas Donation Appeal

Dear Members of the Anthroposophical Society,

An important working year for the Goetheanum as a School of Spiritual Science is drawing to a close. Much has been achieved – but how the financial situation will pan out in the end will largely depend on you as the supporters of the anthroposophical cause. At the time of writing 1.3 million Swiss Francs are still needed to balance the books.

With the work on the terrace coming to an end at Michaelmas and the alterations to Reception, Cafeteria and Bookshop area being concluded, the major renovation work at the Goetheanum is now complete. The response from members and visitors has been very positive. Between 2013 and 2016 almost 15 million Swiss Francs could be raised thanks to your donations, funds received for preservation and interest-free loans: 13.2 million for the stage and the new orchestra pit, the renovation of the roof, the outside walls, the terrace and foundations of the building; and 1.5 million for the newly designed West Entrance and ground floor.

Without your selfless sacrifices and support and without the great commitment of the Goetheanum staff all this could not have been achieved. The material substance of the Goetheanum as a monument to anthroposophy designed by Rudolf Steiner is now safe for many years to come.

Faust: positive feedback but small audiences

The renovated stage with its new state of the art technical equipment was hardly finished when rehearsals for Rudolf Steiner's Mystery Dramas began (more performances during the Christmas Conference!) and in January 2015 work began on a completely new production of Goethe's Faust Parts 1 and 2. The play premiered only 18 months later as a

synthesis of drama, eurythmy and music with entirely new costumes and a new stage design. Would it be possible to master this "Herculean task" with a tight budget of five million Swiss Francs and to ring in an era of great festivals at the Goetheanum? Every beginning is difficult – unfortunately. While the audiences of the six 2016 performance cycles rewarded the performers and directors with standing ovations, only around 4000 people came to see them. This means that the Goetheanum needs to somehow cover a shortfall of 800,000 Swiss Francs. If you have not seen the play yet, don't miss out on the performances in July 2017!

Positive urge to be creative

The Goetheanum World Conference at Michaelmas 2016, attended by over 800 representatives of the anthroposophical work in around 50 countries, with a wide range of professional backgrounds, provided a strong impulse to affirm and connect with the challenges that need taking on worldwide. We hope that, over the next years, an earnest working mood will unite the intentions of the Christmas Conference of 1923/1924 with the great tasks of civilization. During this conference it was tangible how the inner work on the Foundation Stone Meditation in conjunction with the meeting of (partly very) diverse streams and personalities can generate an inspiring spiritual life and a positive urge to be creative: anthroposophy and the Goetheanum have the chance to contribute to a humane world movement. An abundance of tasks are awaiting the globally active School of Spiritual Science and its sections with their diverse institutions.

In the actual practice we then often experience financial straits. There is, for instance, the now started and long overdue task of taking an inventory of the



Photo: Charlotte Fischer

art collection at the Goetheanum (more than 14,000 objects) and to save valuable art objects from decay. Similarly, the Goetheanum would like to support the Nachlass-Stiftung (the foundation responsible for Rudolf Steiner's literary legacy) in its endeavour to publish Rudolf Steiner's complete works by 2025 as well as the volumes about the history of the Anthroposophical Society. In addition, the newly set-up Visual Arts Section needs to be developed and the Social Sciences Section has begun work on projects associated with the centenary, in 2019, of Rudolf Steiner's books on the social question and on the threefold social organism.

1.3 million Francs short

The current eventful year has left us with a hole of 1.3 million Swiss Francs in our budget and we would like to ask you to support our work as this year draws to its end. It would be a shame if the plans for the years ahead would have to be abandoned because of a gap in this year's accounts. On behalf of the Goetheanum Leadership I would therefore like to express our hope that you will be able to help. With our best wishes for the forthcoming Advent and Christmas period | *Justus Wittich, treasurer*

Christmas donations can be paid into the following accounts (reference: **Christmas donation Goetheanum**): **From Switzerland and non-Euro countries:** Allgemeine Anthroposophische Gesellschaft, 4143 Dornach, Switzerland. Raiffeisenbank Dornach, 4143 Dornach, BIC: RAIFCH22, IBAN: CH36 8093 9000 0010 0607 1. **From Germany with charitable donation receipt:** Förderstiftung Anthroposophie, 70188 Stuttgart, GLS-Gemeinschaftsbank Bochum, BIC: GENODEM1GLS, IBAN: DE49 4306 0967 7001 0343 00. From other Euro-countries: Allgemeine Anthroposophische Gesellschaft, 4143 Dornach, Schweiz GLS-Gemeinschaftsbank, 44708 Bochum, Deutschland, BIC/Swift: GENODEM1GLS, IBAN: DE53 4306 0967 0000 9881 00.

■ SCHOOL OF SPIRITUAL SCIENCE

Natural Science Section

Sensory images

Inspired by Rudolf Steiner's indications about the relationship between Goethean research in the sensory world and spiritual science, Torsten Arncken has developed a method for presenting sense impressions as coloured images.

In the two final lectures of "The Boundaries of Natural Science" (GA 322) Rudolf Steiner described a meditative path to knowledge that is explicitly recommended for scientists. This description was in contrast to the path he suggested for anyone else in "How to Know Higher Worlds". The advice Rudolf Steiner gave to scientists was that they should try to absorb sense impressions without attaching concepts to them. This approach could be supported, he said, by processing experiences as images (3 October 1920).

From sense perception to imagination

Many scientists have undertaken various attempts to carry out this suggestion, such as the late Dick van Romunde in Holland. Torsten Arncken has worked in the Section's Research Institute at the Goetheanum for some years now, developing a method for his research into medicinal plants: he transforms experiences of smell and taste into coloured images. By doing this he raises the qualitative impressions, not only of the plant form but of its substance, to the level of consciousness. He has examined lemon balm, for instance, which had been fertilized with diverse metal salts. With careful self-observation, on the other hand, one finds that one begins to develop imaginations. In other words, one embarks on a journey that starts from sense perception and leads into the sphere of the supersensible. This method has been tested on many people: the original material was the same for each candidate, and while they had different images, these were similar in character.

In addition to this example of the kind of research that is conducted at the Institute in Dornach, there is another topic that is interesting for many colleagues who are working in the context of the Section and particularly relevant for our time. It was reflected in the title of our autumn conference: "Living in a Technological World". Other events on related topics were organized in other countries. In the Netherlands the various sections worked together on the same theme. | *Johannes Kühl, leader of the Natural Science Section*

Section for Agriculture

Social diversity in preparation making

This year a team of six, led by Section leader Ueli Hurter, completed a study entitled "Biodynamic preparations in context – individual approaches to preparation work". The aim of the study was to examine the actual use of preparations and to make the diversity of their practical application visible.

Farms with Demeter certification are examined every year, also for their work with preparations. While there continue to be no detailed guidelines regarding the preparations, it is important that the preparations are being produced. There is, however, growing pressure from outside to provide definitions. From the Section's point of view this is not helpful because it stifles the inquisitive urge and independence of the individual farms. This is how Ueli Hurter outlined the motivation for the study into preparations that was presented at the Goetheanum on 20 October.

He emphasized that the preparations depended strongly on the working practice. Farmers needed to know how to produce them; and they needed to act out of a particular consciousness. But this often led to problems, "because farmers connect individually so strongly with their way of making preparations that the way others do it often seems wrong to them. That is a social problem." This is where the study comes in. It investigates how preparation makers go about their work without evaluating their method.

Diversity in practice

The research group identified around 130 preparation makers around the world. Fourteen of these were selected as case studies. The criteria they needed to meet were that the individuals or groups worked in as diverse geographic and climatic conditions as possible and that their national biodynamic association considered them to be representative of their country.

Each of the farms was visited by two members of the research team, who joined in with the work wherever this was possible and interviewed the preparation makers. Team member Ambra Sedlmayr made sure that the study met the requirements of scientific research. The following results can be derived from the presentation:

- Basic social forms: every farm produces its own preparations, or a regional group makes them. Alternatively they can be made by professional manufac-



Photo: Sebastian Jüngel

Discussion after the presentation of the Preparation Study: Ambra Sedlmayr

- Main aspects include the quality of the manufacturing process and of the social processes; furthermore the deepening of the process through individual meditation, refining of the concept developed in the "Agriculture Course", phenomenological studies or the inclusion of eurythmy or research into the life forces.
 - If the plants mentioned by Rudolf Steiner are not available in a country, some import them from Europe while others replace them with native varieties.
 - Some use dry, others moist preparations.
- Ambra Sedlmayr concluded that the study presents a differentiated and diverse image of – partly contrary – approaches.

The study can be downloaded free of charge from the Section website (in English). There are plans to publish a version of the study results that is accessible also to lay readers. | *Sebastian Jüngel*

For details of the study (in English) visit: www.sektion-landwirtschaft.org/fileadmin/landwirtschaft/Präparate/The_biodynamic_preparations_in_context_web.pdf.

Section for the Performing Arts

Archival finds and teaching research

Our section work becomes real when people work together and develop mutual awareness. This happens in joint study days, in work meetings of the various section departments – eurythmy, speech, music and puppetry – as well as in the research projects that were promoted and completed this year.

It is quite a moving thought that – thanks to the teaching in the many Waldorf schools worldwide – the stream of eurythmy never runs dry; someone is always doing eurythmy somewhere. When I begin my day with eurythmy I pick up the movement stream begun by a colleague somewhere else and pass it on to others. The World Eurythmy Day on 24 September 2016 had the purpose to make us aware of, and to enhance, this process.

Eurythmy Research Institute

Martina Maria Sam and I scoured around 100 legacies in all the archives we could find access to and of which we know that they contain documents about the first eurythmists and their time; we also searched a number of attics – for diaries, notebooks, letters and eurythmy forms from the period leading up to 1925. In the Rudolf Steiner Archives we sifted through all of Rudolf Steiner's notebooks and loose-leaf notes and discovered a number of treasures: an unknown (and therefore unpublished) notebook about the Tone Eurythmy Course, Steiner's ideas about the eurythmy curriculum, eurythmy figures from the very early days and unknown costume designs.

Now we are blessed with a mountain of documents that will need sorting out next year, so that the material can be brought into a meaningful context and be made available to as many colleagues as possible.

Eurythmy teaching today

Six years ago a number of colleagues embarked on a project that involved educational scientists and eurythmy teachers. Their aim was to work through the foundations of pedagogical eurythmy – in the fields of tension between theory and practice, science and art, and accessible language and anthroposophical jargon. More than thirty people conducted research in Germany into what exactly happens in the eurythmy lessons in Waldorf schools for the various age groups, how



Eurythmy teaching as research object: cover of the first volume

elements of an art of education are manifesting themselves and how all that can be documented comprehensibly.

The project has resulted in three volumes entitled “Eurythmiepädagogik heute” [eurythmy teaching today]. The first and third volumes look at practical questions in the context of everyday eurythmy teaching while the second volume documents actual lessons and reflects on conclusions derived from them. The insights gained include: a teacher who does research is more interesting for the students than one who merely conveys content, even when he talks about his own questions. It is very difficult to focus on “only” one question as a teacher. The lessons rely on the teacher's direct awareness of the students – and mutual peer reviews are the most inspirational tool. | *Stefan Hasler, leader of the Section for the Performing Arts*

Stefan Hasler, Charlotte Heinritz (eds): Den eigenen Eurythmieunterricht erforschen
Gisela Beck, Axel Föller-Mancini and Stefan Hasler (eds): Unterrichtsverläufe beobachten und reflektieren

Gisela Beck, Axel Föller-Mancini and Stefan Hasler (eds): Erziehungs-künstlerische Motive verwirklichen

All three volumes published by editio waldorf.

www.srmk.goetheanum.org

■ GOETHEANUM

Goetheanum Stage: Eurythmy Ensemble

Wide range

The working year is not always as rich and full for the eurythmists at the Goetheanum as the present one – which included the new production of Goethe's Faust parts 1 and 2 and Rudolf Steiner's Mystery Dramas as well as programmes tailor-made for various conferences.

In the current year we have worked on two major projects: in March the rehearsals for the new production of Goethe's Faust parts 1 and 2 came to an end and we performed the entire drama six times. Eurythmists are used to take on extra parts in plays, but this time some of us also acted in speaking roles here and there or were included in the scenes where dancers and singers were required. The work on Faust provides the opportunity to show the serious and humorous, the light and profound aspects of eurythmy.

The second major project is the performance of all four of Rudolf Steiner's Mystery Dramas at the Christmas Conference. The plays are directed by Gioia Falk and Christian Peter. Some parts need to be re-cast and the plays, in the new production of 2008, need to be kept alive. In addition, the fourth Mystery Drama will be shown several times in Germany, in January and February 2017.

New programme

Aside from these major projects eurythmy was performed during the many conferences at the Goetheanum. At the recent Goetheanum World Conference the ensemble had the opportunity to contribute the Foundation Stone Meditation as the artistic substance of every conference day. Some ensemble members have furthermore prepared a programme for the remembrance of the dead and a Greek folk tale, Ekmek Kadaif. Our new programme centres on texts by Dag Hammarsköld (from his book Markings) and on music by Dmitri Shostakovich and Johann Sebastian Bach. It is important in our work that the stage is filled by eurythmy and light (Ilja van der Linden is in charge of lighting). This year we were able to show the entire range of our art, including tone and speech eurythmy as well as dramatic and mantric eurythmy. | *Margrethe Solstad, director of the Goetheanum Eurythmy Ensemble*

■ SCHOOL OF SPIRITUAL SCIENCE

*Medical Section***New edition of first Physicians' Course**

For Rudolf Steiner research was a central task. As a way of celebrating the centenary of the first "Course for Physicians" in 2020, the Medical Section will take up the methods and results of his research and place them into the context of contemporary medicine.

Today, successful clinical research projects are increasingly conducted on an interdisciplinary basis. The disciplines of nursing, pharmacy, art and body therapies need to work together with the physicians if Anthroposophic Medicine is to be fully effective. Interdisciplinary collaboration and research are also particularly important in the field of Curative Education and Social Therapy on the one hand and education on the other – when it comes to questions such as school readiness, where medical aspects are essential but where the physician's role is different from clinical medicine.

Impulses for medicine

In 2017 Johannes Weinzirl, who has been Peter Heusser's assistant for seven years, will start working part-time at the Goetheanum's Medical Section. With help from Peter Heusser, who will assume a "senior professorship" at Witten-Herdecke University (DE) after his retirement, and Peter Selg, Johannes Weinzirl will prepare an extensive commentary on Rudolf Steiner's first Course for Physicians of 1920 (GA 312: *Introducing Anthroposophic Medicine*). Their aim is to publish, by 2020, a three-volume, German and English edition of the work in collaboration with the Rudolf Steiner Nachlassverwaltung (the department in charge of Rudolf Steiner's literary estate).

Aside from the text volume there will be a commentary volume which aims to make it much easier for modern readers to find access to this basic work of Anthroposophic Medicine. The third volume will document the research activities that have been inspired by this lecture cycle to this day and the extent to which Rudolf Steiner's research results have by now been corroborated by scientific findings or worked on further. | *Matthias Girke, leader, and Georg Soldner, deputy leader of the Medical Section*

*Literary Arts and Humanities Section***Humanized by literature**

Anthroposophy Worldwide reported before, in issues 12/2013 and 12/2014, that Ariane Eichenberg and Christiane Haid are conducting research into literature's humanizing influence and educational value. Their research investigates the concept of humanity across the history of consciousness, from Giovanni Pico della Mirandola to the present.

Finding the exact right word for the voiceless tone of the heart means not to lie to oneself." (Confucius) We find these exact right words when we enter into conversation with ourselves and with others. Because language lives in-between, in the unspoken and unheard. If language is reduced to the information it conveys and to its function as a medium of information, the movement and development that language enables in the encounter become frozen. We end up with dead language, that is to say, with language that denies its own spiritual dimension.

Forming images

In our research project on "Becoming more human through literature" we have focused on establishing how Rudolf Steiner makes our present and future development dependent on language. He says that the right approach to language prevents the decline from civilization to barbarism. It is less important in this how our worldviews are generated by stories and narratives, which then shape our cultural self-image, than that language and the word can be reconnected with their spiritual origin. The arch Rudolf Steiner traces is very wide, spanning the significance of language for individual human beings, their nightly connection with the world of the angels, their connection with other people across the national languages, the consequences of certain behaviours for our language in a new incarnation, the importance of language for the dead, the generation of language in the sphere of the planets and fixed stars, and what he refers to as the language of Christ-Michael. It is noticeable that forming images through language is al-

ways important. Forming images raises us to the imaginative sphere which is necessary for us to become more human. The circle closes when we come to statements of modern poets such as Hilde Domin who are able, through poetic language, to live "on the inside, on the inner side of reality". In literature the purely informative content of language is superimposed by narrative, syntax, imagery, vowels and sounds. A new meaningful context is created, into which we, the readers, can enter.

Looking with different eyes

We examined Goethe's "Conversations of German Refugees" (which includes the "Tale of the Green Snake and the Beautiful Lily") and Franz Kafka's "The Metamorphosis" and compared Goethe's "Wilhelm Meister's Apprenticeship" and "Wilhelm Meister's Journeyman Years" with Faust I and Faust 2. At the level of the narrative (diversity and plurality) and content, Wilhelm Meister represents the renouncing subject who devotes all his actions to the smaller or wider community – showing us how we could live. This is about educating the heart in and for the community. We have also started to analyze Adalbert Stifter's novella "Rock Crystal". What is particularly interesting here is that we experience deceleration and the invitation to change the way we look at things – through the way the story is told – as well as the integration of cosmic and earthly worlds. Stifter's writings, above all those in the series called "Colourful Stones", seem to represent the Michaelic aspect of the Christ-Michael language. | *Christiane Haid, leader of the Section for Literary Arts and Humanities, and Ariane Eichenberg, literary theorist*

↑ www.ssw.goetheanum.org

← www.medsektion-goetheanum.org

www.sozial.goetheanum.org →
www.mas.goetheanum.org →→

Section for Social Sciences

Research into the right of ownership

Systems are thoughts that have crystallized into rules and institutions. Wherever they do this they create a new, second, reality. Social ideas and forms must continue to evolve because if they don't they will hinder the development of the human individuality and of society – with dire consequences for both.



We did not make the soil: one of the themes at the Social Forum Networking Conference

We see these consequences everywhere today. According to a survey, 90 per cent even of the German population demand a new economic order. Under the present economic system more and more people feel that their situation is hopeless and that they are left behind or cast out. The wealth of the few stands in stark contrast to the growing poverty and debts of the communities. And the social climate reflects this ever more sharply.

Why is this? Private property is one of the pillars of our economic order. Without the concept of private property there can be no capitalist market economy. “Private” derives from the Latin word “private”, which means to take away or rob.

In early human evolution everything was there for everyone. Then the thought gradually won through that the one who plants or produces something can later harvest the fruit of that action. He can either keep or sell the product. This notion of property is prerequisite to the development of the free personality – and of individual as well as economic freedom.

Not everything is a commodity

But this concept has been dramatically (over-)stretched since then. Everything is seen as a commodity today or is to be treated – and traded – as a commodity. Where is this concept really appropriate? Where does it make sense to speak of a commodity? The table that stands on the ground? Certainly. But the ground? We did

not make the ground. Nor did we make the natural resources that lie below its surface. It is absurd to privatize “environmental commodities” such as air or water. Even human labour is often treated as a commodity today. The present situation of the financial markets shows what happens when money is also treated/traded as a commodity. And what does it mean for the attitude of the physician (or the physician-patient relationship), when he no longer heals patients but sells health-care services?

New forms of property

The Section for Social Sciences is concerned with the critical revision and renewal of the concept of property. A brotherly, sustainable economy that is interested in the wellbeing of all needs new, appropriate forms of property. This is particularly true when it comes to the ownership of enterprises. Who owns an enterprise? Society? The staff and workers? The investor? The shareholders? The enterprise itself? Finding new and adequate forms in this sphere is a crucial precondition for a successful new economy that strives to bring together entrepreneurial freedom with consideration for the wellbeing of all and brotherhood.

If we manage this then our research will not only engender new ideas and publications, but also innovative forms in the sphere of rights. | *Gerald Häfner, leader of the Section for Social Sciences*

Section for Mathematics and Astronomy

Comet research

On 30 September 2016 the ESA's space probe Rosetta landed – according to plan and after a journey of 12.5 years, on the comet nucleus of 67P/Churyumov–Gerasimenko. For two years before its landing it transmitted countless images and data to earth.

The ESA project started in 1992. Evaluation of the data transmitted will take about a decade. This means that this 1.3 billion Euro enterprise spans a whole generation. We know that the mission has supplied us with important research results:

- The irregular and strange, potato-shaped forms of the comet nuclei were confirmed.
- When close to the sun the comet nucleus emanates gases such as oxygen, nitrogen and water vapour – the chemical properties of the latter are different from those of the water in our oceans.
- Important building blocks of life have been detected on the surface and around the comet nucleus: the amino acid glycine as well as phosphorus and numerous other organic compounds.

Astrophysics confirms Rudolf Steiner

Space probes have only been used in the last thirty years for investigating the nuclei of comets. Interestingly, the findings of these investigations coincide with Rudolf Steiner's research results from spiritual science. On 18 January 1921, Steiner pointed out in his third course on natural science that the “comet body [...] is not actually a body in the same sense as a planet”. And then he added, “Look at the comet: this friction of ponderable and imponderable matter travelling through space is a continuous becoming and passing away”. These spiritual-scientific findings have now been confirmed by astrophysics. This example gives us a sense of how intricately anthroposophical spiritual science is connected with our time.

The Section for Mathematics and Astronomy has called attention to this correspondence and coincidence of research results from spiritual and natural science in various events and publications. | *Oliver Conrad, Leader of the Section for Mathematics and Astronomy*

■ SCHOOL OF SPIRITUAL SCIENCE

Visual Arts Section

Art campus

Following two years of preliminary work there are now plans to offer a one-year art course at the Goetheanum. The idea is to provide a campus where artists with various approaches can interact artistically.

Two recent exhibitions (“The Alchemy of Everyday Life” and “Aenigma”), which were taken to various European cities, showed that there is a growing interest in looking in a new way at the diversity of Rudolf Steiner’s work, at the vibrant interaction between him and well-known artists and architects, and at his relationship with today’s artistic trends.

In the Visual Arts Section research has been carried out in various constellations – in colloquia, for instance, or in cooperation with the Goetheanum Dokumentation – into Rudolf Steiner’s original paintings and sketches. His work continues to give important and valuable impulses to individual artists, as can be seen, for instance, with “Brentano’s Studio” by Hannes Weigert, which will be exhibited at the Goetheanum from March 2017.

Interpenetration of the visible and the invisible

It seems to me that the particular quality of Rudolf Steiner’s work lies in the fact that, in studying it, one can develop one’s own relationship with art and spirituality. It shows us that the visible and the invisible penetrate each other and form a new “sensible-supersensible” context. This study year, which will start in the autumn of 2017, will be an experiment. Its aim is to enhance the discussion of Rudolf Steiner’s work in the context of contemporary art, because this is – in my view – essential, not only for the Visual Arts Section but also for the development of the School of Spiritual Science as a whole.

I hope that the course will breathe new life into the visual arts at the Goetheanum – with exciting discussions, ideas and approaches. We wish for artists and designers, who come with their own questions and research ideas and who are keen to continue to develop their art. | *Marianne Schubert, leader of the Visual Arts Section*

Youth Section

Open discourse

The youth conferences – for instance on “Sexuality and Spirituality” (subtitled “The transformation of creative forces and the possibility of freedom”) or “Am I Faust” – are always about the changing questions that are being articulated through young people.

In work groups, in weekly conversations and in the meetings of young people who take responsibility for the work of the Youth Section in their countries (2016 in Great Britain, 2017 in the Netherlands) the big challenge is always how to actively connect one’s own initiative with the current events.

The Section team has grown: Ioana Viscrianu (RO) and Paul Zebhauser (DE/CH) have been joined by Maxine Fowé and Sophie Teske (DE) – who used to be active as student representatives of Waldorf schools. The contact with the student representation group continues to be fertile and enriching. We are preparing a student conference together for 2017, which will have the title “Challenges of our Time. Seeking for Global Consciousness by Facing Myself.”

Asking oneself

Developing awareness, asking oneself questions, finding ways forward together, making encounters possible, experiencing, studying and deepening anthroposophy – all this is part of the work that is being developed by and for young people, out of the School of Spiritual Science. The spirit of our time, which comes to expression in the questions of young people, is the topic we will reflect on. This topic we will endeavour to present in a form which does justice to its vibrancy and which can also be approached in the context of the School of Spiritual Science. Together with people of various generations in and around the anthroposophical movement we would like to attempt such a presentation – fully aware of the fact that the results can only ever be preliminary – as a way of contributing to an open discourse in the work of young people. | *Constanza Kaliks, leader of the Youth Section*

↑ www.youthsection.org

www.paedagogik-goetheanum.ch/ →

← www.sbk.goetheanum.org

Pedagogical Section

The gifts of the individual

The Pedagogical Section develops foundations of knowledge and practical experience that make it possible to teach out of the momentum of individual development. Awareness of our language is part of this process.

If we look at the world today the challenges of a future-oriented approach to education are obvious: how can we enable young people to develop their humanity as their independence and their responsibilities increase? Rudolf Steiner’s approach is revolutionary: education must not be determined by a standardizing, external body of rules. Its task is rather to awaken the humanity that slumbers in each individuality. “What needs to be taught and educated must be inspired exclusively by the knowledge of the developing human being and by the gifts the individual children bring with them,” Rudolf Steiner wrote in an essay entitled “Independent Schools and Spiritual Science” (GA 24). This is the goal on which research in the Pedagogical Section presently focuses, starting with concrete questions from the school movement and leading on to ways of working that bring together the School of Spiritual Science, the study of the human being and meditative deepening.

Aware of our language

How can we as teachers develop a quality of language that inspires students and allows them to take hold of their language out of their own individual forces? Finding and forming our own language means becoming creative, it means discovering our own humanity anew in each moment in ourselves and in the world. In the course of our six colloquia, which focused on language, it has become apparent that the precondition for such creativity is the art of the teacher to be aware of the individual developmental momentum in young people and to teach out of that momentum. Whether we work with or against that momentum is a crucial question in an education that focuses on the individuality. | *Claus-Peter Röh, co-leader of the Pedagogical Section*

“Education and language today – daring to break new ground”, Colloquium, 12-14 May 2017

*General Anthroposophical Section***Change in values**

Living conditions worldwide ask for a radical but well-considered change in our values – because it is the values of a culture and of the people living in it that determine the present and the future.

Values have begun to change and this change will increasingly include – aside from the digital (virtual) dimension – the spiritual dimension of human and planetary existence. A work group of the General Anthroposophical Section is examining individual and societal forces that aim at a more dignified and humane future. Can the changes in values and in the approach to life gain from the cognitive methods of that spiritual dimension? The essential question is ‘How do ethical standards change when they include spiritual concepts and/or individual spiritual practice and experience?’

Transforming cultural techniques

The practice, development and teaching of a spirit-based “art of living” (Friedrich Schiller) are essential to anthroposophical spiritual science. It promotes the transformation of cultural techniques in all areas of life. A hundred years of experience and the open orientation towards the future cultivated by the anthroposophical movement and its School of Spiritual Science form the foundation of this research.

Within the General Anthroposophical Section of the School of Spiritual Science we will, over the next years, strive to pursue this art, which can contribute to bring about fundamental changes in values, through further research, practice and public representation. | *Bodo von Plato* (contact person), *Jan Baker-Finch* (AU), *Frode Barkved* (NO), *Nodar Belkania* (GE), *Gioia Falk* (DE/CH), *Robert Gordon* (AU), *Wolfgang Held* (CH), *Henning Kullak-Ublick* (DE), *François Lusseyran* (FR), *Jesse Mulder* (NL), *Peter Neurath* (CZ), *Shelley Sacks* (GB), *Robin Schmidt* (CH) and *Wolfgang Tomaschitz* (AT)

www.goetheanum.org/hochschule/allgemeine-anthroposophische-sektion/

*General Anthroposophical Section: Class readers' conference***The quality of working together**

For many years the leadership of the General Anthroposophical Section of the School of Spiritual Science has been inviting the 980 or so class readers (lectors) to come together for international meetings at the Goetheanum. The most recent of these conferences took place from 28 to 30 October.

These meetings serve to discuss questions regarding the contents of the class lessons or practical issues, which arise in the various locations, such as the regularity of class lessons or the optimal number of class readers in any one region. The main topic last October was the quality – including the esoteric quality – of working together. Individual meditative practice is fundamental to working together effectively. The wish of a member of the General Anthroposophical Society to take part in the esoteric Class Lessons of the General Anthroposophical Section requires in the first instance the decision to apply for membership in the School of Spiritual Science. The work within the First Class can then be extended to include an intensive cooperation with the one or other of the specialist sections. The conversation groups on the conference theme provided opportunity for the discussion of particular issues regarding the inner work of the sections.

Training for class readers

In the last ten years the main conference has been preceded by a three-day training meeting for readers who have been holding class lessons for less than seven years. This step was taken in answer to a particular need, because it became apparent that it was not possible to keep returning, during the main conference, to

aspects that had been discussed repeatedly at previous meetings even though these aspects were particularly relevant for the new class readers. These aspects may refer to the content of the class lessons – this year they focused on the hierarchies – or to practical questions regarding the execution of the class reader's tasks.

English and German

Because it has been possible in the last two years to offer simultaneous interpretation into English or German, class readers from many parts of the world can now take part in these meetings. This year Russian interpretation could be offered for the first time, thanks to Natalya Moskvichyova. Representatives came from Australia, New Zealand, South Africa, North America, Ireland, Great Britain, Russia and European countries with English as their second language. During both conferences class lessons were held by members of the Goetheanum Leadership, both in German and English without translation. I would like to take this opportunity to thank the many members and friends around the Goetheanum who offer affordable, or even free, accommodation to our visitors – especially to those who come from outside Europe. It is a great help that our visitors are given such a warm welcome. | *Virginia Sease on behalf of the Leadership of the General Anthroposophical Society at the Goetheanum*

Rudolf Steiners

Vier Mysteriendramen

Tempelbau und Gesellschaftsbildung
aus der Weltenmitternacht

Weihnachtstagung 26.–31. Dezember 2016 am Goetheanum

www.mysteriendramen.goetheanum.org

■ SCHOOL OF SPIRITUAL SCIENCE

Curative Education and Social Therapy Council

Relationship with reality

At the International Conference for Curative Education and Social Therapy on 3 to 7 October Rüdiger Grimm passed on the leadership of the Curative Education and Social Therapy Council to Jan Göschel (US), Bart Vanmechelen (BE) and Sonja Zausch (DE). Rüdiger Grimm will remain in office until the end of the year. (*Anthroposophy Worldwide* 11/2016).



A special moment: Jan Göschel, Sonja Zausch and Bart Vanmechelen at the International Curative Education and Social Therapy Conference

Sebastian Jüngel: Imagine someone who had last incarnated on earth a thousand and a hundred years ago. How would that person perceive the way people live with one another, in particular with people who have special needs?

Team: The situation a thousand years ago can hardly be compared with today. One could, of course, point out that the outer circumstances for people with disabilities were disastrous compared to now. But that does not say all that much. The dignity of the individual and the value of the individual biography can only become relevant to the extent to which human beings experience themselves and others as individuals. In Europe, particularly in some religious orders, people were able to think or experience even then that the Christ can be found in the loving encounter and the caring relationship with marginalized and threatened human beings. That medieval attitude is as such no longer appropriate today either.

Meeting at eye-level

What is interesting, however, is the metamorphosis this attitude has undergone with the individualization of human consciousness. Today we experience the relationship and the encounter at eye-level as a potential sacred space that can emerge

between people in the most diverse life situations. Many people experience, and even recognize, the existence of this sacred space today. At the same time there are tendencies that negate it. A hundred years ago the constructs of eugenics were socially accepted. While this is no longer the case, these constructs continue to linger below the surface.

Jüngel: What should the world be like for the next generation?

Team: To say it with eurythmy: like a double curve with a right and left and a wave with a high and a low: if we are able to move within this image, we can change perspective, live our inner orientations and attitudes flexibly and also question them; we can approach places and people in a breathing and flowing manner and we can turn towards or away from things.

Practising flexibility

Jüngel: How will you do this in practice?

Team: We think it is important for the future to develop greater – inner and outer – flexibility. The broad field we refer to today when we speak of Curative Education and Social Therapy is in fact a training field for this kind of flexibility. Rudolf Steiner suggested in his “Curative Education Course” (GA 317) that we should become like dancers! When we relate to each other in di-

verse life situations and circumstances, a culture of dancers can evolve. All the work forms and methods in this field are in fact attempts in this direction.

Jüngel: You are working as a team within the Medical Section and therefore in the School of Spiritual Science. What does “spiritual research” mean in the context of the Curative Education and Social Therapy Council?

Team: Spiritual research is not the opposite of practice research! Spiritual research evolves from the interplay of practical application in the world and the contemplation and processing of experiences gained in practice. As an organ of the School of Spiritual Science, the Curative Education and Social Therapy Council needs to facilitate this interaction: by creating a space where the dynamics of the working practice can be processed through reflection and meditation and where the practical work can be fertilized through new ideas and impulses that arise from the scientific and contemplative work.

From disparity to unity

Jüngel: Does your work have aspects of a long-term prevention? Rudolf Steiner said that a too one-sided materialistic orientation can shorten the time spent in the spiritual world after death and lead to an earlier incarnation (GA 350). He also points out in the Curative Education Course (GA 317) that the lack of interest or the prevented participation in the world in one life can result in the inability to build up a complete body in the next. What do human beings, in your view, have to expect after living now at a time of extreme materialism and of isolation caused by the one-sided use of media? Can your work be preventative in this respect?

Team: This kind of prevention is not specifically “our” task, but one of society as a whole; and it is a global question and central concern of anthroposophy as a cultural impulse. How do we deepen our relationship with reality – with the reality of our own physical life, with the reality of others and of the world around us in all its dimensions? Of course, we work on this in specific ways as teachers, therapists, social artists and so on. Maybe we could cautiously put it like this: anthroposophy is curative education for society in general ...

Jüngel: You all have multiple qualifica-

tions. How does this diversity enrich your work?

Team: We are the perfect partner: middle-aged, experienced, fit, we can cook and bake, are well-read, we like travelling, speak many languages, we meditate, go dancing, love culture ... - what is that if not enriching? We can arrive at shared insights and decisions on the basis of diverse perspectives and experiences!

Keen to try out new things

Jüngel: As a team you have roots in three countries – the United States, Belgium and Germany – and two continents. How did you come together: was it a deliberate decision to have a team of three or rather a coincidence?

Team: We don't really believe in coincidence in "our circles" – so we must say no to that question! Each of us was ap-

proached by the search committee, which was looking for a successor for Rüdiger Grimm, and asked about our potential contributions. In his conversations with the search committee Jan then suggested a leadership team – and he was immediately given the task to see to this. The outcome of that process is now standing before you!

Jüngel: How do you bridge the distances?

Team: We are keen to find ways of making this possible, in all sorts of ways: by mailing and skyping – so far that has worked well. We have fixed days when we communicate and we meet in person in Dornach or at international meetings.

Jüngel: When are you really and truly happy?

Sonja Zausch: When I have struggled to find a solution and finally arrive at a decision, idea or action that I could never have

imagined at the beginning; in other words when I have found a new way, a new approach for me or for a particular situation by working with others. That makes me happy.

Jan Göschel: For some years now the main focus of my work has been on training. Aside from my new tasks on the Council I will continue as head of the Camphill Academy which provides training in North America. This work has shown me that I am happiest when I can help and support others in their development – and when I, almost imperceptibly, grow alongside them.

Bart Vanmechelen: I am also really happy when, in working with others, we move a step forward because of the contributions of everyone involved and when I realize that I would never have got there by myself. ■

Curative Education and Social Therapy Council

Ethics and the study of the human being

The Curative Education and Social Therapy Council, the institutes and training centres for curative education and social therapy, as well as a number of individuals are conducting basic research as well as research into specific topics and practice research, i.e. research into concrete work situations.

Ethics and the study of the human being are central questions for basic research. The Curative Education Course ("Education for Special Needs", GA 317), given by Rudolf Steiner in 1924, presents a number of questions and tasks for research that have not yet been conclusively worked on a hundred years on. This has to do with the openness demanded by this textbook for competence in curative education and social therapy. It does not allow for final answers. However, after so many years, important questions need to be asked in a new way and they need to be worked on, for instance, questions regarding the book's content or its historical context. Annual specialist conferences at the Goetheanum in the field of Curative Education and Social Therapy offer professional development and further training. The next such meeting will take place in October 2017.

Inclusion

The inclusion of people with dis-

abilities into society is an important issue. The complex questions that this step involves are being examined in the context of Waldorf Education, special needs education and social therapy. This research has yielded a series of publications in anthologies and journals.

Biographical processes

One of the most important tasks of Anthroposophical Curative Education and Social Therapy is to promote the development of individual people and to enable them to lead a successful life. In order to support this task research is being conducted into biographical processes on the one hand and into institutions and the provisions they offer on the other. Supporting aging people with special needs and those who have mental health problems in addition to their disabilities constitutes a particular challenge for individuals as well as institutions. | Jan Göschel, Rüdiger Grimm, Curative Education and Social Therapy Council



Johann Wolfgang von Goethe

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■ ANTHROPOSOPHICAL SOCIETY

Cambridge Music Conference

Intention to inspire healing

In 2001 Elizabeth Carmack initiated the Cambridge Music Conference at Cambridge University. Since 2010 the tradition has been continued in Canada.

Cambridge University was the original context for my initiative, the Cambridge Music Conference (CMC) which is dedicated to the developmental, medicinal and therapeutic effects of music. In 2001, the BBC World Service attended the first conference and made a Science View documentary advocating Music and Healing, still available on-line today. Although scientific evidence now confirms music influences the neurological development of the brain, music as an agent of freedom, overriding genetics and ameliorating trauma, inspires me!

Fine listening

In 2010, I started teaching at Simon Fraser University (SFU) in Vancouver. SFU correlates academic research with community outreach. Cultural regeneration through Art for Social Change not only endorses the identity of refugees and immigrants, but espouses support, fairness, and rights. The first CMC in 2012 at SFU – Music and Transformation – applied restorative justice to prison and genocide. The ideal of redress, to give voice to the most vulnerable resulted in Squamish Elder Wendy Charbonneau's work *Women Are Gone* (2016), which is an invocation for catharsis and healing dedicated to indigenous women and girls in Canada who became victims of rape and murder. *Women Are Gone* (2016) has been acknowledged by the Minister of Justice and Attorney General of Canada, Jody Wilson-Raybould.

Since the CMC's Grail Conferences culminated in a unique programme for the 100th anniversary of eurythmy in 2012 – Healing through the Higher Self – the alchemy between composer, musician and eurythmist has forged the hidden mystery in each new commission, developing eurythmy into an expressive art of ideas in action. Although music and dance appear to be what we are working with, fine-tuned listening, which is central to unlocking the Grail mystery, is an aspect of the CMC's intention to inspire healing. | *Elizabeth Carmack, North Vancouver (CA)*

Easter Conference

The upbuilding power of music

The topic of upbuilding forces in music is occupying more and more minds all over the world and this will be experienced in a multitude of ways by music experts from Switzerland, Germany, Great Britain, Canada and China during the 2017 Easter Conference at the Goetheanum.

Since the proclamation of the fourth industrial revolution – the total digitalization of all areas of life – at the World Economy Summit in Davos in January 2016 it has become apparent that we need to learn to deal sensibly with the innovative bursts of technology. In addition, we see social conflicts and war in many parts of the world, causing a widespread sense of insecurity. Yet, instead of approaching these developments with anxiety, we should ask how we can counterbalance them.

The art of music speaks to us at a very deep level because it can help us – due to its universally human and supranational quality – to connect with our spiritual origin. This conclusion is corroborated by the research that has been carried out in recent decades in aesthetics, education and medicine, showing how musical experience and activity can help us grow stronger and acquire better social skills. And this research has only just started. Of all the arts, the upbuilding power of music is growing ever more important – due to its search for the positive, for the forces of resurrection that we need now and in future. | *Michael Kurtz, Goetheanum*

Experiencing the powers of resurrection

Our experience of music is located in the realm of feeling, between the forces of thinking and will. It is characterized by the rhythms that we perceive most clearly in ourselves: the rhythms of breathing and pulsation. Rudolf Steiner pointed out (in 1917) that the tone as such relies on our organ of hearing, but that musical experience as a feeling arises only in the meeting of neurosensory system and breathing rhythm. The effect of this experience is conveyed by the spinal fluid, which extends to the brain, and is made conscious by the nervous system.

Music unfolds, synchronously with our breathing, in tune, harmony, rhythm and beat and, as the sounds arise and fade away again, it replicates – like a kind of superordinate breathing – the process-



"The Akasha Chronicles" by Nigel Osborne: *The First Ether/Fire-*

es of incarnation and exarnation. This is where music can be applied therapeutically because of the way it can either support the taking hold of or the releasing of the body.

On this therapeutic path we can either use instruments or, if we sing, become instruments ourselves. Music therapy in particular helps patients to experience the upbuilding power of music. In other words, it can awaken the hidden musician in us and stimulate our inner healing potential. Music speaks to our soul and can move and transform us. The forming of a tone in itself, its sounding and lingering, involves a transformative process. This is where we meet the archetypal powers of resurrection in music. | *Viola Heckel, Buchenbach (DE)*

Easter Conference: "The Upbuilding Forces in Music", an international meeting of music in an Easter mood (in German and English), in cooperation with Elizabeth Carmack, coordinator of the Cambridge Music Conference, and Stefan Hasler, leader of the Performing Arts Section, Goetheanum, 14 to 17 April 2017.

For more information visit www.goetheanum.org/8331.html

The composer Nigel Osborne

Anthroposophy in my life

Nigel Osborne cannot claim to be an anthroposophist. But bright threads of anthroposophy have woven their way through his life. His first composition teacher, Egon Wellesz, pupil of Schoenberg, was intrigued by the influence of anthroposophy on Anton Webern. His main source was the poet and painter Hildegard Jone.

The essence of Anton Webern's music is minimal, utterly transparent, and focussed on the spectral quality of the single tone rather than narratives of melody or harmony. In a sense it is "phenomenological"; but its spectral qualities and spaciousness, and indeed its treatment of Jone's spiritual texts, seem to aspire to the "etheric": something poised delicately between the material and what many would describe as "spiritual". Most composers and creative musicians have experienced moments when the mechanical energy of musical sound seems somehow to transcend itself and enter some more intangible, radiant space - often associated with the sensation of light.

Webern combines this apparent "etheric" state or "etheric" aspiration with structures of earth-oriented life often discussed by Steiner - including cells and growth forms relating to biology and in particular to the life of plants - the earth's "eyes and ears" according to Steiner.

Elizabeth Carmack's invitations to speak at the Cambridge Music Conferences have been an opportunity to explore the evolutions in my own thinking in relation to an evolving interpretative anthroposophy. But more importantly, she has commissioned musical works for eurythmy from me. This is how I have had the good fortune of working with wonderful artists like Maren Stott, Ursula Zimmermann, Stefan Hasler, Klaus Suppan and Kairos Eurythmy. There can be no greater gift to a composer, in a time of disintegration of authenticity, discipline and seriousness in art, than to experience the depth of interpretation, truthfulness and focus of accomplished eurythmists.

The Akasha Chronicles

The Akasha Chronicles is the rather portentous sounding, and perhaps misleading title of the latest work I have written for eurythmy, commissioned by Elizabeth Carmack for Stefan Hasler and the Goetheanum Eurythmy-Group. It is a modest, and in many ways a simple piece

for piano, for four hands, but it brings together several strands in my own thinking - Steiner, Sri Aurobindo, theoretical physics and the Upanishads. It is in fact a musical study of Steiner's "four ethers": warmth-fire, light-air, tone-water and life-earth.

If it is possible to relate Steiner to Aurobindo - and this is work for real scholars and scientists, not musicians and dilettantes - then there is an elegant link to contemporary theoretical physics. Aurobindo's cosmology derives from the Upanishads and the idea of Being coming from Non-Being. This is the point of emergence of Infinite Being (Sat) and the Consciousness Force (Chit-Tapas) out of or within nothing. It is the conceivable equivalent of Steiner's Akasha and Heisenberg's domain of "uncertainty".

Syrian light

Since spring of 2015, I have been working with a wonderful Lebanese/Syrian NGO, SAWA for Development and Aid, setting up educational and therapeutic programmes for Syrian refugee children in camps in the East Bekaa Valley in Lebanon, close to the Syrian border. The camps are made up of ramshackle tents, plastic sheets and cardboard, with little running water or sanitation.

The programme is designed to be complementary to the Syrian school curriculum. It combines music, creative arts and sports to provide a "soft landing" in education for children who have had little or no chance of attending school before. Creative exercises are combined with the creative use of technologies to offer new and engaging ways of learning science and other disciplines. Music and creative arts are also used as a way of promoting well-being, self-confidence, a sense of personal identity, communication, socialisation and joy, and, where appropriate, of helping to alleviate the biological, psychological and social symptoms of trauma. | *Nigel Osborne, Edinburgh (GB)*

Workshop

How do I sound?

How do I listen?

The subtleness and ambiguity of our listening is overshadowed by our seeing. So many problems, conflicts and arguments are caused by our inability to hear. We need a school of speaking and listening! Because our inability to listen makes us die of thirst. This is why we have set up a workshop at Freudenberg Castle (DE) where we work on exactly this problem. Every day, tirelessly. How do I sound? How do I hear?

The danger with this workshop - the imposition - lies in our doing away with intentions. We start with hearing and listening, with differentiating noises, sounds and tones. We examine the effectiveness of listening experiences and the impressions these experiences leave behind in us. How long can I go on listening without intention? Senseless listening? Any listening that seeks for a purpose, result, intention dies. Like pencil drawings to which a rubber is applied. What remains are smudges, damaged paper, thin grey traces at best. These we can ignore. But we cannot fail to hear undertones and discords. On the contrary. They make us listen up: what is the speaker actually saying?

Becoming aware of my own voice

Another problem: how do I express myself? What does my voice sound like? Intensity, volume, pitch, passion, rhythm, pauses, breathing ... a basic instrument for finding out more about your voice is the "humming hole" devised by Hugo Kuekelhaus (1900-1984). It makes you realize the power, the energy (reality) of your own voice. We call it the right tone! When you hum into this device (made of stone) you can easily - without applying any effort - make your voice swell into a widely audible drone. The sound of your own voice will surprise you. I do not hear myself as you hear me. Our failure to hear often makes it necessary for us to say, "I never said it like that." Now we ask: How do I make myself heard? I can start with myself. No strings attached. | *Matthias Schenk, Wiesbaden (DE)*
www.schlossfreudenberg.de

■ ANTHROPOSOPHICAL SOCIETY

*General Anthroposophical Society***No slander involved**

A new “case” at the Goetheanum? This is the news that was soon and quickly spread through the electronic media. “The Goetheanum has become a place that is in conflict with itself.” Allegations of a “scandalous case of slander against Rudolf Steiner” soon followed as well as demands for the resignation of Johannes Nilo, head of the Goetheanum Dokumentation, and Bodo von Plato, the member of the Goetheanum Leadership who is responsible for this department.

These kinds of allegation occur occasionally but in this case the disturbing message was sent to about a thousand members and friends of the Anthroposophical Society, causing something of a stir just as the Goetheanum World Conference was going on in Dornach (CH) at the end of September and the AGM of the Anthroposophical Society in North America was about to start in early October. After all, how can the context and truth of such a message be verified in such a short time?

Rumours of a scandal were first circulated in the USA via an electronic mailing list and then in the German and English speaking world through the e-newsheets distributed by Roland Tüscher and Thomas O’Keefe, later also in meetings where photocopies were handed out.

What happened?

On 26 February this year, an exhibition assembled by the Goetheanum Dokumentation opened in the Goetheanum Library in celebration of Rudolf Steiner’s 155th birthday. Under the heading “Images of Rudolf Steiner”, photographs, painted portraits and also caricatures and subjective interpretations were shown. Rudolf Bind and Johannes Nilo had put together a brochure for this exhibition with 22 short texts, in which individuals who had met or studied Rudolf Steiner described “their image” of this modern initiate.

I was present at the very thoughtful vernissage of this exhibition: together we looked at some of the images, some texts were read out and a conversation ensued on how much of Rudolf Steiner’s individuality could be conveyed by a photo or portrait. Many interpretations of the images empha-

sized that the images largely revealed the individual artist’s personality or intentions.

The exhibition went on until 8 July 2016 and was appreciated by the viewers. During the AGM at the Goetheanum a good-sized work group focused on the images shown there. No criticism whatsoever was brought to the attention of the Goetheanum Leadership.

The offending object

The exhibitors were interested to show the effect of all kinds of artistic media, including even cartoons. It was for this reason that they also chose a distorted image of Rudolf Steiner: a short, revealing passage from Helmut Zander’s 2011 biography of Rudolf Steiner, in which the author could come up with no better explanation for Rudolf Steiner’s spiritual insights than alleging that he was either using cocaine or that he suffered from schizophrenia. The cocaine allegation went back to a letter Rudolf Steiner once wrote to Edith Maryon, asking her to bring “snow” from England – a riddle that has long been resolved (see Frank Hörtreiter in the German anthroposophical journal “Die Drei” 2/2011 and Roland Halfen in “Die Drei” 12/2005).

Zander’s attempt at an explanation is clearly inadequate and speaks volumes about the quality of this biography and the character of its “revealing” author.

Unfortunate omission

The Goetheanum Dokumentation produced 80 copies of the exhibition brochure mentioned earlier, making them available to visitors at a token fee of four Swiss Francs. The editors had planned to call particular attention to Helmut Zander’s “distorted image” in

the introduction to the brochure, but this did unfortunately not happen.

This is regrettable, because anyone getting hold of such a brochure outside its intended context might well be alarmed at finding Zander’s text there.

False alarm

This is exactly what happened when Stephen E. Usher, a long-standing member of the Anthroposophical Society in the United States and of the School of Spiritual Science, came to the Goetheanum to give a lecture and spent time there between 19 and 25 September 2016.

He found one of the brochures and was shocked that a publication produced by the Goetheanum would quote Helmut Zander. Before he left the Goetheanum, Mr Usher had two conversations with members of the Goetheanum Leadership but did not mention his concern in either of them. Instead he composed, once back in the United States and with a view to the forthcoming AGM in America, an article about what he saw as a scandalous incident and distributed it in German (dated 25 September) and English (26 September).

When John Beck, the editor of the Newsletter of the Anthroposophical Society in North America, suggested to Stephen E. Usher on 27 September, having just received his article, that Usher should first contact the responsible persons in Dornach and ask for clarification, the latter emailed the article with kind regards to Bodo von Plato of the Executive Council at the Goetheanum.

Because of the time difference the email arrived on 28 September, at 2.49 a.m. and at 9.24 a.m. of the same day Roland Tüscher had already distributed the article uncommented in a special edition to the several hundred subscribers of the newsletter “Ein Nachrichtenblatt Plus,” emphasizing that Stephen E. Usher was a class member and mentioning his spiritual mentors, Dietrich von Asten, Ernst Katz, Hermann Poppelbaum and Georg Unger. At the Goetheanum World Conference, which took place at the same time, copies of the article were handed out and the incident was reported in a plenary

session. At that moment no one quite understood what the accusation was about and the brochure first needed to be found in order to clarify the query.

A number of members adopted Stephen E. Usher's view and expressed their opinions in writing – either publicly in Roland Tüscher's publication or in indignant letters to the Executive Council at the Goetheanum.

Statement

The members of the Executive Council at the Goetheanum, Bodo von Plato as the Leadership member responsible for the Documentation Department and Johannes Nilo as head of that department regret that it was not made clear that the quote published in the exhibition brochure was a distortion.

This had unfortunately been omitted. The Goetheanum Leadership does, however, not accept the accusation that the exhibition or the brochure constitute slander against Rudolf Steiner or that they give rise to any doubts as to the orientation of the Goetheanum or its documentation department.

The Goetheanum Leadership consequently sees no cause for any resignations but appreciates the great work that is being done, by the Dokumentation and Library in particular, in order to identify and safeguard the great works of art in the Goetheanum's collection.

I personally think that, if a member discovers an actual or perceived mistake at the Goetheanum, it would be this member's first duty to point this mistake out to the responsible persons and to seek a clarifying conversation with them. Deliberately omitting this step and attacking the Goetheanum, or individual people in positions of responsibility, globally via an electronic mailing list and electronic media among the membership and beyond, has in my view caused more harm for the Goetheanum than the actual omission described above.

Should this conflict, however, be indicative of a lack of understanding or a sense of dissatisfaction with the current direction taken by the Goetheanum or by the Goetheanum Leadership, we should speak about this openly as members. | *Justus Wittich, Executive Council at the Goetheanum*

Wir erhielten die Mitteilung, dass folgende 56 Mitglieder durch die Pforte des Todes gegangen sind in deren Gedenken geben wir den Freunden hiervon Kenntnis | Mitgliedersekretariat am Goetheanum

Wolfgang Schulz	El Horrya Heliopolis (EG)	9 February 2015
Yvonne Graf	Stuttgart (DE)	17 May 2015
Peter Barrett	Colchester (GB)	in October 2015
Jacqueline Graf	St Marcel du Perigord (FR)	12 March 2016
Harm Douwes	Kiel Windeweer (NL)	12 May 2016
Mary Smith	West Chicago/IL (US)	17 May 2016
Richard Rutishauser	Hombrechtikon (CH)	31 May 2016
Inga Haave	Bergen (NO)	6 June 2016
David Teske	Leiden (NL)	23 June 2016
Clara Hendriks	Zeist (NL)	5 July 2016
Wilhelm Abramczyk	Gladbeck (DE)	6 July 2016
Silvia Hoppe	Hombrechtikon (CH)	25 July 2016
Bernhard Voigt	Künzell (DE)	30 July 2016
Dorothea Pierce	Housatonic/MA (US)	9 August 2016
Christa Rösche	Mettmann (DE)	10 August 2016
Dagmar Heidrich	Großhansdorf (DE)	11 August 2016
Christine Poppe	Stuttgart (DE)	15 August 2016
Roswitha Bril	Dortmund (DE)	30 August 2016
Harriet Myers	Trenton/NJ (US)	31 August 2016
Barbara Beyer	Essen (DE)	2 September 2016
Jutta Kirchner	Künzell (DE)	3 September 2016
Janet Rachel	Delta (CA)	4 September 2016
Frau M Hass	Zeist (NL)	7 September 2016
Joan Gregory	Fair Oaks/CA (US)	8 September 2016
Klaas Kingma	Zutphen (NL)	11 September 2016
Elisabeth von Albrecht	Dortmund (DE)	13 September 2016
Inge Pichler	Wien (AT)	14 September 2016
Walter Schramm	Ahlen (DE)	14 September 2016
Rosemarie Sturm	Stuttgart (DE)	17 September 2016
Gisela Schäfer	Hohenhameln (DE)	23 September 2016
Frieda Bedding	Bergen (NL)	26 September 2016
Angelika Sigler	Fellbach (DE)	27 September 2016
Eva Kudar	Fair Oaks/CA (US)	29 September 2016
Albert Botudi	Onex (CH)	2 October 2016
Elisabeth Beer	Haarlem (NL)	3 October 2016
Jürg Dürler	Arlesheim (CH)	3 October 2016
Irmgard Hackel	Spardorf (DE)	9 October 2016
Monica Rönnholm	Helsingfors (FI)	11 October 2016
Gerda Holbek	Aberdeen (GB)	15 October 2016
Gerda Schmidt	Dornach (CH)	15 October 2016
Vera Gräfin von Büdingen	Bad Vilbel (DE)	16 October 2016
Richard Baker	Michelfeld (DE)	17 October 2016
Hartmut von Jeetze	Chatham/NY (US)	17 October 2016
Andreas Meyer	Berlin (DE)	18 October 2016
Ralph Ahlenstorf	Windhoek (NA)	19 October 2016
Ingrid Nieswand	Hamburg (DE)	20 October 2016
Zhannetta Rjabinicheva	Nizhny Novgorod (RU)	20 October 2016
Gertrud Heym	Nürnberg (DE)	21 October 2016
Susanne Steinke	Berlin (DE)	21 October 2016
Hilde Stifnig	Villach (AT)	21 October 2016
Erna Johannes	Bielefeld (DE)	27 October 2016
Susanne Bendix	Stuttgart (DE)	28 October 2016
Margarete Schluckebier	Wuppertal (DE)	5 November 2016
Rotraut Tanner	Basel (CH)	5 November 2016
Anna Rothenbacher	München (DE)	8 November 2016
Friedhold Hahn	Stuttgart (DE)	10 November 2016

Correction: In Anthroposophy Worldwide 11/2016 Eva Mirjam Voigt, Künzell (DE) was by mistake included in the list of members who have passed away. We apologize sincerely for this error.

From 11 October to 14 November 2016 the Society welcomed 100 new members. 118 are no longer registered as members (resignations, lost, and corrections by country Societies).

■ ANTHROPOSOPHY WORLDWIDE

Germany: Berlin Aenigma Archives

A humble beginning

In August this year, the Berlin Aenigma Initiative, which was established in the summer of 2015, has founded the Berlin Aenigma Archives as a not-for-profit entrepreneurial company (cf. *Anthroposophy Worldwide* 9/2015 and 3/2016). This decision has made it possible to move the work of this group a small but essential step forward.

While we are still far from being able to create an exhibition space in Berlin where anthroposophical art can be preserved, looked after, researched and permanently presented (§2 Association Articles), this legal form, which is relatively new, enables us to act quickly and to the point, which was one of the reasons for founding this company; the other was that a not-for-profit entrepreneurial company cannot use profits for private purposes but needs to reinvest them in the interest of the company.

Temporary storage

Being offered a small storage space for hire in the grounds of the Havelhöhe anthroposophic hospital made it possible for us to accept requests to take on some artists' estates that were particularly urgent. This was how the works of the artists Waldemar Volkmer (1909-1973) and Heinrich Röder (1897-1954), who were mostly active in Berlin and Wuppertal (DE) respectively, came to be with us: more than 3000 pieces in total, executed in a variety of artistic techniques.

That people entrust works of art to us, fills us with gratitude. We have, however, received many more, and more complex, inquiries than we can process and respond to at this point. But it shows clearly how necessary and justified the steps are that we have taken and we hope that we will soon be able to respond positively to requests which are presently beyond our scope. With a bit of luck we may have found appropriate premises by next spring that are seven times bigger than the temporary space we occupy at present.

It is obvious that collecting pieces of art in one place will be ineffective if we cannot inspire people to study these objects as well as the (late) artists who created them and their spiritual impulses. Aside from making sure that the necessary minimum standards for the preservation of art works are in place, one of our main concerns will therefore be to find people, in and outside of universities, who wish to conduct their own research, either into individual works of art that are kept in the Aenigma Archives in Berlin, or into a series of works or particular as-



Heinrich Röder:
Building with staircase and symmetrical extensions, 1928 (Aenigma Archives, Berlin)

pects of one artist's complete works. In the case of the remarkable architectural models of Heinrich Röder from 1928 and the wonderful lectern carved by Johannes Bierende (1935-2016), which is on loan to, and being used at, the Rudolf Steiner Haus in Berlin, as well as regarding the biography of the artist Roberto Hoffmann, we have been able to take action under our own steam. On 23 October 2016 we talked about our work to a group of interested listeners at the Rudolf Steiner Haus in Berlin. | *Armin Grassert, Matthias Mochner, Egon Tietz, Andrea Woorts, Berlin (DE)*

If you wish to support the Berlin Aenigma Archives with material or financial contributions (tax-deductable in Germany) please contact
Armin Grassert, phone +49 30 21 22 69 29

Switzerland: Atka merger

One school

On 29 October 2016 the four art and art therapy trainings of the Anthroposophical Academy for Therapy and the Arts (Atka) in Dornach (CH) have merged into one school offering various study courses.

The celebration began with Irish tunes played on hand bells and harps by the students of the Orpheus music therapy course. The other schools are AmWort (artistic speech), Malkunst (painting) and the sculpting/modelling courses. Kirstin Kaiser, who is the coordinator for art therapies within the Medical Section and co-director of AmWort, looked back on the seven years of preparatory work that have made this step possible "at the right time", in the year of "school readiness".

Subjects that are fundamental to all

therapies, such as the medical module, can now be taught in an interdisciplinary way to students of all courses. Students mentioned the wealth of medical and anthroposophical topics covered by this module. The next medical module, which will be offered in two years' time, will also allow guest students to join for individual topics.

The medical module features what the therapies are also striving for: that physicians and therapists work together for the benefit of the patient. Ruth Salzwedel, a

physician, described the path followed by the art therapy students that leads them from the outer practice of art to the internalization of artistic qualities and their transformation into a healing impulse. The celebration was also attended by Hans-Rudolf Zurfluh from the Swiss Association of Art Therapies (VBK), who emphasized the importance of communication between the different approaches to therapy, and by Connie Queval, vice president of the anthroposophical patient association "anthrosana", which has made it possible for Atka in the past to offer public courses (under the heading "Freiräume" – open spaces) | *Based on reports by Susanne Reinhold, Anna-Barbara Hess and Agnes Zehnter, Dornach (CH)*

www.atka.ch