



Anthroposophy worldwide

What is happening in the Anthroposophical Society

11/20

Anthroposophy Worldwide 11/2020

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■ EDITORIAL



Medical and social challenges

The Signature of Our Time

We are presently faced with big medical and social challenges, with often existential needs and dangers. They call for a deeper understanding and consideration of the consequences of our actions. The Goetheanum Leadership has therefore initiated a series of lectures that address questions of our time, in particular the situation arising as a result of the Corona epidemic (pages 5 and 12). The lectures are held weekly in the Schreinerei at the Goetheanum and published subsequently on video, both in German and with English interpretation. With this series we hope to make spiritual-scientific aspects regarding the 'signature of our time' visible to a wider audience.

Dealing with virtual events

Due to isolation and social distancing, the Covid-19 pandemic leads to ever more virtual events, conferences and seminars and the lecture series made available by the Goetheanum Leadership is no exception. Questions arise as a result of this that will occupy us intensively now and in the future: what do virtual 'encounters' make possible, what do they prevent? Virtuality cannot replace reality. And yet, many people are extremely grateful now for the numerous virtual or

live-streamed events they can attend. We experienced this, too, recently with our major conference celebrating the centenary of Anthroposophic Medicine which was attended by around 800 people and was streamed globally (page 7).

During virtual events our perception of others is often reduced to a thumbnail image accompanied by 'sound'. Our eyes cannot meet, nor are 'real' human interactions possible. The difference to real encounters is evident. And yet, elements of human encounters are possible and are gratefully received.

Connecting in spirit

What kind of activities and exercises do we need in order to enter – despite the limited quality of the virtual encounter – into a space of soul and spirit that can connect us around the world? Rudolf Steiner describes how even a book can become a conversation with its author. The challenges we are facing today call on us to be wakeful, to strengthen our judgment and act creatively. | *Matthias Girke, Goetheanum*

Web www.goetheanum.co/signatur

Illustration Philipp Tok

Rudolf Steiner

Capacity for transformation

Supersensible consciousness has to live itself into the capacity for transformation, since otherwise it would be unable to make observations in the elemental world. It therefore acquires a faculty it should only make use of as long as it knows itself to be in the elemental world, and which it must suppress as soon as it returns to the sensory world. Supersensible consciousness must observe the boundary of the two worlds at all times. [...]

When the soul enters the supersensible world with supersensible consciousness [...] it finds that due to its capacity to transform it gets to know beings to which it is, to a greater or lesser degree, related; it also realizes, however, that it encounters beings in the supersensible world to which it is not only related but to which it has to compare itself in order to know itself.

Source Rudolf Steiner, GA 17, The Threshold of the Spiritual World

Relates to The relationship of one's own being to the world

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■ PAUSE FOR THOUGHT

Nutrition

For climate and peace

Nutrition is more than just eating. Hunger can be politicized. A culture's relationship to food is reflected in its landscapes. A conscious approach to food is an expression of dignity and of respect for all of earth's living creatures. Joy in food has a positive effect on health.

This year, the UN's World Food Programme will receive the Peace Nobel Prize because combatting hunger is peace work. But hunger is also a weapon used against people. And hunger arises as a consequence of the climate crisis, for instance when harvests are destroyed by droughts and flooding. Nutrition is something that concerns each of us and it is fundamental to our health. The WHO even proposes that health is a human right.

But who is responsible for it? Thanks to Covid-19, we have become more aware of the connection between personal health and ecologically grown food, because healthy food can only grow on healthy soil. Dependencies within the supply chains and the grievances of factory farming have come to light and it has become apparent how our personal buying behaviour impacts the world.

Diversity is an expression of life

This affects us all and only together will we be able to overcome the crisis – be it Covid-19, climate change or hunger. Dignity and respect in our dealing with one another and with animals, plants and the earth are essential preconditions for this.

Landscapes reveal a culture's relationship to food. Regions with monocultures of corn and rapeseed or burnt-down rainforest speak of economic interests that consider plants and animals to be mere 'means of production' in a value chain that should be as cost-saving as possible. Landscapes with a diversity of fields, pastures and woodland, on the other hand, point to a culture that serves nutrition but also fosters a diversity of lifeforms. For me, resilience and the health of human beings and of the earth are quality criteria in farming and nutrition. These goals can be achieved if the economy is transformed so as to serve life.

The way we eat is reflected in our culture. Are we always eating 'on the go', rushing on to the next appointment? Or are we taking the time to cook and eat together?

Eating as a sensory experience

Since the outbreak of the Corona pandemic more fresh food than ever is being



prepared in households. People look for more diversity in food, tastes and colours, for when the mood at home is tense, one can create positive experiences through food.

Nutritional science today suggests that eating is not just about taking in nutrients but that it contributes to people's wellbeing and to a positive and healthy lifestyle.

It is the diversity of new sensory experiences that cheers people up. As a result, the intestinal microbiome is strengthened and this, in turn, leads to a strong immune system. Research has found that even an animated conversation at the table enhances health and wellbeing - and that is something we can all start with. | *Jasmin Peschke, Goetheanum*



Jasmin Peschke, born in 1963 in Sindelfingen (DE), has a diploma and doctorate in ecotrophology and has done research into the quality of food and natural products for more than 30 years. Since 2016 she has been in charge of Nutrition in the Section for Agriculture at the Goetheanum.

Web www.sektion-landwirtschaft.org/en/thematic-areas/nutrition-department
Image Pumpkin, photo: Jasmin Peschke

Australia

New country representative Jane Bradshaw

Since August Jane Bradshaw has been representing the Anthroposophical Society in Australia. The nurse specialising in liver disease completed her training in anthroposophical nursing in New Zealand and has experience as a playgroup leader, nursery school assistant and committee leader.

Sebastian Jüngel What distinguishes your country?

Jane Bradshaw Due to its vast openness Australia has the lowest population density in the world - only two people per square kilometre. The vast distances result in many remote communities.

Australians form one of the most ethnically diverse societies in the world today with roughly 24 million people. We came as free settlers and convicts, immigrants and refugees. Australians are known for their laid-back and relaxed attitude to life and their love of the outdoors.

Our sunburned country spans 7.7 million square kilometres of land mass and is prone to natural disasters of floods, drought, and fires. Climatic zones range from tropical rainforests, deserts, and cool temperature forests to snow covered mountains, diverse and sometimes deadly animals.

Changeable weather patterns mean one day a warm north breeze and people go to the beach and the next day a southern storm brings snow to the mountain peaks.

Cultural healing

Jüngel What role does the traditional spirituality play in Australia?

Bradshaw I acknowledge the Aboriginal peoples and their deep connection to the land and water and to the plants and animals and to spirit. Their stories of creation – often beautifully expressed in their song, dance, and art – offer a link to their dream consciousness. They describe themselves as the longest living continual community. Today they are making up 2.4 per cent of the total population. Their ‘elders’ are ‘respected’ persons of any age within the Aboriginal community who have the trust, knowledge, understanding and permission to speak about culture.

Australian people are in the beginning stages of building respect and of bridging the gap between mainstream popular thinking and the culture of the aboriginal peoples and their spirituality. Grappling with the history of brutal colonialism, unfinished business of past hurts and continued inequity slow the way. The Anthroposophical Society welcomes the opportunity for the

sharing of all stories and wisdom toward cultural healing.

As a national society with a global stand, the Anthroposophical Society must courageously stand for human dignity shaped by spiritual insights. Steiner’s insights into planetary development and human evolution of consciousness deserve deep research. Sharing the unique expression of the southern hemisphere is an investigative point for me.

Freedom from past trauma

Jüngel You are working with patients suffering from liver disease – by letting them tell their stories. How did you come to this kind of therapy?

Bradshaw I myself have had a colourful biography that involved personal trauma and rich awakening. I discovered my freedom, and my courage to embrace a new future was stimulated by the deep listening of friends and professionals. This was my way to provide a non-judgemental listening environment for my patients.

For in my nursing work, I meet many patients who have experienced trauma: neglect, abuse, incarceration, and addiction are common. Many have suffered stigma and discrimination in community and within bureaucracy. Their resignation and fear of their diagnosis and health prognosis are apparent. I consider part of my role is to bring my inner attitude of love and provide a safe space for them to share their life stories.

Jüngel What makes talking in form of stories therapeutic?

Bradshaw Many are speaking openly for the first time. This is sometimes a cathartic experience. As a therapist, my intention is to enable some inner freedom from the past trauma and strengthen the will forces for healing. The smallest deed that is connected to the highest ideals serves the other and humanity. Never underestimate your contribution as a human being (we are all healers or therapists).

Jüngel Which story can be told about the Anthroposophical Society in Australia that is healing for Australia?

Bradshaw Recently the Australian Anthroposophical Society branch representatives



and the management committee collaborated to bring our society to an enhanced way of consciously working together. One of our questions is: how do we recognise the individual needs of each member and as a group and simultaneously encourage collaboration, consistency, and community building for the common good? This work will serve us for the future as we connect willingly and out of love of our spiritual integrity. We named nine actions to guide us: work collaboratively, live with warmth of heart, listen deeply, realize spirit, develop trust, practise honesty, commit to self-development, have courage to act and be grateful.

Stepping into the unknown

Jüngel How will you work as General Secretary – to achieve which aim?

Bradshaw I commit to consulting widely and often with members and initiatives. Horizontal and shared leadership roles are co-created together. I recognize I must honour the past and be fully present in the moment to be open to what the future is calling. I am stepping into the unknown. I trust my daily meditative practice and the indications given by Rudolf Steiner will guide my way as I strive to do the good.

Web www.anthroposophyaustralia.com

Image Jane Bradshaw, courtesy photo

Sweden

New representative Janne Silvasti

Janne Silvasti is an artist, colourist, lazurer, class and art teacher. Born and raised in Tampere (FI), he spent some time in the Saar region of Germany before moving to Järna (SE), where he has been for almost thirty years now. He joined the Council of the Anthroposophical Society in Sweden in 2014 and was made country representative in September 2020.

Sebastian Jüngel Sweden is currently much talked of because of its approach to the Corona pandemic: while it is for some a country that respects the freedom of its people, others see it as an example of the failure of this kind of liberal attitude. What do people in Sweden feel like?

Janne Silvasti Sweden is a freedom-loving country. People have confidence in the authorities. The relatively relaxed way of dealing with the pandemic in Sweden has worked well so far, with the exception of the shortcomings in elderly care, which were initially overlooked when the virus was spread by staff whose knowledge and equipment were insufficient. Too many elderly people lost their lives.

Kindergartens and schools have remained open. The Swedes are optimists! They like to discuss and practise new and creative ways of living together and they have a strong will to not give up and to look for new solutions.

Flexible, curious, open

Jüngel People associate certain images with Sweden. Are they part of its inner make-up? What influences these associations?

Silvasti Sweden looks back on a long, rich

and exciting history: the Vikings, for instance, or the kings of the period of great power, or the political figures who entered the world stage later. The country's history is echoed in current events such as the awarding of the Nobel Prize that draws the world's attention to Sweden every year. You need to bear in mind that Sweden has not had a war in 200 years! People here have a deeply rooted sense of safety.

We also have an open society that quickly absorbs new trends without forgetting its roots. Sweden is known for its community spirit. Certain social structures are firmly embedded in all layers of society. 'Fika' (enjoying coffee and cake together at work) is a must in everyday life. The Swedish folk soul is flexible, curious and open; it seeks closeness to and dependence on others, without being necessarily interested in their opinions.

The world is interested in how Sweden deals with social issues and why it is that these generally well educated people often come up with all kinds of innovations. The young music coming out of Sweden is world class; Greta Thunberg's unusual fight for the environment has inspired her entire generation.

Presenting alternatives

Jüngel What can anthroposophy build on spiritually in Sweden? And what can anthroposophy bring to Sweden that is new?

Silvasti For many young Swedes the idea of reincarnation is not alien. But people here don't like to speak about beliefs and world views. It's more under the surface; but there is interest, as well as resistance!

Certain topics, such as the artist Hilma af Klint (1862-1944), who was inspired by anthroposophy and who is much talked about again today, awaken a global interest in Sweden and in the anthroposophical view of the world. Sweden's anthroposophical centre in Ytterjärna, just outside of Järna, started as a Scandinavian initiative. Anthroposophy has presented Swedish society with alternatives for more than sixty years: schools, healthcare, environmentally friendly products and much more.

Sweden differs from its neighbour, Norway, in one respect: we don't have well-known



anthroposophists appearing in the media, in the public debate or political discourse. There is a wish for anthroposophy to be communal and down-to-earth. The Anthroposophical Society and its Council will continue to work on basic questions and try to be prepared for the needs and questions of the public.

Self-assured and cooperative

Jüngel What is important for you personally as the Swedish representative?

Silvasti I have a wide range of interests within anthroposophy, from the image of the human being and world evolution to the spiritual in the arts. I am convinced that the anthroposophical movement will be self-assured and cooperative as it develops along with the rest of the world, and that it will be ready to meet the challenges that come towards it.

Jüngel In a way, you have painted a picture of Sweden for us. Which colours would you choose if you wanted to express its character in an actual painting?

Silvasti The colour that would go well with Sweden does not exist; but with some imagination one could find a good one: lemon blue is the colour for Sweden!.

General
Anthroposophical Society

Annual General Meeting at the Goetheanum

31 October 2020
Registration required

If you would like to participate
'passively' via livestream
please register at

www.goetheanum.org/en/login

Web www.antroposofi.nu

Bild Janne Silvasti, Foto: Antti Silvasti

Goetheanum Leadership

Modes of working in Corona times, up until the end of 2021

Up until the end of 2021 the Goetheanum Leadership, which is responsible for the orientation of the Sections of the School of Spiritual Science, the General Anthroposophical Society and the Goetheanum as a place of work and research and a conference and festival venue, will conduct its business in the way described below.

Due to the Coronavirus, which has been declared a pandemic by the WHO, and the cultural, social and economic changes resulting from this in many countries, we are faced with a new social reality. Both the Goetheanum and the anthroposophical movement worldwide are directly affected by this, and at many levels. The work of numerous organizations and artists is acutely endangered and travel activities will be greatly limited for some time.

Multiple perspectives

We see the pandemic from the medical-scientific and socio-political point of view as symptomatic of our time. It brings up both fundamental and practical questions in relation to our civilization, the way we treat the earth as a living organism, to individual health and to our cultural and social co-existence.

The Goetheanum Leadership considers an exclusively natural-scientific view of the Coronavirus to be insufficient. The explanations given and the official measures imposed as a result can and must be critically examined in context and their appropriateness discussed. Their medical, political, social and economic effects are complex and impact a great number of people and situations around the world. What is needed now are initiatives based on multiple perspectives and integrative social practice as well as the active promotion of and participation in artistic activities. The members of the Goetheanum Leadership have presented their initial appraisals and outlook in the book *Perspectives and Initiatives in the Times of Coronavirus* (Anthroposophy Worldwide 7-8/2020).

The vital questions that have come to the surface need to be studied in-depth from different specialist perspectives before judgments can be made. Prompted by the Corona pandemic, the climate crisis and the growing technologization and digitalization, the Goetheanum Leadership has decided to focus the work of the School of Spiritual Science's eleven Sections in the coming two years on the question of life: on the earth as

a living organism and our human life forces and forces of health.

These themes will be pursued in a series of lectures entitled *The Signature of Our Time*, each of which will be accessible on video one week later (see box).

Lecture Series

The Signature of Our Time (Zur Signatur der Gegenwart)

12 October Covid-19: What does medicine learn from the pandemic? (Georg Soldner)

19 October We poor children of kings. Corona and the social challenges of our time (Gerald Häfner)

26 October How is our behaviour reflected in the eco system? Agriculture's current perspective (Jean-Michel Florin)

9 November «Building bridges to the radical right»? Anthroposophy during National Socialism (Peter Selg)

16 November Can we comprehend what is foreign to us? Interculturality in the 21st century (Constanza Kalijs)

23 November Are we turning natural science into a religion? (Johannes Wirz, Matthias Rang)

30 November Individual responsibility in the time of Corona (Ueli Hurter, Stefan Hasler)

7 December Digital challenges in education (Florian Osswald, Claus-Peter Röh)

14 December The hidden sun. Why culture and art make us human (Christiane Haid)

21 December The importance of meditation and inner development for human health (Matthias Girke)

Lecture series *The Signature of Our Time*: Advance booking stating name and address (required for the Corona safety concept); allow enough time if you wish to buy tickets on the night. Box office open from 6 to 8 p.m.).

Web www.goetheanum.co/signatur

Safety concepts

The Goetheanum Leadership and management are making every effort to provide as many artistic and cultural events, encounters, colloquia and specialist conferences as possible, whilst adhering strictly to the Covid-19 regulations required in Switzerland and in the canton of Solothurn. Among these events are the Faust festivals in July 2021 and the performance of Rudolf Steiner's Four Mystery Dramas at Christmas 2020. Depending on the kind of event, the Goetheanum will implement one of four safety plans. How this can be done successfully has been demonstrated during the premiere of Faust in July and the Annual Conference of the Medical Section in September 2020.

Many people are unable to travel at the moment, especially from countries outside Europe. The Goetheanum Leadership is committed not only to stay in contact with them, but to intensify mutual relations as much as possible. We would like to take the current situation as an opportunity for developing new forms for the Anthroposophical Society worldwide.

The Goetheanum will use the possibilities of digital communication actively and in differentiated ways. We are working towards a concept that includes three kinds of event:

- events that take place at the Goetheanum only

- events and formats at the Goetheanum and online, with the possibility of interactive participation from a distance, and

- digital formats such as videos, web seminars etc.

The Goetheanum Leadership would like to promote dialogue, both within the anthroposophical movement and in the societal discourse of our time. Wherever possible, we will try to establish or support adequate forums for dialogue. | *Ueli Hurter and Justus Wittich on behalf of the Goetheanum Leadership*

■ GOETHEANUM



World Goetheanum Forum

Multiple responsibilities

From 2 to 3 October the third World Goetheanum Forum took place at the Goetheanum under the heading *What Counts? Moving Between Inner and Outer Values*.

“The thought that we would spend two days together without knowing when that will be the case again was energizing – it was inspiring,” is how Andrea Valdinoci, general manager of the World Goetheanum Association, summed up the mood during the Forum.

One of the Forum’s main topics was the determination of true costs, common goods and true values (see “Accounting for values” on this page). In addition, the conference members chose concrete projects: some worked on a communication platform, others on questions regarding Corona and how one can carry hardship together, and a third pursued the question of a new global currency based on values. According to a survey, many farmers would work without chemicals or convert to ‘organic’ if the added expenditure were balanced out. Christian Hiss thinks that for Germany these expenses amount to five billion Euros. With a total agricultural turnover of 40 billion Euros the damage to society (‘true cost’) is estimated to be at least 80 billion Euros. This is an issue that needs to be worked on further and extended to include other spheres of life.

During the Forum, the diversity of enterprises that are working towards a better world and are prepared to take responsibility for humanity and for the earth became apparent. The World Goetheanum Association is gradually and increasingly developing into a social space in the sense of the social threefolding idea. One participant said that the presence of young enterprises and ventures revealed the fact that the next generation is beginning to take responsibility. | *Sebastian Jüngel*

Web worldgoetheanum.org

Image ‘Picture in Parts’, photo: Paul Stender



World Goetheanum Forum

Accounting for values

At the 2020 World Goetheanum Forum Christian Hiss presented a concept that accounts for the positive sides of sustainable business approaches.

On conventional financial balance sheets, social and ecological achievements merely appear as expenses, a fact that puts sustainably run enterprises at a disadvantage compared to conventional businesses. This can result in genuine disadvantages, for instance when a business is denied a loan on the basis of its expenses, while the ecological ‘profit’ is not taken into account.

Insurers and pension funds, too, have realized by now that the corresponding ‘risks’ of their activities are not reflected in their balance sheets. “As a result, the banks and the EU are working on developing new accounting guidelines,” says Andrea Valdinoci, general manager of the World Goetheanum Association.

Christian Hiss is pioneering a financial system that accounts for sustainability. He has designed new accounting records for farmers that also reflect the value created within an enterprise. This system registers, for instance, the improvement of soil fertility as a positive development even though it carries higher overheads.

In founding the joint-stock company Regionalwert [regional value], Christian Hiss also created a tool that provides concrete support for ecological farming and food enterprises. The scheme works with shares that co-fund produce which has been grown, processed and marketed according to organic standards.

For this concept, Christian Hiss and Regionalwert received the 2020 Courage for Sustainability Award issued by the German science magazine *Zeit-Wissen*. | *Sebastian Jüngel*

Web www.regionalwert-ag.de

Web worldgoetheanum.org

Image Christian Hiss, photo: Xue Li



Verlag am Goetheanum

Book about the Representative of Humanity

Thirteen experts in architecture, art, art history, medicine, philosophy and theology have reconstructed the origin and development of the Representative of Humanity.

Hardly any other work by Rudolf Steiner has been as well documented as the group sculpture of the Representative of Humanity. The sculpture’s motifs and the ten-year history of its creation have been studied in depth by thirteen experts. The group, which has been put under a preservation order by the canton of Solothurn in 2011, is composed of the figures of the Representative of Humanity, of Ahriman, Lucifer and an elemental rock being (‘the world humour’).

As with the realization of other anthroposophical ideas, several people were involved in the creation of the group sculpture, starting with the preparation of the plasticine in 1915 and the installation of the scaffolding. Once various helpers had prepared the carving down to two centimetres above the final surface, Edith Maryon and Rudolf Steiner took over. They could, however, not complete their work because Edith Maryon died in 1924 and Rudolf Steiner in 1925. No further carving has been done since then.

But even independently of this, the entire project was part of a searching process. According to Manfred von Kries, Rudolf Steiner said, “I know that everything we have attempted here – the whole building, the painting of the ceiling, the glass windows – is a modest beginning and, like every beginning, it has shortcomings that we are well aware of.” This seems to indicate, as some of the authors demonstrate, that the sculpture group was part of a more comprehensive creative context. The contributions to the book are illustrated with numerous drawings and historical photographs as well as photographs taken after the restoration. | *Sebastian Jüngel*

Book Mirela Faldey and David Hornemann von Laer (editors): *Im Spannungsfeld von Welteneräften. Der Menschheitsrepräsentant in Rudolf Steiners Skulptur, Malerei und Glasradierung*, Verlag am Goetheanum, 2020
Image Detail from the sculpture, photo: Mirela Faldey



Medical Section

World Conference

Up to 800 people attended the Medical Section's World Conference Crossing Bridges – Being Human from 12 to 20 September at the Goetheanum.

A conference of this size was only possible with a strict Corona safety concept in place that required the wearing of masks in most places. In parallel to the conference at the Goetheanum, regional conferences and online events took place in around 60 other countries, with more than a thousand people attending in all.

The theme and framework for the world conference were provided by Rudolf Steiner's three Bridge Lectures (from GA 202), which had been translated into eleven languages for the occasion. These lectures discuss the importance of warmth, including its enlivening quality for human relationships in medicine and care situations.

In addition to the opportunity for personal and specialist exchanges and dialogue, the festive celebration on 16 September constituted a special highlight. During this act, as well as in other contributions, it became apparent that Anthroposophic Medicine, initiated by Rudolf Steiner and Ita Wegman in 1920, continues to hold immense future potential. Giovanni Maio, professor of medical ethics at the Albert Ludwigs University in Freiburg (DE), focused on the concept of 'caring' in therapy; Peter Selg, professor at Witten-Herdecke University (DE) and Alanus University of Arts and Social Sciences (DE), discussed the spiritual origins of medicine; Michaela Glöckler, the former head of the Medical Section at the Goetheanum, referred to global professional development opportunities in Anthroposophic Medicine; Matthias Girke, head of the Medical Section at the Goetheanum, elaborated on the importance of the human individuality, while the Section's deputy head Georg Soldner spoke of Anthroposophic Medicine in relation to the essence of the human being and of the earth. | *Ariane Totzke, Goetheanum*

Web medsektion-goetheanum.org/en/

Image Giovanni Maio (right), photo: Ariane Totzke



Medical Section

Eurythmy therapy training

On 11 October the new eurythmy therapy foundation training on the Goetheanum Campus was inaugurated in the presence of faculty, guest lecturers and supporters.

When the new eurythmy therapy training started on 12 October with nine students, the I A O was the guiding motif: it stands for the healthy human being, the archetype for every therapist.

As a result of the decision by the 2016 Swiss referendum to include Anthroposophical Medicine as a complementary-medical specialty in the state-funded healthcare provision, the profession of eurythmy therapist has also become recognized.

In order to offer a full eurythmy therapy training – up until now a foundation course in eurythmy was required – the Medical Section and the Performing Arts Section have developed a training course as a pilot project (Anthroposophy Worldwide 11/2019) with several graduation levels: four years of full-time training result in a certificate as 'complementary therapist'; after one more year of studies, graduates will receive the Goetheanum Diploma issued by the Medical Section; and after another year they can take the official Swiss specialist examination ("Höhere Fachprüfung").

Georg Soldner, the deputy head of the Medical Section, told the students that it was important to later pass on the experience they were gaining now as learners during training to their patients, so that they could be learners, too. Because it was essential, he said, to awaken in patients the will to get better and to practise for themselves. Others expressed the view that it was more important than ever for graduates of a state-recognized training to speak "the language of the authorities", not least in order to explain to them "what we are doing here" | *Gabriela Jüngel, Dornach (CH)*

Web heileurythmie-ausbildung.ch

Image Faculty members, photo: Klaus Höller



Council for Inclusive Social Development

International Conference

The International Curative Education and Social Therapy Conference 'Education Always! Developing what lives in me and moves the world', held at the Goetheanum from 5 to 9 October, was about life-long learning and about learning in the encounter with others.

Looking back, one conference member said she took home with her the experience that we 'are on a journey in life'. Another has learned that we are always evolving and that it is therefore essential that we see the dignity in every person and meet them with enthusiasm and reverence. For a third audience member it has become apparent that one needs to learn to be honest, first of all with oneself, and then also with others.

This feedback illustrates how learning occurs when we encounter, ideally on a basis of positive feelings, unfamiliar situations and riddles, because they allow for new discoveries. This starts in our most intimate space, our own body, which enables a wealth of experiences (including from earlier incarnations) and continues in (therapeutic) living communities, including also potential 'dark sides': a member of the work group on this particular theme, summarized his take-away lesson by saying that these dark sides exist as side effects wherever there is power, that they can be useful but also challenging for others. Some things, he added, one has to live with, others can be changed.

Refreshing experiences were provided in the Contemplative Spaces, the mantric Class work, the eurythmy performance of the Foundation Stone Meditation and the artistic workshops which included music, painting, dancing and clowning.

This conference, which takes place every two years, was also affected by the Corona measures and the ongoing adaptation and reorganization they require. In the end, around 240 people attended in person, and more than 350 online. | *Sebastian Jüngel*

Web inclusivesocial.org/en/

Image Body experience, photo: Xue Li

■ SCHOOL OF SPIRITUAL SCIENCE



Pedagogical Section

New leadership 2021/22

With the addition of Philipp Reubke and Constanza Kaliks the leadership of the Goetheanum's Education Section will gradually change in 2021/22. The two present Section leaders will take on new tasks.

With Philipp Reubke, the range of the section leadership is extended to include the Early Years. Philipp wants to contribute to "finding new forms for all professional groups within Waldorf Education so that teachers of all levels, from nurseries to kindergartens to schools will be able to share their perceptions and experiences." Philipp has worked as a kindergarten teacher in France for several decades. As a board member of the *Fédération Pédagogie Steiner-Waldorf* he also brings to the Section specific insights into the situation of Waldorf Education in France, and as the coordinator for the International Association for Steiner/Waldorf Early Childhood Education (IASWECE) he is aware of developments within the movement across the world. Philipp will join the Education Section from October 2020, initially on a part-time basis, and then, from 2021, as a full-time member of the Section's leadership team.

Constanza Kaliks was active in Brazil for many years, both as a school teacher and in teacher education and has, more recently, worked closely with adolescents and young adults as head of the Youth Section. Because "Rudolf Steiner's pedagogical impulse is guided by the reality of the child or young person, by their environment and time," Constanza finds it important "that we are aware of and support the diversity of educational practice in different cultures." Constanza Kaliks will hand over the Youth Section in 2022 in order to take on the leadership of the Education Section together with Philipp Reubke. She will continue to be a member of the Executive Council at the Goetheanum.

In order to ensure a smooth transition, the present Section leaders Claus-Peter Röh and Florian Osswald will step down as heads of Section in mid-2021 and early 2022 respectively. | *Sebastian Jüngel*



Youth Section

Social study «(Re)Search»: branch in Latin America

Since 2017 a team of young researchers from the Youth Section at the Goetheanum has been researching what it means to be young in our time. Now a further research group is broadening the scope of the investigation by conducting additional interviews in Latin America.

Since 2017, a team of researchers from the Youth Section at the Goetheanum has been investigating what it means to be young in our time (Anthroposophy Worldwide 12/2017), conducting interviews with people from school age to young adults around the world. In July 2020, a new (Re)Search branch was established in Latin America as a first step towards broadening the scope of the investigation, adding new social, cultural and political contexts. This time, the (Re)Search team is including more voices of young people who have no connection with anthroposophy and people who have not finished school or completed higher education. This is also about creating a place for young people to share and articulate ideas about youth today.

Active listening

The interviews in Latin America are carried out by Guadalupe Olaizola, Mayumi Matsumiya and Rocío Ferrera, with guidance and support from the Youth Section team at the Goetheanum. Most participants are contacted through referral in a very organic way, or through schools and organizations that have taken an interest in the project. Due to the COVID-19 pandemic, some of these interviews are conducted online. These online interactions allow for the network of interviewees to be extended to include the entire continent.

The anthroposophical approach makes it possible to expand the methods of traditional research. The interview becomes an active exercise in listening that can be

a transformative experience for both interviewer and interviewee. The particular way of posing deep questions - that can ultimately serve as a sort of life compass - puts a set of new insights into motion and creates unpredictable bonds between the two people involved.

Clear intentions

In my personal experience of conducting interviews in Brazil, the participants seemed eager to open up to someone who shows genuine interest in what they have to say. The conversation restores a kind of human connection that many young people long for, particularly in these challenging times.

Many of the new interviewees show a clear sense of purpose and a strong willingness to act in the world although they sometimes feel discouraged by this same world. They feel troubled by the traditional career mentality and at the same time they can speak openly about depression and anxiety. They wish for a more equal society with fair access to education, equal opportunities and effective solutions to environmental issues. When asked to envision the future, they can tell what would make the world a better place and they want to act on it. To foster encouragement and to offer a healthy space free of judgement or expectations, where one can develop one's own ideas freely, are valuable steps towards shaping the reality we all would like to see. | *Mayumi Matsumiya, Recife (BR)*

Web www.youthsection.org/research

Image Rocío Ferrera, courtesy photo

Image Guadalupe Olaizola, photo: courtesy

Image Mayumi Matsumiya, photo: João Lucas

Web www.goetheanum-paedagogik.ch/en/

Image Claus-Peter Röh, Constanza Kaliks, Philipp Reubke und Florian Osswald, photo: Xue Li

■ ANTHROPOSOLOGY WORLDWIDE

*Section for Agriculture***Call for source materials**

For the new German edition of Rudolf Steiner's Agriculture Course (GA327), the Agriculture Section is calling for original documents and photographs.

"We are asking anyone who has an idea, however vague, of materials that may be found in private or institutional possession or archives to get in touch with us," asks Ueli Hurter from the leadership team of the Goetheanum's Section for Agriculture. The reason for this appeal is the forthcoming centenary of the Agriculture Course that Rudolf Steiner gave in 1924 in Koberwitz (now Kobjerzyce in Poland) as the foundation for biodynamic farming and its later 'Demeter' label. Any original documents, lecture notes, memoirs and photos as well as other testimonies that could cast light on the event will be gratefully received.

The new German edition of the Agriculture Course (number 327 in Rudolf Steiner's Complete Works) aims at completing the picture of this course and at making it publicly accessible. It is a joint initiative of the Section for Agriculture at the Goetheanum and the Rudolf Steiner Archives in Dornach, Switzerland.

The new edition is scheduled to be published at the end of 2021 so that it can be translated into several languages before the centenary. A second volume, planned for 2022, will examine the course's historical context. A third publication will complement the two books by making further source materials available on a website. | *Sebastian Jüngel*

Contact Section for Agriculture

ueli.hurter@goetheanum.ch

Contact Rudolf-Steiner-Archiv

hans-christian.zehnter@rudolf-steiner.com

Web www.sektion-landwirtschaft.org/en/
www.rudolf-steiner.com/

Image Blackboard drawing of 15 June 1924, photo: Rudolf Steiner Archives

*Switzerland***Klinik Arlesheim: call for stories**

In preparation for its centenary in 2021 the Arlesheim Hospital (Klinik Arlesheim, CH) is looking for people willing to share their own – or their grandparents' – personal memories of the hospital.

Ita Wegman fell in love with "the little house with the big apple tree". A hundred years ago, on 23 September 1920, she bought the property at Pfeffingerweg 1 in Arlesheim (CH) and had it turned into a small hospital. In June 21 she received the first patients and began to develop Anthroposophic Medicine at the bedside. This impulse has grown into a global movement, with hospitals and therapy centres around the world.

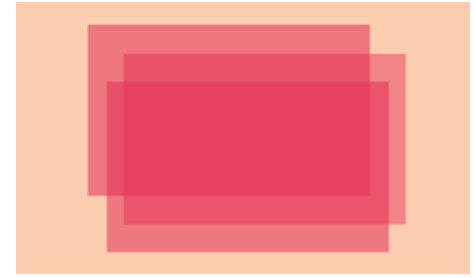
On the occasion of the hospital's centenary in 2021, we are looking for people who have a story to tell: what is their connection with the hospital, what do they remember? Maybe someone even remembers their grandmother or grandfather talking about their experiences. We are interested in everything in relation to the Clinical-Therapeutic Institute, as the hospital was called during its first 50 years, to the Ita Wegman Klinik (from 1971), the Lukas Klinik (1963 to 2013), or the Klinik Arlesheim, as it has been called since the fusion of the two hospitals, Ita Wegman Klinik and Lukas Klinik, in 2014.

We are interested in your personal story, what springs to your mind when you think of the hospital; a story you would tell if someone asked you about this hospital; something you experienced there or that highlights your connection with the place. We would like to use these stories – on our anniversary website, in a possible publication or in an exhibition at the hospital. | *Verena Jäschke, Arlesheim (CH)*

Web www.klinik-arlesheim.ch

Contact Klinik Arlesheim, Communications,
Pfeffingerweg 1, 4144 Arlesheim, Switzerland,
100Jahre@klinik-arlesheim.ch

Image Verena Jäschke, photo: Axel Mannigel

*Germany and Switzerland***Media representatives**

Around thirty anthroposophical media representatives met on 8 October in order to share their experiences of the current situation – due to Corona, the half-day meeting took place online. meeting took place online.

In the German-speaking world, too, anthroposophical organizations are affected by the restrictions arising from Corona rules. As anywhere else, visits to other countries had to be cancelled or postponed, as did events, including the specialist media meeting *öffentlich wirken* scheduled for March. But the group's work did not come to a standstill, because it was continued in different ways. Here and there, developments were expedited by the setting up and expanding of digital means of communication that allowed for discussions and events to be moved to the virtual domain. In the interest of continuation, this bi-annual media meeting, too, took the form of a video conference.

Some saw the localization of the causes of the Covid-19 pandemic in society as facilitating greater awareness, for instance of the consequences of factory farming, the wider recognition of organically or biodynamically grown food and the fostering of relationships.

Concerns were raised regarding the loss of a culture of discourse and the accusations levelled at anthroposophists. In the context of protests against the Corona rules in Germany, authors made connections between right-wing extremists, conspiracy theorists and opponents to vaccinations. This chain was often extended to include esoterics and anthroposophists. As part of this contextualization anthroposophists are presented as subversive, anti-Semitic and racist. How, the media representatives ask themselves, can one reject inappropriate attributions and work against the shadows they cast? | *Sebastian Jüngel*

Illustration Fabian Roschka



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■ ANTHROPOSOPHY WORLDWIDE



Europe

Eliant – support from civil society

Since its inception in 2006, the European Alliance of Initiatives for Applied Anthroposophy (Eliant) has been advocating cultural diversity and the possibility of choice in Europe. It also supports campaigns of European partner associations and institutions with similar goals.

Eliant's main concern – to maintain freedom of choice concerning questions of practical life in order to safeguard cultural diversity – is more topical than ever because rules and official regulations are increasingly narrowing down these possibilities. The Alliance partners meet twice yearly in order to remain mutually aware of their concerns and to share experiences.

Supporting a humane education

In 2016/2017 the German Association of Waldorf Kindergartens, in cooperation with the neuroscientist Manfred Spitzer, issued a petition for screen-free day care centres and kindergartens that drew 69,000 signatures in six months. It was addressed to the German Department for Family Affairs. Since there is no legal basis in Germany yet for an enforced digitalization – in other words, the freedom of choice is not yet endangered – the main purpose of the petition was to call attention to the concern and its scientific foundation.

At a conference held by Eliant in Brussels (BE) in 2017, on the values and competences of a healthy digital eco-system, the decision was made to launch a Europe-wide petition together with the Alliance for Humane Education (www.aufwach-s-en.de), demanding the possibility and further development of screen-free kindergartens and elementary schools. This move was prompted by Martine Reicherts, the European Commission's then director-general for education and culture, who made it clear in her opening address that the digitalization would affect all areas of life and that the sphere of education was of particular interest. It was the more important, she said, that there were people who took the scientific warnings against a premature and excessive exposure to digital

media seriously and stood up for alternative educational models.

While Eliant is very grateful for the 62,000 signatures achieved so far, they do hope to meet their envisaged goal of 100,000 signatures by the end of 2020. "Signatures from outside Europe also count, because they illustrate that committing to a humane educational system is a global task," says Michael Glöckler, who represents Eliant.

Presence in Brussels

"Fostering contacts and becoming active where it is meaningful and possible" is how Michaela Glöckler sums up another Eliant principle. Eliant and its partner organizations are renting an office in the building of the Fondation Rudolf Steiner which is in walking distance to the European Parliament and the European Commission. The building is therefore ideally located for smaller colloquia and contact meetings.

The Eliant Newsletter is another means of contact. Michaela Glöckler is convinced that "the more people are part of the network, the greater will be the support from civil society for the initiatives and products of applied anthroposophy in Europe." Eliant's activities are funded exclusively through donations, for which Eliant was founded as a charitable organization in Germany and Switzerland. | *Sebastian Jüngel*

Source Michaela Glöckler

Web eliant.eu **Petition** [eliant.eu/en/news/
petition-2018-for-the-right-to-screen-free-day-
care-institutions-kindergartens-and-primary-
schools/#c16563](http://eliant.eu/en/news/petition-2018-for-the-right-to-screen-free-day-care-institutions-kindergartens-and-primary-schools/#c16563)

Image Michaela Glöckler, photo: Charlotte Fischer

12 Oct. 1935 • 10 Aug. 2020

Paul Heilmann

Paul Heilmann was born in Basel (CH) on 12 October 1935. His father was a goldsmith and his mother a stenographer. Paul was five years old when his father died. At the age of thirteen he started piano lessons and from 1950 to 1953 he had lessons in drawing and painting and learned to play the flute; he deepened his piano skills by taking lessons from the composer André Delapierre.

Defining encounters

At the age of 18 he made the acquaintance of Marcel Altmeyer, a student of Marie Steiner's, who had developed artistic speech for the French language. Altmeyer suggested to Paul Heilmann that he could help him with his art business. And so it came that he transported pictures (even by Pablo Picasso, Marc Chagall and Henri Matisse) from Basel to Paris (FR), where he lived for two years. Marcel Altmeyer also awakened in him an interest in literature, poetry and the theatre.

During a walk, the painter Annie Heuser and the painter and eurythmist Elena Zuccoli invited him to sign up for their eurythmy school which was about to open the following day. At the time he was not quite 22 years old. On the next morning he committed himself to eurythmy – a commitment that would last for the rest of his life.

Throughout his training he studied anthroposophy in addition to practising eurythmy. He lived in the same house as Elena Zuccoli, who would give him a daily spontaneous progress report over a cup of tea. In the holidays he would accompany her on her many travels to Greece, Italy and France. She was one of the defining encounters in his life.

Paul Heilmann completed his training in 1960 and went on to teach at the Zuccoli School. He



also completed a eurythmy therapy training under Margarete Kirchner-Bockholt, Trude Thetter and Ilse Knauer and he was a member of the Eurythmy Stage Ensemble at the Goetheanum. In 1965 Paul Heilmann met Bernadette Duvann, a French painter and student of Elena Zuccoli. In 1968 Paul and Bernadette married and moved to Saint-Prex (CH) to teach eurythmy at Perceval.

French eurythmy

Together with Simone Rihouët Coroze, Paul Heilmann supported the foundation of a French eurythmy training, and in 1974, thanks to Leonardo Fulgosi, the first eurythmy school in the French language was founded in St-Prex (CH). It was recognized by the Section for the Performing Arts at the Goetheanum.

To his last breath Paul Heilmann worked to keep the flame of French eurythmy alive. His radiant smile, elegance of movement and the special timbre of his voice will live on in our memories. | *Extracts from an obituary by Sylvie Blanchon (CH)*

English translation based on a French-to-German translation by Sebastian Jüngel.

Image Paul Heilmann, courtesy photo

We have been informed that the following 62 members have crossed the threshold of death. In their remembrance we are providing this information. | *Membership Office at the Goetheanum*

Amadeus Piantino, Graz (AT), 28 December 2018
Elizabeth Wieting, Portland/OR (US), 16 July 2019
Sayre Burns, Spring Valley / NY (US), 25 September 2019
Selene Saarnipuro, Perniö (FI), im September 2019
Krista Braun, West Hoathly (GB), 2 February 2020
Fern Henderson, Eugene/OR (US), 22 February 2020
Maria Herb, Hayingen (DE), 22 March 2020
Kirsten Olsen, Ølsted (DK), 22 March 2020
Joyce Gallardo, Hillsdale/NY (US), in April 2020
Albrecht Berger, Köln (DE), 30 May 2020
Marie-Pierre Faure, Corenc (FR), 11 June 2020
Olga Bria, Tann (CH), 13 June 2020
Lucia Gunz, Wien (AT), 3 July 2020
Eva-Maria Müller, Nürnberg (DE), 6 July 2020
Georges-Christian Fränkl, Allschwil (CH), 10 July 2020
Ulrike Bartos, Siegen (DE), 17 July 2020
Rolf Kristensson, Göteborg (SE), 19 July 2020
Frits de Leeuw, Den Haag (NL), 24 July 2020
Rita Weidmann, Kings Langley (GB), 25 July 2020
Bernard Prieur, Capvern-les-Bains (FR), 28 July 2020
Ghisberte Piket, Zeist (NL), 31 July 2020
Margrit Weber, Winterbach (DE), 31 July 2020
Doris Rosenstingl, Niefern-Öschelbronn (DE), 1 August 2020
Andrée Thepenier, Neuilly-sur-Seine (FR), 2 August 2020
Håkan Blomberg, Stockholm (SE), 4 August 2020
Brigitte Sibolt, Dortmund (DE), 9 August 2020
Wilhelm Stegmann, Aachen (DE), 9 August 2020
Edward Smith, Lubbock/TX (US), 12 August 2020
Caudina Columbro, Benevento (IT), 16 August 2020
Christine Schmutz, Hombrechtikon (CH), 18 August 2020
Claude Truc, Montbrand (FR), 25 August 2020
Jens Ole Knudsen, Vordingborg (DK), 27 August 2020
Ingemarie Willmann, Ingersheim (DE), 29 August 2020
Mártonné Göröntsér, Budapest (HU), 1 September 2020
Primo Micheluzzi, Buchs (CH), 1 September 2020
Joy Mansfield, Stroud (GB), 4 September 2020
Rolf Wettstein, Spiegel (CH), 4 September 2020
Klaus Meuter, Maggia (CH), 5 September 2020
Paul Pearson, Levin (NZ), 5 September 2020
Kurt Pistek, Gröbenzell (DE), 5 September 2020
Ennio Lamoglia Possebon, São Paulo (BR), 8. Sept. 2020
Erika Umbricht, Winterthur (CH), 9 September 2020
Katharina Weber, Hinterkappelen (CH), 10 September 2020
Liselotte Hinrichs, Lübeck (DE), 12 September 2020
Paule Grégoire, Bourbon-L'Archambault (FR), 13. Sept. 2020
Hans Steffen, Heimiswil (CH), 14 September 2020
Eva-Maria Neuffer, Überlingen (DE), 15 September 2020
Annekäthi Frangi, Capolago (CH), 16 September 2020
Wolfgang Fritzschn, Heilbronn (DE), 16 September 2020
Paul Trächslin, Kaiseraugst (CH), 16 September 2020
Tove Christensen, Århus C (DK), 17 September 2020
Helmut von Loebell, Salzburg (AT), 21 September 2020
Wedis Neindorf, Künzell (DE), 21 September 2020
Gabriele Bund, Stuttgart (DE), 22 September 2020
Marlies Reimer, Luxembourg (LU), 22 September 2020
Eva Rüdinger, Leipzig (DE), 22 September 2020
Peter Philipp, Eggolsheim-Weigelsheim (DE), 23. Sept. 2020
Wladislaw Iwonin, Heidelberg (DE), 24 September 2020
Inge König, Bischofsheim (DE), 27 September 2020
Michael Lauppe, Dursley (GB), 3 October 2020
Alice Reymond, Carrouge (CH), 6 October 2020
Reinhold Hitsch, Hallwang (AT), 9 October 2020

In September 2020 the Membership Office at the Goetheanum registered 104 new members. 42 left the Society between 5 September and 12 October 2020.

■ FEATURE

*Covid-19-Pandemic***From 'It' to 'You'**

The Covid-19 pandemic is part of the ecological crisis and reflects the troubled relationship that we as human beings have with the living earth. If we want to overcome the pandemic, we therefore need to ask about the essence of life and of the earth; and we need to take responsibility for our actions.

Medicine has never been as powerful technologically as it is now, and never before have so many economic resources been invested in it. At the same time, pharmaceutical and chemical industries threaten the very foundations of human life. Monocultures have only become possible with the use of pesticides and factory farming with the use of antibiotics. As a result of this, multiply-resistant bacteria have evolved and antibiotics are becoming ineffective in treating seriously ill patients.

Covid-19 shows us the limits of this technologically and economically highly sophisticated medicine. In order to promote health sustainably, we need different scientific foundations, everywhere in the world; we need to think and act in new ways instead of targeting infectious diseases selectively. While anti-biotics – literally: 'against life' – were the most successful, if not the drug of the twentieth century, we need now, in the twenty-first century – if we are not to face even more dangerous pandemics – a pro-biotic medicine that is able to promote and maintain health.

Healthy mutual relationships

Health does not rely on increasingly powerful external control but on the ability to regulate and maintain a living balance. This is true for plants, animals and humans. Health therefore depends on healthy mutual relationships.

If we don't care that the living balance of a landscape is being destroyed, if we don't care that wild animals suffer miserably in narrow cages, if we don't care that millions of children are harmed for life or die from hunger, and that billions of people suffer from malnutrition, then we will be less and less able to help, however powerful our medicine is.

This touches on fundamental taboos of our modern, scientific thinking that goes back to the banning of the 'Thou' question from modern science. At the beginning of the modern period, the question as to the essence of the other person was methodically excluded, for up until the Middle Ages, this question concerned God: "Our Father, Thou art in heaven, hallowed be Thy name."

The natural-scientific, purely materialistic worldview has no 'Thou' (or 'You'), it only has an 'It'. Biologically, human beings are seen as animals, while animals and plants are seen and treated as machines, and the earth as mere matter. This is not only true for today's natural sciences but also for our capitalist economy that thinks of nature as an unlimited resource for production, as a thing available for use.

Consideration for others

When medical scientists want to study stress, they throw a mouse into water, observe how it struggles to survive, and once it has drowned they open up its brain in order to learn about changes to neural pathways. Or they separate newborn mice from their mothers in a chaotic time pattern in order to demonstrate lasting stress-based genetic changes in the baby mice, which are killed after the experiment. But who considers that we may one day be confronted with the consequences of the suffering visited on millions of lab animals, on domestic animals kept in narrow cages in factory farming and on tormented wild animals?

The economy centres around continuous monetary growth, a morally indifferent 'It'. Modern western thinking assigns to the state as its main purpose the protecting of private property. *Privare* is Latin for 'to rob' or 'steal'. Covid-19 shows us that health cannot be private.

Social distancing can be meaningful in reducing the risk of infection, but it cannot hide the fact that I support my own health most sustainably by doing something for the health of others. Covid-19 calls on us to consider others, particularly those who, even before Covid-19, had to suffer and live their lives in the shadow of our consciousness.

Assuming responsibility

Ecologically, in terms of vitality, any unlimited growth is sick. Both humans and mammals go through a growth spurt in puberty, a phase, when the individual becomes detached from the parents and wants to be free, when the skin comes out in pimples and the soul in aggression. But this phase must be followed by one of maturation and of assuming responsibility.



Money is a means of circulation in the economy. If our blood begins to multiply without limits, we become very ill and die, of leukaemia for instance. Our monetary economy is instrumental in driving the ecological crisis because this money is lacking the necessary qualities of maturing and dying. The current crisis should make us think more deeply about what kind of economy is truly sustainable and serves the common good.

In recognition of our mutual dependence, our basic attitude to plants, animals and our fellow humans should become ever more dialogical; we must respect the life of all creatures, feel compassion for all sentient beings and respect the dignity of every human being.

The crucial answers to Covid-19 are not ones for medicine to provide: they concern all the spheres of life and all of us who bear responsibility for the earth and for future generations. | *Georg Soldner, Goetheanum*

This article is an extract from Georg Soldner's lecture "Covid-19 – What can Medicine Learn From the Pandemic", given as the first of a series of lectures entitled *The Signature of Our Time*, which started on 12 October at the Goetheanum. The lectures will be available on video with English interpretation.

Web www.goetheanum.co/signatur

Image Georg Soldner, camera: Jesse Ossmer