



Anthroposophy worldwide

What is happening in the Anthroposophical Society

1–2/21

■ ANTHROPOSOPHICAL SOCIETY



Anthroposophy Worldwide 1-2/2021

Pause for thought

- 2 Humour

Anthroposophical Society

- 1 Breathing in the time of Corona
- 2 Rudolf Steiner: Laughing
- 3 General Anthroposophical Society: Invitation to the AGM

Motions

- 4 Worldwide: Survey on diversity
- 4 Brazil: Shared endeavours
- 4 India: Many young people
- 5 Australia: Reconciliation
- 5 Egypt: Islam and Anthroposophy
- 6 Hawaii: The Third
- 6 Netherlands: Open to dialogue
- 7 Austria: Older, educated, white
- 7 Russia: 30th anniversary of new foundation
- 11 Obituary: Eugene Gollogly
- 11 Membership News

School of Spiritual Science

- 8 Section for Social Sciences: Spiritual work
- 8 Section for Agriculture: Beyond resilience
- 9 Sektion for Agriculture/Youth Section: Climate Conference

Goetheanum

- 9 Studies and Professional Development: Aktive in lockdown
- 9 Online progr@mme

Forum

- 10 Affirming the 'I'
- 10 Learning from Eastern Europe

Feature

- 12 Pioneering project in the Thar Desert: School instead of child marriage

Breathing in the time of Corona

Courage for knowledge, warmth of heart, seeds of will

Dear members,

Breathing With the Climate Crisis – is the title of the forthcoming climate conference at the Goetheanum. Given the situation we find ourselves in at the beginning of 2021, one could ask in more general terms: 'How can we breathe in the time of Corona?' The Goetheanum and the Anthroposophical Society are particularly concerned with social breathing. The social breath is coming to a standstill, in the wider and narrower sense. Many people are losing close friends and relatives. Waves of lockdowns pass through the countries. Lockdowns mean personal isolation, they mean closed places of work and culture such as the Goetheanum, and they mean travel restrictions between the regions of the earth.

No cancellations, no silence

At the Goetheanum we ask ourselves how we can, under these circumstances, keep the breath alive that connects us with you, the members of the Anthroposophical Society, and those working for the Sections around the world. Week after week we make a virtue of necessity by offering events and meetings online. The alternative would be to cancel and

remain silent. Out of this necessity, the Sections and Departments at the Goetheanum have taken the decision to replace in-person conferences and meetings by digital events. This does not imply that we are deaf to the questions that come with this increasing digitalization. But we are also conducting practical research: how can we digitally open up spaces where the courage for knowledge, warmth of heart and seeds of will can live? These are qualities we are striving for in our work and they enable us, week after week, to bring new breath to the working together of the global Anthroposophical Society and movement and the Goetheanum. With this in mind, we would like to call your attention to current digital opportunities, such as the climate conference mentioned above, the online course Beyond the Third, glimpses into the work on Rudolf Steiner's Mystery Dramas, the lecture series The Signature of Our Time and the web seminars on the Great Conjunction. We will, in addition to all that, stay connected with you personally, using the routes available to us at this time. | *Ueli Hurter, Goetheanum*

Image Goetheanum, West Staircase, photo: Xue Li

Rudolf Steiner

Laughing

As the 'I' raises itself to laughter, it summons the forces of its self-liberation, sublimity and individuality in the world. In weeping, it can educate itself to connect with what it belongs to. [...] Both laughter and tears are means of educating the 'I' and the 'I'-forces. In expressing itself in laughter or tears, the 'I' rises up, as it frees itself from or connects closely with the world. [A laughing countenance] is the spiritual expression of the fact that we are striving for liberation, that we don't allow things unworthy of us to grasp hold of us, but that we rise, with a smile on our face, above the things we must never become enslaved to.

Source GA 59, Lecture of 3 February 1910

Refers to Pause for thought: humour

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■ PAUSE FOR THOUGHT

Humour

Making life flow

It is an ancient mystery that the soul must be purified before it can enter the spirit realm. This is why we find wells and water bowls for the cleansing of body and soul in the vestibules of temples and sanctuaries. Humour can also be a form of purification.

Cleansing the soul with humour? 'Humour' derives from the Latin word for moisture or fluid. The German writer and philosopher Friedrich Theodor Vischer (1807–1887) described humour as the most spiritual of waters. And Rudolf Steiner noted, "We will only truly rise to the spirit realm if we don't try to approach it with selfish sentimentality but in purity of soul - and this always requires humour" (GA 181, lecture of 3 July 1918). He also pointed out that "Those who fail to find humour in what is humorous will also fail to find earnestness in what is earnest" (GA 277a, address of 29 August 1915). There should be no rash self-limitation, "You may easily think it improper to treat 'sacred things' [as presented in the Twelve Moods] satirically. But [...] if you wish to advance in the sphere of spirituality, it is a basic requirement to not forget to laugh at what, if rightly judged, is worth laughing at in the world" (GA 169, lecture of 11 July 1916).

Loving devotion to the world

There are conditions, though. I need to devote myself lovingly to the world, connect with it in interest and understand its inconsistencies in order for the 'I' to be able to distance itself, or anthroposophically speaking, for the astral body to withdraw from us, allowing us to smile or laugh. If this becomes too strong, we have derision and cynicism or, in other words, a worldview based on antipathy rather than sympathy.

The senses perceive the diversity that surrounds us, the mind orders the sense impressions by comparing concepts, and reason recognizes the unity in this diversity, the deeper truth of the cosmic order. Things become comical when these relationships are out of sync: what is unreal claims to be real; or the mind brings two incompatible concepts together. When a person (concept 1) moves like an ape (concept 2), we tend to find this funny because of the inconsistency between what we see and what can be real. Rudolf Steiner pointed out that "Becoming aware of this inconsistency between a created object and its inner potential strikes us as comical" (GA 271).

Inner serenity

With humour, one can still discern the whole behind the inconsistency – it is not

simply the belittling of something bigger.



When the 'I' is at ease, we are open to be amused; an inner serenity takes hold and we are ready to be diverted by life's manifestations while continuing to be able to meet with earnestness what is earnest.

I have always wondered why, in the statue of the Representative of Humanity, the 'world humour' hovers above everything, until I found the following statement by Rudolf Steiner: when we laugh we strive for "liberation, so that we don't allow ourselves to be caught up in things unworthy of us, but with a smile rise above the things we must never be enslaved to" (GA 59, lecture of 3 February 1910). Humour ultimately helps to make life and its encounters flow again. | *Stephanie Janisch, Dornach (CH)*



Stephanie Janisch, born 1983 in Arlesheim (CH), is Waldorf educator working in special needs education. She will conclude her eurythmy training at Eurythmeum CH in 2021 with a diploma thesis on 'Humour and Serenity'.

Image «World Humour by Rudolf Steiner and Edith Maryon, photo: Bernard Bonnamour
Image Stephanie Janisch, courtesy photo

General Anthroposophical Society

Invitation to the Annual General Meeting

This year's Annual General Meeting will take place, in a reduced format, on 27 March 2021 and deal with the formalities in the usual rhythm. Members will be able to participate again via livestream and there are plans to introduce a chat channel for outside contributions to the meeting.

Dear members,

In mid-January 2021 around 30 representatives of the Anthroposophical Societies in different countries held a video conference: while for some of them it was early in the morning and summer (New Zealand), it was the middle of the night (India), evening and snow (Europe) and midday (America) for others. It emerged that hardly any of the representatives foresee being able to travel in person to the AGM scheduled for 26 to 28 March 2021. The decision was therefore made to postpone the spring conference of the country societies to the summer (12 to 14 July 2021), when it will follow on from the planned Alma Humana conference (a meeting for people from Romance-speaking countries and anyone interested, with German and English interpretation).

Shorter AGM on 27 March 2021

In these consultations, which included the Goetheanum Leadership, the Executive Council decided to hold the AGM at the usual time, but to reduce it to one day because of the uncertainty of the Corona situation.

We invite all members who will be able to attend to the General Anthroposophical Society's Annual General Meeting at the Goetheanum on 27 March 2021, from 9 a.m. to 6.30 p.m. This means that formal procedures will not be left unaddressed for too long, and it is impossible to say with any certainty if and how a full annual conference will be possible later in the year.

Following last year's positive experiences, we will hold a similarly concentrated AGM, livestreamed in German and English. In addition, we will experiment with a live chat channel that allows members to ask questions which will be brought to the meeting by a chat moderator.

Exact conditions for the meeting will depend on local and national government regulations at the time and will be communicated in the next issue of Anthroposophy Worldwide. | *Justus Wittich, Constanza Kaliks, Matthias Girke und Ueli Hurter, Executive Council at the Goetheanum*

Proposed agenda for the 2021 AGM

27 March 2021

9-10.30 a.m.

- 1 Welcome and opening of the meeting
- 2 The situation of anthroposophy and of the Anthroposophical Society in the world – Executive Council report and other short contributions

10.30-11.15 a.m. *Coffee break*

11.15 a.m. – 1 p.m.

- 3 Developments and initiatives in the School of Spiritual Science and its Sections
- 4 The Anthroposophical Society in the different countries: changes and perspectives
- 5 Discussion
- 6 Presentation of motions submitted by members

1-2.30 p.m. *Lunch break*

2.30-4 p.m.

- 7 Presentation of the 2020 financial statement and auditors' report
- 8 Discussion of the 2020 financial statements and approval
- 9 Election of Auditors
- 10 Motion to discharge the Executive Council
- 11 Decision on further motions and concerns submitted to the 2021 AGM

4-5.15 p.m. *Coffee break*

5.15-6.30 p.m.

- 12 Commemoration of the dead and artistic conclusion

The AGM will be streamed live in a protected environment. For access, members of the Anthroposophical Society can register now at www.goetheanum.org/en/login



Concerns to be submitted at the 2021 AGM

The general meeting asks the Executive Council to examine

- if the procedure, explained in detail last year, regarding the form, which was intended at the Christmas Conference of 1923 but which has since been seriously harmed and disregarded, for cultivating the anthroposophical movement as the new Christianity
- is to be re-established and realized, including on a legal basis, in a contemporary and authentic form with a view to the forthcoming centenary of the Christmas Conference in 2023, and
- if yes, to announce this to the membership within six months.
- If it should not be possible, the Executive Council should announce how it may be possible.

To access the full presentation and rationale for this concern log in on the Goetheanum website, www.goetheanum.org/login and go to 2021 AGM.

The suggested 'disentanglement' would mean a separation into

- the Anthroposophical Society in a narrower sense,
- the legal administration of the Anthroposophical Society, and
- the administration of the Goetheanum building.

The Executive Council would be the connecting link between the three organizational forms.

Since the 2019 AGM a group of around 30 members has met in three colloquia in order to work on a comprehensible chronicle of the history of the constitution since 1902. | *Justus Wittich, Executive Council at the Goetheanum*

Image Goetheanum Reception area with sculpture of Rudolf Steiner's head, photo: Xue Li

■ ANTHROPOSOPIHICAL SOCIETY

*Identities***Survey on diversity**

An informal survey illustrates the degree to which diversity is rooted in the Anthroposophical Societies of different countries.

In the societies of many countries, the question of diversity (aspects of identity) was one that was particularly present in 2020. Independently of that, 'anti-Corona' rallies in Germany provoked a chain of associations in the public media regarding the orientations of the demonstrators, which included, among others, members of the far-right, conspiracy theorists, people opposed to vaccinations, esoterics and anthroposophists. 2020 also saw an increase, in anthroposophical contexts, in the publication of new or updated statements on racism. These developments gave rise to a survey conducted by Anthroposophy Worldwide among representatives of the Anthroposophical Societies around the world. The survey aimed to establish to what extent the individual Societies represent their country's population, if they are influenced by other cultures (people growing up or being educated in Europe) and what they do to uphold diversity in their country. All responses are based on personal experience rather than scientific investigation, and do not assess aspects of identity such as ethnicity, religion or sexual orientation. What the survey has brought to light are the differences that are specific to the various countries. The first contributions are documented here. | *Sebastian Jüngel*

Statements 2020 (selection): Executive Council at the Goetheanum [goetheanum.co/de/nachrichten/menschheitliche-ausrichtung-der-anthroposophischen-gesellschaft](https://www.goetheanum.co/de/nachrichten/menschheitliche-ausrichtung-der-anthroposophischen-gesellschaft) | **Anthroposophical Society in Germany** www.anthroposophische-gesellschaft.org/agid-aktuell?tx_ttnews%5Btt_news%5D=476&cHash=3298do24601482ee925b744e86ec8471 | **Biodynamic Federation / Section for Agriculture at the Goetheanum** www.demeter.de/sites/default/files/public/pdf/stellungnahme-rudolf-steiner-demeter-biodynamisch.pdf | **Stuttgart Declaration (updated version)** www.waldorfschule.de/ueber-uns/print-medien/broschueren/erklaerungen/stuttgarter-erklaerung

*Brazil***Shared endeavours**

CaminhAção is an initiative that connects diverse social groups and anthroposophical endeavours (Anthroposophy Worldwide 4/2020).

CaminhAção is a call to the human soul that asks questions such as 'What makes us human?' and 'How can the idea of social threefolding be kept alive?' On this 'path' we bring diverse aspects of Brazilian culture together: the indigenous culture of the Guarani peoples, the spirituality of Maracatu, Hip-Hop and Samba de Coco, Caboeira, the Warriors Without Weapons movement and Sophia, the spiritual being of Anthroposophy. We consciously seek the dialogue with what is 'different'. This impulse has succeeded in uniting, strengthening and expanding the anthroposophical movement in Brazil and enabled its realization outside its 'bubbles'.

In most places across Brazil, CaminhAção has been promoted by the branches and study groups within the Anthroposophical Society. They started anthroposophical initiatives and joined the socio-cultural movements mentioned above in order to organize events and create spaces for dialogue and reflection, such as most recently (due to Corona) an online celebration on 3 October 2020.

The richness of this movement arises from the interaction of anthroposophical initiatives with the wider world – a quest that finds human qualities in all kinds of guises – in other rhythms, sounds, forms and colours.

For those taking part in it, CaminhAção is an opportunity for sharing knowledge in the form of myths and songs; a movement that unites feelings and diverse ways of thinking. | *Ute Craemer, representative of Brazil*

Web www.sab.org.br

Image Meeting at CaminhAção, courtesy photo

*India***Many young people**

The members of the Anthroposophical Society in India come from all of the country's religions. Many of them work in anthroposophical organizations.

The members of the Anthroposophical Society in India come from all of the country's religions. Many of them work in anthroposophical organizations. We are open-minded and welcome anyone who wishes to join the Anthroposophical Society as a member. Most of those seeking membership come from the anthroposophical movement and are involved in curative education, medicine, agriculture or education. They already have a connection with Anthroposophy that they wish to take further.

All nine religions actively practised in India are represented among the members. They are Hare Krishnas, they visit Buddhist temples; there are Catholic nuns and burqa-wearing Muslim women. Nor does it matter what caste they belong to. Most members are from India, are married to Indians (often coming from Europe originally) or they have chosen India as their home country.

For membership or for working in anthroposophical organizations, one should have an interest in Anthroposophy and therefore in the Christ impulse, in the Michael mystery and in Rudolf Steiner's spiritual science generally.

Our members are mostly young and predominantly female. It is therefore not surprising to find them in leading positions, for instance, the new representative for India, Nirmala Diaz, and the president of the Anthroposophical Society in India, Swapna Narendra. Aban Bana has passed on these tasks because she wanted to be relieved from working online. It is important for us that those in leading positions are experienced in their own field, that they are able to represent Anthroposophy and to inspire others whilst respecting their choices. | *Aban Bana, Mumbai (IN)*

Web www.anthroposophicalsocietyindia.org

Image Council of the Anthroposophical Society in India, courtesy photo



Australia

Reconciliation

The flaw triggered by colonization continues – the Anthroposophical Society and the Steiner schools are working towards reconciliation.

Australia was colonized by the British 233 years ago – some celebrate Australia Day on 26 January, by many this day is referred to as Invasion Day. While some grieve the violent invasion of land and culture, others celebrate the multicultural society with gratitude for the abundant lives they lead.

In 2008 a formal apology was made publicly to those known as the ‘stolen generation’, so named as a consequence of mandated child removal and enforced assimilation. Within this heartfelt apology, the Prime minister said ‘sorry’. The word ‘sorry’ in Aboriginal and Torres Strait Islander languages and cultures holds special meaning in the rituals surrounding death and expresses empathy, sympathy, and an acknowledgment of loss but not responsibility.

Recent research shows that the spread of trauma from one generation to the next is an underlying cause of issues – in this case for Aboriginal and Torres Strait Islander children. Still today, the Aboriginal and Torres Strait Islanders are not recognized in the Australian Constitution.

In recent years, groups of members have formed to bring awareness and actions regarding the issues reconciliation and cultural competency. We have continually active involvement within the Steiner schools, for instance, many schools have full scholarships for Aboriginal and Torres Strait Islander students. In many Australian states the Steiner Schools have integrated the colloquial indigenous culture throughout their curriculum. These are some examples within the education sector. The Anthroposophical Society in Australia is grateful that Australia’s diverse human culture is sculpting and influencing Anthroposophy. | *Jane Bradshaw, representative for Australia*

Web www.anthroposophyaustralia.com

Image Art work (detail) by Peter Muraay Djeripi Mulcahy, SEA of Opportunity



Egypt

Islam and Anthroposophy

In Egypt, anthroposophy lives as a cultural and cross-cultural impulse that unfolds potentials both in Sekem and in anthroposophical education and training centres.

The anthroposophical movement and Society in Egypt were founded by Ibrahim Abouleish and a group of people from Europe. An anthroposophical branch and Class work have evolved from this foundation.

Branch meetings are attended by people staying in Sekem, including short-term interns and lecturers or guests from all over the world. Due to the many languages spoken by those coming together here, English has become the lingua franca. The life of the branch is enriched by people with an Egyptian, or Muslim, background who, as a result of their education, are open to holistic approaches.

Interweaving cultures

Egypt is a predominantly Muslim country, with 90 percent of the population being Muslims and six to ten percent Coptic Christians. As other countries have done in recent decades, and generally in times of growing disorientation and economic uncertainty, Egypt also tends towards more traditional and conservative values.

It is thanks to Ibrahim Abouleish that Sekem has become a place of potential diversity. His artistic interweaving of cultures and religions is apparent in the building of bridges between East and West he embodied in his very person: having grown up as a Muslim, he went to study and work in Austria, where he embraced Western culture and Anthroposophy. For 40 years he and his closer co-workers explored the connections and commonalities of the esoteric Quran and Anthroposophy. Sekem itself is therefore founded on a fusion of

East and West, of Islam and Anthroposophy.

This fusion is applied in practice to this day in the ongoing education, in Arabic, of everyone working in Sekem (and in the last seven years also in Cairo’s Heliopolis University in Cairo), in the pedagogical concepts of kindergarten, school and vocational training (teachers, eurythmists, speech artists) and in biodynamic farming. The local Bedouin population is also represented in the school and in businesses. For many years in-depth anthroposophical training programmes were presented at the Medical Center, which is currently being updated to include holistic medicine and a holistic insurance system.

In addition, there is the celebration and appreciation of the diverse Islamic and Christian religious and cultural festivals.

Personal interest in anthroposophy

In some parts of Egypt, such as Luxor, Sekem supports the opening of Waldorf Schools by committed teaching professionals.

Thanks to the growing farming community in Wahat, Bahariya, more educational and cultural opportunities have been opening up for the inhabitants of this oasis. Here, too, the connection of Islam and Anthroposophy is tangible, for instance when Egyptians present a eurythmy performance for farm workers and community members in the new amphitheatre.

Ibrahim Abouleish knew how to introduce those around him to Anthroposophy so that they were able to connect with it and continue to study Rudolf Steiner’s work for themselves. Sekem has been working more closely with the Goetheanum in recent years. We are collaborating with the Section for Agriculture on bringing the biodynamic approach to farming and to the environment to universities in other parts of the world. | *Angela Hofmann, Cairo (EG)*

Web www.sekem.com

Image Eurythmy performance for staff members in the amphitheatre at Wahat desert farm, photo: Sekem

■ ANTHROPOSOPHICAL SOCIETY



Hawai'i

The Third

Duality is a concept that overlooks the unity of the third as well as the simultaneous uniqueness and universality of humanity as one.

Our civilization clings to a yes or no, on or off, black or white, male or female, binary mentality that lacks the context in which those important dualities exist. Yin plus yang equals one whole; that is three elements not two. We must wrest ourselves away from the dualistic view of a world that clings to love vs hate, courage vs cowardliness, light vs dark, etc. There is always a threefold alternative to the mechanistic twofold equation. We live as the balance beam between the polarities when we embrace infatuation-love-hate, foolhardiness-courage-cowardliness, or light-colour-dark, etc. We are not one or other of the polarities, we discover ourselves as the medium.

Joined in uniqueness

The issue of diversity is a topic of great concern at the moment. But so is the issue of universality. Every human being shares something with the other no matter what their gender, race or cultural differences are, and yet at the same time, each embodies a special uniqueness. How is it that we cannot embrace uniqueness as a complement and integral aspect of one whole?

As a teaching-artist it is all too wonderfully familiar to me that upon giving a singular instruction to a group of children or adults for a painting or drawing lesson, each individual produces their own unique interpretation based on the same instruction. No two artworks are the same. Each one is a special and independent creation even though it came directly from the same prompt. Everyone

seems to be able to draw from an individual source and manifest something very different from what all the others produce.

What is this individual source we draw from if not a similar creative wellspring? Don't we all have this innate capacity, this inner spiritual resource to tap into? And don't we all share this genuine talent, even though uniquely expressed, with everyone else? Isn't this after all, in part, what makes us human?

Creativity as a universal source

The universal human being is an ideal, a spiritual reality. The unique, diverse individual human being is a physical reality and the two can be the complete picture of a person. Diversity without the universal, the physical without the spiritual leads to a materialistic endgame, a 'war of all against all.'

Let us not forget that we are all artists when engaged in the creative process. We share this process of being human with all other human beings. We are part of a larger art studio than we might recognize. | *Van James, representative for Hawai'i*

Web www.anthrohawaii.org

Image Art class at Guangzhou University, Department of Art and Design (CN), archival photo courtesy of Van James



Netherlands

Open to dialogue

The Anthroposophical Society in the Netherlands is open to diverse forms of identity – but there is still work to be done.

The Anthroposophical Society in the Netherlands accepts diverse kinds of sexual orientation as normal. The proportion of 'white' and older members is high, some were born in Indonesia or Surinam; as far as I know only a few members do not have a Christian background.

In Waldorf Schools too, an estimated 90 percent of students are white, one exception being the Tobias School in Amsterdam, where 50 percent of apprentices come from non-Dutch families. When this school was founded around 1999/2000 in the north of Amsterdam, a district with a high percentage of Muslims, it was not easily accepted by the population, partly because of other schools in the area. Retirement and care homes have a relatively high proportion of multicultural staff: up to fifty percent.

In the Netherlands Anthroposophy is seen as a Central European legacy. Anthroposophists are seen as an elite that has idiosyncratic if not weird ideas but is nonetheless met with a fair amount of goodwill.

The Waldorf movement in the Netherlands is growing fast – around ten new schools open every year. The discussion here is about how one can become a more comprehensive mirror of the population.

The Anthroposophical Society strives to be a society of the centre; we endeavour to reach all people. We also seek the dialogue with other groups such as Sufis, theosophists and Rosicrucians. | *Rik ten Cate, representative for the Netherlands*

Web www.antroposofie.nl

Image Toys, photo: Ampiangentina



Austria

Älter, gebildet, weiß

The anthroposophical work in Austria relies on the cooperation of free individuals and is largely carried by original German-speakers.

The demographic of the Anthroposophical Society and of anthroposophical events in Austria is not representative of the diversity of society in this country, particularly not in the cities: our audiences tend to be older, educated (not always in the formal sense) and white. Anthroposophical groups and branches are mostly attended by original German speakers, with occasional guests from Eastern European countries such as Hungary, Czech Republic, Slovakia and Poland, most of whom have met anthroposophy in their home countries. I don't have a complete overview but assume that it is similar in the anthroposophical training centres, even though their students will be considerably younger.

With the resources currently available to us we are unable to offer a programme that does justice to the societal diversity by considering language barriers, questions of education and economic circumstances.

In training and during lectures the topic of 'cultural identity' is occasionally addressed, and questions are asked such as whether the anthroposophical approach, or Rudolf Steiner's approach, might be culturalist, nationalist or even racist. Such concerns can usually be allayed if one explains the historical context (of the immediate post-war period) and by pointing out that – from the anthroposophical point of view – individual identity is characterized by its ability to leave cultural backgrounds and group identities behind and to cooperate with individuals that are free in this sense. | *Wolfgang Tomaschitz, representative for Austria*

Web www.anthroposophie.or.at

Image Haus der Anthroposophie, Vienna, photo: Wolfgang Schaffer

Russia

Thirtieth anniversary of new foundation

On 22 and 23 December 2020 the Anthroposophical Society in Russia celebrated the thirtieth anniversary of its new foundation in Moscow (RU).

Denis Solomkin, a member of the Russian Anthroposophical Society's Council, looked back on the Society's history in Europe and Russia, from the beginnings of the Theosophical Society in 1875 and the founding, in 1912, of the Anthroposophical Society in Cologne (DE) by Rudolf Steiner to the laying of the foundation stone for the First Goetheanum on 20 September 1913 and the simultaneous foundation of the first Anthroposophical Society in Russia. Like the building, this society only lasted a few years, until February 1923.

Prohibition, continued work, new foundation

After the prohibition of the Anthroposophical Society, the friends in Russia continued to work cautiously and secretly until the thawing of political relations in the 1970s and 1980s made it possible for anthroposophical groups to emerge again in various places. Thanks to lively contacts with European friends, the groups were able to grow and start preparations for a new foundation of the Society. On 22 December 1990, the International Anthroposophical Society was officially registered at the Ministry of Justice – as part of the global Anthroposophical Society.

The co-founders Alla Rogozhina, Pyotr Tchaikovsky (the present country representative) and Lydia Demidova (Alexander Demidov's widow) spoke about the past fifty years of anthroposophical life, including the performances of Rudolf Steiner's first and second Mystery Dramas in the late 1970s in a living room: with costumes and scenery, but without an audience because everyone was involved in the plays. Decades of valuable educational and social activities in 'Club Aristotle' under the direction of Alla Rogozhina came to life again. Eurythmy and recitation were practised intensively in this club which also inspired the founding of many schools.

Olga Pronina spoke of the inauguration of the Society in the summer of 1991, with over 60 international guests, held in Moscow's cultural centre for composers in the city centre. Ignatiev Rozhdestvensky described the development of diverse groups in Mos-



cow that would later find a place to work on the Society's centrally located premises. Eurythmy and singing with piano accompaniment enhanced the festivities.

Good wishes from the Council in Russia

As a special gift for the Russian Society's library, Astrid Prokofieff handed over the book on Rudolf Steiner's Representative of Humanity by Mirela Faldey and David Hornemann von Laer1 (Anthroposophy Worldwide 11/2020) with contributions by her late husband, Sergei O. Prokofieff.

A compendium with memories of the first anthroposophical groups in Russia is in preparation.

With good wishes for the continued fruitful work within the anthroposophical movement, the Russian Council sent to the members of the Anthroposophical Society in Russia both an invitation for this anniversary and the programme of anthroposophical events held during the twelve Holy Nights and Epiphany. In Russia, Christmas begins on 7 January and, in accordance with the Julian calendar, the Baptism in the Jordan is celebrated on 19 January. | *Violetta Kraeva, Moskau (RU), and Astrid Prokofieff, Dornach (CH)*

Web www.anthroposophie-ru.org

Image Anniversary celebrations, photo: Denis Solomkin

■ SCHOOL OF SPIRITUAL SCIENCE



Section for Social Sciences

Spiritual work

While, due to government regulations, the Goetheanum remains closed to the public and people are expected to work from home, the spiritual work continues.

At the Goetheanum we are also subject to the regulations regarding the pandemic. In Switzerland or, to be more precise, in the canton of Solothurn where the Goetheanum is situated, all cultural venues must remain closed, including the Goetheanum. But is it really like that? No, it is not! The Goetheanum building is closed to the public and events and meetings are cancelled or can only happen virtually. And that is very painful. But we nevertheless continue to work, wherever that is possible. The members of the Executive Council, the Goetheanum Leadership, the Sections and the many departments continue with their work – some people work from home, others come to their work place if necessary.

But how is it with the mantric work of the School of Spiritual Science and with the regularly held Class Lessons? Do they have to stop? Even if the legal situation is unambiguous, it was also clear to us that, whatever happens, we cannot and will not stop the Class Lessons: this living stream of work must continue. The only question is how?

Cultivating the stream of the Class Lessons

Michaela Glöckler and I therefore decided, in agreement with the School leadership, to hold the Lessons in the period around Christmas and Epiphany as announced. The Lessons will therefore always be held at the Goetheanum, at the agreed time. Whoever wishes to attend can do this distantly, from where they are: we meet at the arranged time in the School of Spiritual Science as a spiritual meeting place.

It felt strange walking up alone at night to the closed, dark and empty Goetheanum, unlocking the door and locking it again, preparing everything and starting the Lesson. Because no one was there physically, I welcomed everyone with even more intensity than usual, and invited also the members who were spatially and temporally more distant, those alive and those who have passed away, and I reflected on the working stream of the Michael School that has been kept alive for decades, and on those who have kept it alive to this day.

What happened then I will not forget: as I started the Lesson, the room seemed to fill. Although, outwardly, I was giving the Lesson by myself, I inwardly felt carried by and connected with all those who have cultivated the stream of the Class Lessons for almost a century at the Goetheanum and who are doing this now, during this pandemic, with even greater consciousness.

Michaela Glöckler experienced her Lesson similarly. “It was not at all embarrassing,” she writes. She rather had “the impression of a multiple presence that was not visible to the eyes.”

New in every moment

The Goetheanum does not belong to us. In the widest sense it belongs to all of humanity. And it is the home of the School of Spiritual Science that Rudolf Steiner founded. This independent School is a cohesive global work place. It is kept alive and made effective, in every moment anew, by the will of those who are forming and nurturing this cohesion or, as Jörgen Smit called it, this ‘chalice’. | *Gerald Häfner, Goetheanum*

Image Goetheanum, architecture detail, photo: Xue Li



Section for Agriculture

Beyond resilience

The Goetheanum’s Section for Agriculture compiles research results on sustainable resilience for its 2021 Science Conference.

Solutions to problems fail if they repeatedly trigger new needs for action without actually dealing with the underlying causes. Although an overheated byre can be tackled with a sprinkler system for cows and you can breed drought-resistant cotton plants, a more straightforward solution would be to plant trees as natural shade systems and carbon stores to help the climate or to adapt farming strategies using other plants. “Biodynamic agriculture looks at the whole and develops a system which allows the different parts to become stronger,” says Lin Bautze from the Section for Agriculture at the Goetheanum. “This means that a system needs to be expanded and where possible fundamentally changed in order to enable sustainable agriculture.” The Section for Agriculture is working on a number of projects to develop a sustainable view of resilience in agriculture.

There is documented evidence of a supportive approach to the living world in biodynamic agriculture and related areas such as agroforestry, permaculture, agroecology and horticulture. The Section for Agriculture is currently compiling results and plans for healthy food systems from researchers and students and via farmers to processors for the research conference on biodynamic agriculture in summer 2021. | *Sebastian Jüngel*
English by Lynda Hephurn

Tagung Growing beyond resilience, International Conference on Biodynamic Research, 30. August bis 2. September 2021, Royal Agricultural University, Cirencester, Gloucestershire (GB)
Web www.sektion-landwirtschaft.org/biodynamic-research-conference
Image Living soil, photo: Philip Wilson



Section for Agriculture | Youth Section

Climate conference

Breathing With the Climate Crisis – a conference where biodynamic farmers and young people concerned with the climate question join forces.

When farmers look at the climate, they are concerned with making the earth as fertile as possible and with minimizing carbon dioxide. "Without a healthy climate there will be no harvest," is how Ueli Hurter, farmer and co-leader of the Goetheanum's Section for Agriculture, summarizes the situation. Farmers are struggling with extreme weather conditions, with heat waves and heavy rain, which is as damaging to the soil as droughts are, exposing it to erosion. Young people are concerned about the earth and about keeping it inhabitable far into the future.

Constanza Kaliks, head of the Youth Section at the Goetheanum, is convinced that "New impulses will grow from the collaboration of farmers and young people." Ronja Eis, a Youth Section co-worker adds, "While nature has been an important topic for young people over the past three years, their relationship to it is now - due to changes in the outside world and inspired by movements such as Fridays For Future or Extinction Rebellion - becoming more and more of a priority."

At the digital conference Breathing With the Climate Crisis, the joint premise is a climate concept that will bring facts regarding cosmic rhythms and the implications of the Anthropocene together with a view of the earth as a living being. Values that are important in this context are respect for the environment and the earth's biodiversity, an ecological concept of growth and models for a climate-friendly economy and society. | *Sebastian Jüngel*

Digital Conference Breathing With the Climate Crisis – Ecologically-Socially-Spiritually. 11 to 14 February 2021

Web www.agriculture-conference.org/en/2021

Image Poster design by Jasminka Bogdanovic



Goetheanum Studies

Active in lockdown

The Goetheanum offers a February programme with practical exercises for becoming creative and taking charge.

External regulations and the ongoing interference with one's private and professional lives can become rather stressful. "This is when people begin to look for orientation: How does my family 'work'? What does my boss expect from me? And where, in all this, can I find my inner source of strength?" This is how Edda Nehmiz outlines the questions many people are facing right now. But one does not have to feel powerless in the face of these challenges. The faculty of the Goetheanum's Studies and Professional Development offers ways of dealing with them constructively. "We wish to create a forum where one can develop something for oneself, away from family life, work and societal expectations," Edda Nehmiz points out.

Faculty member Constanza Kaliks explains the approach of the February online programme Beyond the Third, "Anthroposophy is a way of entering actively into the sphere of life. Thinking as creative activity and actively participating in life can help us to take hold of and shape reality so that it is no longer something that simply happens to us. With the help of exercises we will learn to deal confidently with the unknown."

In addition to receiving inspiration and sharing, artistic activity is a key feature. Art in this context does not mean absorbing knowledge or beauty but getting the soul to move in spite of outer restrictions, at a time that suits people's individual situation. | *Sebastian Jüngel*

Online-Kurs Beyond the Third, 1. bis 28. Februar 2021, studium.goetheanum.org

Image Human being and technology, photo: Goetheanum Studies

Events

Online progr@mme

The Goetheanum is providing a growing range of online events. Contributions and events are available both from the archives and on livestream.

Archives

The Signature of Our Time. Lecture series (German, English)

www.goetheanum.org/login

From the work on Rudolf Steiner's Mystery Dramas (German, English)

mysteriendramen.goetheanum.org/en/

The Great Conjunction of Jupiter and Saturn on 21 December 2020. Web seminars

(two lectures in German, two lectures in English) mas.goetheanum.org

Running now (registration closed)

1 to 28 February: Beyond the Third. Online study course (in English; interactive language groups in English, French, German, Portuguese, Spanish)

studium.goetheanum.org

Coming up

9 February, 6 - 9 p.m.: Assistierter Suizid.

Ethische Fragen bei Sterbewunsch und Auswege durch die palliativmedizinische Begleitung. Online symposium on ethical questions in relation to Assisted Suicide (in German).

medsektion-goetheanum.org/veranstaltungen

11 to 14 February: Breathing With the Climate Crisis – Ecologically-Socially-Spiritually. Online conference (English, French, German, Italian, Spanish)

www.agriculture-conference.org/2021

27 February 2021, 8 p.m.: 'Help for those who seek'. Sergei O. Prokofieff's study on Rudolf Steiner's Fragment of a Spiritual Biography. Lecture for members by Peter Selg (German, English): www.goetheanum.org/login

27 February 2021: «Mensch – Methoden. Mut zur Verwandlung in der Mittelstufe». Study conference for middle school teachers (in German)

www.goetheanum-paedagogik.ch/veranstaltungen/arbeitsstagung-mittelstufe

Ongoing

Education Section videos (various languages, with English subtitles)

www.goetheanum-paedagogik.ch

Contributions on Covid-19 from the Medical Section (German, English)

www.medsektion-goetheanum.org

■ FORUM

Affirming the ‘I’

Rudolf Steiner’s suggestion for the first day in Class 1 in the Waldorf School was to introduce the straight line and the curve: I and C. In 1983, Hannah Krämer-Steiner mentioned a little-known indication he gave for the second day, “On the following day repeat the straight line and the curve, I and C, but add this: I C)-(. You can then tell the children that they have written their first word – ‘ICH’ [German for ‘I’].” Hannah Krämer-Steiner later on provided more detail (cf. *Journal für Waldorfpädagogik*, 1/2020, p. 56ff.) by pointing out that the straight line (both vertical and horizontal) should be in blue and the curve in red.

Guiding star for the human ‘I’

The letter I has its home in the planetary sphere of Mercury, while the CH unfolds its effect from Libra, from the sphere of the zodiac. In its uprightness the letter I works from the inside out, while we experience the breath of the CH from the outside in (Rudolf Steiner: “the breath of the Highest passes through me”). The essence and the effect of both sounds are also reflected in the eurythmy figures, in the colour compositions for thinking, feeling and will:

I: yellow-orange – red – blue

CH: orange – green-blue – dark purple

German-speakers can simply invent a little story to go with this: the experience that there is only one word that refers to myself alone is powerful and profound!

In the statue of the Representative of Humanity, Ahri-man and Lucifer are depicted on the left, working together in the etheric world. This relates to the first day of school. The central image of the ‘I’ – the

Representative of Humanity overcoming Lucifer and Ahri-man – relates to the second day of school. This relation is a guiding star for the human ‘I’!

Translated into colour

Waldorf Schools exist on all continents. It will take some time before we will have found a suitable story made up of the corresponding sounds so that the respective word for ‘I’ can resound in every language. Until then, Rudolf Steiner’s sketch on light and darkness may be helpful. In the soft green we experience the power of Christ; it is open to both sides: the yellow components in the green provide a boundary to the fiery red above, just as the blue components do to the blue-purple below. On the second day of school we first draw the blue straight line and the red curve on the blackboard again. A new picture emerges: the teacher applies red and yellow above and purple and blue below and in between a large area of soft green. Into this area, using a strong green, he or she carefully places in large letters the word ‘I’ in the respective language. Each child then draws the phonetic symbols referring to his or her ‘I’ on the blackboard. If you help to spread the content of the second day in Class 1, in adult eurythmy classes, for instance, or among teachers and at parents evenings, children could be given the ‘I’ affirmation they need so

urgently in these challenging times. Please share your experiences with us! | *Elke E. von Laue, Niefern-Öschelbronn (DE)*

Contact Elke E. von Laue, Forststr. 19, 75223 Niefern, Germany, hbvlaue@t-online.de

Extract from a contribution to the Newsletter of the Section for the Performing Arts (Easter 2021).

Skizze Light and Darkness by Rudolf Steiner (pastel, 1923), sketch: Rudolf Steiner Verlag Dornach

Learning from Eastern Europe

What we see in the West now is the kind of collective stigmatization that we saw in the Soviet Union at the beginning of the 20th century and in Eastern and Central Europe after World War II.

In 1989, the West rejected its own renewal and as a result nothing new, nothing spiritual could develop. Now we are watching as the spiritual freedom arising from Western culture is falling apart and how everything needed for building a community is disappearing.

Threefolding as an antidote

We in the East were seen as the losers. But we have learned all kinds of things, first from communism, then from capitalism. Sadly, many of our brothers and sisters in the West decided not to learn lessons from Eastern Europe’s experiences of communism. Not much has been done to support social threefolding, for instance, which, according to Rudolf Steiner, was the only alternative to Bolshevism (GA 199, lecture of 7 August 1920). Today we witness minorities striving to monopolize public opinion, forcing others to withdraw or even bow down. Everything that shares the same roots, the same pride, the same cultural values, is rejected. Rudolf Steiner was describing this tendency from the

perspective of his time, when he said, “Not long after the year 2000 [...] a kind of prohibition of thinking will come from America, a law that will aim at suppressing individual thinking. We see the beginning of this today in a purely materialistic medicine that has no place for an active soul and where, based on external experiments, the human being is treated as a machine” (GA 167, Lecture of 4 April 1916).

Excluded

What we see now is that Western Europe and the USA are losing their prestige, at the spiritual level, too. Hate speech and racism dominate the social media and are displayed openly by public figures. Facebook and Twitter put restrictions on views they deem not to be politically correct. People may lose their jobs for expressing views that are considered ‘bad’ by these media, even in retrospect, often years after they were posted. It looks as if the West is paying now for the lessons it refused to learn from experiences with communist oppression. How awake are we in the anthroposophical movement and Society in our perception and judgement of current developments? | *Peter Takáts, representative for Hungary*

4 Oct. 1950 • 7 January 2021

Eugene Gollogly

At turns dynamic, enigmatic, amusing, humble, serene, warm, wise, alive - these words are just a stumbling beginning of a description of Gene Gollogly.

He began this life on October 4, 1950, as the fourth of eight siblings in the village of Guisborough on the edge of the North Yorkshire Moors (UK), nearby the ruins of the Augustinian Priory of St. Mary (1119), which may well have awoken a memory of monastic spirituality within him.

From Yorkshire to New York

His discovery of anthroposophy and the work of Rudolf Steiner happened at a relatively young age. After his studies at the London School of Economics, he sought a place to offer service as a volunteer and chanced upon the Camphill Community of Botton Village. At that time he recently lost his mother. He was cared for at Botton, and the people he would meet there, such as Brian Réé, played a big role in Gene's life story. It was here he first encountered the biodynamic agriculture, and here he met the writer, researcher, and editor of Rudolf Steiner's works in English, Paul Marshall Allen and his wife Joan Allen.

Paul Marshall Allen provided the connection to Bernard Garber of Blauvelt, New York, real estate man and publisher. This was the beginning of Gene's lifelong connection with and love of the business of publishing.

Requiring at a certain point, better wages for his work, Gene left Mr. Garber (on very good terms) and entered the world of New York City publishing where he spent the next decades of his life working for various publishing houses. Later he met his future business partner, Martin Rowe, with whom he co-founded Lantern Books, in 1999.



Anthroposophic Press

Not long after the turn of the century, Gene, who was already on the board of the Anthroposophic Press, took on the additional role of President and CEO of this non-profit corporation. He had, in a way, come full circle back to anthroposophical publishing. He has initiated the annual Spiritual Science Research Seminars at NYU, bringing the name SteinerBooks to bear on the company (retired in 2018, but still involved in an advisory capacity), and beginning his tireless travels.

Most recently, and perhaps presciently, Gene had taken an interest in "Sacred Undertaking," the art and practical skill of caring for the dead holistically and at home. He assisted in a home funeral and carried the coffin of an acquaintance the day before he himself died.

Gene, as is well known, was the proud father of four grown children and a world traveler with an unrivaled endurance for the road, the plane, the train, the car. He was never one to linger. His, to us, hasty and decisive exit from this mortal coil was, in its way, thoroughly characteristic. | *John-Scott Legg, Chatham (New York, US) (with assistance from Christopher Bamford)*

Image Eugene Gollogly, courtesy photo

We have been informed that the following 114 members have crossed the threshold of death. In their remembrance we are providing this information. | *Membership Office at the Goetheanum*

Christa Jonas, Bad Boll (DE), 13 January 2019
 Francesco Canetta, Trecate (IT), 14 February 2019
 Hugo Versteeg, Zutphen (NL), 16 June 2019
 Vreni Gerli, Zürich (CH), 11 October 2019
 Christina Kornfeld, Trosa (SE), 17 October 2019
 Gudrun Lothar, Berlin (DE), 23 October 2019
 Rolf Cantaluppi, Riehen (CH), 22 February 2020
 Elfriede Altemeier, Bünde (DE), 29 February 2020
 Susanne Jotter, Zweibrücken (DE), 10 March 2020
 Jacqueline Behr, Pierrelaye (FR), 12 March 2020
 István Kálmán, Budapest (HU), 11 May 2020
 Reto Schatz, Les-Ponts-de-Martel (CH), 9 June 2020
 Elaine Bily, Bluffton (US), 29 June 2020
 Heinz Löffel, Hannover (DE), 1 July 2020
 Johannes Wirth, Rüthi (CH), 3 July 2020
 Traudel Schaub, Reinach (CH), 8 July 2020
 David Hollweger, Solomons (US), 18 July 2020
 Anna Heutling, Wennigsen (DE), 6 August 2020
 Hans Gross, Stuttgart (DE), 11 August 2020
 Werner Huber, Winterthur (CH), 19 August 2020
 Monika Meichle, Tamm (DE), 30 August 2020
 Niklas Hedlund, Stavnsås (SE), 1 September 2020
 Sigrid Garvelmann, Gaienhofen-Horn (DE), 3 September 2020
 Helga Kopp, Berlin (DE), 8 September 2020
 Igor Dobrowolskij, Mytischtschi (RU), 12 September 2020
 Yvonne Thomas, Ribeaupville (FR), 17 September 2020
 Adolf Baumann, Zürich (CH), 21 September 2020
 Gunhild Storch, Braunschweig (DE), 22 September 2020
 Jutta Ciml, Freiburg (DE), 25 September 2020
 Albert Raestrup, Osnabrück (DE), 3 October 2020
 Siegmund Merkel, München (DE), 5 October 2020
 Walter Kümmerle, Göppingen (DE), 7 October 2020
 Ulrike Widmann, Stuttgart (DE), 8 October 2020
 Beate Crüger, Berlin (DE), 9 October 2020
 Cassian Müller, Klagenfurt (AT), 9 October 2020
 Siegbert Heese, Schnürpflingen (DE), 10 October 2020
 Ursula Quednau, Schorndorf (DE), 22 October 2020
 Waltraud Ellgass, Stuttgart (DE), 24 October 2020
 Jan Bouzek, Praha (CZ), 3 November 2020
 Heinz Coers, Trossingen (DE), 3 November 2020
 Christoph Hellmundt, Leipzig (DE), 3 November 2020
 Elisabeth Herzig, Basel (CH), 4 November 2020
 Karl Schneider, Zürich (CH), 4 November 2020
 Edeltraud Zwiauer, Wien (AT), 4 November 2020
 Günter Braun, Berlin (DE), 6 November 2020
 Hans Christian Christiansen, Laatzen (DE), 10 November 2020
 Veselina Radkova, Varna (BG), 10 November 2020
 Axel Müller, Schlitz (DE), 11 November 2020
 Bernhard Johannes Kahl, Bad Emstal (DE), 12 November 2020
 Nicole Arvis, Montpellier (FR), 13 November 2020
 Douglas Brookmann, Berlin (DE), 13 November 2020
 Erwin Maron, Romanshorn (CH), 13 November 2020
 Helmut Stocker, Wolfhalden (CH), 13 November 2020
 Johanna Berkowitz, Wilton (US), 15 November 2020
 Ursula Charrois, Niefern-Öschelbronn (DE), 15 November 2020
 Suzanne Baumgartner, Basel (CH), 16 November 2020
 Graziella Christen, Zug (CH), 16 November 2020
 Wolfgang Goebel, Herdecke (DE), 16 November 2020
 Maryse Martin, Chêne-Bougeries (CH), 20 November 2020
 John Gordon, Penzance (GB), 21 November 2020
 Martha Honegger, Rapperswil (CH), 21 November 2020
 Hans-Holger Mallow, Hastings (NZ), 21 November 2020
 Johannes Surkamp, Auchterarder (GB), 22 November 2020
 Adelheid Evers, Basel (CH), 24 November 2020
 Karin Desselberger, Münster (DE), 26 November 2020
 Erika Heuschkel, Hamburg (DE), 27 November 2020
 Elsy Sturm, Basel (CH), 28 November 2020

Those deceased as of December will be mentioned in the next issue of 'Anthroposophy Worldwide' due to lack of space.

In November/December 2020 the Membership Office at the Goetheanum registered 226 new members. 132 left the Society between 7 October 2020 and 21. January 2021

■ FEATURE



Pioneering project in the Thar desert

School instead of child marriage

The Darbari Waldorf School started in 2016 and offers 40 ‘untouchable’ students, aged 5 to 17, in four mixed classes the opportunity to have an education. Jacques Monteaux, the school’s founding teacher, taught in Waldorf Schools in France for 40 years..

Jean Pierre Ablard What is your personal background?

Jacques Monteaux In 2013, and with the support of the Friends of Rudolf Steiner Education, I started a project that had long been close to my heart: providing Waldorf Education to the children of one of the poorest and most ostracized populations in India – the Dalits or Untouchables. A former student of mine lived there and had already done some preparatory work ...

Ablard What are the working conditions like?

Monteaux The project is located in the Thar Desert of Rajasthan, quite a harsh environment. This rocky desert with its scarce vegetation and extreme heat (between May and July, temperatures can reach 50 degrees Celsius) covers over 200,000 square kilometres of Rajasthan and adjacent Pakistan. The arid, sweltering and simple conditions and great poverty contribute to the austere character of our target group, the Bhil people. This ancient, now sedentary, tribe has preserved its connection with spirituality, a simple religiosity a far cry from the complexity of Hinduism. But their fatalistic belief in karmic law, the contempt poured on them by the higher castes in the name of Hinduism and their poverty have led them to experience an inner sense of resignation.

Dignity and freedom

Ablard What does this mean for the children?

Monteaux This remote region has an illiteracy rate of 70 percent. The children receive little education, only five percent finish school. For girls from the age of thirteen, school is the only alternative to an arranged marriage.

Ablard What is the school trying to achieve?

Monteaux It strives to bring back a sense of dignity to these people and to educate them towards freedom.

Ablard Are you successful?

Monteaux Parents increasingly withstand the pressure from families and traditions and allow their daughters to go through the school without getting married first. The children love the school. And we have had recognition from the local and national authorities: in 2019 I was granted an award for the best educational initiative in a rural region.

I live there eight months of the year, training four young Indian teachers. In the language lessons we have support from young German and French volunteers. Thanks to this diversity we speak several languages: Marwari (the local dialect), Hindi, English and French. I think we are under a lucky star.

Ablard There must be setbacks, I suppose?

Monteaux We were unable to prevent that two teenage girls were married off and taken out of school. It needs time for these traditional practices to change. Such setbacks teach us humility and perseverance.

Individual development

Ablard Has the pandemic reached the Thar Desert?

Monteaux It has hit India last spring, with cases rising exponentially. Schools have been closed since March 2020 – a disaster for children from poor and uneducated families. The pandemic provokes a return to old habits: many families are sending their children to work even though this is illegal. And the number of child marriages is going up, too, particularly in rural and poorer areas.

Ablard Does the West not have a kind of obligation towards India?



Monteaux India, one of the oldest human civilizations, has always been a source of spiritual inspiration for the West, answering to a longing in the human soul. Its culture has given us Yoga, meditation, Ayurveda and other things. But modern India is taking a different route. Rationalism and materialism have become more important and religious beliefs are seen as traditionalist, as something that is felt rather than consciously experienced.

Ablard What can Waldorf Education do to help?

Monteaux The interest and open-mindedness certain Indian groups bring towards anthroposophy and Waldorf Education arise from their approach of seeking to unite individual consciousness, freedom and spirituality. This development is essential to a deeply traditional society that is determined by the caste system. What we owe to India today is a contribution from the source of anthroposophy to the development of individuals as unique beings, independently of caste, gender, social status or religion!

Web www.facebook.com/DarbariWaldorfSchool

Image The school team at the graduation of four 17-year-olds (front row), with Jacques Monteaux (second from right), archival photo: Manohar Kumari

Image Intern teaching French, archival photo: Aurore