



■ GOETHEANUM

Summer at the Goetheanum

Spiritual experiences through meditation and Faust

In July the Goetheanum will be devoted to ways of finding access to oneself and to the world through meditation. The conference «Living Connections» will provide the opportunity to get to know various approaches to anthroposophical meditation, while the three Faust cycles will portray human nature and the influence other beings have on it through the arts.

N° 6 · June 2017

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In his contribution entitled «Imagination or Delusion?» Laszlo Böszörményi points out that meditation has a particular task: it can – temporarily – make the «emotional cloud of egoity» disappear. It may also happen, however, «that, instead of making the separating barrier [to the spiritual world] transparent, we merely «stir it up» and generate attractive or disturbing, colourful or more or less opaque and incomprehensible fantasies.» What he describes is similar to what Goethe addresses in Faust Parts 1 and 2: Faust realizes that his academic studies are not satisfying because he is longing to know what is «behind» the things, but the only way to gain access to that realm he sees is by using magic or drugs (if this is how one interprets the cup of poison). The Goetheanum thematises two quite different ways of approaching the spiritual world, as a task that each of us can take up for him- or herself, and that will involve experiences which require us to first attain strength of soul and spiritual insights.

Supersensible experiences

New contributions, like the one by Laszlo Böszörményi, which provide inspiration for meditation and for meditating, have been uploaded to the Living Connections homepage (mostly in English, some also in German). Aina Aasland, one of the conference organizers, says of the choice of texts, «We wanted to interview the people who will contribute to the panel discussions.» The texts also include two conversations with Arthur Zajonc who will not attend the conference but who is one of the main figures behind the Goetheanum Meditation Worldwide Initiative. «Other contributions are from people who are closely connected with the initiative,» Aina Aasland



The human being surrounded by other beings: Bernhard Glose (Faust) and Christian Peter (Mephisto) · Photo: Georg Tedeschi

adds. The Faust performances will present further experiences on the path of spiritual development. The conferences on Faust will strive to deepen these experiences and will focus on themes like «The search for identity and threshold experiences», «True and false paths» and «The power of money» (for this last conference reduced tickets are available for young people).

In providing these conferences and performances the Goetheanum pools its spiritual-scientific competences, making them available for practical use. | *Sebastian Jüngel*

The Nineteen Class Lessons 5 to 7 July 2017 (German, English). **Living Connections** 7 to 9 July 2017 (German, English, Spanish and French), www.living-connections.info.

Faust (German): Goethe and his Faust. The search for identity and threshold experiences: 17 to 19 July; True and False Paths: 20 to 24 July; Faust makes Money: 27 to 30 July, www.faust2017.ch

■ ANTHROPOSOLOGY WORLDWIDE

Communication Conference

Showing true colours

When the 2009 meeting of anthroposophical media representatives reached a climax, attracting fifty attendees altogether, the question arose what the next steps should be seeing that there was obviously great interest in having a professional exchange on issues and tasks associated with communication. A new initiative was then started to organize biennial communication conferences under the heading of «öffentlich wirken» (taking action in the public life). The fourth of these conferences will take place this year in Bochum (DE). The conference concept includes specialist contributions, deepening group work on selected issues and low-threshold meetings made possible by the informal conference structure among other things. Prominent representatives from the media and from enterprises will meet the conference members. In 2017 there will be, for the first time, an «expert surgery» where members of the conference can discuss everyday problems one-to-one with experienced specialists.

When the organizers first decided on an overall theme «Haltung zeigen. Farbe bekennen in der Kommunikation [Showing your true colours in communication]» they had no idea how topical this theme would turn out to be in 2017. | *Sebastian Jüngel*

Conference on public engagement

«öffentlich wirken», 3/4 November 2017, Bochum (DE), www.oeffentlich-wirken.de

Anthroposophy Worldwide appears ten times a year, is distributed by the national Anthroposophical Societies, and appears as a supplement to the weekly «Das Goetheanum» **Publisher** General Anthroposophical Society, represented by Justus Wittich **Editors** Sebastian Jüngel (responsible for this edition), Michael Kranawetvogl (responsible for the Spanish edition), Margot M. Saar (responsible for the English edition). **Address** Wochenschrift «Das Goetheanum», Postfach, 4143 Dornach, Switzerland, Fax +41 61 706 44 65, info@dasgoetheanum.ch **Correspondents/news agency** Jürgen Vater (Sweden), News Network Anthroposophy (NNA). We expressly wish for active support and collaboration. **Subscriptions** To receive «Anthroposophy Worldwide» please apply to the Anthroposophical Society in your country. Alternatively, individual subscriptions are available at CHF 30 (EUR/US\$ 30) per year. An e-mail version is available to members of the Anthroposophical Society only at www.goetheanum.org/630.html?L=1 © 2017 General Anthroposophical Society, Dornach, Switzerland

■ SCHOOL OF SPIRITUAL SCIENCE



Divine Wisdom – Divine Nature: exhibits and their reflections in the grand piano · Photo: S. Jüngel

*Humanities Section / Antroposofische Vereniging in Nederland***The alchemy of the soul in imaginations**

From 5 to 7 May the Goetheanum presented a conference on the alchemy of the soul in the imagery of the «Chymical Wedding of Christian Rosenkreutz» (1459). This conference was the continuation of a former gathering with the same title, held in October 2016 in Driebergen (NL), and offered various ways of accessing this work intellectually as well as artistically.

An almost magical power exudes from the rich pictorial language of the Chymical Wedding, which describes the initiation of Christian Rosenkreutz. The conference opened to the strains of music composed by the Count of St Germain and was accompanied by an impressive exhibition (Divine Wisdom – Divine Nature) with original Rosicrucian pamphlets from the seventeenth century and two copies of the Chymical Wedding from the Bibliotheca Philosophica Hermetica in Amsterdam (NL). The exhibition was opened by Esther Ritman, general director of this library.

Interpreting the images

Peter Selg opened the conference with an impressive lecture on Christian Rosenkreutz and Rudolf Steiner and on Rudolf Steiner's encounters with the Master. Based on her many decades of research into the topic, Virginia Sease sensitively unfolded to the listeners the imagery of the Chymical Wedding. Christiane Haid and Jaap Sijmons narrated the content of the Seven Days and offered interpretations based on indications by Rudolf Steiner.

These presentations were deepened by original and imaginative eurythmy pieces

with motifs from the Chymical Wedding, performed by a Dutch project group under the direction of Irene Pouwelse. The Goetheanum Stage Ensemble had prepared and rehearsed a special programme on the theme «From death grows life» with a metamorphosis of the cross at its centre.

Before the concluding panel discussion that involved all the speakers, Wolf-Ulrich Klünker asked in his contribution about the relevance of the Rosicrucian impulse today and presented various visions of how it could be made effective in the future for nature studies and for developing an enhanced sensitivity.

Fruitful meeting

The conference also provided the opportunity for a fruitful meeting with active Rosicrucians including, among others, the Ritman family (the founders of the Bibliotheca Philosophica Hermetica in Amsterdam), to have an exchange on our individual approaches to this spiritual stream and to perceive the various ways in which this impulse lives on and is being realized today. | *Christiane Haid, Goetheanum*

www.ssw.goetheanum.org

Section for Agriculture: Coordination Centre for Nutrition

Specific quality

In June 2016 Jasmin Peschke started to set up the Coordination Centre for Nutrition within the Section for Agriculture at the Goetheanum. Since then she has been exploring topical issues in the biodynamic movement and organized events. On World Food Day (16 October) she intends to present nutrition in the press as a creative process and a matter of relationships.

Sebastian Jüngel: What kind of issues have you been dealing with since you started the Coordination Centre?

Jasmin Peschke: In the Section's Nutrition Group we have been looking into questions of warmth since 2016. I was able to present this topic at the annual conference of the Section for Agriculture in February and will, together with two fellow nutritionists, offer two workshops at this year's Annual Conference of the Medical Section. It is great that this work can have an impact on other disciplines as well, because one thing is clear: warmth is essential.

The Swiss professional development conference for teachers offered a workshop on nutrition for the first time, demonstrating the principles of healthy eating. For instance: natural fruit yogurts, unlike the artificially flavoured varieties, convey to children a sense of authenticity, which is an important basic experience.

Jüngel: Which topics were you asked about?

Peschke: Breeders, for instance, ask: what is good food quality? How do we recognize it? Is it the capacity for ripening or the plant's ability to actively deal with environmental conditions or pests and diseases? I also often receive letters from various countries from people who wish to be part of a network or are interested in events and publications. I generally like to encourage people to come to their own conclusions rather than give them ready-made instructions and recipes.

Cooking as alchemy

Jüngel: How important are topics such as veganism or food waste?

Peschke: None of them is particularly prominent at the moment.

Jüngel: How well has the quality of biodynamic food been researched?

Peschke: There are a number of studies. But it is also important to let the consumers experience the specific quality of this food. We will have a unit on this at the next Agricultural conference.

Jüngel: Your further-training week on community catering has shown that the quality of a meal also depends on the respectful attitude of the cooks. One often hears of the rude tone in restaurant kitchens. And there is the literary image of the «evil cook».

Peschke: Here, again, it is a question of warmth – warm relationships and mutual appreciation have to do with quality. Cooks are alchemists, really: preparing a meal is a creative process, a cultural deed: nature does not supply us with a watercress risotto, for instance. Cooking with grains can be really interesting and delicious.

From knowledge to application

Jüngel: You are saying that nutrition is a question of the will: when the food is broken down in digestion, forces are being released – intolerances emerge when the organism cannot cope with a particular substance. What does this mean?

Peschke: As human beings we have the task to bring the spiritual and the physical, heaven and earth, together. That certainly is a question of will. If you ask consumers what they think healthy food is, they all know that wholefood, fruit and vegetables are part of a healthy diet. But they do not behave accordingly: the consumption of meat and sugar is rising steadily.

This phenomenon that insight does not necessarily lead to appropriate actions was identified by Rudolf Steiner as a nutritional problem in 1924. He said people were lacking the strength to build the bridge from their thoughts to their actions. What does that mean for us today? Where can that strength come from and how can it be nurtured? It starts, for instance, with the conscious perception of the aroma that is typical of a particular fruit, from when we are chewing it down to its complete breaking down in the gut. We need foods which we can really meet, ripe foods that offer us resistance. What is alien to us is interesting and enriching – just like meeting other people.



Food and social responsibility: Jasmin Peschke
Photo: Verena Wahl

Nutrition as a relationship question

Jüngel: What is your personal focus of interest?

Peschke: It's what I call the «cross of nutrition». We human beings form the vertical line; we are nurtured by the cosmos and the earth and develop the will and power to be creative. With this impulse we create the horizontal line: the supply chain from the seed to farming, processing, selling to food preparation, food culture and social community. Nutrition is a question of relationship, it creates interdisciplinarity.

Jüngel: What does that mean?

Peschke: It means that what I have on my plate today was in the shop yesterday and on the field the day before that. As a consumer I indirectly shape the landscape and through my buying behaviour I make it possible for the farmer to do his work well. Because caring for the animals and for the land, and working with the preparations are as important as the production of food. But consumers must be prepared to pay the «right» price.

Jüngel: How do you see the future?

Peschke: The material and energetic dimensions of nutrition have been explored and explained so that we now have an accessible and comprehensible picture which can guide us and provide practical indications regarding the specific quality of biodynamic food. |

Contact nutrition@goetheanum.ch



Working towards a healthy understanding of the economy: Economics Conference in L'Aubier • Ph: z.V.g.

Section for Social Sciences: research event of the Economics Conference

Economic health

The fifth in a series of research events of the Goetheanum's Economics Conference took place in L'Aubier (CH) from 17 to 19 February 2017. As with other economic events the study of the fundamental thoughts Rudolf Steiner expressed in his Economics Course (GA 340) was aimed at finding ways towards a healthy economic life.

With the background of Rudolf Steiner's Economics Course on the one hand and today's economic circumstances on the other, this event set out to explore three primary themes:

1. The impossibility of mere growth in a closed economy.
2. The problem of fake values caused by collateralized lending.
3. The cause and effects of today's excess of loan money.

These problems were introduced by Marc Desales, treasurer and General Secretary of the Swiss Society, as distinct phenomena requiring their own remedial solutions in the form of the equilibrating function of three kinds of money, an end to collateralized lending and a mechanism for monetary depreciation.

Christopher Houghton Budd offered a perspective on the use of accounting as a bridge between an understanding of economics gleaned from Steiner's analysis and conventional explanations, from which notions such as capital devaluation or three kinds of money may be missing.

Organic process

A further element was provided by Fionn Meier in re-examining Steiner's use of colour and references to the light spectrum in the Economics Course, in particular how and whether one's understanding of the

phenomenon of colour derives from Goethe or Newton. Depending on which starting point one adopts, one is led into a methodology of 'experience and observation' or 'definition and theory' respectively.

We are in the midst of the centenary of the First World War (1914–1918) and with it the development of Rudolf Steiner's analysis of society as composed of three aspects, often described as the threefold nature of social life. Since then, much has taken place outwardly, but little that Steiner described as necessary; the world, by contrast, has matched its arrangements to a paradigm born of economic materialism. A hundred years on, there is now an opportunity to bring forward insights derived from Steiner's economic and monetary analysis which offer an understanding of the true nature of the economic process as organic.

Observation instead of definitions

Unlike environmental issues, economic problems do not present themselves directly as physical phenomena. They exist, but it is not through a physical investigation that one can take hold of them. This creates two issues. In the first place, because there is no physical check, errors may go unnoticed for as long as our economic thinking is not apt to the phenomena at hand; it is only through one's ability to think clearly that corrective measures can be found. Secondly, in order to orient oneself in economic space, one is reliant on the imagery one uses. The

work of the Economics Conference consists both in testing our understanding of economic phenomena and in seeing whether the imagery provided in Rudolf Steiner's economics course gives us a foundation upon which we can stand. The methodology is not one of definitions and theories but of lived experience and observation.

All value created has to be used up

The central proposition that we explored consisted in asking whether the process of value creation (envaluation) necessarily requires a process of devaluation. Innocuous though such an idea might sound, it flies in the face of current thinking which insists on preservation (and augmentation) of economic values in the form of capital growth. It is no exaggeration to state that this thought drives modern economic circumstances. But if the economic process is organic, how is a life without digestion to be conceived? What is the effect of basing arrangements on the idea of permanent values? Many current ailments stem from this fallacy.

To address such matters is not a question of providing proof or testing a theory. It is experience that allows one to concur when a truth is self-evident. It is by observing (and participating in) the value creation process, as also its equitable use, and at the same time tracking it by consequent double-entry bookkeeping that enables one to prove to oneself, that, for example, the process of collateralizing loans introduces counterfeit values into the circulation of capital: accounting can then also be the means whereby remedies can be applied (such as depreciation in balance sheets). When such propositions are not only self-evident but also verifiable in conceptual and bookkeeping terms, one can expect a new economics to emerge.

On this occasion the research group was joined by several younger members, including school pupils and recent leavers, who were able to make intuitive sense of the issues discussed and to ask interesting questions. What coming generations are taught and how they subsequently think and act is the issue upon which the economic health of the future rests. | *Arthur Edwards, Stroud (GB)*

Contact Arthur Edwards, mail@cfae.biz.
Info economics.goetheanum.org

Medical Section: The history of the mistletoe in cancer treatment

The importance of an empirical-pragmatic medicine

The use of mistletoe preparations for cancer began a hundred years ago. In his book on the human being and the mistletoe (*Mensch und Mistel*) Peter Selg provides detailed insights into the research done in this branch of the history of Anthroposophic Medicine. Editor and pharmacist Ulrich Meyer explains how the development unfolded at the time.

Sebastian Jüngel: Why is the year 1917 so important for the anthroposophic medical movement?

Ulrich Meyer: 1917 was a milestone in the history of Anthroposophic Medicine. The image of the threefold human organism – as neurosensory system, rhythmic system and the system of limbs and metabolism – which was then presented for the first time by Rudolf Steiner in his book *Riddles of the Soul* (GA 21ff) was fundamental. It not only makes it possible to assign the soul forces of thinking, feeling and willing to these systems, but fundamental medical aspects have been derived from it. The neurosensory system and the system of limbs and metabolism can cause illness if their effect is one-sided: sclerosis and the tendency to develop tumours arise from the former, inflammatory processes and allergies from the latter. The rhythmic system has a health-promoting effect in that it works to balance these one-sided tendencies.

Pharmaceutical optimization

Jüngel: How did Ita Wegman discover the mistletoe?

Meyer: Rudolf Steiner recommended to Ita Wegman to inject cancer patients with mistletoe extract. His wish was to extend the medical practice through anthroposophical insights and to help people with serious illnesses. Cancer was then, as today, an urgent medical problem:

- The possibilities of removing tumours surgically or the necessary concomitant measures, such as anaesthesia for instance, were not yet as developed as they are now.
- The use of x-ray or radioactive substances, which were first enthusiastically embraced, often caused acute injuries such as burns, or they had undesirable long-term side-effects such as the induction of new tumours.

– There were practically no drugs for cancer because that kind of medication was not developed until after World War II.

Adolf Hauser (1874–1943), a pharmacist with a particular interest in scientific research, produced the first preparations for injection in 1917 in his own pharmacy, following instructions by Ita Wegman. The mistletoe he used was from an apple tree and had probably been collected by Ita Wegman herself. She immediately used the ampoules produced by Hauser in three «desperate» cases. One of the patients «passed away with little pain shortly afterwards» and two women «gained weight and were able to work again [...] three years have passed since then [...] even though the families of both women were told by the doctors that they had at most two years to live [...]» These and other positive observations caused Ita Wegman to energetically promote the development of mistletoe injections for oncological treatment, although she knew well that the necessary pharmaceutical optimization and clinical research would be a long and difficult journey. The development is by no means complete yet. At present research is done into the inclusion of the lipophilic substances (triterpenes) that Steiner referred to as «glue-like». These are still missing from all available mistletoe preparations, because they are all aqueous solutions.

Surprisingly effective

Jüngel: Has Peter Selg discovered anything new?

Meyer: Peter Selg follows the development from Rudolf Steiner's first fundamental contemplations on the mistletoe in 1904 to the plant's pharmaceutical processing and clinical application in 1925. The book does indeed hold a few surprises. The very first case studies, astonishingly, indicate that highly dosed mistletoe injections close to or even directly into the tumour



First preparations for injection: Adolf Hauser's pharmacy · Photo: z.v.g.

can be particularly effective. This mode of application often evokes violent febrile and inflammatory reactions – and these constitute, in the threefold system outlined above, processes which are necessary to counteract the tumour tendency that is dominant in cancer patients.

It is also surprising how strongly Ita Wegman supported the regular clinical testing of mistletoe preparations. Although she saw herself in the first place as a committed practitioner – Rudolf Steiner used to praise the «healer's courage» that she brought to each individual patient – she clearly saw the necessity to carry out «serious observations and investigations in big hospitals» and the «need for statistics». Ita Wegman realized very early that the empirical-pragmatic approach to medicine originating in the Anglo-American realm would become increasingly important in the world and she initiated the first therapeutic tests in Britain and the United States. |



Peter Selg *Mensch und Mistel. Die Begründung der onkologischen *Viscum*-Behandlung durch Rudolf Steiner und Ita Wegman.* Volume 1: 1917 – 1925 467 pages, 68 €, published 2016 by Salumed Verlag Berlin, (not available in English), www.salumed-verlag.de

■ ANTHROPOSOLOGY WORLDWIDE

Europe and South America: «Yep!»

Hard world

Yep!, the youth eurythmy project, went on tour from January to April 2017, giving 61 performances to around 18,000 people in Europe and South America.

Here they are again – and yet they are different from last year: eight young people who decided to leave behind their everyday lives in order to do eurythmy. Under the direction of Sonnhild Gädeke-Mothes and Aurel Mothes they rehearsed a programme and toured with it. Compared to 2016 one notices that the way the young people portray their meeting with the world is much more confrontational. There is something hard about the movements and the music, especially Galina Ustvolskaya's piano sonata No 5. One cannot just lean back and watch. Later, the young performers also present fluid movements – but the journey into the world of the life forces is long, strenuous and not yet complete. It was certainly an energetic ensemble that performed its programme for the last time at the Goetheanum on 21 April.

Striking texts

The programme also included striking texts composed by the young people themselves. Helena Arweiler describes her experience of life, «I feel like a stranger among you. Every day I meet hatred and egotism. I am caught in a tunnel with no way out. Walls. Walls everywhere – made of the fear of new things.» Fiona Hass says how she perceives herself, «I am always on my way, walking straight ahead – sometimes less and sometimes more. But who, I ask myself, has the right to reduce straight ahead and right to synonyms?» She concludes that she is «On my way to the now. On my way to the way. In roundabout ways...». This is followed by the boisterous enthusiasm of Anna-Maria Sachs: «Fire, galloping steed! Nothing can stop you when the flames of your passion flare up, blazing bright».

Yep! will continue in 2017. There is a possibility of having the stage work with Yep! recognized as a work experience and to be admitted directly to the final term of the first year of the eurythmy training after the Easter holidays. | *Sebastian Jüngerl*

Registration deadline 31 July 2017. **Taster weekend** 16 to 18 June 2017 (80 €). Full project fee 1250 €, www.yep-eurythmie.de



Deep despair: Maya Angelou's 'I know why the caged bird sings' performed by a class 9 · P. Th. Brinch

Great Britain: Youth Eurythmy Festival in London

Fruits of eurythmy

On 24 March the Youth Eurythmy Festival was held at Rudolf Steiner House in London, with more than 100 students from various British Waldorf Schools presenting their programmes on stage. Twice as many groups came this year compared to the previous year. The pieces performed by the young people revealed the richness and diversity of the eurythmy work that is being done in the schools.

The entrance to Rudolf Steiner House was abuzz with excitement. Scores of young people were preparing themselves in every nook and cranny for this performance: veils pinned, hair set to rights, nervous conversations and everywhere a colourful array of costumes. Here and there busy eurythmy teachers flitted about, gathering their flocks.

The auditorium was packed. The 11 to 17 year olds from seven different schools awaited a little restlessly the rich and glorious variety of eurythmy 'fruits' about to be performed by them and their peers. The endangered species of eurythmy teachers in our English schools had been tirelessly preparing for this event.

The afternoon opened with class 5 children performing a finely accomplished poem 'Three Singing Birds', setting a high standard for the festival. There was twinkly humour in 'The Witch' - and chosen by Class 9 students, the deep despair of Maya Angelou's 'Caged Bird'. The traditional folk song 'The Raggle Taggle Gypsies' was offered by a school's eurythmy lunch time club – So many colourful gypsies on stage who sang and performed with joy and vitality. I could not believe that eurythmy would marry so well with song – and that children come to eurythmy lunch time clubs!

One class 8 performed a long piece by Grieg and a class 6 danced beautifully to Schumann. A special mention for the

four class 11 girls from St Michael Steiner School London, working on Chopin's Nocturne as part of their Steiner Certificate, who moved with a fine and fluid maturity. Class 5's dignified Brahma Vishnu Siva (R. Tagore) was a feast for the eye, performed in shimmering red Indian dress with the grace given to 11 year old children (and cultivated by good teachers!).

The second half was characterized by a particular enthusiasm showed by a student with special needs. He performed Schumann with an expansive joy and dignity - and the biggest of smiles at the curtain call! And finally a class 7 who, having long begged their eurythmy teacher to perform a fairy tale, at last presented 'The Snow Queen'. What a performance it was! The story's contrasts were captured in vibrant colour and movement: spring and winter, joy and sorrow, youth and old age; the long parts held by a strong Gerda and Kay's striking stage presence. The children's happiness in their artistic accomplishment shone through.

I returned home with three wishes: that the children present will have been struck by the myriad of possible eurythmy experiences – even bringing a couple to consider eurythmy as a future profession? And finally the fervent wish that our Cambridge Steiner School will once again find a eurythmy teacher for our children. | *Ute Towriss, Cambridge (GB)*



After the performance in Glencraig · Photo: z.V.g.

Ireland: Light Eurythmy Ensemble on tour

No share in Lucifer

After their tour of 2013, the ten members of the Arlesheim (CH) Light Eurythmy Ensemble again took a programme to Ireland. Between 22 and 29 April they visited four Camphill Communities, where they presented a variety of pieces and learned about current inner and outer developments on this island, a part of which belongs to Britain.

Travelling from Dublin to Holywood, in the direction of Belfast, we stopped at Newgrange, a 5000-year old megalithic monument which consists of a circular barrow that is aligned with the rising sun on the winter solstice. Thanks to the warming effect of the Gulf Stream a colony of seals made its home in the bay of Holywood even before human settlements appeared in the area. Today, when the tide is out, one can see the seals sunbathing on a rock close to the Glencraig Community.

Challenging youngsters

As with all Camphills the Christian principle of community alone is no longer a motivation for people to work there. Most staff members are employees now and it has been necessary to negotiate different arrangements and structures.

As a result of the integrative school system in Ireland a growing number of challenging, stressed and aggressive teenagers are referred to the Camphill communities. These young people are unable to live in groups: they need their own apartments and a team of carers who look after them 24 hours a day – the result of a development that has gone awry and of tendencies that are also familiar to us on the continent.

«Prometheus and the Fire of Life», the Irish folktale «Bhakta Dhruva» and the

Legend of Saint Odile were beautifully presented in the Kaspar Hauser Hall. The work of Saint Odile in particular could not have flourished without the Irish monks and the part they played in the Christianization of Europe.

Rudolf Steiner speaks of Ireland as the part of the earth that had no share in Lucifer in the fourth post-Atlantean era. Paradise, before Lucifer entered it and tempted humankind in the shape of a snake, had created an image of itself on earth, and that image became Ireland (GA 178, lecture of 19 November 1917).

Keeping evil at bay

The next stop on our way was Tara, an openly accessible sacred site of the High Kings of Ireland, which includes an ancient ring barrow with a hidden passage tomb. From here the luscious green landscape of fields and hedgerows stretches out in all directions. The protective «Words of Tara» which are inscribed in the breastplate of Patrick, the patron saint of Ireland, formed part of our programme: an appeal to the elements to keep evil at bay.

In the Mourne Grange community near Kilkeel we celebrated the «festival of the moment» with a performance that allowed us to be «one» with the residents, most of whom were quite elderly: maybe this was

possible because of the effort we all made to reach these outwardly «withdrawn» people with special needs.

In some places the Irish coast looks as if the waves of the sea had appealed to the land to continue their undulating in solid forms: the rolling hills create a rhythmic landscape that is dotted with sheep.

In the Callan Ballytobin community we had first-hand experience of the immense governmental interference that the Irish Camphills are exposed to at present. Because of the fire regulations we were not allowed to use the beautifully designed (and entirely safe) hall but had to make do with an improvised small theatre. The exaggerated health and safety regulations are, on many levels, a violation of the free space that is needed for successful human development. Later we were deeply moved when we were given a tour of Ballytobin Hall with its sacred space, its tree-trunk columns, the coloured light windows and precious musical instruments.

Turning darkness to light

After travelling cross country and past a number of Irish high crosses, we reached the Ballybay Community in its rural setting. Thanks to the plant-painted backdrop and floorcloth that we had brought along we managed to create a special artistic ambience in this space too.

After this eighth and final performance some of us enjoyed a free afternoon in Dublin. Trinity College, which was founded by Queen Elisabeth I in 1592, is home to the library where the famous Book of Kells is kept, a richly ornamented copy of the four gospels in Latin. The book goes back to the early ninth century when monks began to write the texts down on the Isle of Iona, on the west coast of Scotland. It has been associated for a long time with Saint Columcille. After a Viking raid that claimed the lives of 68 monks the book ended up in Kells, in the Irish county of Meath. It was not until the time of Cromwell in the seventeenth century that it was transferred to Trinity College in Dublin for safety reasons. The exhibition «Turning darkness to light» closed the circle, into which our St Odile programme had fitted seamlessly. | *Gabriela Maria Gerber, Gempfen (CH)*

Contact licht@eurythmie.com

Dealing with criticism

Criticism should be organic

The Goetheanum is facing accusations and allegations which were also aired at the Annual General Meeting. Goetheanum spokesman Wolfgang Held explains the circumstances and calls for a kind of criticism that can facilitate conversation.

To the allegedly inappropriate handling of the model of the First Goetheanum: it was Rudolf Feuerstack who asked for the removal of the model-workshop to the Goetheanum in 2011, because further work on the model had become impossible in his rural home because there was not enough space and it was impossible to install a crane. After considerable alterations to its new home, the model of the First Goetheanum, which is on a scale of 1 to 20, could be moved to the Second Goetheanum. Since then the model has become a popular attraction for all visitors to the Goetheanum: they can walk into the model, look at it from all sides and ask Rudolf Feuerstack about details regarding the building of the bigger Second and the smaller First Goetheanum.

Contributions to the running costs

Maintaining the Goetheanum as it is today demands enormous efforts from members and supporters as well as economy on the part of the Building Administration Department. The Goetheanum therefore asks all enterprises and initiatives, which are active at the Goetheanum and have their own legal entity or friends' association, to contribute to the running costs. This also applies to the association that supports the model.

The present location of the model in the south of Goetheanum means that the sun light is a problem and this is why all parties involved wish for a more suitable and permanent place for it. This, however, depends on the planning and building of a future home for the Goetheanum's art collection. For this future removal the model will need taking apart and after its reassembly the seams need to be newly plastered – a job that can only be done by Mr Feuerstack. Since he is soon going to be 83 it is understandable that there is some impatience. Without his model the First Goetheanum could never have been made as accessible. Martin Zweifel, head of the Building Administration, points out that it happens again and again that Feuerstack has to work

out his own solutions when documents or plans are missing. When he then belatedly finds a drawing or photo after all it is usually exactly as he had imagined it.

Marketplace

To the painting over of the murals in the Goetheanum Foyer: in the early 1990s Christian Hitsch painted two murals of Rudolf Steiner's training sketches (Sunrise and Sunset) on the walls to the left and right of the entrance to the Grundstein-saal (Foundation Stone Auditorium). The Foyer, although it is at the centre of the Goetheanum, used to be a quiet area and the two paintings and the way they communicated with each other generated a particular ensoiled mood.

With the establishment of the Sections and the big specialist conferences the «crossing» in the Goetheanum has become a place where people meet and the atmosphere is more that of a marketplace. This did not only have aesthetic consequences: scratches and coffee stains appeared on the wall with the murals. Many discussions ensued, also when Bettina Müller was commissioned to touch up the paintings. When the ground floor of the Goetheanum was recently refurbished it was decided that, after 25 years, the time had come to paint over the damaged murals. That this decision has nothing to do with a lack of appreciation of Christian Hitsch's work, as has been alleged, is apparent from the fact that, in addition to the sculptural forms in the Main Auditorium, a great number of his works are still present in the Goetheanum, for instance his relief *Metamorphoses* in the Konferenzraum (Conference Room) and the high relief «The Fallen Sphynx» in the Nordsaal (North Room).

Seeing the whole picture

With last year's World Conference the Goetheanum has embarked on a wider, long-term development that will be shaped by the general secretaries and the representatives of the various fields of practically applied anthroposophy (fields of life).

This process depends on a culture of open conversations. The conversations held at the World Conference around the hundred tables set up on the Goetheanum terrace were a trial run for this.

If we want to move forward we need to admit criticism and contradiction to our conversations. The disapproval of the general secretaries, for instance, induced the Goetheanum Leadership to include the representatives from the Netherlands, Germany and France in their monthly meetings so that these meetings would be more international. Bodo von Plato spoke of the recent meeting of the Cultural Science Research Group. The scientists, he said, basically took the attempts to formulate the images of the Goetheanum's future development in «Anthroposophy Worldwide» to pieces, but it was clear that they felt solidarity and respect for those whom they criticized. Rudolf Steiner's arithmetics of knowledge – that one step in knowledge acquisition requires two steps in solidarity and empathy, seems to apply to disagreements as well: one step in criticism demands two steps in solidarity and empathy. If these two steps are not made, the criticism expressed will not be conducive to conversation. It will poison the dialogue and become an instrument or an attack. It might sound illogical but one needs empathy to remain factual.

With the changes that are unfolding the members of the Goetheanum Leadership are making every effort to hear and act on objections. They will be better able to do this if their critics develop an interest in the whole picture rather than dwell on the bone of contention. | *Wolfgang Held*

Visual Arts Section

Béatrice Cron: 52 images

From 4 to 30 June the Goetheanum will present an exhibition by Béatrice Cron with paintings that were inspired by Rudolf Steiner's *Calendar of the Soul*. Béatrice Cron is a lecturer at Alanus University in Alfter near Bonn (DE). In his weekly verses Rudolf Steiner added a new perceptual dimension to the outer course of time. Translating these verses into paintings was for Béatrice Cron an attempt to portray nature not as it appears outwardly but through «big» inner images. | *Advance notice by the Visual Arts Section*

Exhibition 4 to 30 June, daily 8 a.m. to 10 p.m.
Preview 4 June, 2 p.m. with an address by Marcelo da Veiga. www.beatrice-cron.de

General Anthroposophical Society:
2017 Annual General Meeting

Amendments to the Minutes

After publication of the minutes of the 2017 AGM in *Anthroposophy Worldwide* 5/2017, Peter Selg composed a more exact summary of his contribution to Motion 6. It replaces the former passage in the minutes.

The consultation on Motion 6 continues with a contribution by Peter Selg (Arlesheim/CH). He first thanks Justus Wittich for asking him to contribute to the debate. One could be of the opinion that the rehabilitation of Ita Wegman has long taken place (among other things through the positive work that is being done by the Medical Section) and that Ita Wegman and Elisabeth Vreede have long been reunited with their former colleagues in the spiritual world.

But their rehabilitation on earth – which would include the clarification and exposure of the injustice done to the two women – was a different matter altogether and needed to happen. Rudolf Steiner always emphasized the importance of earthly thinking processes and actions. Peter Selg is therefore grateful for the impulse arising from the motion.

The interpretations of the events at the 1949 general meeting quoted by Uwe Werner were, in this form, not historically correct – the withdrawal of the memorandum from the bookshops at the time had to

do with day-to-day politics and definitely did not constitute a ‘peace offering’. A motion to withdraw the decisions of 1935 would have had no chance at the time and was not only held back «out of respect for the dead». The judgement passed on Ita Wegman and Elisabeth Vreede in 1935 continued to be accepted in 1949 – neither Albert Steffen nor Guenther Wachsmuth was of the opinion that they had made a mistake in 1935.

Peter Selg welcomes the motion, but also the concern put forward by Gerald Häfner, and he proposes to connect both initiatives. The motion has expressed a will impulse on the basis of which one can now work towards a rehabilitation in the way suggested by the concern.

The Anthroposophical Society needed the support of the important individualities of Ita Wegman and Elisabeth Vreede, in particular in the changing times today, so that the Society can find the way forward into the future. | *Oliver Conradt, minute-taker; Paul Mackay and Justus Wittich as chairs of the meeting*

Section for the Performing Arts

Study courses in speech

The prospectus «Studienangebote Sprachgestaltung und Drama/ Training Courses in Speech and Drama» introduces all thirteen training centres which have joined forces within the Section for the Performing Arts (*Anthroposophy Worldwide* 10/2016). The short presentations, in English and German, include photos of the heads of training as well as contact information and web addresses of each training centre. A printed version or PDF of the prospectus is available from the Section for the Performing Arts. | *Sebastian Jüngel*

To receive a prospectus please write to Section for the Performing Arts, Postfach, 4143 Dornach, Switzerland, srmk@goetheanum.ch, **PDF** www.srmk.goetheanum.org/fileadmin/srmk/2017/Sprachausbi-A5-miniweb.pdf

Relationship to Rudolf Steiner's heritage

In the past months we have been confronted with a vehement disagreement between the Goetheanum Leadership and the editors and supporters of *Ein Nachrichtenblatt* («A Newsletter»). In September 2016 the conflict was about a brochure and recently about six motions submitted to the AGM of the General Anthroposophical Society. We are, in my view, not dealing with personal disagreements here but with issues that concern the basic question of anthroposophy: how do we relate to Rudolf Steiner's heritage.

Relationships with Rudolf Steiner

Today there are three main streams as regards the answer to this question:

In the first stream Rudolf Steiner is seen as the greatest initiate of the present era. What he said was the truth and is not open to discussion. The late Sergei O. Prokofieff represented this stream in his writings and also spoke very critically of any views that differed from this in a lecture he gave at the Goetheanum on 30 March 2012, at a gathering in commemoration of Rudolf Steiner's death. The attitude towards Rudolf Steiner in this stream is one of reverence.

The second stream sees anthroposophy as a cultural impulse. Anthroposophy must be communicated in a way that is appropriate for our time and comprehensible to scientists – and it continues to evolve. Rudolf Steiner was a philosopher who was close to German Idealism. He was creative and committed to social change. The work he left behind belongs to a particular time, however, and needs to be studied critically. One ought to meet Rudolf Steiner at eye-level.

For the third stream the results of Rudolf Steiner's occult research are central. Rudolf Steiner had the capacity to see «beyond the threshold» and to investigate facts and insights that are to be seen as «divine sparks». They are sources of inspiration given to us so that we can act on them. We should therefore feel gratitude towards Rudolf Steiner.

It is clear that the group surrounding *Ein Nachrichtenblatt* belongs to the first stream, while the Goetheanum Leadership represents the second stream.* I feel at home in the third stream, but consider both the other streams as perfectly legitimate – because everyone must be able to say what they think without being excluded, but also because each of these streams has made its own valuable contribution to anthroposophy.

No reconciliation

How, then, did it come about that the first two streams have become mutually exclusive? This division has been eating its way into the General Anthroposophical Society for some years now, also making itself felt inside the Executive Council, a fact that was clearly noticeable for everyone on 30 March 2012. The Executive Council members in questions became the protagonists of these two streams. Unfortunately, no reconciliation has ever taken place within the Executive Council. Now we find ourselves faced with a harmful factional dispute. This division can only be healed through conversation because «conversation is more quickening than light». | *Rob Steinbuch, Driebergen (NL)*

* With the death of Sergei O. Prokofieff in 2014 the first stream has disappeared from the Executive Council. In the same year, the Executive Council became part of the Goetheanum Leadership Group.

Johann Wolfgang von Goethe

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Andrea Pfaehler,

Christian Peter Einstudierung
Florian Volkmann Musik
Rob Barendsma Kostüm
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Goetheanum-Bühne

Thoughts about the future of the Anthroposophical Society

After three times 33 years a spiritual impulse needs to be seized in a new way. This applies to the Anthroposophical Society, too. What could such a new grasp look like? In its early days the Anthroposophical Society was the vessel through which Rudolf Steiner was able to bring anthroposophy into the sensory world. People went to the Society, first in order to learn about anthroposophy, later in order to study anthroposophy together with others in the branch meetings. This changed after World War II, when many anthroposophical institutions were founded in all the practical fields and people began to stream there. People continued to join the Society but they stopped coming to the branch meetings. Anthroposophy was studied in anthroposophical institutions. In the latest developmental phase – especially in the past two decades – anthroposophy has been flowing out into the world and become part of the general culture. Many people are aware of its existence today.

Many anthroposophical initiatives and institutions are outwardly successful. Few people become members of the Anthroposophical Society now. Those who still go to the branch meetings don't do this in order to get to know anthroposophy but in order to work with others in a spiritual environment.

Finding anthroposophy in the world

This is the situation now at the beginning of the second centenary of anthroposophy. Anthroposophical institutions exist in about half of all the

countries on the planet. Rudolf Steiner's work is accessible everywhere in the world. Millions of people have been touched by anthroposophy, many of them are actively working or living in or out of anthroposophy, not only in anthroposophical institutions but in society at large, in NGO's, in private initiatives, in their families; some even carry the anthroposophical impulse within them, they work and live with it without knowing about anthroposophy. Of all these people only a minority – two or three per cent at the most – are members of the Anthroposophical Society. People used to look out for the Anthroposophical Society because that is where they found anthroposophy. Today people are looking out for anthroposophy in the world because that is where it is active now.

Helping to realize impulses

This more or less describes the task of the Anthroposophical Society today. Because anthroposophy has spread out all over the world, it needs to be fostered in all those places. This requires a tremendous metamorphosis, an inversion of everything that went before. We used to feel that we are the centre and that the world is coming to us. Today we, the Anthroposophical Society, must follow anthroposophy and people into the world. What does that mean? The Anthroposophical Society should look into the world with selfless interest and perceive how anthroposophy lives in the various places and cultures. It should have a selfless interest in everything that people do or try to do in the world out of anthroposophical impulses, out of impulses of freedom and foresight, whether this is in anthroposophical institu-

tions or elsewhere. And of course it should be interested in people – without judging what it meets there against its own expectations, and most importantly without the slightest attempt at proselytization. The Anthroposophical Society should provide contacts, enter into conversation with people, help to set up networks, and help people to realize their innermost impulses. If it does all this it will follow the intentions of Michael, the spirit of our time, and it will look after the many followers of Michael in the world rather than focus just on itself. This is important. Many small steps in this direction are already being taken.

Looking into the world

Who is meant to do this? As a first step the Executive Council in Dornach could find two or three individuals and send them, in its name, into the world for two years where they can take on this task selflessly and with an open mind. Thanks to the technical possibilities we have today they can let everyone participate in their discoveries. The Anthroposophical Society should, in the meantime, focus on this new task of looking into the world, hold no «polished conferences» at all and restrict itself to internal spiritual-scientific and esoteric work in the branches, research groups of the School of Spiritual Science and the Sections. Let's make a start. We have 33 years to learn it. | *Wolfgang-M. Auer, Witten (DE)*

Wolfgang Auer has been responsible for the Vidar Branch in Bochum (DE) for 33 years. The Vidar Branch celebrated its centenary on 21 December 2013 and has been trying to work in the way outlined ever since then.



29 July 1928 • 24 Feb. 2017

Lili Reinitzer

Lili Reinitzer knew from an early age that she would be an artist. «Although I was not able to attend the Rudolf Steiner School in Basel (CH) I knew when I attended the commercial school in Basel: I want to move music. At the time I was also busy practising for my violin diploma.»¹ First she worked in various offices, however.

1948 was a decisive year in Lili Reinitzer's biography. During the academic summer weeks in Stuttgart (DE) she had her first eurythmy lesson. The question whether she should do drama or eurythmy she decided in favour of eurythmy: she first studied with Hedwig Greiner-Vogel and Gritli Eckinger and later, from 1951 to 1953 – whilst she was working as a secretary – she trained with Elena Zuccoli and became a member in her ensemble. In 1957 she married Hans-Rudolf Reinitzer and in 1959 their son Lukas was born.

Annemarie Dubach-Donath

In 1948 she also met Annemarie Dubach-Donath in the Basel cathedral. From 1953 to 1957 she was part of a eurythmy group who rehearsed Annemarie Dubach-Donath's eurythmy composition on the evolution of Saturn, Sun and Moon – a theme that would accompany her throughout her life. Now it was a matter of adding «inner reflection» to «Zuccoli's euryth-

mic verve». Further impulses came from Else Klink («cosmic empathy»)¹.

In the studies provided for qualified eurythmists from 1982 these inspirations played a central part. For Lili Reinitzer the fundamental question was, «Can art be taught? One can learn the method but will that become art?»¹ (See also Lili Reinitzer's book on the eurythmy gestures which was published in 2010: *Eurythmische Gesten*). What was important for her was that «the air movements stream through the person – not the other way round, that the human being walks around in the room.»¹ It was a matter of feeling and sensing «the contents in the movement that was about to be carried out; otherwise there was a danger that one would end up with a «purely physical art of movement» with gestures that were «merely pointing».¹ Lili Reinitzer said of Annemarie Dubach-Donath that once a certain time had passed after a performance she would feel «how space disappeared, how a circulating began, a running around like «centipedes». In other words, the formative forces of the forms that are shaping space disappeared.»² Lili Reinitzer wanted to achieve the opposite: «Proper motion generates an astral body! I have noticed that, often, the ether body no longer gets through and the astral body falls into its extremes: soft and hard.

Fiery and vivacious

The extension to her house, which also opened in 1982, became a venue for many specialist eurythmy courses. Out of these courses grew the work of E chore, the eurythmy ensemble that Lili Reinitzer led and took financial responsibility for. The ensemble performed annual programmes with choral eurythmy (orchestral works and poetry), which they also took on

We have been informed that the following 43 members have crossed the threshold of death. In their remembrance we are providing this information for their friends.

| *The Membership Office at the Goetheanum*

Anna-Luise von Baumbach Kassel (DE), 5 August 2016
Erich Hauer Düsseldorf (DE), November 2016
Ursula Gauert Münster (DE), 19 December 2016
Inga Thomasson Östersund (SE), 20 January 2017
Jan Mergl Vysoké Mýto (CZ), 29 January 2017
Grete Kjeldsen Århus (DK), 10 January 2017
Sigrid Matoni Duisburg (DE), 3 February 2017
Anne-Marie Gross Salt Spring Island (CA), 5 February 2017
Hannelore Finkenrath Wuppertal (DE), 13 February 2017
Toon Eeckels Schilde (BE), 10 March 2017
Siegfried Fetscher Starnberg (DE), 27 March 2017
Leon Matthews Fair Oaks (CA/US), 27 March 2017
Peeter Sokol Tallinn (EE), 27 March 2017
Hedwig Poeggel Goslar (DE), 29 March 2017
Patricia Livingston Great Barrington (MA/US), 31 March 2017
Vlasta Čejková Prague (CZ), 1 April 2017
Hilde Böhm Vienna (AT), 3 April 2017
Ilse Steuer Kassel (DE), 3 April 2017
Heidi Brühlmann Basel (CH), 4 April 2017
Ursula von Freytag-Loringhoven Hanover (DE), 5 April 2017
Paola Turella Tierno di Mori (IT), 6 April 2017
Sibylle Willms Hohnhorst (DE), 8 April 2017
Alexandra Nilson Munich (DE), 9 April 2017
Hans-Frieder Willmann Stuttgart (DE), 9 April 2017
Maria Breu Rorschacherberg (CH), 12 April 2017
Dora Rusterholz Würenlos (CH), 16 April 2017
Irmgard Ruf Järna (SE), 17 April 2017
Kristina Wachsmuth Niefern-Öschelbronn (DE), 17 April 2017
Uwe Stave Carmichael (CA/US), 19 April 2017
Annerose Friedrich Kassel (DE), 20 April 2017
Trude Nagel Frankfurt a. M. (DE), 20 April 2017
Rosanna Marelli Cantú (IT), 21 April 2017
Margarete Evers Stuttgart (DE), 26 April 2017
Eva-Maria Hasenohr Bad Berleburg (DE), 26 April 2017
Peter Meister Herdecke (DE), 26 April 2017
Peter Zweifel Basel (CH), 28 April 2017
Günther Stadelmayer Ulm (DE), 29 April 2017
Anita Recchia Basel (CH), 2 May 2017
Sighilt von Bleichert Bad Honnef (DE), 4 May 2017
Eva-Liane Matzke Stuttgart (DE), 4 May 2017
Hans Weitzenböck Erlangen (DE), 5 May 2017
Patrick Wakeford Carmichael (CA/US), 9 May 2017
Francine Schnell Chatswood (AU), 15 May 2017

From 19 April to 15 May 2017 the Society welcomed 121 new members. 223 are no longer registered as members (resignations, lost, and corrections by country Societies).

tours around Europe. One ensemble member experienced Lili Reinitzer as «fiery and vivacious, enthusiastic-inspiring, with a clear tendency to quality and artistic precision.» Lili Reinitzer described eurythmy as «a special

angel» that «needed to be protected, especially in our time».²
 | *Sebastian Jüngel, Photo: z.v.g.*

1 Stil 2/2013, p. 42–43
 2 auftakt 2/2010, p. 26–27

■ FEATURE



Driving forces: Nana Göbel framed by organizers Zewu Li (left) and Li Zhang (right) · Photo: Van James

A Journey Starts with a Single Step

In the lush green foothills below Emei Shan, the highest of the four sacred Buddhist mountains of China, more than 900 international Waldorf teachers gathered for the biennial Asian Waldorf Teachers' Conference (AWTC); the theme: Cultural Identity and Individualization in Educational Practice.

Organized by a large local team of teachers, administrators and parents, mostly from Chengdu Waldorf School, the first Waldorf school in China, the conference was skillfully guided by Li Zhang and Zewu Li with sponsorship from Nana Goebel of the Friends of Rudolf Steiner Education. In the pleasant springtime weather of Sichuan, from 28 April to 5 May, the AWTC was the culminating event of many years of work that have helped to steer and encourage in a positive direction the fast-growing development of Waldorf Education in Asia.

Little children are great teachers

Christof Wiechert, master Waldorf educator and former leader of the Education Department of the School of Spiritual Science at the Goetheanum, gave the morning keynote lectures on the following themes: «Little children are great teachers», «Empathic attention and dialogue is basic nourishment for every child», «The teacher's profession and continuous renewal», «About the Curriculum—its essence and its flexibility», «The changes in the students' constitution towards middle school and high school», «The changes in the attitude of the teachers' body towards middle school and high school», «The school body as a health-giving organism for children, parents and

teachers.» Always deep in content, warm and light in presentation, Wiechert's talks addressed new teachers and, at the same time, enriched the longtime professional educators with his varied story delivery, comments on current research, and delightfully humorous anecdotes.

Over 50 workshops given by international tutors explored and shared the teaching practices and artistic activities. There were forums where participants discussed the general phenomena and challenges in Asian Waldorf educational practice. In addition, there were many wonderful performances, such as student concerts of a very high caliber, (parent and teacher) community dramatic presentations, and a professional international Eurythmy performance.

Strong and self-determined

The AWTC's began some twenty years ago with small steps: Asian teachers gathering at roundtable meetings, following the annual Asia-Pacific Anthroposophical Conferences. These meetings evolved into the now-familiar form in Taiwan, Thailand, India, the Philippines, Korea and Japan. The time has arrived for countries to hold their own conferences, as many have been doing already, in their own languages. If an AWTC, an all-Asia teachers' conference, is

to be called again in the future it will be from an Asian country that wants to host and organize it, not from outside Asia. This makes perfect sense now that the various Asian Waldorf schools are on a strong, self-determined footing. Thailand is already planning a youth conference and an Asian high school conference is being discussed.

Each morning the entire assembly of teachers learned a Chinese folk song and an English round based on the Chinese proverb, A journey of a thousand miles begins with a single step. As the 100th anniversary of Waldorf Education approaches it is quite amazing to think that this worldwide movement all began with a single, humble, yet courageous, step in central Europe and is now making noticeable footprints in Asia, thousands of miles away. | *Van James, Honolulu (Hawaii/us)*

Emei Grand Hotel

«Support these people!»

The Grand Hotel in Emei had never before hosted a proper international conference and staff members soon realized that the dishes on the buffet needed to be labelled in English too. They were also amazed at how attentive and warm-hearted their guests were. The moving LED display above the entrance continuously spelt out the message «Warmly welcome to all the distinguished guests of the 7th AWTC!»

As it happened, the governor of Sichuan Province was also at the hotel. He asked the hotel manager what the writing meant. Well, said the manager, there is this Waldorf School in Chengdu, which is a charity, and a number of other smaller schools, and they have organized this congress for their friends in China and all over Asia. The governor must have been reminded of the non-profit school act that had only just been passed by the National People's Congress in the previous year and that specifies that state institutions are allowed to give as much support to non-commercial schools as they see fit. He said to the manager, «They are doing good work. Support these people.» After that we enjoyed free refreshments and other courtesies. | *Martin Barkhoff, Beijing (CN)*