



Anthroposophy worldwide

What is happening in the Anthroposophical Society

1–2/19

■ ANTHROPOSOPHICAL SOCIETY

February 2019 • N° 1–2

Food for thought

3 Fellowship

Anthroposophical Society

- 1 Communications:
A new era / The work of many hands
- 2 Rudolf Steiner: The Newsletter
Proposals for amendments
to the Statutes
- 4 Conferences in 2019
Thank you for your
Christmas donations
Specialist groups:
Profession and membership
- 5 Branches and groups: Bringing
substance to the branch work
Austria: East-West Congress
- 10 Obituary: Maria St. Goar
- 11 Membership news

Goetheanum

- 6 Eurythmy Ensemble:
«Heartbeat» premiere
Stage: Guest performance
with Jonas Kaufmann

School of Spiritual Science

- 6 Art therapy: Anxiety and Stress
- 7 Eurythmy: Inner calm, reverence, joy
Agriculture: Land and Economy
General Anthroposophy:
School of Spiritual Science Day

Anthroposophy Worldwide

- 8 Germany: Media-fast
Egypt: Hebet-el-Nil Waldorf School
Great Britain: Emerson
College alumni meeting
- 9 Germany: eos Experiential
Education acquires
Hohenfels Castle
World: Miha Pogačnik
Switzerland: Rudolf Steiner
Archives call for Steiner letters

Forum

- 10 Hubert Aretz, Nicholas Dodwell,
Wolfgang Held

Feature

- 12 Goetheanum Leadership School

Communication

A new era

Dear members,

What is happening in the Anthroposophical Society – is what Anthroposophy Worldwide would like to bring to you in a new form. With this issue we warmly welcome all the members who have not received Anthroposophy Worldwide before and who have decided to subscribe to it.

Using digital channels offers new possibilities of a closer connection, new forms of participation and the availability of contributions, letters to the editor and material. We will develop these possibilities, as well as the design of the print version, step by step.

Because Anthroposophy Worldwide will, for the first time, come out in print, as newsletter and website, all in several languages (which means that several process-

ing steps are required for each contribution), the printed version will have 12 pages. The thematic concept has been adapted with the help of the Communications project group, which is part of the Goetheanum in Development initiative. The group has extended the structure of Anthroposophy Worldwide by adding further contents and was also actively involved in this issue. The group members, Matthias Girke, Gerald Häfner, Christiane Haid and Justus Wittich, were joined at the end of 2018 by the editorial team of the Goetheanum journal.

We send you our best wishes for the New Year, the year in which we celebrate a hundred years of Waldorf Education. It was in 1919 that, following Rudolf Steiner's efforts for the social threefolding impulse, the first Waldorf School opened its doors. We are looking forward to being more closely connected with you! | *Justus Wittich for the publisher, Sebastian Jüngel for Communications*

Anthroposophy Worldwide

The work of many hands

This issue sees Anthroposophy Worldwide moving into the next phase of community-building: the contributions will more strongly reflect the perspective of the General Anthroposophical Society in the world and, for the sake of diversity, report in shorter articles on the anthroposophical life, with added thematic emphasis. The use of digital channels widens the range of our communications.

Many people are involved in making Anthroposophy Worldwide possible, first among them are the authors and

interview partners. Availability in several languages is thanks to Sebastian Jüngel (German), Michael Kranawetvogl (Spanish) and Margot Saar (English). Proofreader for the German edition is Merle Rüdiger, for the English Amadeus Bodenstein. The layout for the German and English editions is done by Christian Peter and Fabian Roschka. The digital infrastructure was developed by Louis Defèche, Maxime Le Roux and Jonas Lismont. Elena Borer and Francisca de Vries are responsible for entering the contributions into the newsletter and on the website. We thank Birkhäuser printing (CH) for their generous offer for printing in several languages. | *Sebastian Jüngel*

Rudolf Steiner

The Newsletter

In this Supplement you will find everything the Executive Council thinks, wishes to do and may be able to do here and there. This Supplement to *Das Goetheanum* will therefore serve the Executive Council as a continual, living means of communication. But, as you know, the circulation of the blood not only relies on centrifugal forces but also on the centripetal forces that work in the opposite direction. And so we must make sure that there is a number of members who will establish a close inner relationship with the Executive Council, not only with regard to the Anthroposophical Society's internal concerns but also with regard to its activities in connection with the whole of cultural life today. [...] We should agree to arrange for a group of correspondents who will voluntarily take on the task of sending a letter to us here once a week, writing about anything remarkable they find in the cultural life out there in the world that could be of interest to the Anthroposophical Society.

From Rudolf Steiner, GA 260.

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General Anthroposophical Society

Proposals for amending the Statutes (3)

The members of the Anthroposophical Society, which is represented in over ninety countries across the world, shall be included to a greater extent in the decision-making processes of the AGM at the Goetheanum. Gerald Häfner and Justus Wittich have collated a dossier with proposals and members' contributions.

Following a concern tabled by the Nordic Societies at the 2018 AGM, the Executive Council and Goetheanum Leadership have examined ways of increasing the participation of members of the Society worldwide. Based on experiences at previous AGMs, there will also be other proposals of changes that would adapt the statutes to the Anthroposophical Society's actual intentions and conditions.

We have prepared a dossier for consultation at the General Anthroposophical Society's 2019 Annual General Meeting. The proposals for amendments are an initiative of the Executive Council and the Goetheanum Leadership. Their content and direction were approved in November 2018 by the Conference of Country Representatives. All the proposals should be consulted on with interested members in 2019, before they are submitted to the AGM to be decided on. This means that a draft resolution could only be presented at the 2020 AGM at the earliest.

Section I sets out and explains the proposed formulations. Section II invites comments from members and Section III shows the reports that have so far been published on these questions in *Anthroposophy Worldwide*.

Organ of country representation and transition time in case of non-approval

The dossier is available online and through Communications at the Goetheanum. We will briefly introduce the proposals in Section I here. In Article 6, the organs of the General Anthroposophical Society as an association – Annual General Meeting, Executive Council and Auditors – will be extended by the Conference of Country Representatives.

Article 12 will be more precise on the confirmation of Executive Council members through the members. In case of non-con-



Looking for ways to vote

firmation there needs to be a new proposal regarding the constellation of the Executive Council, for instance by stating that «If the Annual General Meeting does not agree with the Executive Council's proposal to add a new Executive Council member or extend the tenure of an existing Executive Council, the existing Executive Council will remain in office until it submits a new proposal at the next following Annual General Meeting».

Regulations for AGMs

A regulation for AGMs – for instance regarding motions, ballots etc – is proposed for inclusion in Article 7. Also, it is suggested that the new attempts at member participation in the AGM, which need to be tested first, should not be included in the Statutes, but in a regulation of the AGM where they are more easily amendable. Once such a regulation has been drafted, a committee consisting of three members (one general secretary, one Swiss member with legal qualifications and one further member from another country) will submit recommendations to the Executive Council as to how the motion should be dealt with. Further proposals regard postal votes and voting rules for AGMs. | *Gerald Häfner und Justus Wittich, Goetheanum*

Web www.goetheanum.org/anthroposophischegesellschaft/generalversammlung2019

Mail Goetheanum Communications, Dossier «Participation», po Box, 4143 Dornach, Switzerland

■ FOOD FOR THOUGHT



Living Encounter: Sculpture by Christian Hitsch and Rudolf Steiner on the lemniscate, Rudolf Steiner Archives

Working together

Fellowship as the ground of anthroposophy

Fraternity – or fellowship – is a key to effective anthroposophical working. It brings together the diverse levels of spiritual work, from individual study to cooperation to establishing a spiritual community.

Anthroposophy needs certain conditions to thrive. It can, for instance, not grow without fraternity. In 1922, in his lecture on ‘Anthroposophy as an Attempt to Enchristen the World’, Rudolf Steiner explained that, ‘Anthroposophy can grow and thrive only in the fertile ground of practical fellowship, where each individual offers others whatever he or she has and can do.’¹ Why do we need this fellowship on a path of development that is concerned with knowledge?

Three stages of spiritual work

The path to knowledge begins with individual activity, but there is a danger involved: as soon as I see my approach to and my understanding of a question or issue as the only one, I create one-sidedness. Different ‘schools’ and thinking habits emerge, each attracting its own kindred spirits and followers. Sectarianism and isolation follow. In the human body, any kind of disintegration means illness, while reintegration means healing and recuperation. At the social level, isolation leads to a kind of ‘disease’ that weakens the community. That is not the kind of soil Anthroposophy can grow on. Anthroposophy needs sharing, dialogue, conversation. Only in the living encounter with others can one-sidedness

be overcome, and the results of people’s work become part of a wider context. We awaken in our meeting with the essence of the other person’s spirit-soul.

When we strive for knowledge individually, we may sense the influence of the angel, inspiring fertile thoughts and ideas as a spiritual messenger. When a community strives for knowledge we feel the influence of archangels. We reach a stage that goes beyond the individual quest for knowledge and is therefore more potent. For this kind of work the right question is more essential than the ‘convincing’ message. The one asking the question can easily distinguish whether or not the answers offered really answer the question posed. He or she therefore often ‘knows’ the answer already subconsciously, and the question is like a sense organ that perceives the answer to be right or not right.

Joy and gratitude arise from the knowledge found together. The spirit weaves among the individuals and begins to be active in their community. A third stage is reached: the spirit is present in the community and becomes effective in life. It is like a small Whitsun event that can unfold as soon as two or more are gathered in one name. Free deeds are possible out of this spirit. At this stage we reach the level of the

spirits of personality. The spirit becomes active in life as a spirit of time. At this level, too, Anthroposophy can only grow on the soil of fraternity.

Knowledge and community building

None of these three stages is dispensable. We know many different approaches in the anthroposophical movement; each of them is justified in their own way, as long as they have a transparent way of access. They will only help Anthroposophy to thrive, however, if they reach the second stage, the stage of fraternity and dialogue. Conflicts often arise when not enough steps are taken towards fraternity.

Whether it is in education, agriculture, medicine or art: it needs the joint source of Anthroposophy for the individual spheres of life to thrive. If the various Sections work together even more closely, their work can also rise from the angel to the archangel level, for in this context too, fraternity is needed as a fertile soil. The challenges of our time require that the Sections work together. Healthy child development needs the working together of education, nutrition, art and medicine. Only then will Anthroposophy be able to radiate out as an answer to the urgent needs of our time.

This is why the work of the School of Spiritual Science and its Sections, as an esoteric source, needs to be applied in practice, in the sciences and in life, in order to become effective. The spirit can then, as a spirit of time, become active and effective in the Society and its spheres of practical application. | *Matthias Girke, Goetheanum*

¹ Rudolf Steiner, *The Sun Mystery and the Mystery of Death and Resurrection: Exoteric and Esoteric Christianity*, CW 211, Great Barrington, 2006, tr. C. Creeger

Matthias Girke, M.D., co-founder of Have-Ilhöhe Hospital in Berlin (DE), head of the Medical Section since 2016 and member of the Executive Council at the Goetheanum since 2017.

Conferences

School of Spiritual Science – Waldorf 100 – Threefolding

22–24 February School of Spiritual Science Conference «**Knowledge is Participation. Potential and Reality of the School of Spiritual Science**», General Anthroposophical Society and Anthroposophical Society in Germany, Stuttgart (DE) **Web** rudolfsteinerhaus-stuttgart.de/veranstaltung/erkenntnis-istteilnahme

5–7 April Threefolding conference «**Im Puls für die Zukunft**», various organizers including the Social Science Section at the Goetheanum, Stuttgart (DE) **Web** www.100jahressozialdreigliederung.de

11–14 April Annual Conference and AGM «**In the heartbeat of time. Living with the Anthroposophical Society**», General Anthroposophical Society, Goetheanum (CH) **Web** www.goetheanum.org/en/events/conferences/

15–19 April Early Childhood Conference, «**Inner Freedom – Social Responsibility: Finding Ways into a Human Future**», Education Section at the Goetheanum and IASWECE Council, Goetheanum (CH) **Web** www.goetheanum.org/en/conferences/waldorf-100-world-early-childhood-conference/

23–27 April International Students Conference, «**Courage**», Youth Section at the Goetheanum and isc19, Goetheanum (CH) **Web** isc19.com

6–14 July Centenary Conference The First Teachers Course, Education Section at the Goetheanum, Goetheanum (CH) **Web** www.goetheanum.org/en/conferences/waldorf-100-centenary-conference-the-first-teachers-course/

30 July–3 August Conference with performance of Rudolf Steiner's Mystery Dramas «**Spirituality – Anxiety and Health**», Medical Section, General Anthroposophical Section and Youth Section, Goetheanum (CH) **Web** mysteriendramen.goetheanum.org

22–26 August The 19 Class Lessons Conference of the Anthroposophical Society in Great Britain, Goetheanum, London (GB) **Contact** ilona.pimbert.rsh@anth.org.uk

7–10 September It all begins with being human, 100 Years of Waldorf, Bund der Freien Waldorfschulen, Stuttgart (DE) **Web** www.freie-hochschule-stuttgart.de/aktuelles/international-stuttgart-conference-2019/

19 September, Waldorf 100 Anniversary Celebration, Bund der Freien Waldorfschulen, Berlin (DE)

■ ANTROPOSOPHICAL SOCIETY

2018 Appeal for Christmas donations

A warm thank-you

In Anthroposophy Worldwide 12/2018, the treasurer sent out his annual appeal for a Christmas donation. By 23 January 300,000 Swiss Francs had arrived.

At the time of going to press, the Goetheanum Accounts department is working flat out on assessing all the amounts that have gone out and come in before the end of the year and on allocating the donations to the correct addresses. Only when all accounts have been assessed in order to separate 2018 correctly from the new year, will it be possible to present a reliable annual result. The auditors, who will scrutinize the result at the end of February, will then have the final word.

Gesture of support

But it is already clear that, following the basic presentation of finances in the summer (or in September by post) and the Christmas Appeal, more than 1500 members, most of them in Germany and Switzerland, but some also in other parts of the world, were able to support the Goetheanum with one or several donations in addition to their membership fees. At present, the figure for non-designated donations in 2018 is 800,000 Swiss Francs. What a relief for the treasurer! For only when enough people come together at the right moment, can the bridge from idea to deed be successfully built. A heart-felt thank you! The interest in Anthroposophy and in the work of the Goetheanum is tangible in this gesture of support.

Because of the varying ways the money was transferred it will take some time before a direct personal thank-you and a donation receipt will reach the individual members. | *Justus Wittich, treasurer, Goetheanum*

Web www.goetheanum.org/anthroposophische-gesellschaft/finanzwesen

Specialist Groups

Profession and membership

In the autumn of 2018 two specialist medical groups – «Palliative Medicine» and «Natural Health Practitioners» – have been constituted in the Medical Section.

The possibility of forming statutory specialist groups is gaining in importance, because it allows members of the Anthroposophical Society to form not only regional but specialized professional groups. On 26 September 2018 the Anthroposophic Palliative Medicine work group, which is part of the Medical Section, was constituted as a Specialist Professional Group within the Anthroposophical Society. (The Oncology work group is considering a similar step). Nurses, therapists and physicians as well as palliative carers from various countries have been working for two years on the care and treatment of terminally ill patients. The work group collects and processes therapeutic experiences for publication on www.anthromedics.org (Anthroposophy Worldwide 12/2018). Also in September 2018, the Association of Anthroposophic Natural Health Practitioners has been registered as such a specialist group within the Anthroposophical Society.

Looking at professional relations with new eyes

When existing or envisaged groups of the individual Sections of the School of Spiritual Science establish themselves as Specialist Professional Groups within the Anthroposophical Society, they come into direct contact with the areas of anthroposophical professional practice. At present we have a situation where many professionals can hardly make it to the branch meetings after a full working day. In our experience this leads to a separation between the life of the Society and the professional practice. This changes when the work in the fields of practical application, which is necessary or is happening anyway, is included as a specialist group into the Anthroposophical Society. Then the Sections can contribute to the further development of the Anthroposophical Society and at the same time the specialist work groups can gain strength from their closer proximity to the entire movement. | *Matthias Girke, Goetheanum*

*Branches and Groups***Bringing substance to the branch work**

More than forty representatives of branches and groups in Germany, France and Switzerland accepted an invitation extended by Joan Sleigh and Justus Wittich from the Executive Council at the Goetheanum and by Ronald Templeton from the Goetheanum Branch and came for a retreat from 23 to 24 November on the theme of «Rooting the work of the branches in life».

In a preliminary meeting before the retreat the members present reviewed the 2018 Annual General Meeting. They reflected on the tasks of the branches and how they can contribute to strengthening the relationship with the Goetheanum. In his Letters to the Members, Rudolf Steiner spoke of a kind of threshold consciousness of the group leaders.

Showing an interest in others is a central aspect of the branch work. Debates on spiritual issues were necessary, it was said, and it was conceivable that these could be conducted in a harmonious mood. The life of the Society was endangered by contents being politicized, the forming of camps and propaganda.

It was suggested that a conversation could be conducted in the Goetheanum branch prior to the AGMs to enable members to connect better with what is going on at the Goetheanum. Moreover, visits by Section staff could be used to discuss the situation at the Goetheanum. And it was desirable for the branches and the Executive Council at the Goetheanum to develop shared goals.

Strengthening the School of Spiritual Science

Reports on the retreat made available to the editors speak of the diversity in the work of the branches and among the members. At the same time, community building, which is one of the tasks of the Anthroposophical Society, also occurs in the branches. A strength emerges from the branch work that grows and supports the School of Spiritual Science. Being aware of this strength allows for individualization on the basis of a shared foundation. Over the years, a community can form in which mutual respect and recognition can thrive.

The two speakers on the topic of «What are the task and the effect of the branch work today?» also represented different approaches. For Christoph B. Lukas from the Nikodemus Branch at Groß-Umstadt (DE) the main concerns were bringing substance to the branch meetings by working on the Foundation Stone Meditation, connecting with current affairs and the aspect of inner deepening. In his view it is important that the person

responsible for a branch protects the freely unfolding conversation, even if he or she could intervene in case things deviate too far from the issue at hand. Lukas saw the goals of a «Living reception of spiritual science» and «Awakening in the meeting with the other's spirit-soul» as polar dimensions; where they intersect, he said, we find the endeavour to understand the Christ being and the human «I». Like Faust – and therefore like each one of us – the branch work lives in a field of potential one-sidedness, error and other dangers.

Heike Oberschelp from the Michael Branch in Hanover (DE) spoke of her experiences of the relationship between branches and anthroposophical institutions. She supports the idea that branches should relate to the activities of those working in such institutions.

In plenary meetings and work groups the members present discussed how the ideas and expectations regarding the future branch work could be implemented.

Trial branch meeting

The retreat ended with a trial branch evening. Christoph Lukas asked the members not to take a seat until the mood was right for such a meeting. Then he spoke the Foundation Stone Meditation. Andreas Heertsch from Arlesheim (CH) describes the outcome as follows, «Some experienced the reflecting on a demanding text by Rudolf Steiner as a harmonious evening that provided the solemn mood in which one could awaken in the meeting with the other's spirit-soul, while others, although they did meet the other souls in this mood, did not find that their yearning for concrete, spiritual deepening (into the text and its comprehension) had been met.»

The work will continue before the Annual General Meeting at the Goetheanum. | *Sebastian Jüngel*

Next branch retreat 10 and 11 April 2019, Goetheanum

Sources Eugen Faust, Elsbeth Lindenmaier and Liselotte Loertscher from Christian-Morgestern-Branch, Dornach (CH), Andreas Heertsch (CH), Christoph B. Lukas (DE), Michael Munk (DE) and Joan Sleigh (Goetheanum).

*Austria***East-West-Congress 2022**

In 1922 the until then biggest public congress of the Anthroposophical Society was held in Vienna. Plans are underway for a new East-West-Congress a hundred years later.

At the East-West Congress in 1922 – after the First World War – it was Rudolf Steiner's main concern to achieve an understanding between East and West on the «central question of the spirit». This, he said, was the precondition for building trust between the two world powers in the east and west that have been opposing each other to this day.

In the present climate it is even seen as suspicious to work against the mutual distrust. The crucial question is how we as individuals can integrate our autonomous, free individuality into the whole of humanity without having to relinquish the personality we have developed so far. At the same time, individuals in many societies first need to detach themselves from their family ties and the traditions that are built on them.

One of the foundations of an ordered co-existence in our modern society consists in the successful alternation of giving and receiving services among individuals. Another such foundation is education. What does an education have to be like that promotes humanity and human dignity? And how do we deal with the emergence of tendencies towards purely egoistical, anti-social and ultimately inhumane behaviour?

The Anthroposophical Society in Austria will address these questions at the International *East-West Vienna 2022* congress. One of the goals will be to make the anthroposophical initiatives visible that have developed worldwide and to bring them together, as much as possible, with similar aspirations in order to present a perspective of human development that is founded on freedom and can lead to the healing of specific societal distortions. Congress members can help with the reservation of the Vienna *Konzerthaus* by paying a deposit of 100 Euros before June 2019. Should this not be possible, the Congress will go ahead on a smaller scale. | *Wolfgang Schaffer, Vienna (AT)*

Web <http://www.anthroposophie.or.at>

■ SCHOOL OF SPIRITUAL SCIENCE

General Anthroposophy

School of Spiritual Science Day

As part of the General Anthroposophical Section's reinvention, the Goetheanum will offer a School of Spiritual Science Day for Class members on 8 March 2019.

Justus Wittich (Executive Council at the Goetheanum), Florian Osswald (Goetheanum Leadership) and René Becker (General Secretary for France) are extending an invitation to an open School of Spiritual Science Day. They have been asked by the Goetheanum Leadership to submit a proposal for the renewal of this Section by June 2019. Following a series of conversations with those working in the field on how one envisages the task of the General Anthroposophical Section, there will now be opportunity for interested members of the School of Spiritual Science to enter into an open exchange on this question.

In this context, it has been proposed that members of the School of Spiritual Science could also engage in an online correspondence on the topic. From 1 March Andreas Heertsch will make a platform available on a trial basis: www.goetheanum.org/freie-hochschule/allgemeineanthroposophische-sektion.

Up until the end of 2017, as a long-term transitional solution, the General Anthroposophical Section was led by the members of the Executive Council at the Goetheanum including Virginia Sease as an emerita member. In January 2018 the Goetheanum Leadership conferred this task to a group of three: Paul Mackay, Bodo von Plato and Joan Sleigh. After the 2018 AGM Joan Sleigh became the contact person for this Section within the School of Spiritual Science and she will continue in this role until the Section has been newly set up in the course of this year. | *Justus Wittich, Goetheanum*

School of Spiritual Science Day on the General Anthroposophical Section: 8 March 2019, 11 a.m. – 6 p.m.

Registration Ioana Viscrianu, Rütliweg 45, 4143 Dornach, Switzerland, hochschule@goetheanum.ch

General Anthroposophical Section: contact person Joan Sleigh and the search committee members René Becker, Florian Osswald and Justus Wittich

Art therapy

Anxiety and Stress

The annual Anthroposophic Art Therapy conference from 3 to 6 January was about anxiety and stress and how they can be overcome through art.

Anxiety and stress are widespread in the world and we art therapists encounter them regularly in our work. We took on this topic courageously in order to work on it more intensively and clearly hit a nerve, because the conference attracted 286 people from 28 countries.

We experienced how anxiety and stress harbour valuable potential if one is able to understand their mission. We experience fear or anxiety at various levels, but it is possible to stand up to it. When we are anxious, we experience the soul as 'tense'; in its most intensive form anxiety manifests physically as a sense of tightening. Anxiety lives in the etheric. Taking a step further into consciousness, we find that anxiety wakes us up – and if we dare to take this moment of waking up seriously, we can transform the anxiety. The tension dissolves in our breathing and heartbeat. Now we can use the anxiety as a motif of our own biography.

The art of being in the moment

Anthroposophic Art Therapy – painting, modelling, speech and music – can help in this situation. The artistic methods make it possible to feel anxiety 'only' in the effects it creates. Forgiving, for instance, can play an important part. The demons in folktales are usually redeemed, and we can also be certain that help will come from the spiritual world, giving us strength to give a face to the fear, and this in turn enables us to redeem it and therefore also ourselves. The important step is learning to experience a sense of being-in-the-moment through the artistic process.

We know this phenomenon that very young children have no fear yet, because fear and anxiety are connected with the process of maturation we go through. Experiencing anxiety can make us fear for our life but can also point to a fear of God.

It is essential that therapists undergo a personal inner training that enables them to meet the fears of their patients with strength. They need to develop initiative, inner balance, a positive outlook («finding the pearls»), the ability to see beauty in ugliness, and open-mindedness. | *Silke Speckenmeyer, Cologne (DE)*

Agriculture

Land and Economy

The conference of the Section for Agriculture, to be held at the Goetheanum from 6 to 9 February, will focus on practice-oriented models of a sustainable and associative economy.

Nature is the foundation of human life. The economy creates added values from natural resources. In the case of food these are existential, while industrially processed raw materials contribute to people's prosperity.

Biodynamic farming strives to preserve the natural resources – soil, plants and animals – within the process of production and to improve their vitality, fertility and productivity. This is not possible in an industrial operation where the means of production lose in value and have to be written off.

Working on tasks together

As an area of the economy agriculture is suited to developing and implementing models of a sustainable and associative economy. The point of reference is the profitability of the fertile soil. In an association, all the partners in the supply chain – production, processing, wholesale and retail, consumer – work together. They develop a joint awareness of their task, assess the market in terms of quantities of goods, pricing and demand and regulate quality, quantity and price on that basis. They are also concerned with questions of land ownership, investment loans and the funding of breeding and research.

Further examples of applications include regional associative zones, economic communities of consumers and farms (community supported agriculture) as well as concepts such as Food Systems and True Cost Accounting. | *Sebastian Jüngel*

Conference Land and Economy Agriculture between the Farm and the World, 6 to 9 February 2019, Goetheanum, www.sektion-landwirtschaft.org/en/lwt/agriculture-conference-2019/

Projects Teikei Coffee, The Timbaktu Collective, Gemeingut Boden and others Concepts Associative Economics, Community Supported Agriculture, self-marketing, True Cost Accounting, Food Systems etc.

Charter for Associative Economic Activity www.sektion-landwirtschaft.org/en/thematic-areas/economy-council/
Web www.sektion-landwirtschaft.org

■ GOETHEANUM

*Eurythmy***Inner calm, reverence, joy**

From 4 to 6 January ninety-six eurythmy trainers met to discuss questions of adult education and eurythmy teaching in foundation or part-time courses.

By coincidence, the study days for eurythmy trainers had eurythmy teaching as their main topic just in the year when we are celebrating «Waldorf 100». Eurythmy is most widespread in Steiner Waldorf Schools, where it is taught worldwide – around the clock.

We worked on Rudolf Steiner's Tone Eurythmy Course (GA 297); lecture 14 of this course is about questions of education. Rudolf Steiner encourages us to create eurythmy lessons (in schools) where one «sees at least one of the Graces sitting in a corner» or where «one of the Graces could observe or be present without being ashamed». We looked more closely at this statement: what does it mean? How does one achieve that? How can we help eurythmy students to develop this attitude? We came to the conclusion that the students need to acquire qualities such as inner calm, reverence and joy.

Developing skills in part-time training

Given the fact that part-time trainings are on the rise, we also looked at organizational questions such as study content and the development of skills. Practical questions arising in this context are: How close together are the teaching blocks or modules? How can skills be developed in part-time training? How do we mentor our students between modules?

One of the new training courses is in São Paulo (BR). By 9 a.m. on the first morning nine new students had arrived, half an hour later there were 25! South America has new trainings also in Chile and Mexico. In Japan there is a new training initiative in Hokkaido. At present, around 700 students are enrolled in foundation courses in 40 training schools across 28 countries.

Martina Maria Sam and Stefan Hasler presented results arising from the present basic research and spoke of the work on the «Apollonian Course». The new edition of the Tone Eurythmy Course is due to be published this year. | *Stefan Hasler, Goetheanum*

Web srmk.goetheanum.org/ausbildungen-berufsverbaende

*Goetheanum Eurythmy Ensemble***Heartbeat premiere**

On 29 December the Goetheanum's new Eurythmy Ensemble presented the premiere of its first programme: *Heartbeat – Herzschlag – Latir del Corazón*.

Before the programme started, the audience was «welcomed» by a three-part curtain, newly created by Philip Nelson on the basis of Rudolf Steiner's design. Once it was dark, the spotlight shone on the ensemble members eurythmicizing the curtain's motif, I A O, on the proscenium. Silently and intimately, as if rising from a seed, motifs from Genesis unfolded. Then words resounded in German, English and Spanish. Gradually the stage was transformed as the diaphanous curtain became part of the performance. What unfolded then was an increasingly colourful range of poems, a text collage composed by Mona Doosry, that lead right up to the present time. Music by the contemporary composer James MacMillan accompanied the transitions.

Travelling through landscapes of the soul

Illustrated through eurythmy and light, the programme told of the threefold human being's journey through landscapes of the soul. Soon the impression grew that this was a harmonious group of artists who had fine-tuned the details and whose soli well reflected the special skill of the individual performers. And yet, as the programme unfolded, with no interval, a slight breathlessness became tangible among the spectators. I realized that I had lost the thread of the narrative and looked in vain for a pause for reflection, for a counterpoint.

This impression faded when the programme concluded with another powerful composition by James MacMillan. Applause and standing ovations were evidence of the audience's appreciation of the innovative approach and of the experience of a gesamtkunstwerk of which the sensitive skills of lighting artist Ilja van der Linden, of the speakers Tamara Chubarovsky, Sarah Kane and Barbara Stuten and the music performed by the Camerata Da Vinci and Hartwig Joerges were an intrinsic part. | *Ronald Templeton, Dornach (CH)*

www.goetheanum-buehne.ch

*Goetheanum Stage / guest performance***Jonas Kaufmann**

On 16 January the Basel Symphony Orchestra and Jonas Kaufmann gave a guest performance in the Goetheanum's Main Auditorium. The concert sold out weeks before.

While the Basel Symphony Orchestra's home concert hall is being renovated, the orchestra is playing various venues in Basel, including the Goetheanum where, on Good Friday 2018, they presented the third act of Richard Wagner's *Parsifal* and where they more recently recorded their cd, *The Secret Fauré*. As part of a tour of Germany and Switzerland the Basel Symphony Orchestra returned to the Goetheanum on 16 January, under the baton of Jochen Riedel and with tenor Jonas Kaufmann, presenting a programme that included Franz Schubert's Tenth Symphony (reconstructed by Luciano Berio) and Gustav Mahler's «Song of the Earth».

Clearly articulated story-telling

The orchestra told Franz Schubert's symphony like a story. With fullness, clear articulation and devotion the vivid and joyful sounds seemed to stream towards the hearer. To me, the interpretation seemed like a journey through life, from robust youth, with gradual awakening from a calmer period of life and through partly challenging, partly enlivening experiences with an open embracing of the world, to the emergence of a refined, matured soul.

The six *Lieder* of Gustav Mahler's symphonic cycle were quite different. Solemn and wistful, with dramatic tension, Jonas Kaufmann portrayed the protagonist seeking oblivion in drunkenness, while the orchestra supported the poetic narrative, remaining buoyant even in the earnest parts. The songs about Youth and Beauty, in contrast, were presented with cheerful elation and bonhomie. | *Sebastian Jüngel*

Web www.sinfonieorchesterbasel.ch

■ ANTROPOSOPHICAL WORLDWIDE



Germany: Witten-Herdecke University

Media-fast

The Medical Section supports the «Media-fast» initiative launched by Witten-Herdecke University (DE) and the Association of paediatricians in Cologne (DE).

«Live now – surf later». «Are you still chatting or are we talking? With catchy slogans like these the initiative for media-fasting is trying, in a short film, to call attention to itself. But it uses also a more serious approach in pointing out that «A media-fast will show you whether you are still free.» The paediatricians supporting this initiative have had the experience that children are often left alone by adults when it comes to the use of digital media.

David Martin, professor for Integrative Medicine, and research assistant Silke Schwarz are trying to encourage a healthy relationship with the media through media-fasting: closing down all screens once a year for a period of time, during lent for example, or using the media in a controlled way. The emphasis is not on giving something up but gaining something: time for reading, for gardening, for spontaneous activities with family or friends. Above all, it is about putting children at the centre. The initiative, which is based on results from research into health problems and behavioural disorders in children, will be scientifically monitored.

Experiencing the fullness of life

The association for paediatricians in Cologne (DE), fifty other childhood experts and the Medical Section at the Goetheanum are supporting the media-fast initiative. The pilot project with 1500 families will launch in February 2019. The initiators are using the platform Betterplace to raise the necessary funds. | *Sebastian Jüngel*

Web www.medienfasten.org, www.betterplace.org/de/projects/67746medienfasten-finde-dein-mass **Image** In favour of media-fasting: David Martin and Silke Schwarz



Egypt: Hebet el-Nil Waldorf School

Kindergarten building completed

In 2015 a group of farmers' families started their own school close to Luxor. In November 2018 the Waldorf initiative moved into its own artistically designed buildings.

Dissatisfied with their school situation, families from the eight villages of Al Ba'a'irat joined forces in October 2015 and founded a new school. Soon, the first Waldorf teacher training courses were introduced with lecturers from Switzerland. Half a year later the Hebet el-Nil* Foundation for Development was formed. As early as 12 September 2016 a kindergarten with 60 children opened its doors in a rented town house. On 9 September 2017 the Hebet-el-Nil Waldorf School started with one class of 21 pupils. Every year, 25 children are welcomed into a new class 1.

Double-walled

In 2018, a kindergarten building was completed as well as an administration and canteen block that also houses the first two classes for the time being. The new buildings, designed by architect Christian Hitsch and made from brick and clay, were inaugurated on 25 November. The double walls used in the construction keep the temperatures inside the buildings around seven degrees lower than outside. Two of the three architects are the son and nephew of Sheikh Ahmad Mohamed al-Tayeb, the present Sunni Islam leader.

Work on the new lower school building is scheduled to start in the autumn of 2019. Funding is still sought for this project. Building work on a block for middle school, craft workshops and a hall will start in 2021. | *Sebastian Jüngel*

*Hebet el-Nil means gift of the Nile.
Web www.hebet-el-nil.org **Contact** nathalie.kux@gmail.com **Image** The Hebet el-Nil kindergarten: architect Christian Hitsch



Great Britain: Emerson College

Alumni Gathering

Emerson College invites its alumni to come together from 7 to 11 August 2019. The motto of the gathering will be «Listening to our Time, Speaking to the Stars».

Here at Emerson College in England we are excited to have started our preparations for an important event this summer: we are inviting anyone who has ever studied or worked at the College to join us in four days of sharing, celebration, artistic work and collaborative enquiry into the questions:

- These present times challenge our image of what it means to be human. What are they asking of us and of the worldwide community connected with Emerson College?
- How can we deepen our insights into the forces of destiny that brought us to Emerson, which have led and will lead us forward?
- How can we develop ways of living, learning and working together that enable us to meet the future with hope and trust?

The detailed programme will be collaboratively developed to include a wide range of contributions by participants – leading artistic sessions, sharing their initiatives, offering mini-performances, sensing and thinking together. Thousands of people from all over the world have had their lives transformed and enriched over more than half a century by their time at Emerson: we are sure that the many gifts which alumni bring will ensure a rich, warm and inspiring experience. | *Steve Briault, Emerson College (GB)*

Information www.emerson.org.uk
To enrol linda.churnside@emerson.org.uk
Image «Looking Back & Forward» - carved glass triptych by Jonathan Soper

Germany:
Eos Experiential Education

Schloss Hohenfels

Since 1 January Eos-Erlebnispädagogik (Eos Experiential Education) has been using a castle in southern Germany – Schloss Hohenfels – for its youth work. The castle was previously used by the progressive Salem Boarding School.

Eos-Erlebnispädagogik provides training in experiential education, offers work experience to volunteers and organizes class trips and holiday camps for children and adolescents. After taking over the former elementary school in Leiselheim (DE) and guest houses in Allerheiligen (DE) Eos has also gained competence in the management of conference centres.

Schloss Hohenfels, a site steeped in history, is a new venture for Eos and Michael Birnthal. He and Roswitha Merazzi have the legal and financial responsibility. «The castle has been made available to us. Why us? What is expected of us?» His reverence has to do with the history of this castle, which is situated on the Hegau St. James' Way. Via Burkart of Hohenfels, a prolific early thirteenth century writer, it is connected with the German troubadours, was at one time in the possession of the Teutonic Order, at another time owned by the Hohenzollern, until it was finally passed on by Prince Max of Baden to the progressive and experiential educator Kurt Hahn.

More than 30 present and future Eos staff members met at the Castle on 20 December to look at the tasks awaiting them and noting down essential aspects. When they studied the results of their brain storming it became apparent that they were using effective working methods, because it took no time at all to order and categorize all the tasks.

Miha Pogačnik and Adriana von Runic Whittington attended the meeting as guests. Both are also involved in the Terra Parzival project. Together with Eos they have agreed on a partnership in the Parzival spirit. | *Sebastian Jüngel*

Web schloss-hohenfels.de

World: Miha Pogačnik

What has become of Idriart?

More than 200 intercultural Idriart festivals took place between the 1980s and 2014. Miha Pogačnik, the initiator of these festivals, is wondering what has become of those who took part in them.

Idriart was the expression of a new mood of optimism. The Institute for the Development of Intercultural Relationships through Art started to organize intercultural festivals in 1981, even before the opening of the Iron Curtain. Thousands of people came to these festivals.

In the 1970s Miha Pogačnik performed in many anthroposophical institutions all over the world. When more than 1000 people from many different countries streamed into Chartres (FR) for the first Idriart Festival, it would have been the first time that «the whole cathedral smelled of Weleda oils». But the musician also recognized the dangers associated with success and chose to organize further festivals in Eastern Europe and in crisis areas, as well as outside Europe in Tibet, Amazonia and South Africa.

The creative power of art

In the end, the impulse arrived at Borl Castle in Slovenia, the Idriart founder's home country. Following a series of youth festivals, it became more difficult to keep the impulse alive. Also, the attempt to purchase the site, which was seen as the Parzival Castle, failed. Instead, Miha Pogačnik began to work more intensely on a project started in 1992 with Elmar Lampson, which aims at bringing together art and economy. «I began to 'paint' the processes of art and economy and introduced the disruptive method in order to inspire experiences with musical masterpieces and to translate them, at an interdisciplinary level, into organizational and personal development.» Whether economically or politically, for the Slovenian cultural ambassador it is essential that «Art is liberated from the entertainment scene so that its creative power can be used to support social threefolding. For me this is about developing the polyphonic European identity.»

The Terra Parzival Project is also about experiences in connection with music and the Parzival stories that are «sunk into the

heart». In this context, Miha Pogačnik asks, «What has become of the people who used to come to Idriart? Do they hear the call of the Grail story? Are they ready to pack their suitcases again?» | *Sebastian Jüngel*

Contact miha@mihavision.com
Web www.mihavision.comSwitzerland:

Rudolf Steiner Archives

Appeal for Steiner letters

The Rudolf Steiner Archives are looking for letters and similar documents by Rudolf Steiner for a new complete edition.

The Rudolf Steiner Archives in Dornach (CH) are looking into publishing a complete new edition of Rudolf Steiner's letters (GA 38) as part of a project called Complete Works 2025 (*Gesamtausgabe 2025*). It is assumed that Rudolf Steiner wrote many more letters than the approximately 2200 specimens held in the Archives at present. They are therefore looking for letters or similar epistolary material such as memos, postcards, telegrams, verses, dedications in books etc that might be owned privately or by institutions.

Again and again, letters are discovered in private estates that give important insights into Rudolf Steiner's biography and work and should not be left unconsidered. We would therefore ask all those individuals and institutions who have access to such letters or documents to let us have a copy of them. Please also let us know if you know of someone who might have such documents. | *Martina Maria Sam and Péter Barna, Rudolf Steiner Archives*

Contact Rudolf Steiner Archives, Rütliweg 15, PO Box 348, 4143 Dornach, Switzerland
martina.maria.sam@rudolfsteiner.com,
peter.barna@rudolf-steiner.com

Web www.rudolf-steiner.com

■ FORUM

To «Open Anthroposophy and its Opponents»

This can't have been it? What can be done to bring the topic to a wider discussion – as announced in *Anthroposophy Worldwide* at the time (7–8/2018)? The eight «media representatives» have not responded yet. Instead of an exchange of ideas, one notices that the same article on «open anthroposophy» and its «opponents» appeared at Michaelmas 2018 in the German quarterly *Anthroposophie* – without any reference whatsoever to the same article in *Anthroposophy Worldwide* 9/2018 or Sebastian Jüngel's summary of readers' responses which can be obtained as a PDF document. A statement from the eight authors is long overdue and certainly desirable. However, if these eight representatives of an «open anthroposophy» are not prepared or able to engage with the diverse suggestions from clearly well-informed readers, a wider discussion should be sought, independently of a response from them. The Anthroposophical Society must not omit to turn its gaze to essential topical developments that are of great, possibly vital, significance for the future of humankind. | *Hubert Aretz, Borchen (DE)*

In the question of «Open Anthroposophy» the smoke that rose after the mutually delivered broadsides has cleared now. But the story can't stop there; that would not be in the sense of an anthroposophical journalism. As anthroposophists, if we are to act in Rudolf Steiner's spirit, we now have to seek an enlightening dialogue. A conference with both parties meeting face to face would be appropriate. This is an eminently

important conflict in our three-folding movement. It reflects the rupture that is dividing all of society. And who else if not the anthroposophists is in a position to at least talk about this respectfully? I have developed a concept for a conference on «Anthroposophy and Conspiracy Theories» and am looking for fellow campaigners. | *Nicholas Dodwell, Karlsruhe (DE)*

Contact ndodwell@gmx.de

On 11 January representatives of the Waldorf movement, the Anthroposophical Society, Alanus University and the journal *Info 3* met again in Frankfurt (DE). They had previously expressed their concerns about conspiracy theories and nationalist tendencies within the anthroposophical movement in articles that were published in various journals under the heading «Open Anthroposophy and its Opponents». While the individual members of this group found the polemics of the various letters to the editor disturbing, the group welcomes the opportunity to substantiate their criticism of conspirationism and nationalism in more detail. The group seeks to initiate a source-oriented examination based on an anthroposophical humanism, which is why the historian Michael Zech (teacher training seminar Kassel, DE) and Markus Schulze (from the «Waldorf against the far right» initiative) were present at this meeting. The historian Volker Frielingsdorf introduced the topic: Conspiracy theories become conspiracy ideologies, speculation is seen as fact. Markus Schulze highlighted the task by asking, «What can be done when the far-right claims Rudolf Steiner for itself?» | *Wolfgang Held, Goetheanum*

■ ANTROPOSOPHICAL SOCIETY

27 January 1928 •
15 August 2018

Maria St. Goar

Maria had been able to contribute significantly to the growth of Anthroposophy in the English-speaking world primarily through translation of over 50 books and other individual lectures or pamphlets. These works were mostly by Rudolf Steiner but some also by Emil Bock and Sergei o. Prokofieff.

Her father Dr. Fritz Karsch taught German at the university in Matsue (JP), and was the parent from whom Maria received a great sense of humor and philosophical disposition. Her mother instilled a deep religious faith in her, and likewise a deeply serious comportment toward life. Maria, her parents, and one sister (Friederun Christa Karsch) lived in Japan throughout World War II.

Maria had a limited formal education and was primarily home-schooled in Japan by her mother. Maria had a voracious appetite for reading. At age 12 she began studying Anthroposophy, first through books on the Old and New Testament by Emil Bock. Eventually she became fluent in three languages (German, English, Japanese), leading thereby to future translation work.

After World War II Maria was utterly shocked to learn of the atrocities that had taken place under Adolf Hitler. For Maria had felt Germany to be her spiritual home. As a result, she did not go back to Germany with the rest of her family when her father's teaching job ended.

Maria Karsch accepted a position as an interpreter at the International War Crimes Tribunal. Then she married and arrived in the United States in 1949. Her first marriage ended shortly thereafter, but she married again in 1954, this time to Herbert St. Goar a former Ger-



man refugee who arrived in the United States just before the War in 1938. He became a U.S. citizen later, served in U.S. army intelligence till after the end of the war, and then worked as a business executive in Chattanooga, Tennessee.

Maria moved to Chattanooga in 1954 and joined the American Anthroposophical Society. The couple lived there for nearly 50 years until Herbert, who had supported her in her translation and other anthroposophical endeavors, passed away in 2004. During those decades, Maria raised two children, travelled regularly to Germany to see her relatives. By the early 1970s other anthroposophists began to appear in surrounding areas. Contact with these other isolated members in south eastern states led to an ever-growing group life.

In 1975 her visit of the summer conference in Spring Valley, New York (us) was the beginning of her translation work.

In addition, beginning in 1989, Maria began serving as a Class holder for Tennessee, Georgia and Alabama which was beginning to grow in membership.

Maria will be remembered for her strength of character and her love for others. Ultimately, however, her strength came from the study of Rudolf Steiner's works which now accompanies her across the threshold into the spiritual world. | *Edward St. Goar, Chattanooga, Tennessee (us)*

We have been informed that the following 93 members have crossed the threshold of death. In their remembrance we are providing this information for their friends. |The Membership Office at the Goetheanum

Christine-Rose Noack Borchten (DE), 28 April 2017
Denise Melotti Chandossel (CH), 25 May 2017
Anneliese Henker Dresden (DE), 5 August 2017
Christopher Gosset Stroud (GB), 8 September 2017
Virginia Gilmer Harrisonburg/VA (US), 20 Sept. 2017
Reinhard Doerfler Biberach (DE), 29 October 2017
Franziska Heyl Hamburg (DE), 17 November 2017
Marianne Dorn Rechberghausen (DE), 4 March 2018
Linde de Ris Great Barrington/MA (US), 25 March 2018
Hans-Jürgen Diebel Borchten (DE), 12 April 2018
Elfriede Hecker Dortmund (DE), 19 June 2018
Bernhard Nicolaus Walzberg São Paulo (BR), 25 June 2018
Cecilia Teixeira São Paulo (BR), 27 June 2018
Iára Moreira Curitiba-PR (BR), 1 July 2018
Mostafa Nazerian Berg am Irchel (CH), 14 July 2018
Sonja Schaeffer Berlin (DE), 14 July 2018
Hildegard von Andrian-Werburg Vaihingen Enz (DE), 16 July 2018
Silvia Kleinicke Borchten (DE), 29 July 2018
Bernd Schaaf Pforzheim (DE), 3 August 2018
Annemarie Hünig Würzburg (DE), 17 August 2018
Klaus Levin Deggenhausertal (DE), 22 August 2018
Helga Friedel Kiel (DE), 1 September 2018
Annie Sveigaard Aarhus C (DK), 5 September 2018
Christiaan Kolléwijn Boxmeer (NL), 12 September 2018
Brigitte Hopp Famara Lanzarote (ES), 27 Sept. 2018
Eva Schoene Munich (DE), 1 October 2018
Dietrich Mielentz Bremen (DE), 4 October 2018
Agnes Würfele Murrhardt (DE), 6 October 2018
Inez Sand Kristianstad (SE), 11 October 2018
Monica Schaub Oberwil (CH), 13 October 2018
Yolanda Gonzalez Salvat Barcelona (ES), 15 October 2018
Gerd Valentien Heiligenberg (DE), 17 October 2018
Bärbel Hibbeler Schwäbisch Hall (DE), 21 October 2018
Heinrich Köhler Karlsruhe (DE), 23 October 2018
Else Kremser Rotenburg (DE), 28 October 2018
Waltraut Becker Heidenheim (DE), 29 October 2018
Barbara Isler Alten (CH), 30 October 2018
Peter Steuri Grenchen (CH), 30 October 2018
Karl-Heinz Demenat Munich (DE), 31 October 2018
Christel Hillmann Hamburg (DE), 3 November 2018
Käte Heese Schnürpflingen (DE), 4 November 2018
Carlotta Pallecchi Zurich (CH), 4 November 2018
Louise Ninck Haarlem (NL), 6 November 2018
Bertil Hellström Gothenborg (SE), 7 November 2018
Daniel Agenor Le Tampon (RE), 8 November 2018
Helmut Mädli Wangen (DE), 8 November 2018

Gottfried Krüger Überlingen (CH), 9 November 2018
Dagmar Müller Teufen (CH), 11 November 2018
Christoph Day Dornach (CH), 12 November 2018
Peggy Heasman Oban, Argyll (GB), 14 November 2018
Christel Thomas Buchenbach (DE), 14 November 2018
Amy Öhrn Linköping (SE), 17 November 2018
Gisela Ahlert Kassel (DE), 18 November 2018
Thammo von Freeden Highworth (GB), 18 November 2018
Mario van Boeschoten Nailsworth (GB), 20 November 2018
Carsten Waltjen Schwäbisch Gmünd (DE), 20 November 2018
Rita Krüger Nuremberg (DE), 21 November 2018
Gregor Lauber Würzburg (DE), 22 November 2018
Helga Wepfer Dornach (DE), 22 November 2018
Margarete Ostheimer Stuttgart (DE), 24 November 2018
Dietrich Seeger Bad Boll (DE), 26 November 2018
Klaus Oehlmann Hildesheim (DE), 28 November 2018
Kari Grepperud Bjørkelangen (NO), 30 November 2018
Hansjörg Hofrichter Heroldsberg (DE), 1 December 2018
Doris Giebelhausen Landsberg (DE), 3 December 2018
Anna Maria Kaltenbrunner Vienna (AT), 4 December 2018
Gérard Lustenberger Caumont sur Durance (FR), 6 Dec 2018
Barbara Hausser Kirchheim-Teck (DE), 7 December 2018
Wiola Karlén Norrköping (SE), 8 December 2018
Hans-Jürgen Neumann Cologne (DE), 8 December 2018
Ellen Schalk Stuttgart (DE), 8 December 2018
Michael Bubenzler Buchenbach (DE), 9 December 2018
Ursula Rommel Hanover (DE), 11 December 2018
Peter Claussen Rumohr (DE), 13 December 2018
Ingeborg Czech Hannover (DE), 14 December 2018
Ursula Kliewer Überlingen (DE), 14 December 2018
Jasmin Mertens Berlin (DE), 14 December 2018
Dieter Rendtorff Ottersberg (DE), 15 December 2018
Gilles Droulers Taulignan (FR), 16 December 2018
Herbert Flieger Ganderkesee (DE), 16 December 2018
Herbert August Kandern (DE), 18 December 2018
Elisabeth Berg Ahrensburg (DE), 19 December 2018
Eugen Strobel Nuremberg (DE), 19 December 2018
Walter Stückert Puchheim (DE), 20 December 2018
Marianne Pieper Kiel (DE), 21 December 2018
Freya Dabbert Niefern-Öschelbronn (DE), 23 December 2018
Verena Killian Arlesheim (CH), 24 December 2018
Martina Weiss Vaihingen Enz (DE), 24 December 2018
Klaus-Michael Meyer Nuremberg (DE), 25 December 2018
Sini Lewin Tampere (FI), 30 December 2018
Christa Quellmalz Kuddewörde (DE), 1 January 2019
Inge Bader Stuttgart (DE), 3 January 2019
Anna Boros-Roman Wiesbaden (DE), 5 January 2019

In November and December 2018, 112 new members have been registered at the Goetheanum. From 13 November 2018 to 14 January 2019, 199 people have left the Society.

■ FEATURE

Goetheanum Leadership School

On the way to inner freedom

This coming autumn will see the start of the Goetheanum Leadership School, a training in self-management, leading groups and organizations and social responsibility. The course founders are Jean-Michel Florin, who also trains farmers, the scientist Katrin Käufer and Paul Mackay, head of the board of directors at Weleda.

Sebastian Jüngel A professional development course at the Goetheanum has revealed that there are diverse ways of understanding leadership. What approach does the Leadership School take?

Katrin Käufer Leadership is an internal process not a role someone plays. My $\langle \! \! \! \rangle$ interacts with the reality and creates a connection with what there is in the world. Leadership means taking hold of something with my $\langle \! \! \! \rangle$ and raising it – across a threshold – to the next level.

Jean-Michel Florin For me leadership has to do with entrepreneurial activity, that is, with being active for what is needed in the future. Taking on the responsibility of leadership means one has to make sure that everyone has a good overview of the context he or she is working in and can therefore commit to the whole (transparency).

Paul Mackay One of the basic conditions of leadership is that I enter into a free relationship with myself – one should not stand in one's own way.

Responsibility for peripheral activity

Jüngel The public image of an entrepreneur or politician seems to me to be the exact opposite of what you just described.

Käufer A different perspective has been emerging since the 1970s, 1980s. At the Presencing Institute we refer to the two images as the «undeveloped $\langle \! \! \! \rangle$ » and – as a counter image – the «developed $\langle \! \! \! \rangle$ ».

Florin When we look for prominent good role models in world history, we find individuals who matured as a result of inner work, Nelson Mandela or Mahatma Gandhi for instance. Their approach was not hierarchical: they were setting an example.

Mackay The free relationship strengthens and widens people's $\langle \! \! \! \rangle$ -consciousness: the context within which it operates grows bigger. The field of tension created by this needs to be endured and shaped; the responsibility grows.

Jüngel Who is your Leadership School for?

Käufer For me leadership is neutral, because we have to learn together today,

across all sectors. Because of our individual backgrounds, our focus will be on social enterprises and not-for-profit organizations.

Jüngel How close are your aims to the needs of the younger generation?

Mackay Our target group are people between 30 and 50. At that age people have a certain degree of leadership experience and feel the need to integrate the specific anthroposophical aspect into their leadership tasks.

Jüngel Can one learn leadership?

Käufer You can offer learning spaces. Whether or not someone enters into them depends on her or him.

Jüngel How do you shape this learning space?

Käufer It needs to be a dialogue. We start from the questions of the course members. And we as lecturers are communicating with each other during the course.

Jüngel What makes you think that there is a demand for a Leadership School?

Florin In 2016 we asked around 30 people from anthroposophical professional backgrounds such as education, agriculture, economics and medicine, if there was anything they specifically wished for from the Goetheanum. They told us about younger colleagues who take on leadership tasks without having any relationship with anthroposophy.

Mackay In conversations, with the management consultant Herbert Wolpert for instance, we received answers such as, «You should do what we as consultants are not explicitly doing.» What is important is that the course providers have practical experience in anthroposophy. Only then will they be able to work with the students on – if we take the Foundation Stone Meditation as an example – Spirit-Recalling, Spirit-Awareness and Spirit-Beholding in a way that relates to practical life.

Jüngel There is the legal side to consider, isn't there?

Käufer ... yes, but that is the management level. Management needs cognitive training; our Leadership School is the path to inner freedom.

Mackay Management and leadership



Leadership means overcoming thresholds, experiencing oneself

complement each other; both are needed.

Käufer Ideally, the candidates for our course have been working in a leading position for three years.

Florin Then we can build on their individual experiences.

Mackay In addition, there is a practice-related project between the modules, which means that the students have to hold a particular position.

Jüngel The fee is moderate compared to other economics courses; on the other hand it is not exactly little for a ten-day course.

Mackay There are various aspects to the pricing of this course. It is important that the training is worth something to the person undergoing it; and we accompany the students during the project phase between the courses, too (in addition to the two five-day courses). And the Goetheanum should be paid for the rooms we hire.

Process awareness

Jüngel To what extent do the lecturers take on the role of parents?

Käufer I see the relationship between students and lecturers more as an equal one. The picture I have in mind is that of the School of Athens.

Florin For me, it is about being aware of the process, so that one comes to an existential level. Students and lecturers are swimming in the same river, as it were.

Mackay As the father of three now grown-up sons I have experienced how the parent-child relationship has changed and that we now learn from each other. This seems to be a good starting point.

Web leadership.goetheanum.org

Web www.presencing.org

Image courtesy of Kelvy Bird, www.kelvy-bird.com and Otto Scharmer, Presencing Institute, www.presencing.org