



Anthroposophy worldwide

What is happening in the Anthroposophical Society

12/20

■ EDITORIAL

Anthroposophy Worldwide 12/2020

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Helpful contributions

The Goetheanum is a public place

The AGM on 31 October took place with special protective measures in place, because five days before, the canton of Solothurn, where the Goetheanum is located, decided that the maximum number of persons attending public assemblies was 30. The question then was whether the AGM should be held or cancelled. We decided to go ahead and to admit around 140 members. They were spread out across five rooms, with a maximum of 30 people in each, and connected via livestream so they could be aware of each other. Questions related to proceedings could be asked from all the rooms and a transparent and valid voting process was also possible. The meeting was also attended remotely by a few hundred members who were, however, unable to participate actively.

Facilitating the perception of Anthroposophy

The format of this meeting was new for everyone involved and illustrated once again what we have experienced many times in this extraordinary year of 2020: that the Anthroposophical Society is a public society and the Goetheanum a public building. Do we want this publicity? The answer of the Executive Council and the Goetheanum

Leadership to this question is a clear 'yes' and they have embraced it actively since the lockdown in spring 2020. We want to keep the Goetheanum and Anthroposophy in the public domain – by applying Covid regulations responsibly and by keeping the building 'physically' as open as possible. We strive for Anthroposophy to be publicly perceived, for instance with the book *Perspectives and Initiatives in the Times of Coronavirus*, which was put together within four weeks and published at the end of May, with contributions from all the Sections; or with the lecture series *The Signature of Our Time*, which is publicly available on video. We want to make the Anthroposophical Society and the Goetheanum publicly accessible when we offer conferences, meetings and performances.

Our time, the earth and humanity are faced with challenges and we want to make contributions out of anthroposophy that can help develop ways of meeting these challenges. | *Ueli Hurter, Goetheanum*

Web Book www.rudolfsteinerpress.com

Web Lecture series goetheanum.co/de/signatur-der-gegenwart

Image 2020 AGM, photo: Xue Li

Rudolf Steiner

Forces of childhood

We must strongly develop those forces that can be developed in the child soul, so that the later adult can draw on the developments of childhood. Adults today look back, feel themselves back, to their childhood, unable to draw on anything developed then.

Source GA 296, Lecture of 10 August 1919

Relates to Childhood today (page 12) and Clown (page 10)

Goetheanum

Mysteriendramen von Rudolf Steiner

kompakt zu Weihnachten 2020

Details finden Sie unter mysteriendramen.goetheanum.org

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■ PAUSE FOR THOUGHT

Science and politics

Truth finding and will formation

When people argue about topics such as vaccination, climate change, homeopathy, glyphosate or Covid-19, they tend to confuse two perspectives – the scientific and the political one. Their different foundations need to be respected if there is to be any fruitful interaction between them.

Those wishing to enforce vaccination or climate protection or to oppose the recognition of homeopathy or the use of glyphosate by referring to scientific insights are employing political stratagems. They refer to science because they see science's supposedly unambiguous insights as synonymous with political demands and therefore wish to put them into practice without further ado. But lumping science and politics together in this way means spoiling both the scientific and the political broth.

Science needs to be able to serve the finding of truth. Abusing it for garnering majority support means sawing away at the tree of knowledge. For this tree to grow and flourish, art and science, research and education must be free – as it says in the German constitution.

Relevance and legitimization

This does not only mean, however, that the search for the best argument and perpetual readiness to correct mistakes need to happen free from political influence; it also means that the state of research at any given time, however unambiguous it may seem, must never pre-empt political decisions. The broad consensus among climate researchers that human-made carbon dioxide emissions are driving the warming of the planet is one thing. What is done politically as a consequence, on the other hand, does not follow inevitably without alternatives and is not academic, but requires a democratic decision.

This brings us to the task of politics, which does not consist in truth-finding but in will formation. In a free society of equal citizens it enables continual decision-making on public affairs. Shying away from discussions among equals in favour of dealing out insights from the ivory tower as superior decrees leads ultimately to the denial of politics and damages the democracy.

The popularity of that kind of adulterated politics and corrupted science is connected

with two acute problems: the lack of relevance in science and the lack of legitimization in politics.

Freedom and knowledge

Driven by third-party funding, homo academicus hopes to unlock unforeseen resources of relevance by politicizing his special knowledge; similarly, the post-democratic zoon politikon sells its demands as findings of scientific research, hoping to benefit subjectively from science's claim to objectivity.

This is tragic in that it clouds the understanding of how science and politics hang together.

Both science and politics live on premises that they themselves are unable to guarantee: science's finding of truths requires political freedom just as political will formation requires scientific insights. Truth-finding without freedom leads to ideology; will formation without knowledge leads to despotism. Freedom in finding the truth and enlightenment in will formation constitute the cornerstones of open societies. | Philip Kovce, Witten (DE)

*Truth-finding
without freedom
leads to ideology;
will formation
without knowledge
leads to despotism.*

This contribution, published previously in Das Goetheanum 21/2020, is taken from the epilogue to Philip Kovce's book *Ich schaue in die Welt. Einsichten und Aussichten* [I look into the world. Insights and prospects], Verlag am Goetheanum, 2020. It has been edited for publication in Anthroposophy Worldwide.



Philip Kovce, born 1986 in Göttingen (DE), is an economist and philosopher. He is conducting research at the Universities of Witten/Herdecke (DE) and Freiburg (DE) and at the Philosophicum in Basel (CH). He is also a member of the Club of Rome's Think Tank 30.

Image Philip Kovce, photo: Ralph Boes

General Anthroposophical Society

How are the Goetheanum's finances?

The Goetheanum's financial situation is dependent on a number of factors: the membership, demand for the events and other 'products' and 'services' it provides and – as was evident this year – external influences such as official regulations on event organization.

Considering the broad economic shortfall arising from the pandemic, the Goetheanum is relatively well-off. And yet the artists are hard hit by the crisis. We therefore decided to start intensive rehearsals for the revival of Rudolf Steiner's Mystery Dramas at this year's Christmas Conference and to invest considerable funds although it is entirely unclear at this point whether or not there will be performances or even a Christmas Conference.

I will start with positive news: in the last more than eight years, we have registered a slow but steady annual increase in new members in the Anthroposophical Society (from 1,060 in 2013 to 1,405 in 2019). At the same time the number of members leaving the society or no longer considered members (because they cannot be contacted) has dropped from 1,776 in 2013 to 827 in 2019. This is good news although, with around 600 members crossing the threshold every year, the overall number of members is still going down.

How does the Goetheanum remain solvent?

Looking back to 2019 and the years before that, it has been a constant effort on the part of the finance department and the treasurer to make sure that the Goetheanum remains solvent throughout the year. The monthly expenses of around 1.2 million Swiss Francs are reliable because they are mostly made up of the salaries of the around 200 staff at the Goetheanum. What is entirely open and difficult to plan for is the income: of that the most reliable part is the quarter coming in as members' contributions! What we can be less sure of are donations, legacies, third-party funds from foundations and the income we are hoping to generate from events and institutions. Whether and when they arrive is usually not clear until the end of the year. Without the help from some foundations and the Societies in some countries this situation would not be manageable.

Where do we see Goetheanum's 'success'?

The profit and loss account – as the name implies – is a numerical expression of the financial 'success' or possible losses at the end

of the year. In my view, the real 'success' of an institution such as the Goetheanum lies in its spiritual and artistic productivity and that is reflected, for instance, in the present production of Johann Wolfgang Goethe's Faust Parts 1 & 2, in the demand for media (circulation of the weekly *Das Goetheanum* has risen by ten per cent), the reception of lectures and research results provided by the Sections and generally in what is radiating out from the Goetheanum for people who are interested. However, these 'successes' that one can clearly perceive and experience, appear mostly as 'expenses' in the accounts and lead consequently at first to a 'negative' result in terms of figures.

In 2017 the Goetheanum's finances reached a critical point in this respect and we had to ask ourselves whether the stage and the Main Auditorium should be closed for regular operations and only opened for major conferences and congresses. However, we decided, first among the small group of advising treasurers and then also in the Goetheanum Leadership, against taking such drastic measures. Instead, the Goetheanum appointed a new Eurythmy Ensemble that, with sixty smaller and bigger performances in the past year, has shown off the Main auditorium and the stage in the best light. We also took the risk of a second Faust production and of further investments.

The Goetheanum has achieved a fruitful and increased intensity of activities and increased both its income and its expenses – even if the goal of eliminating the structural deficit has not been achieved.

The fact that we see positive figures in the annual statement is owed to extraordinary situations in 2018 and 2019: last year it was due to the sale of a property to the Gerard and Elisabeth Wagner Association, a charitable organization. (The property is now used for their comprehensive artistic estate and the painting school. The purchase was made possible thanks to a large donation they received from a former Wagner student).

How reliable is the Goetheanum's financial situation?

The balance shows short-term liabilities opposite similarly sized liquid assets and



medium-term liabilities (more than a year) opposite the corresponding securities in interests. Opposite the long-term costs for the renovation and extension of the Goetheanum (around 5.3 million Swiss Francs) we see construction notes and loans from members amounting to 6.9 million Swiss Francs. The circa 40 properties of the Goetheanum (outside the Goetheanum Campus) only appear in the balance to the extent that they are mortgaged (around seven million Swiss Francs).

This annual profit and loss account, where a third of the income is not secure, is acceptable as long as the Goetheanum remains solvent during the year. What remains is the challenge we face every year: to help balance the accounts through the activities of the Sections, the co-workers and, above all, your support.

In the times of Corona this is an extreme challenge for a cultural institution such as the Goetheanum. I would therefore ask you to give due and warm consideration to the treasurer's annual letter that should reach you in the first days of December. | *Justus Wittich, Goetheanum*

Please use the following accounts for your donations (Reference: Goetheanum Christmas Appeal):

From Switzerland and other non-Euro countries: General Anthroposophical Society, 4143 Dornach, Switzerland. Raiffeisenbank Dornach, 4143 Dornach, BIC: RAIFCH22, IBAN: CH54 8080 8001 1975 4658 2.

From Germany (with donation receipt for tax purposes) and other Euro countries: General Anthroposophical Society, 4143 Dornach, Switzerland, GLS-Gemeinschaftsbank, 44708 Bochum, Germany, BIC/Swift: GENODEM1GLS, IBAN: DE53 4306 0967 0000 9881 00.

■ GENERAL ANTHROPOSOPIHICAL SOCIETY

Annual General Meeting

On 31 October 2020 the General Anthroposophical Society held its Annual General Meeting with around 140 members present – in accordance with the regulations of the canton of Solothurn. At the centre of the meeting were the confirmation of Ueli Hurter as a new member of the Executive Council, the new Section leaders and the Goetheanum's finances.

Having been postponed by half a year due to Coronavirus, the AGM took place in a reduced format of just one day. When it became apparent shortly before that – also due to Corona – only 30 people were allowed to gather, the around 140 members present were spread across five rooms and connected digitally. While the personnel changes and the 2019 financial statement were still fresh in early April, the reports now seemed somewhat 'dated', even though their content continues to be relevant.

Changes in the Executive Council

Joan Sleigh did not stand for another term in office as a member of the Executive Council, stating personal reasons. She explained how important it is, when holding such an office, to have colleagues who – as it is the case in the Goetheanum Leadership – bring in their individual skills while communally balancing out potential shortcomings. Joan Sleigh will remain connected with the Goetheanum by taking on specific tasks which include her responsibilities within the Social Initiative Forum and in connection with the Class Lessons of the School of Spiritual Science.

Ueli Hurter had been co-opted as a new member of the Executive Council. He underlined the importance in our time to become active out of an inner 'Michaelic attitude'. His appointment was supported by 133 members, with two votes against and seven abstentions.

Centenary of the Anthroposophical Society in Switzerland

Marc Desaulles (general secretary since 2011) and Otfried Doerffler (general secretary 1991-2006) described how the Anthroposophical Society in Switzerland was founded a hundred years ago and how it was, from the start, seeking to connect with the spirit in a cosmopolitan way. On behalf of the Goetheanum's Executive Council Constanza Kaliks expressed gratitude for the fact that the Goetheanum can be in Switzerland. She also underlined the experience Switzerland has as a multilingual country. Via video messages, representatives in New Zealand, Australia, Sweden, Japan and India gave insights into the situation and the anthroposophical work in their country. Greetings were also received from Russia.

Leadership changes

The General Anthroposophical Section, which had been coordinated temporarily by Joan Sleigh, has now a leadership team consisting of Constanza Kaliks, Claus-Peter Röh and Peter Selg (Anthroposophy Worldwide 12/2019, page 5). The main concern of this Section is the evolving human being. Linked to this are the questions of human dignity and of how we can learn to understand what we meet in life. In view of the current crises and the potential sense of powerlessness they evoke, it is important to develop forces of hope and to understand, and bring a balance to, how our inner life interacts with external events.

Leadership of the Natural Science Section passed from Johannes Köhl to Matthias Rang and Johannes Wirz (Anthroposophy Worldwide 5/2020, page 8). This Section sees two main tasks in introducing the life forces to natural science and in bringing to anthroposophy the cognitive certainty offered by natural science. In other words it strives to bring natural and spiritual science together.

Leadership of the Visual Art Section passed from Marianne Schubert to Christiane Haid (Anthroposophy Worldwide 5/2020, page 9), who will also continue as head of the Humanities Section. Together with Barbara Schnetzler, Jaïke Dunselman, Rik ten Cate and Pieter van der Ree, Christiane Haid will form the Section faculty. One of the Section's main aims is the inspiration of the soul through art. This means that a work of art is not a finished entity but part of the observer's inner development. This impulse is also implemented in the form of exhibitions.

Projects at the Goetheanum

As a School of Spiritual Science the Goetheanum seeks to make the working of the spirit in the sensory world more visible. Under the theme of 'metamorphosis' the model of the First Goetheanum and the sculpture of the Representative of Humanity will be exhibited and presented in different settings, highlighting their history and aspects of Goetheanism. The principle of the two cupolas will be another topic. There are also plans to present aspects of biodynamic



farming with an example of composting and a bee pavilion.

Wolfgang Held spoke about the Goetheanum weekly and reported an increase in circulation of around ten percent.

Discharge of the Executive Council

As treasurer, Justus Wittich gave an outline of the financial situation, focusing on the year 2019. The planned elimination of the structural deficit over three years was not achieved, even if the individual budgets were balanced – in 2019, for instance, this was achieved by selling a building (page 3).

The 2019 accounts were adopted with 113 votes in favour, 14 against and 11 abstentions. The Executive Council was discharged with 114 votes in favour, 15 against and 8 abstentions.

The meeting thanked Joan Sleigh with a warm applause for her seven years as an Executive Council member. She will return to South Africa.

Motions and concerns

Justus Wittich briefly introduced the motion tabled by Robert Jan Kelder 'to willingly unite the new Christianity with the world in love for the healing of humanity and the earth'; the majority of members present voted to not discuss this motion.

The motion submitted by Andreas Worel regarding the subtitle of the weekly journal *Das Goetheanum* (International weekly journal for anthroposophy and social three-folding) was withdrawn by him for this year.

Eugen Meier's concern regarding the rehabilitation of Herbert Witzenmann was not discussed further. | *Sebastian Jüngel*

General Anthroposophical Society

Ueli Hurter confirmed as Executive Council member

The AGM on 31 October confirmed Ueli Hurter as a member of the General Anthroposophical Society's Executive Council; he will continue to be co-leader of the Section for Agriculture. In his address and his written presentation to the AGM Ueli Hurter talked about his personal and professional path.

When one is asked to join the Executive Council and considers what Rudolf Steiner associated with this task, one would rather decline, because nothing in one's own biography seems equal to that. If one then looks at what others are doing, one can say, "Ok, I can try to do that, too."

Being Swiss – becoming a farmer

The Swiss have a mind of their own – and so have I. We Swiss have many mountains and we sit in our valleys. My mountain, Piz Lunghin, constitutes a triple watershed as its waters feed the rivers Po, Rhine and Danube, which flow to the Mediterranean, the North Sea and Black Sea respectively. The narrowness of the valley and of the mind are widening up. When the Swiss have to form a council, they do this 'concordantly' which means that all the relevant forces of society are represented in the council and there is consequently now opposition because all views are being considered within it.

Farming is something one is usually born into – but that was not the case with me. My father was an architect and my mother a nutritionist. I did not feel a deeper connection to the world of animals or plants, but to the landscape. That I went to a farm rather than to university after school had to do with the fact that I was looking for the greatest possible independence. Agriculture is original production – there are no suppliers but one works directly with nature's productivity.

Working practically and out of one's will still seems to me to be the most direct way to the reality of the world that one can also access intellectually. But why biodynamic farming? There is simply no other agricultural approach that works consistently out of the spirit. I did not know this spirit, but my search led me to accept it as a reality. At times in my biography, when decisions had to be made, there was something present in me that gradually revealed itself as anthroposophy. My wife Katrin Hofmann and I followed this path step by step.

I've spent hours and days on a tractor, was out in the open air. Someone who has driven tractors, milked cows and sowed seeds is now a member of the Executive Council? Well, I don't step out of the spiritual world when I climb on my tractor. A cow weighs

around 800 kilograms – an expression of earthly heaviness. In its metabolism the cow is light – it has heavenly buoyant forces and can just about hold on to the earth with its hooves. These are not two worlds: the physical and the spiritual cow are part of one and the same reality.

My farm is in L'Aubier near Neuchâtel (CH). Right now they are sowing winter seeds there. At the end of 2020 I will pass the management of the Ferme Fromagerie on into younger hands. This is a big step for a family with three children, who are still in education. I took on this responsibility in my 28th year, ten years after the foundation of L'Aubier, in 1989 – a step that marked the end of my learning and travelling years. After my Matura (A-Level exams) in Zurich (CH) I spent two years in the mountains, taking my first steps in farming, and asking myself: philosophy or agriculture? I decided to become a farmer – but have never given up entirely on philosophy. Later I spent three years on the Dottenfelderhof, a biodynamic farming community and training centre near Frankfurt (DE), where Ernst Becker and Manfred Klett were my teachers.

The farm is part of L'Aubier; being in charge of a part means being part of the overall management. L'Aubier includes the farm with a dairy, a restaurant, a shop, a hotel and a conference centre, and in town there are a café and guest house, intergenerational housing and a training centre. With every step in the development, we needed to create the foundations for this development, particularly the funding.

Committed to Demeter and Weleda

In the last ten years I have been co-leader, with Jean-Michel Florin, of the Section for Agriculture at the Goetheanum. During this time we have been able to help the biodynamic movement grow around the world. We see one of the Section's main tasks in working on farming-related questions and challenges in a way that allows for inspirational spiritual-cultural and social-dialogic spaces to be created for as many people as possible. The inner certainty growing from this makes it possible for both individuals and the whole movement to form alliances; because the challenges in our field, which



include climate change, world hunger, loss of land, food quality etc., are so huge that no one can master them alone.

From 1997 to 2010 I was president of the Swiss Demeter Association and I have been on the board of the International Association and Biodynamic Federation Demeter International since its inception. These are the international organizations that are responsible for the Demeter label. Since June 2019 I have been on the board of directors at Weleda and therefore co-responsible for the Weleda label. With Demeter and Weleda anthroposophy is fully present in the economic life – a presence that is important to me.

Ten years at the Goetheanum

In my time at the Goetheanum I was actively involved in forming the Goetheanum Leadership in 2012 and in organizing the Goetheanum World Conference in 2016. Establishing the Goetheanum Leadership has sustainably strengthened the cohesive forces among the leading individuals at the Goetheanum and consolidated the strength and will to organize a Goetheanum World Conference in the autumn of 2016 – with seven years to go until 2023. For many participants the conference constituted a turning point from a mission-conscious Goetheanum to a listening Goetheanum that lives as a 'greater Goetheanum' in every place on earth where people work out of the spirit of anthroposophy on real world concerns. | *Ueli Hurter, Goetheanum*

Sources Address and written presentation
Image Ueli Hurter, photo: Xue Li

■ SCHOOL OF SPIRITUAL SCIENCE



Medical Section

Celebrating the future

In 2020, the Medical Section celebrated the centenary year of Anthroposophic Medicine and offered widely noticed contributions in relation to the Sars-CoV pandemic.

At the very centre of this intensive and eventful year stood the hundredth anniversary of Anthroposophic Medicine: around 800 people attended the main celebration at the Goetheanum, witnessing contributions on the development, current situation and perspectives of Anthroposophic Medicine. Giovanni Maio from Germany, a professor of medical ethics, spoke of the importance of 'caring' in medicine, pointing out that Anthroposophic Medicine was not a complementary medicine but "the medicine of the future." The group of young people who had prepared this conference attracted a young audience to the Goetheanum: a wonderful birthday gift for Anthroposophic Medicine and its development in the next hundred years!

The Coronavirus pandemic was of course another central concern: we published contributions to gaining an understanding of the illness and on therapies applied in medical practices and hospitals. These contributions were broadcast in writing and as videos and met with much public interest.

Anthroposophic colleagues from, among other countries, the US, South America, Israel and Europe published scientific papers (26 were added to the international database Medline in the last twelve months) on aspects such as treating respiratory infections without antibiotics, mistletoe therapy in oncology, eurythmy therapy, art therapy, the use of Bryophyllum in obstetrics, anthroposophic pain therapy, body therapy and medical ethics. We are looking forward to continued and undiminished strength in helping our patients. | *Matthias Girke, Georg Soldner, Goetheanum*

Web medsektion-goetheanum.org

Image Annual Conference, photo: Ariane Totzke



Council for Inclusive Social Development

Staying mobile

The work of the anthroposophic special needs teachers and social therapists was devoted to relationships, including during the video conferences that were necessary due to Coronavirus.

'Staying mobile and welcoming change' – maybe this motif was our greatest common denominator this year, in the global movement, in each of our 50 partner countries, for more than 1000 organizations and for everyone involved, with or without special needs.

We used the time to look for new possibilities of working on relationships and were not shy to use the situation as a chance for learning. This meant that we had to embrace the possibilities that digitalization offered us, which challenged us, but it was also helpful and has ultimately cast a new light on worldwide participation.

Our sphere of contact has widened and become more communal because the real meeting place is now body-less and therefore no longer involves travelling. The barriers we encounter are different ones and can be overcome given the right support.

Special mention should be made of the fact that we keep growing. Every year we have new projects, initiated by committed and active parents and colleagues, who experience our network as a place of belonging.

The highlight in 2020 was our first autumn conference with livestreaming from the Goetheanum's Main Auditorium and interpretation into eight languages. The lectures can be accessed on our website. Different kinds of work groups were on offer – in-person, hybrid and purely digital ones. We had hoped for 800 people, were glad that 230 came; a further 350 took part online. | *Sonja Zausch, Goetheanum*

Web inclusivesocial.org

Image Labyrinth, Foto: Xue Li



Natural Science Section

Understanding life

In 2021 the Natural Science Section will celebrate the centenary of the precursor of today's Research Institute, in which the search to understand life played a prominent part.

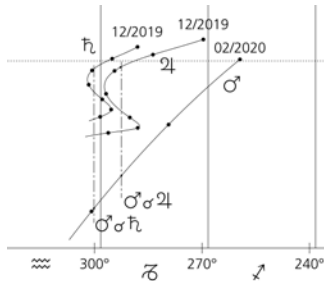
In 2021 it will be a hundred years since Guenther Wachsmuth and Ehrenfried Pfeiffer founded the Research Laboratory at the Goetheanum. The two scientists tried to follow Rudolf Steiner's indication and isolate the 'etheric' in a vacuum bell jar. In his search for a 'reagent' for the etheric Ehrenfried Pfeiffer developed a sensitive method - copper chloride crystallization - that could provide answers to questions of food quality, for instance, or to questions regarding the disposition of individuals towards certain illnesses. Further development of the method revealed that life processes cannot be verified by means of a reagent but through inner observation that makes it possible to inwardly link and describe temporal developmental processes.

The biography of this laboratory will be a subject of the next Evolving Science Conference in October 2021. How have ideas and methods and the question of how to understand life changed? Goetheanism is the leading science for this and it is first and foremost a natural science. But it can help to study life and life processes of all kinds, including in the legal, economic and spiritual life.

By including the inner perspective, Goetheanism can contribute not only to an understanding of the earth and of plants and animals but it can also be used to study fourfold human nature – the physical, etheric, astral and 'I' organizations. Since these 'bodies' are both sensory and supersensory, Goetheanism can build a bridge between natural and spiritual science. | *Matthias Rang und Johannes Wirz, Goetheanum*

Web www.forschungsinstitut.ch

Image Blätterreihe, Foto: Sofia Lismont



Section for Mathematics and Astronomy

Art and conjunction

The relationship between art, mathematics and spirituality and the Great Conjunction are key themes in the Section for Mathematics and Astronomy.

Between 9 November and 14 December, Ester G. Mecias from Spain and Charles Cross from the United States will offer a series of online colloquia on the work of Emma Kunz (1892–1963) and Hilma af Klint (1862–1944). The series is presented by the Section for Mathematics and Astronomy in collaboration with the Visual Art Section.

With their work, Emma Kunz and Hilma af Klint investigated and generated esoteric, mathematical and abstract worlds. They were aware that their art would only be understood in the future. The incredible and still growing popularity of their art works reveals how important these themes are in our time. The work of Emma Kunz and Hilma af Klint offers opportunities for exploring the relationship between art, mathematics and spirituality. In their colloquia, Ester G. Mecias and Charles Cross will ask how the creative work of these two prophetic women can be interpreted today.

In December the Section for Mathematics and Astronomy will also present two online seminars in German with Hartmut Ramm and Wolfgang Held and an English-speaking online seminar on the Great Conjunction with Alexander Murrell.

For many decades the Section for Mathematics and Astronomy has been producing astronomical data for the creators of calendars. This year the demand for this data has been particularly pronounced, generating an income of over 10,000 Swiss Francs. | *Oliver Conradt, Goetheanum*

Web mas.goetheanum.org

Image Planet constellation, diagram: Oliver Conradt



Sektion für Bildende Künste

Art and technology

The question that guides the work of the Section is how art relates to the fourfold human organization on the one hand and to technology on the other.

At the end of 2019 the Section team began to study, as an inner foundation, the first lectures in Rudolf Steiner's Art as Seen in the Light of Mystery Wisdom (GA 275) and the mantras of the eleventh Class Lesson. They informed our planning of the Ascension conference that we wanted to devote to the field of tension between technology and art on the one hand and the connection between the fourfold human organization and the genres in art on the other. But then the conference was cancelled due to the Coronavirus lockdown regulations which did not consider the arts to be 'essential'.

Instead, we had the idea in May to call on artists to send us the work they created during Corona for an exhibition entitled "Breaking into the Unknown", of which Barbara Schnetzler was the curator (Das Goetheanum 35/2020). Consequently, 82 works of art, contributed by fifty-two artists from Europe and beyond, were exhibited at the Goetheanum from 4 July to 8 November (the exhibition was documented in the journal *Stil*. *Goetheanismus in Kunst und Wissenschaft [Style. Goetheanism in art and science]*, Michaelmas 2020).

Due to Coronavirus regulations, the conference planned for November on the topic of 'The arts: their origin and their task in inner development' had to be cancelled, too. We hope to be able to hold the conference in January or May 2021. It is clear that we – that is, every artist and, in fact, every human being – are asked to look more closely into the question: what is the significance of art and culture for our humanity and for human life? | *Für das Sektionsteam: Christiane Haid, Goetheanum*

Web sbk.goetheanum.org

Subscriptions to the art journal *Stil*
abo.stil@goetheanum.ch

Image Corona exhibition, camera: Louis Defèche



Humanities Section

Humanity

The Section's theme of East and West and the study of what makes us human between the cosmos and technology have proven to be highly topical and future-oriented.

Because of the Coronavirus the world has turned towards Asia, first astonished, then with fear, trying to ward off what rose to the surface there. The Section – almost prophetically, one could say, with hindsight – stayed abreast of such negative associations by starting its series of events in February with a conference on the importance of East Asia for the present culture – a spiritual perception of contrasts that, when brought together, can build a bridge across mistrust, fear and death. We concluded the year with a study of Rudolf Steiner's cycles on the Gospel of St Mark. Steiner translated a sentence from this gospel as follows: "Grasping the 'I' in such a way that we recognize the You in its spirituality, that is the Christ." This kind of recognition is what the world needs now.

In between we had a conference on Rainer Maria Rilke, for whom language was a means for making the world more humane, and on Johann Wolfgang Goethe's *Faust 1&2* that also explored the question of being human. During the second intensive study week on Esoteric Science we asked what it means that future world evolution will depend on humanity.

As the harvest from the last two years we published a book on the two transhumanism conferences entitled *Das Ende des Menschen?* [The end of the human being?], with the following essence: technology needs to be permeated by the intellect, touched by the soul and shaped by the will. Only then will human beings remain free. This work will continue with a study group, across the Sections, on 'Technology and Transhumanism'. | *Christiane Haid und Ariane Eichenberg, Goetheanum*

Web ssw.goetheanum.org

Image Christiane Haid

■ SCHOOL OF SPIRITUAL SCIENCE



Section for Agriculture

For humanity and earth

Aside from the ongoing work on contents, the Section has developed a vision statement and an agreement on partnership and cooperation.

The annual conference of the biodynamic movement - Finding the Spirit in Agriculture - could go ahead last February, just before the lockdown, with around 900 people attending. And as part of the video series Living Farms more short films were made in Kenya, Finland, Lithuania and Austria.

In addition to these and other current projects, the Section team has developed a common vision: "Every person can freely and actively join in shaping the biodynamic farming and food culture for the future of the earth and humanity." In its vision statement, the Section describes its tasks and its image of working as a partnership of equals with individuals, groups and organizations within the worldwide biodynamic network. 'Climate', 'resilience' and 'health' will be key themes from 2021 to 2024.

The work on the vision statement was preceded by an agreement on forms of working inside the Section that was prompted by the growth of the team over the last three years from four to nine co-workers and the increased demands on the Section due to its growing commitments worldwide. In order to be able to sustain a balance between agility and structure, a partner-based cooperation was agreed, in which everyone has allocated areas of responsibility. Lin Bautze, André Hach, Sandra Jakob, Johannes Onneken, Jasmin Peschke and Sarah Sommer will each be responsible for their respective tasks and projects; Jean-Michel Florin and Ueli Hurter are heads of Section with focus on strategies and visions, and Verena Wahl is executive director. | *Sebastian Jüngel*

Web www.sektion-landwirtschaft.org/en/

Image Team of the Section for Agriculture, photo: François Bonhôte



General Anthroposophical Section

Culture of human dignity

In consideration of current events the General Anthroposophical Section will make human dignity a central theme in 2021.

Two of the events planned for the coming year will be devoted to the question of human dignity, the recognition of others as spiritual beings with their own individuality and their own way of expressing themselves and of contributing to the world.

Alma Humana, the second congress of Romance-speaking countries will take place at the Goetheanum from 7 to 11 July 2021. This congress will explore the essence of human dignity as the most precious but also the most violated human possession in our time and inquire into the situations of the various countries:

Where and how is human dignity in danger, not valued enough or forgotten?

What can we do to foster human dignity?

What are the specific realities and tasks of the individual Romance-speaking countries in relation to human dignity, but also to education, work and nutrition?

Contributions will be offered as a dialogue between representatives from human rights organizations and from anthroposophical working contexts. Artistic performances will be presented by artists from the different linguistic regions.

The Michaelmas Conference in 2021 will also be devoted to the question of human dignity. The conference programme will be published early next year. | *Constanza Kaliks, Claus-Peter Röh und Peter Selg, Goetheanum*

Web www.goetheanum.org/en/general-anthroposophical-section

Image Representative of Humanity, photo: Xue Li



Education Section

Disruptions as learning opportunities

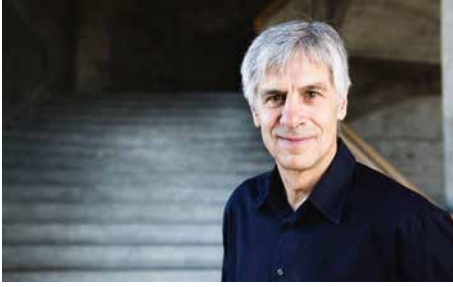
The Corona pandemic challenges educational institutions to be flexible and introduce changes and supporting rhythms to the learning culture.

As a result of the Covid-19 pandemic, schools around the world are facing disruption and new challenges. The need to keep changing and adapting the supporting rhythms and structures of everyday school life continues to provoke intense polarization. Differences in attitude to teaching and collegial cooperation that used to be carried by the school organism are now rising to the surface and demand a new culture of dialogue and trust-building from everyone involved.

The aim of education, which is to bring up young people with respect for their spiritual and individual dignity, is 'tested' by the necessity to be flexible in dealing with ever new regulations. As a result new experiences and possibilities emerge wherever the educational initiative is carried through despite the external obstacles: the question as to the true essence of education and the meaning of a trustful community with the parents is experienced more consciously. For all age groups, a new light is cast on the importance of the person-to-person learning encounter. In-person learning is a human right. Wherever there is space, new ways of outdoor teaching are being developed: physics and chemistry in the open air! As the provision of online teaching increases exponentially, students and teachers describe both the partial feasibility and the obvious human limitations of this kind of learning. | *Claus-Peter Röh, Florian Osswald, Philipp Reubke, Goetheanum*

Web www.goetheanum-paedagogik.ch/en/

Image Children on a bench, photo: Piron Guillaume



Section for Social Sciences

Worldwide web

The Section is not only at the Goetheanum in Dornach but wherever people devote themselves, in connection with it, to social questions of our time.

Particularly in the times of Corona the work of the Section for Social Sciences must reach across borders and around the globe. This is why we have intensified our inner work in 2020 – and very consciously also our interaction with the world.

Take Brazil, for instance: A trip to Brazil with many events had been planned for October 2020. But then Corona came and made it impossible. We would have had to cancel everything, but the friends in Brazil found every individual meeting important. Many people had been looking forward to these lectures, conversations and encounters. So they reorganized the events – and held them online. A simple temporary studio was installed in the Section office at the Goetheanum, and from there I went on my way. For nine days, my commute from home to work turned into a journey from Switzerland to Brazil. It brought me together with politicians, entrepreneurs, activists from numerous civil-society initiatives, professors of various universities and disciplines, co-workers of Monte Azul and of the Section for Social Sciences, with other Section leaders, the Executive Council and many others. Aside from intensive lectures we were also able to consult with one another and agree the next steps to take.

Corona did not only limit us, it also made us take new steps. For the first time, the Goetheanum Leadership released statements on topical issues together; for the first time members worldwide were able to attend the AGM via livestream; and for the first time our events can be attended from anywhere in the world. In a changed world, the Goetheanum has to be there, increasingly and in different ways, for people around the globe. | *Gerald Häfner, Goetheanum*

Web social.goetheanum.org

Image Gerald Häfner, photo: Paul Stender



Youth Section

Staying together

Young people's lives, their education and studies, are severely affected by the coronavirus restrictions. The Youth Section is asking for support.

In 1924 Rudolf Steiner called on the youth of his time to 'hold together with an iron will'. This was in order to overcome the great differences in perspectives and because, in Steiner's words, "Holding together is what is most necessary if we hope to accomplish anything in approaching the great questions of today. [...] Eventually, you may realize that the greatest achievement of your youth was knowing how to stay together" (GA 217a, lecture of 9 June 1924).

In this spirit we would like to appeal to the members and friends of the Anthroposophical Society to support young people to come together despite these difficult times we live in. Because it has never before been such a challenge to meet one another in a living way, we invite you to support a young person with a scholarship to attend one of our three main activities in 2021: the climate conference *Breathing With the Climate Crisis* from 11 to 14 February, our high school student conference *TRUST* from 30 March to 3 April and our (Re)Search Summer School from 19 to 25 July 2021.

At these events young people will come together to fulfil their longing to find new trust, to find ways of relating to and working on the climate crisis, and to enter deeply into their own questions.

We would be very grateful for your support and goodwill in helping young people to find their way to the Goetheanum. | *Andrea de la Cruz, Johannes Kronenberg, Goetheanum*

Web www.youthsection.org

Image Youth Section meeting before Corona, photo: Youth Section



Section for the Performing Arts

The effect of sounds in speech and music

One of the main themes in the work of the Section for the Performing Arts is the exploration and practical experience of sounds in speech and music.

The Section commissioned Jitka Koželuhová to compose pieces for lyre, which were performed, together with lyre compositions by György Kurtág, by the Else Klink Ensemble, Stuttgart (DE), the Eurythmeum CH, the Light Eurythmy Ensemble (CH) and the Muza Eurythmy Duo, St Petersburg (RU). "The sound of the lyre is very similar to the peripheral intonation in eurythmy," Stefan Hasler summarizes his impressions. Eurythmists report that the sound of the lyre lowers the breath and is socially harmonizing in rehearsals.

The Section is making pieces by anthroposophical composers that are kept in the Goetheanum Archives publicly accessible on its website. The first works available are by Jan Stuten (music for eurythmy and funeral music) and by Gregers Brinch. "This is the beginning of an online music library," Stefan Hasler says, indicating that there will be more.

Because of coronavirus restrictions only seven of 21 eurythmy schools were represented at the graduation meeting; they came from the Netherlands, Germany and Switzerland. The members of all groups exhibited their theses at the Goetheanum (short versions are available on the Section website).

Stefan Hasler is looking forward to the Section conference from 5 to 9 April 2021, which will celebrate 100 years of eurythmy therapy. The Section is organizing this conference, which will focus on the effect and experience of sounds, in collaboration with the Medical Section. Plans are also underway for another four performances, in July 2021, of Goethe's *Faust* Parts 1 and 2. | *Sebastian Jüngel*

Web srmk.goetheanum.org

Image Lichteurythmieensemble, photo: Charlotte Fischer

■ FORUM

Conscience in the work of Albert Steffen

According to Albert Steffen, spirituality is the price to pay for a truly new poetry. His themes include spiritual dimensions of reality that are otherwise only used in a metaphorical or aesthetic sense. The composition of his epic and dramatic works deliberately disregards established poetological conventions. With many other authors we seem to be more willing to ultimately find their specific, extravagant and artistic approach legitimate and acceptable.

Reservations based on the author's worldview

Steffen's worldview adds to the difficulty in approaching his work. Bertold Brecht's Marxist orientation, Gottfried Benn's nihilism or Arthur Schnitzler's and Stefan Zweig's psychoanalysis tend to not interfere with our judgement of their literary quality. On the contrary: art and poetry can (and should) be provocative – that is what we expect, even and particularly if they call our own life, thinking and feeling into question. Why should this kind of openness not apply to Albert Steffen?

Steffen's life and work are based on anthroposophy because he saw in anthroposophy a confirmation and extension of his own spiritual and artistic possibility. Because Albert Steffen, in addition to being an artist, took it upon himself after Rudolf Steiner's death to be the chairman of the General Anthroposophical Society and because he had to prove himself during those challenging years in the field of tension between the members and the general political situation (for instance the Society's stance and positioning in relation to national socialism), many of his deci-

sions and declarations in this respect met with incomprehension and sometimes even severe criticism among the membership.

Scrutinizing one's conscience

Albert Steffen suffered incredibly, as a human being and as someone bearing responsibility for anthroposophy, from this loyally observed obligation, which would eventually also affect his artistic creativity and his health. But he made every effort to achieve a spiritually genuine reconciliation by objectifying the pain inflicted on him and on others in his poetry.

The process of reading sometimes becomes a scrutinizing of one's own conscience. One may then tend to make writers responsible for what they mirror back to us. In anthroposophical terms, the awakening of conscience and the experience of the true 'I' on the other side of the threshold – an experience that needs to be prepared spiritually and meditatively – is for human beings today a becoming aware of the presence of Michael, the Spirit of Time. Albert Steffen's work prepares this spiritual process artistically and allows it to unfold in the reader. | *Heinrich Schirmer, Petershagen-Wasserstraße (DE)*

This contribution consists of edited extracts from the book *Poesie und Erkenntnis. Versuch über Albert Steffen [Poetry and knowledge. An essay on Albert Steffen]* by Heinrich Schirmer, Verlag Ch. Möllmann, 2020

What happened to ...**... the Corona Book published by the Goetheanum Leadership?**

The book edited by Ueli Hurter and Justus Wittich on behalf of the Goetheanum Leadership has so far sold 3600 German and 530 English copies (*Perspektiven und Initiativen zur Coronazeit*, Verlag am Goetheanum and *Perspectives and Initiatives in the Times of Coronavirus*, Rudolf Steiner Press, respectively).

Web goetheanum-verlag.ch/produkt/perspektiven-und-initiativen-zur-coronazeit **Web** rudolfsteinerpress.com/viewbook.php?isbn_in=9781855845800

... the call for clowns to step forward?

When more than a dozen artists responded to the "Call for Clowns" in *Anthroposophy Worldwide* 7-8/2020, Stefan Hasler, the head of the Performing Arts Section, saw the possibility of a new specialty. He asked Sebastian Jüngel to continue to be the contact person and coordinator of a "Work Group on Clowning" within the Section. The search for more clowns who are active in anthroposophic art, medicine and education continues. We would like to hear from them what their themes are, their needs and ways of working and where they perform and train.

Contact sebastian.juengel@goetheanum.ch

... Hebet el-Nil Waldorf School in Egypt?

The Hebet el-Nil Waldorf School in Luxor (*Anthroposophy Worldwide* 1-2/2019) now has a separate lower school building for classes 1 to 6. Despite a five-month closure due to Coronavirus the building could be completed in time for the school start on 13 September (design: Christian Hitsch, execution: Tajeb Construction Office Luxor). On 20 October 2020, the school community celebrated the official opening together with the architect, representatives of the Egyptian government and sponsors from Europe. The two kindergartens and classes 1 to 4 have now 150 children. | *Nathalie Kux, Dornach (CH)*

Web www.hebet-el-nil.org

Brochure on 100 Years of Anthroposophic Medicine

The Swiss patient organization *anthrosana* has published a brochure entitled 'Together – 100 Years of Anthroposophic Medicine' in which physicians and researchers present aspects and the future potential of Anthroposophic Medicine. The publication is available in German and French.

Web www.anthrosana.ch/shop

Brochure on Eurythmy Therapy

The professional association of eurythmy therapists in Switzerland has published a trilingual brochure with information on eurythmy therapy (German, French, Italian).

Web www.heileurythmie.ch/heileurythmie/publikationen/

Correction

In the interview with Jane Bradshaw (*Anthroposophy Worldwide* 11/2020) it should read three (not two) persons per square kilometre in the paragraph on Australia's population density (24 million people on 7.7 million square kilometres).

Author: Sebastian Jüngel (unless otherwise stated)

22 Nov. 1934 • 14 July 2020

Edwin Kaufmann

Edwin Kaufmann was born in Basel (CH) on 22 November 1934, the first child of Clara Bleuler and Hans Kaufmann, followed eight years later by his sister Ursula. When Edwin contracted tuberculosis, his life was hanging by a thread. The doctors felt it was best to let him die peacefully, but his father thought differently. Armed with a pistol, he marched to the head physician and told him to treat his son instantly or else ... The six-year old was sent to Davos (CH), where he was cured within a year with the help of sunshine and goat's milk. Edwin Kaufmann was grateful to be alive and remained active and full of vitality throughout his life.

Born to be a teacher

When he returned to Basel in 1942, there was a canon in his room that was aimed at Germany; his apartment on the river Rhine was the perfect army base. Despite all the difficulties during the war, Edwin Kaufmann finished school and became a typesetter, although a gypsy prophesied that he would be a priest or a teacher.

As a child, Edwin Kaufmann played the violin and the cello and he was very good at painting and singing (he sang in the Basel Bach Choir). All these talents would later stand him in good stead. He was working in printing when his pedagogical talent became apparent, and so he first trained to be a teacher in Basel before studying Waldorf Education in Dornach (CH). He had started studying anthroposophy at the age of 17 and would later, for many years, be responsible for the anthroposophical branch in Burgdorf (CH).

Edwin Kaufmann devoted 65 years of his life to education. He was involved in the founding of many Steiner Schools in Switzerland and of one of the most important teacher training



institutes, in Bern (CH). He also taught in Switzerland, Germany and Great Britain. In the 1990s he was among the first to bring Waldorf Education to Russia and Ukraine, where he taught both in schools and in teacher education. Many teachers continue to use his notes as valuable impulses for their daily work.

Edwin Kaufmann also introduced people to Waldorf Education in public lectures in East Germany, Armenia, Bulgaria, Hungary and the Czech Republic.

'I did'

Aside from his teaching activity, Edwin Kaufmann guided groups of tourists to Russia and Ukraine, which was his way of contributing to an understanding among the nations. He undertook numerous cultural trips to Egypt, Greece, Turkey, Armenia, Georgia and Norway.

The following episode is characteristic of Edwin Kaufmann: in 1974 he travelled by car from Switzerland to the Soviet Union. In Georgia he went off the permitted road. He was arrested and when the judge asked him, "Who gave you permission to leave the main route?" he said, "I did!" This is how he lived his life – he could not do it any other way. | *Elena Krasotkina, Dornach (CH)*

Image Edwin Kaufmann, courtesy photo

We have been informed that the following 61 members have crossed the threshold of death. In their remembrance we are providing this information. | *Membership Office at the Goetheanum*

Michael Ihrig, Hamburg (DE), 31 October 2019
 Piet Over de Linden, Amsterdam (NL), 11 April 2020
 Ray van Eijdsden, Driebergen (NL), 26 April 2020
 Cornelia van der Stap, Driebergen (NL), 26 April 2020
 Johanna Wiegers, Groet (NL), 5 May 2020
 Gisela Wessel, Hamburg (DE), 14 May 2020
 Pauline Fock, Zeist (NL), 21 May 2020
 Barbro Aquilon, Trångsund (SE), 10 June 2020
 Hella Kurth, Cambridge (CA), 18 July 2020
 Johanna Fraterman-Wiertsema, Zeist (NL), 26 July 2020
 Lenie Raaphorst, Schiedam (NL), 1 August 2020
 Barbara von Canal, Aschau (DE), 6 August 2020
 Joanne van Bemmelen, Burgh-Haamstede (NL), 10 Aug. 2020
 Lourina Tange, Amersfoort (NL), 19 August 2020
 Dietmar Wittmann, Denklingen (DE), 19 August 2020
 Ina Willemse-Stolk, Hendrik-Ido-Ambach (NL), 22 Aug. 2020
 Johan Leendertz, Soest (NL), 24. August 2020
 Günther Schneider, Denman Island (CA), 26 August 2020
 Joost Bres, Blaricum (NL), 28 August 2020
 Christine Sievers, Großhansdorf (DE), 11 September 2020
 Hans Mühlestein, Wildhaus (CH), 14 September 2020
 Magdalena Baumgartner, Dornach (CH), 15 September 2020
 Gertrud von Winterfeld, München (DE), 17 September 2020
 Elaine Mackee, Powell River (CA), 18 September 2020
 Anneliese Dombois, Dornach (CH), 19 September 2020
 Sylvia Kling, Järna (SE), 21 September 2020
 Hartmut Schiffer, Carbondale/CA (US), 27 September 2020
 Eva-Maria Sameli, Meilen (CH), 30 September 2020
 Günther Mancke, Hersdorf (DE), 30 September 2020
 Nelly Steensma, Zeist (NL), 2 October 2020
 Ronald Savage, Lincoln (GB), 5 October 2020
 Doris Thilo, Schwäbisch-Gmünd (DE), 5 October 2020
 André Maillard, Chatou (FR), 5 October 2020
 David Cuadrado Martínez, Lima (PE), 6 October 2020
 Elfriede Herzog, Bad Aibling (DE), 7 October 2020
 Lore Fecke, Frankfurt/Main (DE), 9 October 2020
 Ingrid Vasbender, Niefern-Öschelbronn (DE), 9. Okt. 2020
 Tyll van de Voort, Darlington (GB), 9 October 2020
 Hans-Jörg Ungeheuer, Friesenheim (DE), 10 October 2020
 Martin Basfeld, Eggenstein (DE), 12 October 2020
 Herbert Scott, Wights Mountain (AU), 12 October 2020
 Fiona von Heider, Buckfastleigh (GB), 13 October 2020
 Reinhard Müller, Teufen (CH), 13 October 2020
 Reimar Bergmann, Stuttgart (DE), 14 October 2020
 Helmar Kauer, Konstanz (DE), 14 October 2020
 Reinhart Faul, Owingen (DE), 15 October 2020
 Agnes Nitzschmann, Wedel (DE), 15 October 2020
 Gerda Pressler, Dachau (DE), 15 October 2020
 Elisabeth Adolphs, Kassel (DE), 17 October 2020
 Ulf Jorberg, Winterbach (DE), 17 October 2020
 Verena Römer, Biel (CH), 17 October 2020
 Jean-Pierre Krummenacher, Châtillens (CH), 18 October 2020
 Ulrich Koehler, Frankfurt/Main (DE), 19 October 2020
 Johannes Lenz, Berlin (DE), 19 October 2020
 Claude Bolliger, Vallorbe (CH), 20 October 2020
 Alf Ammon, Berlin (DE), 22 October 2020
 Petar Petrovic, Essen (DE), 23 October 2020
 Eija Dodds, Helsinki (FI), 24 October 2020
 Timotheus Bouwhuis, Maartensdijk (NL), 29 October 2020
 Inge von Negelein, Niefern-Öschelbronn (DE), 30 Oct. 2020
 Irene Taylor, Wakefield (GB), 31 October 2020

In October 2020 the Membership Office at the Goetheanum registered 107 new members. 51 left the Society between 13 October and 6. November.

Books | Petition

Healthy childhood and youth

Young children are highly sensitive and develop their personality through interactions with and impressions absorbed from their environment. Because children and adolescents spend much of their time in educational settings, the spatial, conceptual and social make-up of these places will affect their health right into adulthood. A healthy learning environment is therefore crucial.

Book

The dignity of the young child

"Children learn from other people and they learn in the space they are given for processing the impressions they are exposed to," say Michaela Glöckler, a paediatrician, and Claudia Grah-Wittich, a social worker, who are both editors of the book *The Dignity of the Child*. What children are able to absorb and process in the very early years forms the basis for their future maturation.

Education and self-education

Children do not always grow up in an ideal environment. They may be exposed to sensory over-stimulation, which they are unable to process; cognitive skills may be expected of them that they may at best be able to imitate but certainly not yet penetrate; or they may live in a challenging social environment that they are unable to cope with.

Inspired by Waldorf Education and the ideas of Emmi Pikler, and supported by medical, psychological and pedagogical research results, the experienced authors provide insights into how to support children between birth and the change of teeth. Topics covered range from embryonic development and care-giving to the tasks of family life, education and therapy. Primary care-givers are particularly important because it is from them that young children learn first of all. If the dignity of the young child is to be safeguarded, not only the children need to be educated but the educators, too, because children are 'nurtured' by the dignity that emanates from the adults around them. | *Sebastian Jüngel*

Book Michaela Glöckler, Claudia Grah-Wittich (eds): *The Dignity of the Young Child Volume 1* How can we keep the young child healthy? Care and up-bringing in the first three years of life. Volume 2 *Gesunde Entwicklung und Prävention. Begleitung des Kindes von Geburt an* [Healthy development and prevention. Supporting children from birth], only available in German.

Both volumes published by Verlag am Goetheanum

Web www.goetheanum-verlag.ch

Petition

Right to screen-free childcare

The European Alliance of Initiatives for Applied Anthroposophy (Eliant) advocates cultural diversity and choice in Europe. Its petition for an age-appropriate use of digital technology - For a Right to Screen-free Day Care Centres, Kindergartens and Primary Schools - will run until the end of the year. In view of the Corona-induced pressure to organize life and work digitally, particularly in education, it is Eliant's central concern to advocate an age-appropriate use of digital technologies.

As early as 2016/2017 the Association of Waldorf Kindergartens in Germany launched a petition, supported by the neuroscientist Manfred Spitzer, for screen-free daycare centres and kindergartens. Now Eliant is circulating the Europe-wide petition For a Right to Screen-free Daycare Centres, Kindergartens and Primary Schools. "Kindergartens in Sweden have lost the right to be screen-free in August 2020," says Michaela Glöckler from Eliant, pointing to the urgency of the situation. She feels encouraged by the speech given in Brussels in 2017 by Martine Reichert, the then EU Commission's Director General for Education. Reichert encouraged the Congress members to stand up for alternatives in education.

Initiated by Eliant, the book *Growing Up Healthy in a World of Digital Media* has therefore been translated by members of the Alliance for Humane Education, so far into ten languages (including Arabic, English and Korean). "The broader the support, the more political weight this initiative will have, which is why it aims for 100,000 signatures by the end of 2020," Michaela Glöckler explains. Once the petition runs out, Eliant will continue to advocate a citizens' movement for humane education. | *Sebastian Jüngel*

Petition www.eliant.eu/en/news/petition-2018-for-the-right-to-screen-free-day-care-institutions-kindergartens-and-primary-schools/

Book

Places of healthy development

Our weakness is our strength. We respond sensitively to the impressions streaming in from our surroundings. We are exposed to them, but due to our 'impressionability' we are also able to develop the most diverse faculties - unlike animals whose faculties are highly specialized, in accordance with their functions.

Michaela Glöckler, an experienced paediatrician, school doctor and international consultant is alarmed by the increase of physical and mental disorders in children and adolescents. She therefore advocates that educational settings must be health-promoting, "because a healthy maturation is the best precondition for a creative life later on."

Based on her experience in Waldorf Schools and as an anthroposophic paediatrician, Michaela Glöckler says that health goes back to various factors. These range from architectural aspects of educational settings through curricula and teaching methods to administrative structures and the food served in the school kitchen. They are all expressions of the attitudes adults have towards children. Do they promote development rather than demand achievements?

"It is important that we create an environment that inspires activity and self-efficacy rather than give instructions, that we provide real-world experiences before introducing digital teaching, and that we meet all the needs children and adolescents have, which, in my view, include science, art and spirituality," Michaela Glöckler summarizes further aspects of a healthy learning environment. | *Sebastian Jüngel*

Book Michaela Glöckler: *Education for the Future: How to nurture health and human potential?* Published by InterActions Stroud, UK

Web www.wynstonespress.com/Education-for-the-Future.html