

Working group „Future of the Anthroposophical Society“
as part of the members' forums at the Goetheanum

November 2023

A VISION OF THE FUTURE OF THE ANTHROPOSOPHICAL SOCIETY



A vision of the future of the Anthroposophical Society

Dear Readers,

In view of the 100th anniversary of the Christmas Conference and the founding of the Anthroposophical Society, we believe that we need a new self-image and a shared vision for the future.

This vision for the future of the Anthroposophical Society was developed during the members' forums at the Goetheanum in the summer and fall of 2023.

More than a dozen members were involved in the working group. Contributors to the specific formulation of this text were: Agnes Hardorp, Elisabeth Kurz, Enno Schmidt, Moritz Christoph, Reinhild Engelen, Rozanne Hartmann and Thomas Mayer.

This vision describes a long-term orientation and long-term projects for the coming decades.

We look forward to lively discussions and feedback.

The principles of this vision will then be presented to the General Assembly of the Anthroposophical Society in Dornach for approval. A first draft proposal is included in this brochure.

We send this brochure printed at cost price for Euro 2,- plus postage against invoice.

This brochure is available as a PDF at: <https://kurzelinks.de/74yv>

Versions in other languages are also available.

Please send reactions and orders to:
zukunft-anthroposophie@protonmail.com

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PRELIMINARY NOTE

Following the 2023 General Assembly of the Anthroposophical Society in Dornach, the Executive Council launched a process with member-forums. All members of the Anthroposophical Society were invited to take part. The first member forum took place on May 5, 2023 in the Schreinerei at the Goetheanum, with 66 on-site and 115 online participants. The member-forum process was scheduled to last at least one year. The aim was to continue working on the topics that remained open at the General Assembly. The member-forums were moderated by management consultant Harald Jäckel.

Twelve working groups were formed to work on various topics: World-wide voting - vision of the future of the Anthroposophical Society - transparent communication - School for spiritual science - aims, tasks and contemporary social structure of an anthroposophical society - spiritual research - how to invite young people - cooperation - art scene, speech formation, dramatic art - Weleda - threefold structure of the Anthroposophical Society.

These working groups were to elaborate on the topics and ultimately formulate draft resolutions for future General Assemblies. The working groups organized themselves independently. A member-forum was held approximately every two months in Dornach and online.

More than a dozen members were involved in the working group. Contributors to the specific formulation of this text were: Agnes Hardorp, Elisabeth Kurz, Enno Schmidt, Moritz Christoph, Reinhild Engelen, Rozanne Hartmann and Thomas Mayer.

We look forward to lively discussions and feedback. We need a new self-image and a common vision for the future of the Anthroposophical Society.

Responses can be sent by email to:
zukunft-anthroposophie@protonmail.com

GOALS OF THE ANTHROPOSOPHICAL SOCIETY

- Recognizing the spiritual impulses of the others creates a life of community which can be the basis of the Anthroposophical Society.
- The aim of the Anthroposophical Society is to cultivate and represent anthroposophy and the science of the spirit as well as to create a balance between art and science and thus to sow the seeds for a future spiritual culture.

Explanation:

From the draft of the principles of an Anthroposophical Society 1912:

“To cultivate the exploration of the supersensible hidden in the sense world and to serve the dissemination of genuine science of the spirit.

To nurture the understanding of the kernel of truth in the different world views of peoples and times.”

The task of the Anthroposophical Society is to represent anthroposophy with the aim of founding a new spiritual culture (see §2 of the Christmas Conference Statutes). It is not about adapting to the academic world, but about making one’s own visible and facilitating understanding.

The task of the Society for the „Wisdom of Man“ or the „Consciousness of the Being Human“ is also to make this path of knowledge available in such an ideology-free and unconditional way that it can be found by people searching between Ahrimanic campaigns of fear and Luciferic seductions. It must be irrelevant whether these people see themselves as anthroposophists or not, or whether they are members of the Society or not.

As the guardian of Rudolf Steiner’s legacy, the Anthroposophical Society must make it available internationally. Free access to Rudolf Stein-

er's works in carefully edited versions and, if possible, translated into many world languages, is essential.

A balance between art and science is important. Art is central because it is necessary for the deepening of science. Art here does not mean artistic performances as an edifying supporting program, but a process in which you have to be fully involved as a human being, where the idea is not at the beginning but at the end, where specifications are not fulfilled, where the point is to come in direct contact with the spirit through the I in a constantly new momentary dialogue with the object of research, the material or being. This is only possible with religious feeling. Art is therefore not meant as a respite from science, but as a deepening method.

▪ **A further aim of the Anthroposophical Society is to respond to the needs of the times and explore the spiritual background of current events. To actively accompany the crossing of the threshold of humanity and to recognize the incarnation of Ahriman in order to bring our own light as a counterweight.**

On that point some current developments:

- The spiritual background to current events should be courageously addressed. The corona period has shown how many people were trying to see through the flood of misinformation. As anthroposophists, we should set an example here. („Stand up to Ahriman.“)
- Because „humanity has crossed the threshold“ (Rudolf Steiner), the Doppelgangers are becoming more visible and more effective. At the same time, the spiritual world is more open to many.
- Ahrimanic-soratic impulses act as occult backgrounds to political world events and supranational organizations.
- We are now in a different time - at the latest since 9/11 and the Covid pandemic - an attack on humanity is taking place at all levels. Earnestness is crucial today. Nothing can be achieved by looking away.

- Materialism is gaining strength as a self-denying spiritual stream. (Rudolf Steiner: „Conspiracy against the spirit“)
- The current apex of materialism is transhumanism. It attempts to achieve material immortality, denies soul and spirit and repeated earth lives. It is enforced like a world religion and destroys the bodies, which become less receptive to the spiritual. (For example, through medication such as pharmaceuticals, foods that impair human health such as genetically modified foods or eating habits such as fast food, digitalization and screen use with a demonstrably negative influence on brain development and health, human attachment to the media with mindless narratives, even in infancy, media dementia, etc.).
- De-scientification and post-scientific conditions: Evidence has been replaced by a media and politically asserted, supposed consensus. Financial dependencies and influences have a decisive influence on the scientific community.
- Instrumentalization of the de-scientification of sciences as a means of power. Keyword: health or eco-dictatorship (in the sense of a prescribed abandonment of freedom rights in order to enforce a mono-perspective and constructed health model).
- De-individualization and reduction of the human being to questions of biological sex: gender fixation and sexualization, especially of children.
- Once again: de-individualization in the field of medicine by emphasizing materialistically oriented natural science, which denies the spiritual (and thus the individual as such).
- De-democratization is becoming increasingly tangible: the exercise of power by international corporations and supranational organizations at the level of international law.

We see it as the task of the Anthroposophical Society not only to recognize and clearly name these developments and the powers behind them, but also to form the philosophical and spiritual-scientific foun-

dition to which people of our time can refer and from which they can draw strength.

In this way, people who experience the challenges of our time can find a home and, through the anthroposophical path of knowledge, recognize the grimace of Ahriman behind the ideologies and fear mongering.

PATHS TO REALIZE THESE GOALS

1. The Anthroposophical Society as an integrative umbrella organization for the entire anthroposophical movement

All anthroposophical initiatives should be able to find a home in the Anthroposophical Society. The Anthroposophical Society is open and treats those interested in anthroposophy in the same way as members, even if they are not formally members.

Explanation:

The special feature of the Anthroposophical Society is that different karmic currents come together. The foremost task is to bring these karmic groups together. Here is an anecdote:

The late member of the board of the Anthroposophical Society Heinz Zimmermann said at a conference of the School of Spiritual Science in 2009: "The guiding principle of the board of the Anthroposophical Society should be the washing of feet, not out of kindness, but out of necessity. It is not about self-realization or power, but it is a serving function." - „The quality of the Executive Board can be judged by its cooperation. The board must be able to represent every movement/tendency in the membership. This prevents sectarianism.“ - (Source: notes by Frank Burdich, who was present at the meeting).

So far, however, many anthroposophical initiatives have been pushed out of the Anthroposophical Society because they did not conform to the „prevailing corridor of opinion“. The Anthroposophical Society represented a certain type of anthroposophy instead of being the umbrella for all. From our point of view, this led to a weakening of the Anthroposophical Society, a loss of members and frustrations that paralyzed energy and initiative.

We need to actively cultivate a social culture in which differences are tolerated, even if it annoys us. We need dynamics between people.

Negative example: For years now, you could not put flyers from anthroposophical initiatives on display at the Goetheanum, only internal events were allowed to be announced. This means that those responsible at the Goetheanum do not see the Goetheanum as an umbrella for the anthroposophical movement, but primarily want to generate attention for their own initiatives.

Positive example: The Anthroposophical Society in Germany (AGiD) has organized several conferences on karma work, bringing together a wide variety of anthroposophically oriented karma therapists.

By being open to diverse (karmic and spiritual) streams in the anthroposophical movement - in the sense of the Michael prophecy for the end of the century - a greater radiance and attraction can arise, also for younger people.

The Michael Movement is much larger than our earthly anthroposophical movement. There are millions of Michaelites, courageous seekers of truth and fighters for the truth, who do not even know anthroposophy.

If it is exciting and real, then new members will come.

Suggestions for action:

- **Goetheanum as a mirror of the anthroposophical movement:** Information from anthroposophical initiatives and events is displayed at the Goetheanum.
- **Personal approach:** Volunteers talk personally to newcomers at public conferences. (For example, an extra table could be set up to receive guests. This would enable volunteers who enjoy conversations to approach visitors in an active way).
- **Organize meetings to bring together and integrate different streams.** All the different players in the respective fields of work are

intentionally invited to these meetings. (Model: AGID karma conferences)

- **Strive for cooperation with all active anthroposophists** and explore meaningful joint projects.

2. Experiencing diversity as enrichment instead of following prevailing opinion corridors

The Anthroposophical Society does not advocate any particular way of dealing with anthroposophy or specific positions on content but aims to be a meeting- and working-place for all people interested in anthroposophy with their individual approaches. To this end, openness, tolerance, and trust-building are fostered and conflict resolution skills are developed. The desire to understand outweighs the desire to lecture, humility outweighs arrogance.

Explanation:

Meeting others is enriching. Others can give me a perspective that I myself don't have. To do this, the desire to understand must outweigh the desire to lecture. Of course, we can share our experiences and knowledge in response to a question, but we should take it more to heart to wait for such questions than to overrun others with diverse lectures.

Communication is most important: putting up with each other, tolerance and working out conflicts. Cultivating a culture of debate - better known as a culture of tolerance - where people listen to each other and let each other talk. Attention and interest in others will help you find your own words. That's how you build trust and trust is needed to build a nurturing culture. This fosters resilience and has a constructive effect on our self-development as well as the development of the society.

We need a living, open society, so that we can also tackle issues that were not possible to discuss openly in the past. But first we have to create a common ground.

We have a responsibility to the spiritual world. We invite certain spiritual beings through the quality of our cooperation together. We must therefore take responsibility for ensuring that a certain quality is inherent in our working together.

The open space must be protected. If someone continues to behave in a socially destructive manner, there should be a mediation procedure through an arbitration board and, if this does not work, an arbitration procedure that could lead to the expulsion of a member from the Anthroposophical Society.

Suggestions for action:

- **Reconciliation meetings** with those „expelled“ in recent decades: Those are actively offered reconciliation and invited to personal meetings.
- **Cultural ambassadors who support cultural change:** Active members work out in workshop meetings how cultural change can be advanced in the Anthroposophical Society and how conflicts and other obstacles can be resolved through mediation.
- **Training in mediation skills, coaching, mediation:** Training should be regularly offered to members.
- **The free spiritual life must be protected,** which also means that destructive behavior, bullying and putting others down should lead to offers of mediation, for example from an arbitration board. If this is not enough, arbitration proceedings can lead to expulsion from the Anthroposophical Society.

3. Opportunities for participation and a culture of open spaces

The focus is on promoting people's own individual activity. Opportunities for participation in events and in the organization of the Anthroposophical Society are a matter of course. The culture of open spaces ranges from the unrestricted accessibility of physical event spaces, to open publication opportunities, to free time slots for member initiatives at conferences.

Explanation:

The Anthroposophical Society needs more, not less, co-responsibility from its members right now. It is the only way the development of the Society can succeed in the long term. This is why the question of participation in decision-making and feeling co-responsible should be at the center of discussion in the coming years.

Decisions from above and co-determination from below should interact smoothly. The members must have a say when it comes to major fateful decisions for the future.

The challenges facing the Anthroposophical Society are constantly increasing: overcoming the financial problems, realization of the anthroposophical artistic impulse, maintaining the Goetheanum as a place where the mysteries can take place, implementing a contemporary form of the School for spiritual science, representing - in all clarity and distinctness - the scientific nature of anthroposophy as a spiritual impulse in the face of the materialistically oriented science, as well as striving for a truly free spiritual life.

An effective and strong Anthroposophical Society can only succeed in the long run as a society with strong member participation. Only through a broad internal conversation, through honest and transparent communication of decisions made by the governing bodies, will the Anthroposophical Society have a chance of overcoming the crisis and be able to provide the impetus for a future in line with anthroposophy's mission.

To do this, we need to strengthen the existing proven instruments such as the right to petition or the Society's publishing organs. One example of open spaces is the Rudolf Steiner House in Berlin, where any anthroposophically oriented initiative can rent rooms without restrictions on content. Thanks to its openness, the house is now very lively, accommodates numerous initiatives and is well utilized. There is a publicly accessible schedule: <https://agberlin.de/rudolf-steiner-haus/raumbelegung/>

Anthroposophy works through individuals. Only when Anthroposophy is taken up individually can one get to its essence. It is therefore important that members show what they have developed in a wide variety of anthroposophical realms. These include art, movement, sound, language, color, drama and visual art. And deep joy in clear insights and unbiased encounters with people through conversation. So much that is already developed in the world can enliven the heart and find space in our great Goetheanum-heart, so that it can then radiate out into the world again. Conversations to exchange views on current topics, perception exercises, joint reflection on texts and complex, open-ended questions. Actively giving other people time to develop something if they wish, not only in lectures, but in all realms of anthroposophical interest and activity. Don't just say what you want to say, but really take the listener with you into your own world of experience and see how it is received.

Suggestions for action:

- **The Goetheanum opens up to become a members' academy.** Every member can rent rooms for anthroposophical events. This fills the Goetheanum with a rich life. A rental fee will be charged, booking and scheduling can be offered via the Internet. Responsibility for the content is carried solely by the active member. This culture of open spaces should also be adopted by other houses of the Anthroposophical Society.
- **Time slots for workshops and open-spaces offered by members at conferences and meetings.** This means that there is sufficient time

to inform and exchange ideas about research questions, new findings, experiences and other matters.

- **Thematic colloquia:** There should be meetings that only consist of contributions and workshops offered by participants who are free to contribute. Costs and catering should be affordable. The active member is responsible for the content. Experience shows that such meetings are well received. Example: Colloquium: The world of the senses - the world of the spirit by the Natural Sciences Section from June 2-4, 2023: <https://science.goetheanum.org/events/meditation-weekend>

- **Curtailing members' rights by restricting the right to propose motions at General Assemblies would be counterproductive.** Proposals for a delegate system or higher requirements for petitions by members contradict the goal of active member participation. Instead, member forums which evaluate the motions proposed by members and the General Council (GC) should be held regularly before the Annual General Meeting (AGM). The AGM is then informed of the results of the forums. This preparatory work may mean that planned motions are not submitted to the AGM or are amended. This preparatory work could make the AGMs more flexible. So far, it has not been possible to do justice to all motions at the AGMs due to a lack of processing time. The procedures for submitting motions to the AGM are described in rules of procedure which the members affirm with their vote at the AGM.

- **Open members' magazine:** All contributions received from members (in a suitable form: digital as a PDF or as a scannable template on paper, appropriate length) are sent out monthly via the „Anthroposophy worldwide“ e-mail distribution list. (German contributions to the German mailing list, English contributions to the English mailing list, etc.). There is no editorial revision. Contributions need a summary so that an overview can be compiled. There is a code of conduct: If contributions are excluded from circulation due to immoral or inappropriate content or personal attacks, this must be mentioned in the respective mailing. Tacit rejection of contributions is not permitted. (From the motion on

transparent communication from the AGM 2023, which was moved to the members' forums)

▪ **Co-optation, i.e., the selection of new General Council members and section leaders by the existing ones, does not correspond to contemporary legal life.** In order for members to be representatives of the Anthroposophical Society, members of the GC and section leaders must be appointed by the members.

An appropriate selection procedure that does not slip into typical election battles still needs to be worked out. The following points should be considered:

The General Council of the Anthroposophical Society can consist of directly appointed members as well as section leaders.

The candidates should present their specific plans and objectives so that a decision can be made.

The term of office of GC members and section leaders is limited, re-election is possible.

The sections can decide whether the section leaders should be elected by the section members or by the AGM.

Possible opposition:

- More organization is required, and additional contact personnel is needed.
- The integration of new structures into existing ones requires appropriate planning.
- There could be a counterargument that all this could be done in the existing working centers but is not necessary for the Goetheanum. We believe that both are necessary in order to strengthen the spiritual flow between the Goetheanum and the periphery.

4. Transparent communication and I-to-I encounters

Transparent communication is a basis for cooperation that promotes trust. Communication from person to person is also the basis for an awakening to the soul-spirit of the other person. This aspect is discussed in more detail below.

Explanation:

Transparent communication is the challenge to communicate in a way free of hierarchy, for external and internal interaction and for discussion work in groups. Not seeing oneself as a representative of a cause or a higher truth, but rather as a person who can speak out of themselves and the moment.

Interaction and I-to-I communication in esoteric communities:

Under the cloak of like-mindedness many a question remains unasked. Under the need to belong, the fear of showing oneself can grow. Under the worship of the superior, the development of one's own self can fall by the wayside. The temptation for things to be good and pleasant is great. It is becoming increasingly clear to us that an impulse for the Anthroposophical Society, but also for society in general, lies in encountering each other not as representatives of something, but from our very own self, which we carry and are responsible for, including all our insecurities where we feel vulnerable. We should seek conscious conversations with one another. In this form of communication, the other person fully reveals themselves. This also reveals his or her pretense and errors with which he or she identifies and considers to be his/her own. The guiding principle is not tolerance but love for truth. In the process, masks fall, and unbearable situations can arise. The same applies when approaching the threshold and/or self-knowledge. Comfort is not a virtue. It is about being and staying awake, despite all resistance and specters, a deeper listening which equals unconditional love for the other. This love has nothing to do with an egoistic sense of being in love; it must be created anew in every moment. It is

not an attitude but rather a pure happening. This leads to experiencing the soul-spiritual reality of the other person. And the same goes for oneself. This attracts the participation of spiritual beings, lets spiritual forces flow in, generates spiritual substance. Knowing better, feeling good, pleasing oneself, any form of egotism will not do. It is a communicative human encounter. This can in certain cases, seeing who we are, be almost unbearable. Going into it is the achievement. It is also nothingness and resurrection, the uncertain and the inevitably creative. We are faced with the human being. It is heightened sensitivity, sensibility, overcoming illusions and false security moving towards the active core of being. For us, this is esoteric activity in the community. Esotericism is when it becomes real and nothing else remains.

Such a way of dealing with one another seems indispensable to us if the Anthroposophical Society wants to be a society of individuals and, yes, also of Michaelites. It seems indispensable to us if the Society wants to be open to all those who have found their individual path to the spiritual world and who have contributed to the spiritualization of thinking and of culture. For this to happen, the other person must be found in the encounter, not measured by what he represents, otherwise truths hover above and lead to delimitation of the right and exclusion of the wrong. In such an I-to-I encounter spiritual substance can emerge from the controversy. This leads to selflessness.

Suggestions for action:

- Such forms of discussion can be established at branch evenings, out of free initiative of various people everywhere, but also in teachers' colleges, among members of committees and especially in conflict and post-conflict situations. They have a form. They are not one-offs but require a longer course of several meetings. If they are approached seriously, there may initially be a sense of groping or even uncertainty, however, spiritual beings will soon get involved, helping to shape the process and directing it in the way that is appropriate for this particular group of people, if what is humanly possible has been done. There is no hierarchy in such a circle. It is solely one's own perception and thinking.

5. Selfless promotion of initiatives

The Anthroposophical Society is open to anthroposophical impulses and initiatives. It supports them wherever possible so that ideas become deeds. The Anthroposophical Society wants to be a breeding ground for initiatives instead of nipping activities in the bud. The vitality and charisma of the Anthroposophical Society depends on the initiative of its members and those who are enthusiastic about anthroposophy.

Explanation:

From thinking to willing: Coming together to form thematic groups is one thing, but a theme can be developed into will and thus be brought into action. Anthroposophy then becomes a multifaceted enrichment of the world. But how do we achieve a culture of (selfless) support for the initiatives of others? Do we not often approach initiatives in such a way that we first of all counter everything from our own perspective about what the initiative sponsors should do better and have not considered? Couldn't we rather enjoy what is about to happen? The Anthroposophical Society in Germany (AGiD) has an initiative fund for financial support: What possibilities do we have for the Anthroposophical Society to really become a fertile ground (for the 6th cultural epoch)?

Suggestions for action:

- **Listen to initiatives with interest.** Respond in a way that encourages and advances the initiative.
- **Set up an initiative fund:** This is a good example of AGiD. Financial resources are made available for this purpose which can flow directly into members' projects. The decision to do this should be made unbureaucratically and regionally. A regional allocation of funds enables initiatives to be supported on a broad basis and not just flourish at few well-organized centers.

- **Establish a platform for crowdfunding, for example together with sustainable banks.** Initiatives often need money at the start. A crowdfunding platform could make anthroposophical initiatives visible and thus fundable.
- **Networking:** As a movement, we should strengthen our contacts in the wider world, as the latter also benefits from the initiatives launched by anthroposophy. Networking in the environment of the anthroposophical movement can open up further sources of funding and thereby also strengthen cooperation and achieve positive visibility for anthroposophy.
- **Platform for initiatives:** A platform of initiatives could be created on the Internet. Categorization and keyword searches could be used to discover initiatives and stimulate cooperation. Continuous updating of the overview is possible online without further ado. This makes member initiatives known and networking easier.
- **International referral service for the development of world society:** Anthroposophical initiatives in other countries benefit from finding good speakers and course leaders who are also willing to travel long distances. This should be supported by the Goetheanum through a central platform of exchange so that speakers and foreign initiatives can come together more easily. This can be organized via an online portal, but there also needs to be a person in charge who maintains the contacts and can be contacted.
- **Multilingual versions of www.anthrowiki.at encourage the development of a global society:** Many people meet anthroposophy via the internet and need appropriately prepared texts. Anthrowiki.at has become very popular with a high number of clicks, and something similar is needed for other languages. The Goetheanum should encourage and support translation initiatives by providing the software and helping to coordinate the translation.

Possible obstacles:

- Lack of money as well as
- more urgent tasks, but we need solutions to these two challenges in order to survive and flourish in the future.

6. Practicing society and experiential anthroposophy

Spiritual training and spiritual development require practice and must encompass the whole person (body, soul, and spirit). For this reason, the Anthroposophical Society promotes the study of anthroposophy, artistic activities, perceptual training, meditation, the perception of the etheric and of I-to-I encounters in the social sphere, as well as the exchange of such experiences. The Anthroposophical Society itself is treated as a living and ensouled organism.

Explanation:

In the beginning, anthroposophy was largely supported and developed by Rudolf Steiner. Today the active members form the foundation where anthroposophy lives. The Anthroposophical Society is not only carried by the spiritual competence of the General Council but by all members. Here is an anecdote:

The late board member of the Anthroposophical Society Heinz Zimmermann publicly described in a working group at a conference of the School for Spiritual Science from September 5 to 11, 2009 at the Goetheanum: „Take a look at the line of chairmen of the Anthroposophical Society. It is quite a descending line. Rudolf Steiner - unparalleled. Albert Steffen - anyone who has only read the first 200 pages of his 20,000-page autobiography will realize that he was an extraordinary personality. Hermann Poppelbaum - a great natural scientist! He wrote groundbreaking books. Rudolf Grosse - a good teacher, I still had him at school. Manfred Schmidt-Brabant - a humorous person.“ - At this point, Heinz Zimmermann paused and stopped talking. - Then an old lady from the audience spoke up: „But Mr. Prokofiev is also an extraordinary personality, isn't he?“ - Heinz Zimmermann said: „Yes, we all are.“

We are a practicing society. The task of anthroposophy is to awaken people to become more conscious, more discerning, freer and more courageous - even in the face of evil.

If we as members want to be representatives of anthroposophy, it behooves us to have the opportunity for appropriate schooling: learn to give presentations and come up with original themes, take part in conversation circles, receive feedback and practice developing skills and discover the talents of others.

Online working groups offer a learning opportunity for interested people who are too far apart for regular physical meetings. This is particularly important for the development of a global society in countries with only a few members. For this reason, a referral office should be set up to collect international offerings from online working groups, publish them online and help the national societies to get the word out. The goal is a global online academy.

The area of spiritual training should be promoted more through offers for perception training, meditation, and spiritual development. Experience shows that experiential workshops at conferences are well received. These should be given more weight.

When organizing conferences and meetings, it should be planned so that an open space is allowed for what arises in the moment. Conditions are thus created that something that wants to come from the spiritual world can also be heard. Similarly, an artistic-social form might also arise out of the moment. We want to pay attention to what wants to be expressed from the spiritual present, to be open to the flow that comes from the future. All of this should not just be tried out once as an initial impulse but should be practiced intentionally so that fruits can emerge. Retrospective evaluations should be taken into account for future events.

How does a group become a living and ensouled organism that carries spiritual beings? This is achieved by cultivating the quality of our togetherness: in the encounter, in awakening to the soul-spirit of the other and through deep interest and understanding of the other.

Suggestions for action:

- **Establish an office for international online working groups** to build a global society. The aim is a worldwide online academy.
- **Offer working groups on perception training**, spiritual training and meditation at conferences.
- **Develop and allow new levels of perception and experience, also in the social sphere**, which include the etheric and spiritual levels. Pausing, perceiving the quality of the conversation, the effect of pauses and letting things resonate, etc. You could start with very simple exercises. (Exercise by Rudolf Steiner: When entering a room - with people in it or empty - perceive how it is - and how it changes when I have entered it). Each time make a review, take stock, and include what has worked well.

Possible resistance:

- Dealing with perception exercises is new and unfamiliar for some people.
- In contrast to individualization, the skills involved in social processes are often still rudimental
- Involving spiritual beings is new and unfamiliar.

7. Spiritual research and the cultivation of supersensible perception are of the essence

A living, radiant and convincing science of the spiritual worlds is only possible if it is backed up by personal experience. Sensitivity to beings at work on all spiritual levels must be practiced. Like all science, supersensible research requires methodological clarity and teamwork. The Anthroposophical Society also wants to be a home for souls who have perceptions in the spiritual world.

Explanation:

Rudolf Steiner was able to perceive the spiritual worlds, to describe them in thought form and to investigate and explain the interactions between the various spiritual levels and the material world.

Supersensible perception is always a dialogical process. Through the inner path of schooling (soul exercises and meditation), tools of consciousness can be developed that make it possible to grasp answers from the spiritual world to specific questions.

Without supersensible perceptions, only the reception of Rudolf Steiner's work remains. If there was only Rudolf Steiner who could report on the spiritual worlds, then this is not very convincing. Only active spiritual research carried by many is convincing and viable both internally and externally.

In the past, people who gained their own supersensible perceptions were often shunned by the Anthroposophical Society because it did not fit into the „corridor of opinion“.

One problem with this is that executive committees, section leaders and a large proportion of the members of the Anthroposophical Society - at least visibly to the outside world - do not support the ability to have supersensible perceptions. There is a well-known psychological mechanism: what one oneself does not advocate is easily undervalued.

This has led to the absurd situation that in recent decades there is an increasing interest in supersensible experiences and abilities, as described by Rudolf Steiner: Through the appearance of the Christ in the etheric, clairvoyant experiences have become more easily accessible and humanity as a whole has crossed the threshold into the spiritual world in the 20th century, but without realizing it. However, the Anthroposophical Society was hardly able to provide any concrete developmental impulses in this regard, but instead distanced itself from the new esotericism instead of supporting and stimulating it. People with supersensible perception who nevertheless found their way into the Anthroposophical Society did not feel that they were heard or recognized. Even people who developed supersensible perception with the help of Rudolf Steiner were given the cold shoulder.

With regard to the situation described above, there has been a change in the Anthroposophical Society in recent years towards more openness toward extrasensory perception. This change should be supported.

Only those who have an impulse can carry it. It is not possible to ask others to implement something if they do not have the impulse themselves. This means that it will only be possible to change this situation if people with their own supersensible perceptive abilities can reach positions of responsibility in the Anthroposophical Society.

Of course, this does not mean that existing styles of dealing with anthroposophy should be devalued, but that the spectrum should be broadened and all streams in the anthroposophical movement should be represented at the level of the General Council and the Sections.

In this way, the Anthroposophical Society could become a home for all spiritually searching souls, a place where people can speak freely about their spiritual experiences, exchange ideas and receive guidance.

Suggestions for action:

- **Address the topic of „extrasensory perception“ on an ongoing basis.** In the publications of the Anthroposophical Society, the Sections

and the National Societies, reports on experiences and the results of spiritual research are published and contributions are actively invited.

- **Inner schooling and perception seminars are offered at Anthroposophical Society conferences** so that interested members can become familiar with them. So far there have only been sporadic offers at conferences. Proposals for perception workshops are often rejected by the Goetheanum through non-response (e.g., at the Agricultural Conference 2023 or at the World Conference 2023).

- **Events with a focus on spiritual research and extrasensory perception:** The Anthroposophical Society and the Sections organize their own conferences, colloquia or seminars on this topic.

- **Establishment of a „Journal for Spiritual Research“ in which research reports are published.** The journal is open to all research that deals with conscious perceptions of the spiritual worlds, also from other contexts. The journal can also be offered online only. In this way, we are creating a platform where research results on individual topics can be found. By offering the possibility of publication, we honor the work of spiritual researchers and encourage them to continue their research. To run the journal, at least one freelance editor and an advisory board will be needed at the beginning.

- **Establishment of an international study year „Spiritual Research and Supersensible Perception“ at the Goetheanum.** The aim is to train people who can then carry on these impulses in society. The year of study could consist of blocks taught by different lecturers and cover the following topics: Meditation and soul exercises, supersensible perception in various areas (substance perception, etheric world, elemental beings, the deceased, angelic hierarchies, etc.), eurythmy and eurythmy perception, Bothmer gymnastics, diagnosis of the supersensible members of the human organization, spiritual healing, anthroposophical study of man and text study. The study content is to be deepened and internalized in ongoing practice groups.

- **Inclusion of suitably qualified individuals** in the Executive Council and the Section leadership or appointment of official contact persons who are familiar with extrasensory perception.

Possible resistance:

Individual board members of the Anthroposophical Society and section leaders could resist such a fundamental expansion of the content that is not in line with their own skills. However, the Executive Board would possibly not admit this, but would react with approval, only to let the implementation come to nothing for formal reasons (no money, no staff).

8. Taking earnest responsibility for the spiritual world and the time we live in

Our attention to the spiritual world changes the material as well as the spiritual world and contributes to the further development of the world. Implicit in experiencing the spiritual is also a recognition of evil and its intention, which, however, should not be confused with those who perpetrate it. We are now confronted with measures which can transform humanity that are not experienced as such by those who unwittingly follow the official narratives.

Explanation:

It is the signature of evil at work that it wants to get overlooked. For anthroposophists, however, evil should not summon fear but be a stimulus for a deepening of knowledge and understanding. The experience of spiritual essence can be shattering. It may exceed the previously existing human capacity for comprehension, and in this respect also require a willingness to experience pain. And of course courage is needed for the step of taking on an initiative.

At the beginning of this century, we witnessed events which occurred in a new subversive way that is shocking and traumatic. Official explanations emerged that went beyond common sense and pushed thinking into the domain of faith. One new "attraction" of this kind after the other appeared, frightening and inflammatory. The achievements of our civilization were lost and replaced by inhuman measures, supposedly grounded on the good.

Ahriman is not human and cannot be measured or understood by human standards. No breath, no pause, no mercy, no error. To experience the essential in the current of events means to feel the intention behind these and thus comprehend the seriousness of time. Among the few who remain upright during this decline of civilization and keep a steadfast mind are also anthroposophists. The Anthroposophical Society and its institutions will have to face - and have already faced - what came out into the open in Germany in the middle of the last cen-

ture. This is the time to recognize our humanity and to make tangible our responsibility towards the spiritual world.

„Those who speak of signs of decline and can even prove it are right about what lives in the outer world. But each individual must ensure that they are not right. For ascent does not come from the objective; ascent comes from the subjective of the will.“ (Rudolf Steiner, 02.07.1920, GA 198)

„Humanity has entered a stage in its development where evil and lies must become visible. Everything is already there: the evil, the horrible, the lies, the decay - it is all there, but it is still covered up. And it must become apparent. This will show itself in the living conditions of the individual, in all marriages, ... as in the overall life of peoples and states. Only those people who can distinguish the essential from the non-essential outside and above all inside themselves will be able to get through all that is to come without perishing mentally. ... For here lies the most terrible seduction. Humanity will have to fight against the lie - against primordial evil.“ (Rudolf Steiner / Postscript by A. Petersen in memory of Rudolf Steiner, Stuttgart 1979, p. 191)

Suggestions for action:

- **It must be recognized:** Ahriman takes us away from our divinely intended path of development and wants to incorporate us. The perception of one's own thinking and one's own emotions already contains a discovery of the tempter and the lie. Those who do not know the lie in themselves will hardly dare to recognize it elsewhere.
- **People who have the strength to stand upright in these times and not remain silent should be supported.** People who remove pillars from the edifice of lies with well-founded, scientific explanations interested in the truth should be invited. Ingratiation, conformism, which inevitably turns into complicity because one hopes to get away scot-free, ducking away in the hope that things will continue as they are, none of this is anthroposophical. That is already a lie.

- **It's not about apportioning blame, but about self-knowledge.** Self-knowledge leads to a way out.
- **It is important to become visible to those who courageously stand up.** It is not important to hide from the Ahrimanic stream of destruction, because it sees you anyway.

9. Deepening the work on the sources of anthroposophy

We need a university for spiritual research that works as an actual university, in teaching and research.

Explanation:

In-depth work on anthroposophy and the science of the spiritual worlds needs social vessels. To this end, a „university for spiritual research“ should be founded at the Goetheanum and elsewhere. This should be distinguished from the existing „School of Spiritual Science“.

The latter is not a university in the usual sense of the word, which includes research and teaching. There are few training courses or students and hardly any research projects or research reports. As a result, the term „school“ is misleading and the establishment of an actual university for spiritual research is blocked.

The problem with the existing First Class of the School of Spiritual Science is that no distinction is made between the description of the path into the spiritual world and the actual walking of the path. Reading the School-texts alone does not usually lead to supersensible perceptions.

The existing School of Spiritual Science claims to be the esoteric core of the Anthroposophical Society, which is conveyed by the blue card. Esoteric means that I do not look at the described results of anthroposophy from the outside but am connected with spiritual beings in

my own experience. However, this claim to be an esoteric core is hardly justified on account of confusion between the path and the given directions. Often the work stops with the reading of the class lessons and thus blocks a transition into the much broader field of spiritual research.

This is not to say that engagement with the class texts is not important. It is certainly very valuable and worth supporting that class work is nurtured in communities. However, it should not be made into more than it is.

This would open up the space for a „university for spiritual research“ in which teaching and research are cultivated.

It is all about self-confident spiritual research and the values of truth-seeking, empiricism and open discourse, rather than aspiring to a materialistically restricted concept of scientificity. Only we ourselves can develop and represent the standards of spiritual research. We will only be respected in the world and by other universities if we maintain our independence and deliver practical and comprehensible results that are of interest to society.

Proposals for action:

- Establish an international year of study „Spiritual Research and Supersensible Perception“ at the Goetheanum and found a „Journal for Spiritual Research“. (see point 7)
- **Further development of the Goetheanum as a training campus** by combining the existing training programs and creating new ones. Here the Anthroposophical Society should act as an umbrella institution and a promotor. The aim is to attract at least 500 students to the Goetheanum campus.
- **More research projects** in the individual sections at the Goetheanum.
- **Establishment of a collaborative network** with other educational and research institutions.

- **Establishment of a University of Spiritual Research at the Goetheanum.** Of course, this is not easy to implement, but it can only manifest if it is striven for.
- **Encourage the founding of further universities for spiritual research in other places.**

Possible resistance:

- The change in the understanding of the School for Spiritual Science is a delicate matter for members of the school, so any such change could be a sensitive issue and may be blocked.
- If there is no consensus, there is the possibility that the Anthroposophical Society will fail rather than thrive.

10. Becoming an umbrella organization for the promotion of spiritual culture and research into higher worlds that is visible to other spiritual movements

Anthroposophy exists not only for anthroposophists but aims to sow the seeds for the spiritualization of humanity. A science of the spiritual worlds is the umbrella organization for all spiritual movements with similar strivings. The important thing is: Not to teach, but to meet.

Explanation:

Spiritual science is not a private matter for anthroposophists, but the umbrella for all researchers who recognize the soul and the spiritual - just as natural science is the umbrella for all those who research natural phenomena.

An opening towards other spiritual streams is only possible if the inner opening towards the anthroposophical movement has been successful.

This opening is only possible based on one's own supersensible experiences. In empiricism, i.e., in a shared experience of reality, we can meet and thus understand each other's different conceptualizations.

Suggestions for action:

- **Dialogue with other spiritual movements and directions is cultivated**, bridges are built and integrating overarching forums are created. This can then lead to projects, conferences, and publications.
- **Spiritual research gains competence through encounters**, understanding, and exchange.
- **Comprehensible formulations:** The results of anthroposophy are formulated as authentically and comprehensibly as possible so that spiritually interested people can connect with them more easily.

- **Criticism of unscientific science:** In order to be perceived as the umbrella of a spiritual culture and science, the difference to materialistic and post-factual science should be made publicly understandable. An institute or research network should be set up to continuously expose the assumptions (axioms and postulates) and unscientific barriers to thought and the unscientific approach of materialistic science through ongoing media work and reports.

11. Social resilience against attacks

Anthroposophy has been perceived, without actively provoking anything, as an opponent of certain materialistic and ideological interest groups. Defamation in the media, generalizations and fake news as well as personal attacks against individual anthroposophists, who are labeled as persona non grata and thus lose their ability to have an impact in society, are events that affect us and with which we must deal objectively. In addition, there are state regulations that bureaucratize social life, and perhaps even unintentionally, make finding funding more difficult. As both trends affect the cultural and social sphere as such, active cooperation is needed with all those who promote and advocate a free spiritual life, democratic values, and human rights. Within the Anthroposophical Society we should develop an alertness as well as an inner strength and cohesion towards what is described here.

Explanation:

It should once again become a matter of course in the Anthroposophical Society that we have to answer to the spiritual world and not to external expectations. We have a reputation to live up to the Michael School rather than being beholden (catering) to journalists who place a sensationalist story above the truth, politicians who want to score points or materialistic scientists and financial interests.

But one thing must be borne in mind. In order to be effective in the world, we should not unnecessarily antagonize it. Rudolf Steiner expresses this with an image in the Agriculture Course: It is not a question of putting on the bull's horns and racing against the world. Bridges need to be built - even in the face of inaccuracies or fake news.

Suggestions for action:

- **Training:** Whether through non-violent communication according to Rosenberg, or by conflict resolution according to Glasl - there are learning opportunities for constructive cooperation which can be integrated more into our meetings and working methods.
- **Arbitration board:** Since 2009, the Anthroposophical Society in Germany (AGiD) has had an arbitration board elected by members for internal disagreements. We should set up such arbitration boards, which can be called upon by members and committees, worldwide. The arbitration boards should only be staffed by members with the appropriate qualifications and professional experience. Good will without „tools“ and experience is usually not enough to resolve conflicts in good time and develop common ground.
- **Public relations work must be organized.** For example, the AGiD has been working with anthroposophical institutions on public relations for the first time since 2021. Public relations work needs longterm commitment. Topics need to be worked on repeatedly for around four years in order for them to gain public visibility. In addition, if an issue is represented by several institutions, it is accorded greater credibility and importance.
- **Prepare for attacks:** The methods of attacks and possible ways of dealing with them must be discussed in detail internally so that members of the Anthroposophical Society can prepare themselves inwardly and are not caught „cold“ but know how to deal with them.

12. Members of the School, as representatives of anthroposophy, are responsible for the aims and culture of the Anthroposophical Society

The cultural change described here needs to be supported in particular by members of the School of Spiritual Science. How do we as members of the School fulfill our role in cultural change?

The members of the School:

- cultivate in particular the meditative work with the class lessons
- work out of their findings in practical life
- research their findings or encourage research
- speak about living connections within the framework of their findings in a language that is understandable to contemporaries
- convey the joy of the freedom of thought.

Explanation:

Through this practice, the power that feeds the life of anthroposophy here on earth becomes effective.

HOW CAN THE VISION OF THE FUTURE BE FURTHER DEVELOPED?

How can the Anthroposophical Society's vision of the future become effective?

This is a longer process. A detailed discussion must take place within the membership. We hope for many discussions in working groups, branches and at meetings.

This vision should also be translated into other languages to make it accessible to the worldwide membership.

You are welcome to invite the authors of this paper to meetings: zukunft-anthroposophie@protonmail.com

In order to bring this vision to life it could lead to a directional decision at a General Assembly in Dornach, earliest in 2025.

Draft proposal for the General Assembly

The statutes of the General Anthroposophical Society will be amended as follows:

Art. 2 currently reads:

2. The Society shall pursue its tasks and aims in accordance with the founding statutes proposed by Rudolf Steiner and unanimously adopted by the members at the founding meeting on December 28, 1923. In accordance with this founding statute, it is responsible for the cultivation of artistic, scientific and educational endeavors in the spirit of the Goetheanum, the School of Spiritual Science.

This Art. 2 is supplemented by the following:

The Society shall strive to achieve its aims in accordance with the following principles:

1. The Society sees itself as an integrative umbrella for the entire anthroposophical movement.
2. It sees diversity as an enrichment and wants to be a meeting and working place for all people interested in anthroposophy with their individual approaches.
3. It creates opportunities for participation and a culture of open spaces.
4. It fosters transparent communication and I-to-I encounters.
5. It wants to be a wellspring for initiatives and supports them in a selfless way.
6. As a society of practicing members, it promotes the spiritual training path of all of these so that anthroposophy can be experienced.
7. Spiritual research and the cultivation of supersensible perception are of the essence.
8. It faces up to the seriousness of the times and its responsibility towards the spiritual world.
9. To deepen the work on the sources of anthroposophy, it aims to be a school completely dedicated to teaching and research.
10. It aims to be an umbrella for a spiritual culture and science of the spiritual worlds and thus to become perceptible to other spiritual movements.
11. It develops social resilience against attacks.
12. As representatives of anthroposophy, the members of the School of Spiritual Science are responsible for the goals and social substance of the Society.

A future vision of the culture of the Anthroposophical Society

In view of the 100th anniversary of the Christmas Conference and the founding of the Anthroposophical Society, we believe that we need a new self-image and a shared vision for the future.

This vision for the future of the Anthroposophical Society was developed during the members' forums at the Goetheanum in the summer of 2023.

This vision describes a long-term orientation and long-term projects for the coming decades.



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