



Anthroposophy worldwide

What is happening in the Anthroposophical Society

7–8/20

■ EDITORIAL



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Humaneness

Enabling breathing

Whitsun is the festival of communication and of the proximity of the spirit. Whitsun reminds us that what lives in the heart can be understood in all languages. This year Whitsun was celebrated at a time when people across the world were troubled: about the earth and its climate, Covid-19 as a viral infection, the lockdown of society, but also about the suffering and anger provoked by the newly evident inhumanity and brutality of racism and discrimination. Environmental pollution, sickness, poverty and widespread violence make breathing impossible – even to the point of death.

Active interest in others

Where can we draw strength from so that we can communicate what lives in our hearts; so that spirit-presence can become the presence of humaneness, that the spirit can live in and open our hearts to nature, animals and to our fellow human beings?

But we also witness profound humanity everywhere in the world. The experience of others does not remain outside of us, it touches and concerns us. Where solidarity embraces the globe, a protective layer of warmth is generated that enables us to breathe again. Many people are busy helping their neighbours, helping those whom,

even if they live on other continents and speak other languages, they understand due to their shared humanity. A concrete Whitsun experience is possible – in anthroposophical institutions and organizations, too, as we hear from members and friends in many places around the world. Comprehensibility, communication and active interest in others have become a daily necessity during this time – they enable a dignified life and allow us to breathe.

Awareness and exchange

In an endeavour to address some of the questions arising from the Corona crisis, the Goetheanum Leadership has collected thoughts and inspirations from the various Sections of the School of Spiritual Science and published them in a book of which an English edition is due in August 2020. We send warm greetings to the members from our June Leadership retreat and from the video conference with the country representatives on 8 June that made it possible for us to be aware of each other and share our thoughts on the current situation across the world. | *Joan Sleigh, Constanza Kaliks, Goetheanum*

Image Sources of strength enable breathing in troubled times: the Goetheanum in the spring by Xue Li/Goetheanum

www.rudolfsteinerpress.com

Rudolf Steiner

Devotion

Whatever lies ahead, whatever the next hour or morning may bring, I cannot change it by being fearful or anxious. I will await it with the most complete peace of soul, with complete tranquillity of mind! [...] Anxiety and fear stand in the way of development and hold back what seeks to stream into souls out of the future. [...] Devotion to divine wisdom in all that happens; calling up again and again within us the thought, feeling and inner impulse that whatever will come must come and that it will do good in some way: calling up this mood of soul and letting it live in our words, feelings and ideas – that is [...] the mood of devotional prayer.

Source Rudolf Steiner: GA 59, Lecture of 17 February 1910.

Correction

Unlike stated in Anthroposophy Worldwide 6/2020, the Michaelmas Conference will be held at the Goetheanum on 26 and 27 September 2020.

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■ PAUSE FOR THOUGHT

Becoming institutionalized

Life is resilient

Almost all of us presently experience the phenomenon of institutionalization. It is usually reserved to those with disabilities or other marginalized groups, and if we are exposed to it at all, it is only for a short period of time and in exceptional situations.

Institutionalization means that an authority, rather than we ourselves, is in control of essential aspects of our everyday life. It means that a person's individual freedom is subjected to predefined actions implemented to protect them or others. Physical presence in public spaces in itself already constitutes a risk. Since the 'threat' is invisible and cannot be grasped, we depend on an authority that has exclusive access to information and makes judgements for us. Because the measures relate to the physical, the authority feels authorized to interfere, if necessary, directly at the physical level.

Dynamic self-regulation

In contrast to this institutional top-down crisis management with its command and control structures there are social organizational forms that emerge spontaneously in particular situations and places. Action groups or disaster communities based on individual initiatives are using existing networks or are creating new ones. Because these initiatives are directly in touch with the situation and the consequences of their actions, they can often act faster, adapt to changing conditions and learn fast. All this requires people to have free contact with one another.

The quality of actions therefore depends on the vitality of the acting social organism. Lifeless bodies and systems determined by mechanical laws are subject to entropy. For them, stress leads to attrition which needs to be constantly 'repaired' by external order-imposing interventions. 'Antifragility' (Nassim Nicholas Taleb) as a characteristic of life is the exact opposite.

Living organisms have a dynamic and resonant relationship with their environment that enables them to develop, renew themselves, change and reproduce. They are not only resilient in the sense that, after trauma, they are able to re-establish a previous state of balance; they even need stress and disruption in order to develop and increase their abilities. This is due to principles of dynamic self-regulation and responsive self-organization that are inherent in the organic formative forces and life processes.

All social organisms – partnerships, communities and organizations of any size or shape, municipalities, states and transnational networks as well as the global community – can



be considered from the point of view of fragility and antifragility.

Growing through stress and trauma

The more 'mechanical' organizational principles prevail in a system, with their centralized supervision focused on fixed targets and linear process and communication schemes, the more fragile the system's response and the sooner disruptions will lead to a breakdown. On the other hand, the more fully a community embodies the principles of self-organization and the decentralized, dynamic-responsive processes of self-regulation characteristic of living organisms, the better able it is to deal with stress and trauma and the better it can grow and develop by overcoming them. | Jan Göschel, Goetheanum

Edited extracts from the book *Perspective und Initiativen zur Coronazeit* (cf. page 6)

Jan Göschel, born 1974 in Priem am Chiemsee (DE), studied psychology and Waldorf Education at Edinburgh (GB); he is a special education teacher and completed his PhD at Cologne University (DE) with a dissertation on the Child Study in Anthroposophical Curative Education. He lives in the Camphill Community Beaver Run, is managing director of the Anthroposophic Council for Inclusive Social Development and head of the Camphill Academy.



Canada

Longing to gather

Vastness characterizes the soul of the bilingual nation - and the longing to come together. The annual conference was also affected by the lockdown, but the bridging of distances through digital communication channels led to the gathering of twice as many members and to valuable new experiences.

A place of quiet vastness, Canada spans 9000 km through six time zones, a nation of many countries. Rocky promontories confront the Atlantic while steep forested mountains face the sunset; filled with lakes and rivers in between. Facing north Canada embraces the Arctic, where sun and earth parted. Across it all our members and their initiatives spread like stars that, in places, draw into constellations. We have the twins – one French, one English – with their cities, Toronto and Montréal, balanced by what has evolved along the Pacific. Smaller centres, each distinct, spread across this vastness. At our heart is a place where rivers converge, sacred for First Nations, a gathering place for speaking, for listening, for understanding each other: the capital Ottawa. What these First Nations cultivated lives in us. In our landscape's endlessness we long to gather, to create warmth.

Like the water – all movement

This landscape, this longing, shapes anthroposophy here. By intent, our Council mirrors our land. Its members live thousands of kilometres apart, each from distinct regions. Annually, this Council moves to three different areas, stitching together our dispersed membership. Each May a counter movement occurs. Members travel, often great distances, to celebrate together the shared work and hold our annual meeting. Like the Council, these gatherings move across the country, each year in a different region. Members bring what has engaged them. Like the water all around us, our anthroposophical life is all movement, all convergence.

In these past months this life-giving movement has abruptly stopped. This damming has become a numbing soul ache, the loss of something fundamental. This, while held by an amazing spring of clear skies, joyous birdsong. Nature has succoured us.

So, like so many, we turned to phantom connection electronically. Some faithfully call each other nightly, others begin their days turning to the Foundation Stone rhythms with short zoom calls. Members of the School have individually continued their established Class lesson rhythms. Others carried the complete series of lessons



throughout the Easter weeks, agreeing to work individually, together. An initiative joined by others around the world.

Twice as many members participated

Most difficult was losing our annual conference. Like trying to stand on ever shifting waters, planning changed daily as travel restrictions escalated. Yet we carried on, holding three days of virtual events. Though unable to be together, this alternative made possible the participation of twice as many members. Many who are homebound, or at a greater distance, attended. Joyous greetings began each session as the faces of old friends appeared on our screens. Though some members felt they could not take part electronically, many who did felt the experience was of value and could provide future possibilities if used creatively.

Through it all an appreciation grew for our Chief Medical Officer and her warm call “to be calm, to be kind, to be safe”, somehow truly Canadian. | *Bert Chase, Canada*

Image Joyous greetings: Bert Chase, courtesy of

*Brazil*

Brazil is burning

In Brazil the Amazon, the lungs of the earth, is burning and, figuratively speaking, so are cities such as São Paulo. The spiritual fire of St John provides a contrast to this.

Particularly in the slum areas, the existing wound had been made even more evident by the pandemic and the lockdown: the most basic provisions such as water, soap, food and health-care are lacking. Children and youngsters are often without emotional support. What used to give them joy in life – being with their friends, with those who love them, who paint, play or practise Capoeira with them – was suddenly taken away because of the curfew. All this is a trial of strength: had the children been able to develop enough resilience in the day nurseries and schools before Corona? In addition to all that, there is the political turmoil in the country. I think that is the mood the girl was trying to express in her drawing.

Looking at ‘fire’ as an image brings us to the St Johns fire. There will be no outer fire this year, no personal meetings with music, corn dishes and *quadrilha* dancing. But we can still ignite the fire within us, especially because we cannot meet in person, we can, thanks to the technology, connect via Zoom with people in the most remote parts of the country, and beyond, in Poland, Africa, Latin-America and other countries for a virtual Whitsun festival!

After the initial shock, people in the anthroposophical movement are wondering what Corona is trying to tell us. How can we connect even more deeply with Brazil's open wounds and with our time? What is our task? How can the will to heal be strengthened in us so that we not only think and feel what is good, but actually do it, as Rudolf Steiner admonished us, in the spirit of Uriel? | *Ute Craemer, São Paulo (BR)*

Images Torn inside: painting by a young woman, courtesy of

Society

General Anthroposophical Society Annual General Meeting

As announced earlier, this year's Annual General Meeting will be reduced to one day and will take place at the Goetheanum on 31 October 2020.

We hope that by then all the essential restrictions will have been lifted and that members, at least those from European countries, will be able to travel to Dornach. It will also be possible for members to stream the AGM live in German and English (as originally planned for April). A login account is needed for this for which members can apply on the Goetheanum homepage (see below).

More than 2000 members have registered so far. An updated agenda for the AGM will be published in *Anthroposophy Worldwide* 9/2020; registration for the meeting will be open until 4 September 2020.

We hope that most of the country representatives will be able to travel to the Goetheanum for their meeting in the week running up to the AGM and that they can be there for the AGM itself. So far it has only been possible to hear news of the situation in other countries through video conferences and email reports.

School of Spiritual Science Conference

Directly after the AGM, from 1 to 6 November 2020, the postponed School of Spiritual Science Conference – originally scheduled for Holy Week – with all nineteen Class Lessons in German and English will be held at the Goetheanum. | *Justus Wittich, Goetheanum*

31 October 2020 Annual General Meeting (German, English), General Anthroposophical Society, Goetheanum (CH)
Web www.goetheanum.org/gv2020 (registration required for access)

1 to 6 November 2020 Towards the Embodiment of the School of Spiritual Science – Working with the 19 Class Lessons, (German, English), General Anthroposophical Section, Goetheanum (CH)
Web www.goetheanum.org/en/international-conference

South Korea

Many tasks to work on...

Preventive measures against Covid-19 have been continually developed in Korea and are observed worldwide. While for some the serious situation has been overcome, others are constantly wearing their mask. Teaching in Waldorf Schools has also been resumed and anthroposophical working groups are working again.

The South Korean government has tried hard to support and care for the vulnerable as well as those confirmed with Covid-19, providing mental help together with financial support. Now the whole society is putting in efforts to get back to the norm which we try eagerly to summon but which still seems quite far away.

In early May, the policy changed again from strong social distancing to physical distancing in daily life. Since then schools have been reopening step by step and society as a whole is more visible again. All Waldorf schools as well as most of the state schools in Korea are welcoming students back. However, hundreds of schools have unfortunately been forced to close just days after they reopened, due to a new spike in virus cases. In our school, in the meantime, several Anthroposophy study groups and other gatherings have begun again outside the school buildings.

Opportunity to breathe out

As time goes on, regardless of the dimming of our hope of getting rid of the mask sooner or later and unconfirmed information that virus cases would diminish in hot weather, wearing a mask can be really tough and even make breathing more difficult with approaching early hot and humid summer which arrives earlier every year.

For some people, this serious situation is already finished and they don't even care about the minimum preventive measures anymore, but for others it is still an acute situation, wearing masks all the time and keeping not only physical but also inner distances towards many persons. Some students hesitate to take off masks even when keeping distance outside. Some parents don't want to send their children to schools until it is 'completely' safe. The silent transmission, in particular, has brought a huge fear in our minds, to instigate 'untact', as much as possible, among people.

This pandemic situation, however, has given us a chance to look back on our lives, especially family lives which are, I would say, rather broken and dissolved nowadays. Ironically, Covid-19 has made us stop working, breathe out, and think what is more precious in life – a question no



one would have dared to ask in performance-based society. We have ultimately come to realize that we've inhaled way too much in almost all areas of life and society to make the best achievements.

Warm interest in each other

We already worry about the recurrence of this disease when the weather gets cold. We are unsure about what other catastrophic situations we are going to meet shortly. The South Korean government is aggressively promoting its model of disease control ('K-Quarantine'), each time working out new preventive measures and recommendations, which has sparked considerable international interest. More discussions are yet to happen as to the real causes of this pandemic and its social and environmental impact. The emphasis should also shift from the technological approach of tracing and of preventive programs towards understanding the cause and meaning of this pandemic in more depth.

We realize again that the whole world is connected: one whole organism. We come to know ultimately, with warm interest in each other, that we shall be receiving and we will be giving. I guess we have become smart enough to realize this simple principle and will hopefully remember it in the long term. | *Eunhwa Lee, Kyunggi-do (KR)*

Image Warm interest in each other: Eunhwa Lee, courtesy of



Finland

Important social questions

When in mid-March corona restrictions and lockdown began in Finland, life changed very little for Henri Murto.

That not much has changed is due to the fact that farmers need to grow food and work outside every day. So it has been a very interesting experience to be able to observe society as it changed, but at the same time to see all the new possibilities with 'fresh eyes'.

If I look at the past few months from Finland's perspective, I see two possible paths towards the future and post-corona time: one path awakens more cosmopolitan Michaelic qualities in individuals around the globe and a new kind of solidarity and spiritual awareness will start to develop through social meetings. The second path leads into more closed national societies and everyday life will be more determined by communication and surveillance technology.

Despite the Covid-19 pandemic, we have been able to keep our country society's 'house' and office open and the eurythmy school was able to continue practising. Of course, high precaution measurements were implemented also. I think many of our members have started to work more individually and the pandemic has brought important social questions to the surface.

And as we need humour in times like these, we have this joke in Finland that, when the government implemented the two-meter social distancing rule, the Finnish people said that we can't wait for the corona restrictions to lift, because normally we have 5 meter social distancing in Finland. | *Henri Murto, Raikku (FI)*

Image New possibilities:
Henri Murto, courtesy of



Sweden

Time in office ends

Mats-Ola Ohlsson steps down because the time in office for general secretaries is limited to twelve years. Due to the Corona crisis, he will remain in office until the next general meeting.

According to our statutes the general secretary is appointed for a maximum of twelve years. I have come to the end of that period. Because our annual meeting in Sweden also needed to be postponed, I will remain in office for the time being. Even though the statutes will probably be amended at the annual meeting, I find that the length of this period is good as it is. Twelve years are a long time, and I was a council member for several years before that.

The meetings I had with people and interest groups both in Sweden and internationally have been enriching and have widened my horizon, and I hope I was able to make helpful contributions.

The organism as a whole – the School of Spiritual Science, the Anthroposophical Society, the Sections and the spheres of life – has been worked on increasingly and been enlivened by the transformative processes that have affected the Goetheanum over the years. This has given me, and others, impulses for similar joint initiatives in Sweden, helping us to move from thought to deed through working together. But all our endeavours are 'fresh products' and they are in danger of becoming stale if we are not awake and continue to 'stir the pot'.

I am deeply grateful for all the encounters I had and for everything I was able to experience in my years as general secretary. Maybe I have only just settled into the job – but then it will certainly be the right moment to pass it on to someone else.

I am convinced that many threads will continue to be woven together in the fabric that we share. I shall wait and see – and watch from my garden what the future holds in store. We will meet as usually at the Annual General Meeting, on 31 October at the Goetheanum. | *Mats-Ola Ohlsson, Järna (SE)*

Image Mats-Ola Ohlsson,
by Anna Ohlsson

Stage and exhibitions

Summer of culture

A charity piano concert on 28 June started off the Summer of Culture at the Goetheanum as it reopened for the public.

"We are very happy that one can hear music again in a concert, played on acoustic instruments!" says Stefan Hasler, referring to the «whole range of sound» one was able to hear again.

"Under the heading **Five pianists and two grand pianos** we have reopened the Main Auditorium again after the imposed closure," continues the head of the Section for the Performing Arts, who is also a pianist. On 28 June, Hasler himself, Johannes Greiner, Hartwig Joerges, Olaf Marggraf and Hristo Kazakov played on two grand pianos, one of them having recently been completely refurbished, presenting a "rich sound and a rarely heard repertoire" with works by Francis Poulenc, Gustav Holst, Dmitri Shostakovich, Ludwig van Beethoven, Alexander Scriabin, Hans-Georg Burghardt, Josef Matthias Hauer, Sergei Rachmaninoff und Witold Lutosławski.

The new production of **Goethe's Faust 1 & 2** in nine hours will premiere on 10 to 12 July. Andrea Pfaehler is the director and Eduardo Torres is responsible for the eurythmy. The premiere will be followed by two more Faust weekends in July and one performance-only event in October. The Arlesheim youth theatre *Junge Bühne*, also under the direction of Andrea Pfaehler, will present guest performances at the Goetheanum between 28 August to 6 September, showing a programme based on Thornton Wilder's **The Skin of Our Teeth**.

Until 5 July Ortwin Pennemann is exhibiting 28 pictures at the Goetheanum on the theme of 'The New Seed of the Earth'; from 4 July to 30 August various artists will show Corona-related works under the title **Into the Unknown**.

Events goetheanum.org
Web faust.jetzt

■ GOETHEANUM



Goetheanum Leadership

Understanding, nurturing and supporting life

With parts of the Goetheanum reopening, the Goetheanum Leadership's working year 2019/2020 has come to a preliminary conclusion. A book on perspectives and initiatives in the time of Corona is one of the fruits of this work and contains, among other things, contemplations on the Christ-Michael experience and the cosmic Christ impulse.

As travelling and conferences had to be cancelled due to the Corona crisis, the Goetheanum Leadership devoted this time to intensive inner work that resulted, for instance, in the book *Perspectives and Initiatives in the Times of Coronavirus*, published in German by Verlag am Goetheanum and in English by Rudolf Steiner Press. The German edition was completed and printed in record time and delivered to the Goetheanum Leadership fresh off the press at the end of its June retreat.

Since Easter, our work on the question of how to approach Michaelmas in a way that is appropriate for our time has been extended by the Christian dimension of Anthroposophy in the sense of the Christ-Michael experience described by Rudolf Steiner in his *Michael Letters* (GA 26). The inward, spirit-illuminated path and the outward, spirit-supported path belong together – as we were able to experience during our retreat when our new colleagues introduced us to places that are important to their work.

Cosmic Christ impulse

On 8 June Peter Selg (a new member of the leadership of the General Anthroposophical Section) spoke to us in a moving and intimate way about Rudolf Steiner's work at the end of his life, in the room where he died: his studio, which is situated in the Schreinerei building, next to the Goetheanum. How modest is this 'shed', where so many seeds were planted out of inner spiritual power that have now grown strong in the world. The Christ Statue of the large wooden sculpture, the Representative of Humanity, used to stand in this room then. In Peter Selg's description the relationship to the cosmic Christ-impulse, in which the global anthroposophical movement originates, lit up.

On 9 June, Matthias Rang and Johannes Wirz (the two new leaders of the Natural Science Section) took us to their Section premises in the Glass House, where they spoke of the Goethean approach to science that has been fostered in this Section for many decades, supported by the work of Jochen Bockemühl, who passed away very recently (1928-2020, page 11) and Georg Maier (1933–2016). According to Rudolf Steiner, a concept is esoteric when it is kept united with the phenomena that first gave rise to it. The Goethean experience of nature is therefore an experience of the living spirit – in the Michaelic sense.

Transsectional focus theme

These experiences lead directly to the theme that the Sections have chosen to be guided by over the next three years: "Understanding, nurturing and supporting life". We also consulted and decided on a logo for the whole Goetheanum, approved internal regulations, allocated responsibilities for further anniversaries in 2023, 2024 and 2025, and worked on a descriptive text for the School of Spiritual Science.

In the evening of 8 June we had a Zoom meeting with 47 participants, including almost all the country representatives from Australia to Canada.

Matthias Girke and Florian Osswald will be the spokespersons for the Goetheanum Leadership in the next working year, starting from September. | *Ueli Hurter and Justus Wittich, Goetheanum Leadership spokespersons*

Image New Goetheanum logo



Goetheanum Leadership

Book on Corona

The Leadership of the School of Spiritual Science at the Goetheanum is working on multidimensional solutions based on its understanding of life.

"The Corona crisis and the ecological crisis are interrelated." With this statement, Matthias Girke and Georg Soldner, the leaders of the Medical Section at the Goetheanum, are calling for the sustainable strengthening "of the ecological balance of human beings and nature". Factory farming is one example of what they are concerned about: keeping animals in the smallest of spaces can cause "the release of viruses on a massive scale and promote their mutation."

The two physicians and the other authors of the book think that understanding the Covid-19 pandemic requires an understanding of the nature of life. Life rests on what has evolved and, being itself in the process of evolving, it holds unrealized potential. The way to approach the crisis is therefore by being open to what only emerges in the encounter and interaction of life forms.

Particularly when there is danger, institutionalized actions tend towards centralized control based on regulations and supervision. The less an approach relates to the concrete life situation, the more fragile the social system and the sooner the disruption leads to a breakdown. If communities that know the specific situation come together locally, the decentralized, dynamically responsive, self-organizational processes that are characteristic of living organisms make it possible to overcome stress and trauma through individual responsibility and initiative and allow for personal growth and development. The Corona pandemic therefore also asks for new social forms of participation and decision-making as well as for trust in the power of self-organization.

| *Sebastian Jüngel*

Book Ueli Hurter, Justus Wittich (eds): *Perspektiven und Initiativen zur Coronazeit*, Verlag am Goetheanum, Dornach 2020, 240 pages, 10 Euros/12 Swiss Francs

Web www.goetheanum-verlag.ch

Image Book cover (detail)

■ SCHOOL OF SPIRITUAL SCIENCE



World Goetheanum Association

Economy of Love

Using 'ImpacTrace', the quality label Economy of Love investigates the impact of products on the economy, on culture, society and the environment.

Helmy Abouleish, a partner within the World Goetheanum Association, is convinced that "responsible customers do not want to destroy the world." In order to make responsible decisions, buyers need information on the environmental impact created at any stage in the supply chain, on the effects on society and on how the process supports the development of every person involved in the production. By assessing these factors, the quality label Economy of Love promotes the goals of an associative economy and fair trade: not only the 'fair' price is established but also the 'true' price. For this, as many components as possible need to be included that contribute to the impact a product has and which should ensure a life in tune with human dignity and nature. Economy of Love was developed by the Egyptian Biodynamic Association and certified by the Center for Organic Agriculture in Egypt.

Interest in the label has been expressed from within the Fair Trade, Fair Wear and biodynamic movements. Sekem is one of the interested parties. The label is inspired by the visions of Ibrahim Abouleish, who founded Sekem as a social enterprise with far-reaching cultural goals.

Sustainability reports and the research conducted by Sekem and by Heliopolis University in Cairo (EG) are consulted in order to establish the true price of a product. They consider the often externalized costs of water, the CO₂ balance and factors such as renewable energy, social security, fair wages and people's individual chances of development. | Sebastian Jüngel

Web www.economyoflove.net,
worldgoetheanum.org

Image Transparent supply chains: Helmy Abouleish, by Economy of Love



Section for Agriculture

Living Farms in Kenya

On its biodynamic school/farm, the Mbagathi Rudolf Steiner School (KE) combines education with basic food provision for its students.

The Rudolf Steiner School in Mbagathi has 350 students. An eleven-minute documentary by Lin Bautze (project manager) and Philipp Wilson (camera), which is part of the Living Farms series, focuses on the school's agricultural orientation. Food crops are part of the syllabus, for instance the plants that form part of the children's breakfast. There is a good reason for this: some of the students attending this school come from very poor backgrounds and are undernourished when they first arrive.

The school started in 1989 with a small vegetable plot that has now grown into a large area with fruit trees and fields where vegetables such as cabbage, spinach and carrots are grown. Francis Kilonzo, who is responsible for the farm and the garden, points out the soil's specific properties, "It is difficult to grow anything in black earth. It retains a lot of water in the raining season and dries out quickly when the rain stops. Plants struggle to survive in such conditions." Red earth, compost, manure from the school's own cows, weeds from the garden, kitchen scraps and the five biodynamic compost preparations are mixed in to improve the soil's basic structure.

In the gardening lessons the students learn how the food is produced – with long-term effects: some have gone on to become farmers after leaving school. «They really know how important the soil is," says gardening teacher Rose M. Ingala. A practical solution has been found for the school holidays, when the land is used for students of biodynamic farming and Waldorf education from all over Africa. | Sebastian Jüngel

Film www.youtube.com/watch?v=cpBt866-BOs

Image Gardening teacher Rose M. Ingala in action, by Lin Bautze



Medical Section

World conference? Yes!

This year's conference of the Medical Section at the Goetheanum will be dedicated to the centenary of Anthroposophic Medicine.

The Medical Section would like to go ahead with its planned festivities in celebration of a hundred years of Anthroposophic Medicine. The preparation team is aware that there is still uncertainty as to whether travelling to the Goetheanum in September from outside Europe will be possible. Ways of holding the one or other event online are therefore being considered. Newly included in the programme are experiences and perspectives in relation to the Corona epidemic from the point of view of Anthroposophic Medicine.

Aside from the conference at the Goetheanum with the festive celebration at its centre, a hundred work groups, over twenty lectures and science and health-policy forums, various countries are planning regional conferences outside Europe.

In order to prepare for the conference, the young inter-professional team of organizers suggests contemplation of the following three questions arising from Rudolf Steiner's 'Bridge Lectures' (GA 202), which will form the foundation for the conference:

1. How can I penetrate myself with an ideal so that it can become a seed of life that can strengthen my body and my surroundings?
2. Where can I sense, discover and develop the sources of my inner freedom and capacity for love?
3. How can we meet Michael, with his qualities of courage and knowledge-seeking? And Raphael with his healing karmic, and therefore community-inspiring, forces?

More ideas for preparing for the conference can be found on the Website of the Medical Section. | Sebastian Jüngel

Conference Crossing Bridges. Being human, 12 to 20 September 2020, Goetheanum
www.crossingbridges.care

Image Creative in non-perceptible space, by Olaf Dickreiter

■ SCHOOL OF SPIRITUAL SCIENCE



Visual Art Section

Call for art work

The Visual Art Section at the Goetheanum calls on professional visual artists to submit their work on the topic of Corona.

“We must consider the important social and cultural implications of artistic activity”, it said in an appeal sent out by the faculty of the Goetheanum’s Visual Art Section. Due to the Corona pandemic we have all experienced what it means to live in uncertainty. For artists this is a familiar experience given that every artistic process involves uncertainty. «And yet, art and culture in particular were not considered to be ‘key aspects’ of crisis management», the appeal continues.

Rather than complain about this situation, the faculty wished to inspire activity. The professional visual art works should express how the crisis is being experienced and what new artistic developments have arisen from it.

The pandemic affects people differently depending on where they live and on their situation in life: while some have welcomed a period of peace they had been longing for, others find that their work has gained in intensity and depth. Amazing nature experiences have presented the world in a new light. Others again struggle to make ends meet or they take to the roads to demonstrate for their basic rights.

A selection of the work submitted – in principle one piece per artist – will be exhibited at the Goetheanum between 4 July and 28 August under the title «Into the Unknown - Art in the time of Corona»

Exhibition Into the Unknown. Art in the Time of Corona, 4 July - 28 August 2020, Goetheanum
Vernissage 4 July 2020, 4.30 p.m., at the Goetheanum
Web sbk.goetheanum.org

Image “Étude de chaosmos” (2020) by Jean-Paul Ingrand



Youth Section

Invitation to shape the future

The research team of the Youth Section at the Goetheanum extends its research project (Re)Search to include young people’s experience of the present time and their ideas for the future.

The research team of the Goetheanum’s Youth Section has come to the conclusion that «What is happening in the world at present urges us to question our way of life and our social forms». They call on young people up to the age of 35 to picture the changes they would like to see in the world and to explore ways of realizing their vision. The results of the survey will be evaluated and presented at the next colloquium in December 2020.

The research team encourages young people to reflect on the present situation, either by themselves or with the people close to them, and to consider the following questions:

1. What has been happening around me: how has life been impacted on or changed by the current developments?
2. What gift would I like to give to the world today that would benefit the earth, humanity and all creatures?
3. What changes should be initiated by my gift?
4. What would I need to do so that the changes I envisage can become reality?

The purpose of the Youth Section’s (Re)Search project, which started in 2017, was to explore how young people envisage the future. The results of the first part of this research were published in 2019. The Corona pandemic has inspired the research team to extend the study and ask young people about their experience of the Covid-19 measures. | *Sebastian Jüngel*

Study (Re)Search. The Spiritual Striving of Youth: Shaping Our Reality, www.youthsection.org/re-search

Submissions possible until September 2020
Contact Ioana Viscrianu, ioana@youthsection.org; Andrea de la Cruz, andrea@youthsection.org

Image Video-conference in the Youth Section, by Youth Section

■ ANTHROPOSOLOGY WORLDWIDE



Worldwide

Supporting Waldorf around the world

The Friends of Rudolf Steiner Education and other foundations and organizations have been helping Waldorf institutions whose existence is under threat as a result of the lockdown.

Because of the closures – in some countries long-term – and because some parents have to work reduced hours or have even lost their jobs, payments of school fees have become uncertain or have even ceased (Anthroposophy Worldwide 6/2020). This is why, inspired by the Friends of Rudolf Steiner Education, organizations such as Waldorf 100, the International Forum for Steiner/Waldorf Education, the Mahle Foundation, Stiftung Evidenz, Waldorf Stiftung, Iona Stichting and the International Association for Steiner/Waldorf Early Childhood Education (IASWEE) have agreed Corona support measures that will help those Waldorf kindergartens and schools to survive that receive no state support and depend entirely on parental fees.

By 17 June, following an appeal for donations, more than € 231,000 had been received from private donors and € 130,000 from partners within the initiative. More than € 344,000 of this were made available to Waldorf institutions in Armenia, Bosnia-Herzegovina, Brazil, Egypt, Ethiopia, Chile, Costa Rica, Columbia, Mexico, Nepal, Peru and Tanzania to help them with paying rent and salaries. In addition, the alliance helped schools and social institutions, for instance in Brazil, Columbia and Ethiopia, to provide food for families.

The work does not end there, however: schools and kindergartens around the world have registered their needs: the total sum needed amounts to € 824,000 and more applications are expected once all the problems caused by the Corona crisis have come to light. | *Christina Reinthal, Berlin (DE)*

www.freunde-waldorf.de/en/waldorf-worldwide/call-for-donations
Image Wheat flour for Finks Hawzien Waldorf School (ET), Freunde der Erziehungskunst Rudolf Steiners



Turkey

Study courses postponed to autumn

The lockdown imposed in mid-March due to the Covid-19 pandemic came as a surprise in Turkey, too, and has changed life immensely. The directors of the anthroposophical teacher education seminar in Istanbul had to inform students that study courses would not resume until the autumn.

Within a few weeks hundreds of deaths were reported. Those aged 65 and over were no longer allowed to leave their houses. Life was restricted to the home and then Ramadan started in May. This has made it easier to turn more inward: people understand that everything is transient and relative, but also that there is a potential for spiritual faculties arising through the individual heart forces. This has led to a sense of solidarity and made it easier to cope with the restrictions.

Schools will remain closed until September; the school year has ended. Our sponsor school Alev, where we hold our courses, is also affected. Luckily we already had the first module for third-year teacher education students at the end of January and the first module for fourth-year students in early February – all other courses as well as visits from mentors in Kindergartens had to be cancelled.

Conscious use of digital technology

Because associations were not permitted to hold any events, the Friends of Rudolf Steiner Education Istanbul (ESDD) also had to close. Only gatherings of up to five people are allowed who need to observe the recommended minimum distance. This means that nothing can happen at the ESDD.

The Waldorf School in Alanya, which has seven classes, quickly adapted to the new situation and started to offer digital lessons. Some Waldorf-inspired kindergartens did not want their children to sit in front of the screen and merely communicated with parents via Skype or Zoom, advising them on what they could do with their children. Other kindergartens have had digital contact with parents and children.

We were also asked if we would offer digital courses. We would have to ask all lecturers if

they were willing and able to do this. It would be very difficult, because all our courses have to be interpreted in several languages. The lecturers were not keen to meet the students in that way.

Since April we have had four bi-weekly Zoom meetings with around 25 to 30 kindergarten teachers. This exchange was very important. The meetings are coordinated by Birgül T. Meriç, who is supported by Ayşe Tuzlacı who reads the weekly verse from Rudolf Steiner's Calendar of the Soul in Turkish; Hande Başaran plays music live. Our lecturer Nurtaç Perazzo joins us occasionally from Berlin (DE).

Catching up next year?

Although all kindergartens were allowed to open again on 1 June, only a few did this because many parents are worried. Most kindergartens will offer three weeks of playtime in the garden in August, for which permission has been granted.

In order to keep our friends informed, ESDD has translated several articles from newsletters and from Waldorf Resources and uploaded them to our website.

Now people can return to work again, but the regulations may change any time, existing instructions may be revoked or new ones imposed.

We are hoping for better and healthier times and will try to catch up what has been missed next year. | *Tarhan Orhan, Istanbul (TR) on behalf of the ESDD course leaders*

www.egitimsanati.org

Image Just before the lockdown: third teacher education course, courtesy of

Germany

Strengthening the good

The Ascension Conference on the future of the Anthroposophical Society and movement did indeed take place in Kassel (DE) from 22 to 24 May.

In no other German-speaking town could this conference have gone ahead. Despite the Corona-related restrictions, but thanks to special arrangements in the German State of Hesse, the Anthroposophical Centre in Kassel was able to open its doors wide and offer places for 75 people in its 600-seat auditorium.

The theme of the conference was 'Strengthening the Good. How can everyday life become a service to God?' and, based on artistic, social, cultural and ceremonial contributions, the team consisting of Steffen Hartmann from Hamburg (DE), Johannes Greiner from Dornach (CH) and Anton Kimpfner from Freiburg (DE) expanded on the idea of the 'reversed cult'. It all grew out of a mood of stillness. The conference, shaped entirely by the community of speakers, musicians, listeners and those who contributed to the conversation, culminated in an evening of eurythmy, speech and music: Sharon Karnieli from Zurich (CH) guided us into cosmic expanses with poetry and music chosen especially for Ascension. The Impulse Eurythmy Ensemble from Berlin (DE) with Katharina Okamura and Pia Secondo presented poems by Hans Müller-Wiedemann and Paul Schatz, musically framed by Arvo Pärt's *Fratres*: an appeal that moved us all deeply! In between the two presentations, Gabriele Kleber from Freiburg (DE) recited some of her own poems and Steffen Hartmann played pieces by Torben Maiwald. The auditorium then resounded with a piece by Aram Khachaturian performed by Johannes Greiner.

Like pillars of light

What was special was that, because everyone sat alone, we were like pillars of light in the auditorium, individuals connecting heaven and earth, but forming a community nevertheless, anticipating, as it were, Whitsun as the festival of the free individuality.

A spiritual gathering in challenging times! The Anthroposophical Centre in Kassel also intended to send out a sign of hope with this conference. A big thank you to everyone involved and especially to those who helped to prepare this event.

We felt supported and acknowledged from above, too, and heard the spirit call of Michael. | *Gesine Fay, Kassel (DE)*

Israel

Social impulse on the slopes of Mount Carmel

Four years ago, in addition to the existing anthroposophical initiatives, a new initiative was launched in Tiv'on: the Sheikh Abreik Festival. It has become a model of civil society commitment in Israel, which derives its strength from the impulses of the threefolding of the social organism.

The world is constantly changing; and not only that, but the changes – technological and social – are becoming more intense, rapid and dramatic from year to year. The question is what kind of changes are needed nowadays for the world to change for the better, and accordingly, how to live and apply, in a way that is adapted to reality, the social ideas of spiritual science.

I can talk about what is occurring in my place of residence. Kiryat Tiv'on is a small town of 20,000 inhabitants in the north of Israel. Tiv'on is located at the foot of Mount Carmel, close to Beit She'arim's necropolis (meaning in Hebrew 'The house of gates'), where the Sages are buried. In the 20th century, modern Tiv'on was founded, based on groups of immigrants who built their own homes. The pioneering ethos, volunteerism and self-reliance have characterized the place throughout its existence.

Longing for culture

In the 1990s and 2000s, a branch of the Anthroposophical Society was established here, followed by the local residents establishing Waldorf kindergartens, a Waldorf primary school, a Waldorf high school and anthroposophical education and art trainings. These initiatives have developed around a community-based education of hundreds of families.

In 2017, another development occurred, this time in the cultural sphere: the "Sheikh Abreik Civil Culture Festival" was founded. Our starting point were the insights of the threefold social organism, and the way Rudolf Steiner emphasized the need to free the spiritual life from government-political forces and market forces. How to create a cultural community that defines itself as a culture creator and not merely a culture consumer - out of the freedom of the spirit, in full sovereignty of its creators?

In order to properly build the relationship between culture and the social structure, it is important to return to the source: art and culture spring from the longings and the spiritual impulses that arise in the heart of the individual and the community. Every person - even if this person is not a professional artist - has a longing for a culture in which they can express themselves and develop optimally. And if there is a recipe for joyful action in the world, it depends, for the most part, on two factors - that one does what one wishes for, and together with friends.

Sheikh Abreik Festival

From this, the organizational code of the festival is organically constructed: individual forces are fulfilled through the forces of the community; I help you fulfill your dream, and you help a third person, and the third helps a fourth, and so on. And in order not to fall into the illusion that fulfilling our wishes depends on money, our economic starting point was zero Shekels (NIS). The forces with which we help each other are first of all the forces of will, love, vision, creativity, freedom and devotion. Every idea is welcome. Anyone can initiate what they want at the festival – performances, exhibitions, workshops, lectures, meetings, games or parades. It can happen anywhere: in the courtyards of homes, public institutions, streets, shop windows, parks or forests.

In the first festival there were 230 events in three days, a year later – 400 events, and in the third festival there were already 750 events - the labor of about 3000 volunteers – while the fourth was canceled because of the Corona crisis. The economic model has proven itself: a festival whose total cost, in government or commercial production channels – would reach 2 million Euros – was produced, through civilian recruitment, with just tens of thousands.

Thriving of free civic initiatives

The effect on Tiv'on was enormous. It was followed by a thrive of free civic initiatives in the fields of culture, education, environment and social business, and even two political factions stood for local elections – one of which became the largest in the council. Meanwhile, seven more festivals based on the same model were founded in Israel, and the Lottery Fund has created a special criterion for budgeting civilian festivals which 120 bodies and groups throughout the country have approached.

We are currently seeking to take the vision one step further. The festival is by definition non-centralistic - both organizationally (it has no association or legal entity) and geographically (it happens everywhere in the space). But a social organism that operates continually throughout the year needs a home. The idea is therefore to establish a center for civil culture, which will constitute an overall social art work.

The center will operate in the "Kama Flour Mill" at Kibbutz Sha'ar Ha'amakim (meaning in Hebrew 'The gate of the valleys'), near Tiv'on,



which was recently renovated by a local artist. We strive to build a social organism that combines different types of human activity - social, artistic, higher educational, ecological, business and technological – and maintain a weave of "bottom-up" free initiatives that sustain spiritual, organizational and economic connections between themselves. And if that goes well, it may create an opening for ideas of spiritual freedom, political equality and economic fraternity – to be integrated into the future organizational thinking of the kibbutz movement. Through all this – one may hope – another door to spiritual social thinking in Israel can be opened. | *Yonatan Levy, Kiryat Tiv'on (IL)*

Translated into English from Hebrew by Daphnee Littman

Sheikh Abreik Festival www.iogazette.fr/festivals/2019/sheikh-abreikh-festival-kick-in-the-hornets-nest/

Image Band at Sheikh Abreik Festival by Tamari Gat

18 Nov. 1928 • 21 May 2020

Jochen Bockemühl

Jochen Bockemühl crossed the threshold on 21 May 2020. He had worked at the Natural Science Section's Research Institute since 1956 and as head of the Section from 1971 to 1996 he greatly influenced the anthroposophical approach to Goethean science.

His investigations into the metamorphosis of leaves and the development of individual leaves with their reverse form changes belong to the classics of Goethean morphology. He worked equally creatively on questions of inheritance and the atmosphere, essential characteristics of landscapes and on plants used in preparations and in medicine. Observation and the formation of ideas were for him stepping stones on the way to a deepened understanding of the relationship we have with nature and with ourselves. For Jochen Bockemühl, the self-experience in the individual cognitive process was the crucial step on the way from understanding nature to spirit-knowledge.

Explorer of Goetheanism

Together with Georg Maier Jochen Bockemühl helped many students on the courses on anthroposophical natural science to find access to Goetheanism. In Dornach (CH), he developed courses for pharmacists (initiated by Weleda staff members), for young farmers (with Georg Maier and Kari Järvinen) and for physicians (with Friedrich Edelhäuser), exploring the Goethean method in relation to these professions, and later on he carried them into the world at large, offering seminars on all continents with his wife Almut.

Jochen Bockemühl, the son of an electrical engineer and a painter, began his earthly journey on 18 November 1928 in Dresden (DE). In his working biography he took a path from science via the arts to religion. Having studied biology, he gained his doctorate in Tübingen in 1955 with a study on collembola, or springtails. He started his career in the Natural Science Section as a photographer, providing material



for documentaries. Later he began to paint, an activity that he did not see as 'art' but as a path of inner development. When returning from hikes, excursions or his many journeys he would sit down, usually in the evening, and transform his impressions into large-scale pastel drawings. He must have done hundreds. Painting allowed him to enter more deeply into the mood and essence of landscapes, and – in keeping with what Rudolf Steiner said about the relationship of memory and imagination – to develop his imaginative faculties.

Practical approach

In a third phase, Jochen Bockemühl's striving for spiritual insight focused on the study of nature as a way of achieving consciousness of his own thinking activity and capacity for experience. His research into the true relationship between human beings and the world, between micro- and macrocosm, was not based on theory but on the living practice. This constituted the religious deepening of his scientific endeavours.

The sadness to have lost him as a friend and colleague is mixed with gratitude and joy in having been allowed to join him on part of his journey: his legacy will live on through his many students around the world. | *Johannes Wirz, Goetheanum*

With contributions from Johannes Kühl, Ruth Richter and others.

Image Jochen Bockemühl by Cornelis Bockemühl.

We have been informed that the following 65 members have crossed the threshold of death. In their remembrance we are providing this information. | Membership Office at the Goetheanum

Jane Bouwmeester Zeist (NL) 4 November 2018
Hedwig Gassmann Zurich (CH) 16 June 2019
Rudolf de Charon de St Germain Zeist (NL) 16 July 2019
Peter de Gruyl The Hague (NL) 16 August 2019
Tony van Coolwyk The Hague (NL) in 2019
Helena van Loon Leiden (NL) 5 January 2020
René Gay Warnsveld (NL) 25 January 2020
Lisa Steuck Kilkeel (GB) 20 February 2020
Robert Kellum Portland (OR) (US) 21 February 2020
John Cunningham Eastsound (WA) (US) 25 February 2020
Albert Wardenburg Driebergen-Rijsenburg (NL) 26 Feb. 2020
Jacqueline Weibel Delémont (CH) 26 February 2020
Andreas Wigmans Leer (DE) 27 February 2020
Irmgard Manecke Kassel (DE) 1 March 2020
Cornelis Beumer Zeist (NL) 5 March 2020
Richard Rettig San Francisco (CA) (US) 5 March 2020
Wouter de Gans Zeist (NL) 10 March 2020
Albert Smit Zeist (NL) 11 March 2020
Reto Kaufmann Reston (VA) (US) 13 March 2020
Hans Laube Zurzach (CH) 15 March 2020
Erik Bürgel Überlingen (DE) 23 March 2020
Tijk de Gast-Medema Utrecht (NL) 28 March 2020
Geerke Zommerman-van Bergeijk Ermelo (NL) 31 March 2020
Knut Sæland Stavanger (NO) 9 April 2020
Christiane Weber Wil (CH) 9 April 2020
Christoph Zimmer Bochum (DE) 15 April 2020
Gijsbertus de Jong Bolsward (NL) 24 April 2020
Jacobus Koopman Appelscha (NL) 25 April 2020
Andreas Hagemann Stockach (DE) 27 April 2020
Christiane Langer Kaufbeuren (DE) 29 April 2020
Barbara Weise Pasadena (AU) 2 May 2020
Ursula Heitmann Schlitz (DE) 3 May 2020
Martin van Ledden Filderstadt (DE) 3 May 2020
Karin Gutbrod Dornach (CH) 5 May 2020
Claire Cazaux Kaisersberg (FR) 7 May 2020
Sue Heinrich Meggen (CH) 7 May 2020
Elsbeth Mühschein Munich (DE) 10 May 2020
Gerhard Schelski Schacht-Audorf (DE) 12 May 2020
Bettina Sack Moosburg (AT) 13 May 2020
Anneliese Seufert Bonn (DE) 14 May 2020
Willy Skilbrei Bønes (NO) 14 May 2020
Gabriele Bartling Stuttgart (DE) 17 May 2020
Terje Christensen Oslo (NO) 17 May 2020
Wilfried Dautlich Stroud (GB) 17 May 2020
Judith Rasmussen Espergærde (DK) 17 May 2020
Winfried Zastrow Heidenheim (DE) 18 May 2020
Carol Dunn Forres, Moray (GB) 19 May 2020
Josephine Kent Stourbridge (GB) 19 May 2020
Jochen Bockemühl Dornach (CH) 21 May 2020
Hans Möller Bromma (SE) 21 May 2020
Christa Gebel Planegg (DE) 22 May 2020
Irma Schaaflhausen Hamburg (DE) 22 May 2020
Gerd Hollwurtel Renan (CH) 25 May 2020
Monica de Liagre Schliersee (DE) 25 May 2020
Rose Peschkes Grafrath (DE) 25 May 2020
Alfred Wettstein Teufen (CH) 25 May 2020
Sabine Zeeck Dransfeld (DE) 26 May 2020
Harald Harlan Hamburg (DE) 27 May 2020
Ghislaine Fontaine St. Gilles les Bains (RE) 29 May 2020
Paula Trebin Skogås (SE) 29 May 2020
Ilse Goebel Gifhorn (DE) 31 May 2020
Thomas Schuller Aurich (DE) in May 2020
Walter Jerger Mannheim (DE) 1 June 2020
Christel Beck Stuttgart (DE) 6 June 2020
Ramona Sigg Walkringen (CH) 6 June 2020

In May 2020 the Membership Office at the Goetheanum registered 61 new members. 18 left the Society between 9 May and 16 June 2020.

■ FEATURE

Clown

Heart of hearts

For some decades now there have been professional clowns in anthroposophical institutions and Waldorf schools, too. The Section for the Performing Arts at the Goetheanum is exploring who is working as a clown or is interested in clowning. Catherine Bryden, who trained with *Nose to Nose* (GB), is one of the active clowns.

I was first touched by the clown Geist in high school during improvisation and theater workshops with a Canadian director, Robert Lepage. His approach to a creative path is one of deep openheartedness. He created safe fun spaces for teenagers to be as much themselves as possible. After that I studied theater and developmental psychology at university, while running summer theater and language camps based on similar qualities learned from Robert Lepage, in particular curiosity and fun.

Round red door

In 2001, when I landed in Germany at the Rudolf Steiner Schule Gröbenzell, outside of Munich, I was mentored by another beam of artistic light, Kirsi Talvela. She said that I might find my doorway into the anthroposophical world or not. I did. Since I did not speak German, I attended as many anthroposophical training courses and workshops as possible in English.

This opened my door: it was round and red, and opened up a world of heartfelt freedom and continual discovery. After doing the whole series of courses offered by Vivian Gladwell, founder of *Nose to Nose*, I trained as a facilitator and transitioned from teaching English and running the grade 9 farming project to full time clowning. I have been well guided and supported on this path: from Vivian Gladwell and courses at Emerson College (GB), to Norman Skillen and Peter Lutzker's PhD research on the influence of clowning on the personality development of teachers, to participants in workshops and cooperation with students from the various teacher training seminars.

It does not matter if I am working in the field of clown & conflict, clown & teacher, clown & trauma, storytelling, social circus or dance, the clown changes me. The changes are tangible. After being touched by the clown, we walk away clearly lighter and brighter, with greater permission to be our unique selves. | *Catherine Bryden, Ering (DE)*

Sebastian Jüngel When you meet someone, what image of the clown do you meet?

Catherine Bryden Since we do not build character clowns, I wait to see what sides of a person's clown decide to present themselves in a particular moment. We leave room for any side of a person's clown to show up.

**Reconnecting with our individual purpose**

SJ If this someone were an anthroposophist, how would you explain why a clown is important for anthroposophy?

CB I prefer to have people find this out through direct experience and personal discovery. That said, I would say that the clown serves to reconnect us to our deep longings, our individual purpose, our 'true I' in the presence of others. We embrace all that we are and all we are becoming in surprising ways.

SJ Would you agree with a statement by Clown Dimitri who writes about developing from the "clown in me to the clown through me"? This reminds me of the famous Pauline words "Not I, but the Christ in me" (Galatians 2:20). Of the archangel Michael we know that he affirms the world – an attitude a clown should have: dealing with obstacles in a positive way. Is the clown a fairly central aspect of being human?

CB Absolutely. When we are clowning, we step into the state of clown or wake up our clown.

The warm-ups we do support dropping out of our heads and into our heart of hearts, opening up a space of not knowing, a space where deepest intentions and intuitions are dormant, waiting to see conscious light. When we clown, we unlearn. We remember that we are artists.

Opening up space for the future

SJ What do you see as the clown's task?

CB Awakening. Enlivening. Rejuvenating. Healing. Connecting. Opening up space for the future, the unknown.

SJ Can performers lead a daily life without the attitude of a clown?

CB When people start clowning regularly, they feel as though the world around them opens up in ways that they hadn't previously seen. Clowning is a practice of being true to ourselves, remembering our deep aches, choosing to consciously observe and above all reserve judgement or set answers. The more people clown, the more they are able to tap into their feelings, turn to them as guides, but not be controlled by their emotions.

SJ In your opinion, should a clown wear a red nose? Why?

CB The red nose, the smallest mask in the world as Jacques Lecoq named it, carries a particular magic. I experience the world in new ways and others experience other aspects of my 'Self' when I am wearing a red nose. It feels as if I am wearing my heart on my face; when I look out at the world with a nose on, I feel exposed, vulnerable, and protected.

SJ Learning to become a clown is often transferred to other areas of life, for instance as a method for developing creativity or for management (body language): doesn't this mean that the clown is used for something he or she should not be used for?

CB I think the clown can serve people in many ways. I think that the clown serves where service is needed.

Call: Clowns, show up!

Please contact Sebastian Jüngel at Sebastian.juengel@goetheanum.ch stating your name, (email) address, training and activity. Sebastian is compiling a list on behalf of Stefan Hasler, head of the Section for Performing Arts at the Goetheanum.

Contact catherinebryden@playisseriousbusiness.info

Web nosetonose.info

Image Individual purpose: Catherine Bryden, by Charlotte Fischer