



■ ANTHROPOSOPHICAL SOCIETY

Communication at the Goetheanum

**A New Publisher's Representative—
Changes in the Editorial Staff**

February 2011
No. 1/2

Anthroposophical Society

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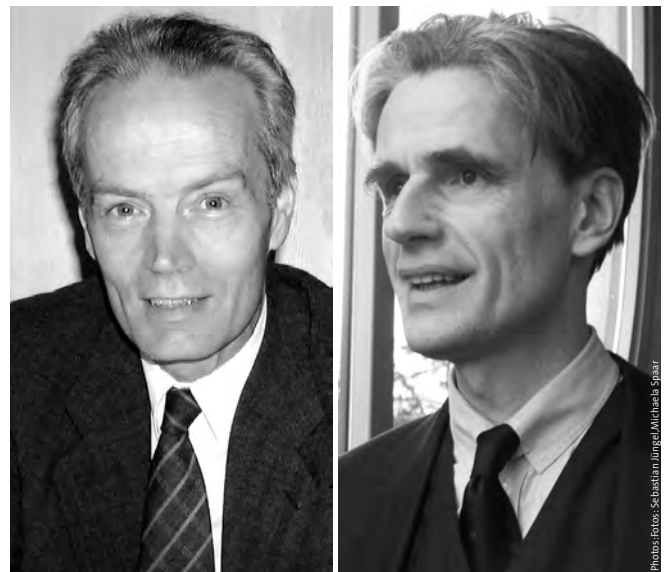
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Dear members,
Reductions have been made in every area of the Goetheanum in order to achieve a balanced budget for 2011. This also affects the weekly *Das Goetheanum*, the newsletter for members, and the monthly members' publication *Anthroposophy Worldwide*. With the rearranged assignments for the Executive Council, Paul Mackay will become responsible



Publisher's representative changes: From Paul Mackay to Bodo von Plato

for the financial area when Cornelius Pietzner steps back at the 2011 Annual General Meeting. In light of this new task, Paul Mackay has resigned from his function of representing the publisher (the General Anthroposophical Society), and the Executive Council has asked Bodo von Plato to accept this assignment beginning in 2011. *Das Goetheanum* has also been incorporated into the newly created area of Communication-Documentation as of this year.

The reduction in the general budget and the new arrangement have led the publisher to make personnel changes in the editorial staff. Hans-Christian Zehnter moves to Reception and Events, Michaela Spaar will be leaving her position on the staff on March 31, and Wolfgang Held will intensify his work with the editorial staff.

There will be gradual changes in *Das Goetheanum* during the next few

months. The goal is an organ that unites publications that have been separate until now. Anthroposophical articles, reports, information, and announcements from the worldwide movement and the Goetheanum will be bundled into this organ. This changing format will also look different—we are happy to say that Philipp Tok (in Communication-Dokumentation) will play a significant role in developing these changes. Special attention will be paid to integrating *Anthroposophy Worldwide* and reaching our English-speaking members.

As a first step, the newsletter for members (beginning with No. 4/2011) will no longer appear as an insert. It will be integrated into *Das Goetheanum* (No. 4/2011). This will simplify editorial work, production, and distribution. However, as before, the content will continue to be directed to our members. | *Paul Mackay, Bodo von Plato*

■ ANTHROPOSOPHICAL SOCIETY

Change in Publisher's Representative

A Note of Thanks for Paul Mackay

With the new distribution of responsibilities in the Executive Council, Bodo von Plato has replaced Paul Mackay as the individual responsible for representing the publisher of *Das Goetheanum* and *Anthroposophy Worldwide*. Hence this word of thanks for Paul Mackay.

The appointment of Paul Mackay as a member of the Executive Council was associated with an important impulse. After working on the role of the Society's publication and the task of the publisher during the 1995 crisis in the editorial staff at *Das Goetheanum*, he played an important part in the creation of *Anthroposophy Worldwide*, a concept brought to fruition at Michaelmas 1995 as a way to reach the greatest possible number of members (and in two languages) through a newly conceived newsletter.

Issued under local editorship in the United States of America, Great Britain, and Germany, it originally involved a lot of activity. It was necessary to make decisions and find new approaches; Paul Mackay represented these in the various groups of the Anthroposophical Society. Although the initial level of activity could not be maintained, *Anthroposophy Worldwide*—in its English and German editions—remains a way through which we are able to reach more than 20,000 members each month.

An important point for Paul Mackay was that the General Anthroposophical Society should perceive what was happening at the periphery and see itself as an active, cosmopolitan worldwide society. Open to the world and aware of what can be done in a financial and practical way, he accompanied developments in the publications field with interest and engagement. Many thanks to Paul Mackay for what he has accomplished! | *Justus Wittich, Frankfurt/Main (Germany); Sebastian Jüngel*

Justus Wittich played a decisive part in the creation of *Anthroposophy Worldwide*, and he has had a significant role in its ongoing development.

■ ANTHROPOSOPHY IN THE WORLD

Switzerland: Merger of Two Eurythmy Schools as "Eurythmeum CH"

Looking to the Future Together

On the sesquicentennial of Rudolf Steiner's birth and near the centennial of eurythmy, the two eurythmy schools located in proximity to the Goetheanum—the Akademie für Eurythmische Kunst (formerly Eurythmieschule am Goetheanum) and the Eurythmeum Zuccoli—have merged into one.

Extensive experience and a sense for the future has led to the creation of a new eurythmy school and a new stage ensemble—a cultural center called Eurythmeum CH. It was founded with a festive ceremony on September 17, 2011. This is a historic moment: in a certain sense, the two eurythmy schools represent initiatives that go back to Marie Steiner and Albert Steffen. The new school is an independent institution housed in a building in Aesch (Switzerland) that was specifically constructed for eurythmy. It will maintain close connections with the program of studies at the Goetheanum and with the eurythmy ensemble at the Goetheanum stage.

Connection with the Goetheanum

This future cooperative work was prepared at a December 13 meeting in the office of the Section for Eurythmy, Speech, Drama & Music. The meeting was attended by the collegium of Eurythmeum CH (Ingrid Everwijn, Frauke Grahl, Ulla Hess, Eduardo Torres), Margrethe Solstad (leader of the Section for Eurythmy, Speech, Drama & Music), and Bodo von Plato (member of the Executive Council of the General Anthroposophical Society). The following plans were made in regard to establishing the connection between Eurythmeum CH and the Goetheanum.

As part of what is covered by tuition, every student at the new

school will receive an identification card that will allow participation in the cultural life of the Goetheanum (i.e., performances, courses, lectures, conferences, etc.) at a reduced price. Some requirements of the eurythmy curriculum may also be fulfilled though these arrangements.

Work with the Goetheanum Stage

One goal is an agreement for cooperation between the new school and the Goetheanum stage. When necessary, the stage leadership may ask collegium members of Eurythmeum CH for their assistance, and the eurythmy school may ask their colleagues from the eurythmy performance group to help out as guest instructors. In regard to these plans, the future leader of the Goetheanum stage's eurythmy ensemble, Margrethe Solstad, spoke about a "flexible approach to meet needs as they arise." | *Ingrid Everwijn, Frauke Grahl, Ulla Hess, Eduardo Torres (for Eurythmeum CH); Margrethe Solstad, Bodo von Plato (for the Goetheanum).*



New Collegium: Eduardo Torres, Ulla Hess, Frauke Grahl, and Ingrid Everwijn

Anthroposophy Worldwide appears ten times a year. It is distributed by the national Anthroposophical Societies and appears as a supplement to the weekly publication *Das Goetheanum*. • Publisher: General Anthroposophical Society, represented by Bodo von Plato • Editors: Douglas Miller (responsible for this English edition), Sebastian Jüngel (content and production), Axel Mannigel, Ursula Remund-Fink, Michaela Spaar • Correspondents: News Network Anthroposophy (NNA). We expressly seek active support and collaboration. To receive *Anthroposophy Worldwide*, apply to the Anthroposophical Society in your country. Alternatively, subscriptions are available for CHF 30.– (EUR/US\$ 20.–) per year from the address below. An e-mail version is available to members of the Anthroposophical Society only at: www.goetheanum.org/630.html?L=1. To contact the editors: *Wochenschrift Das Goetheanum*, Postfach, CH–4143 Dornach 1, Switzerland; fax +41 (0)61 706 44 65; info@dasgoetheanum.ch

Medical Section: Art Therapy Conference on Trauma

Meeting the Threshold Unprepared

On January 6–8, about 250 anthroposophical art therapists took up the meaning and recognition of traumatic experiences in diagnosis and therapy. It was the second time they had done so. The outcome: Those who know the path of schooling will find that work with trauma opens up further paths to self-knowledge and co-responsibility.



Art therapy helps overcome a trauma: Work by StART International in Leogane, Haiti (20210)

When you meet someone who has undergone a traumatic experience you may not recognize that fact immediately. For instance, a trauma can remain concealed behind asthma or chronic fatigue syndrome. On the other hand, these symptoms do not necessarily indicate a traumatic experience. There are also people who have been traumatized, but have been able to work it through in a healthy way (e.g., after three months).

Art therapists, physicians, social workers, educators, and others may find a number of factors that can trigger traumatic experiences. These professionals work in places affected by natural disasters (like Haiti), in prisons (often, criminals had been victims earlier), social therapeutic institutions (where juvenile delinquents are housed), and in clinics and private practices (where, for example, sexual abuse or other serious shocks require help).

Key: Knowledge of the Human Being

It is not easy to recognize underlying causes, and even less so to develop a therapy: diagnosis depends on the individual. There are internationally defined symptoms—they indicate traumatic damage at every level of the human be-

ing—typical symptoms like chronic pain, anxiety, emotional problems, episodes of disassociation, amnesia, or self-mutilation, and a tendency toward suicide. Here an anthroposophical therapeutic approach can be of great help. Expressed simply, the members of the human being are loosened. When trauma is viewed anthroposophically, this persistent condition can be compared with an initiation experience, a meeting with the threshold in combination with an existential ego experience—it is just that the experience comes without preparation or consciousness. An artistic approach can help take hold of this experience and work it through.

Individualized Therapy

Instead of applying traditional forms of therapy, the therapist needs to develop an individualized plan based on empirical observation and agreement with the patient. Directive measures can quickly turn the therapist into an abuser. In the end, the patient will need to find his or her own solution with the therapist as a supportive companion.

Here we come to a delicate—ambivalent—area. On the one hand, we must accept the fact that there are such

shocks—with natural disasters, for instance. On the other hand, in seeking a basis for understanding we soon meet the question of self-reliance.

Michaela Glöckler and Ursula Wirtz emphasized the importance of this type of encounter with traumatized individuals. The basis for a therapeutic connection is not established by what we say, but by how openly and empathetically we listen. Glöckler expressed this in an image: The abuse that caused the wound to the body and the soul can only be healed by an experience that is stronger than the destructive one, an experience of being heard and understood so that courage arises for self-understanding and acceptance. To sum up the conference, finding a way to do this requires conversation—among physicians, psychotherapists, masseurs, and art therapists, each of whom has his or her own way of meeting the patient.

Helpful: An Experience at the Threshold

The issue of spiritual-scientific approaches to dealing with trauma also resurfaced in the conversation about the work of the School for Spiritual Science. Here it became clear that those who pursue the anthroposophical path of schooling as therapists will have a basis for understanding the phenomenon of trauma as a threshold experience, and those who were victims will be able to handle it without becoming ill.

Then there are questions that lead beyond destiny—e.g., to a relationship with the world of the dead if the abuser is no longer alive as is often the case. Something is always lost through a traumatic experience, and that brings pain. This pain itself draws attention to the need to move forward if life is to continue.

The question of why this experience gets stuck in a person also requires an answer based on knowledge of the human being. The art therapists believe that work on these questions must continue and that it should incorporate the interdisciplinary approach already underway. | *Sebastian Jüngel*

Source: Kirstin Kaiser, International Coordinator for Anthroposophical Art Therapy

Further work on trauma during the next year. Details: kirstinkaiser@bluewin.ch



■ ANTHROPOSOPHICAL SOCIETY

Netherlands: Looking Ahead to the 2011 Rudolf Steiner Sesquicentennial

Becoming More Awake to What Is Before Us

The sesquicentennial of Rudolf Steiner's birth has led to a number of initiatives that are listed on the www.Rudolf-Steiner-2011.com web site. Ron Dunselman, General Secretary of the Anthroposophical Society in the Netherlands describes some of the Dutch plans for the commemoration; among them are a presentation of research results, and practical work.

The sesquicentennial of Rudolf Steiner's birth will be celebrated at the end of February—and that event offers us an opportunity to think about his original intention. What did Rudolf Steiner want? In one of his letters he answers this question himself: he wanted to draw on the power that would make it possible for him to put the spiritual pupil on the path to development. This can happen through anthroposophy as “a path of knowledge that would lead the spiritual in the human being to the spiritual in the universe.” (GA 26) This celebration will offer each of us a chance to join Rudolf Steiner in the pursuit of this anthroposophical impulse.

Letting Life Approach Us

Anthroposophy in our time cannot be based on doctrines and externalities. Every spark of anthroposophy is won inwardly, is created anew out of the greatest possible human freedom. If we are to experience and live out the destiny of our age—with all its good elements, but also with its strong, self-referential materialism—we need to plant a seed that will bring renewed vigor to our individual and cultural-social life, a life in which “heaven and earth” meet, in which spirit and soul can breathe, and in which we are able to recognize ourselves as human beings, as spiritual beings, as a part of something larger, the “spiritual in the universe.”

Work on this seed requires courage and a readiness to accept what we meet in this life. Spiritual-scientific knowledge can help in absorbing and handling the life experiences that may arise as we travel the path of development. It will be different for everyone, but it will always be new, personal, and authentic for each of us.

Imagination, Inspiration, Intuition

Today we often hear concerns voiced about a watering-down in the anthropo-

sophical professions because an increasing number of non-anthroposophists are becoming involved there. They are attracted by the human atmosphere, the warmth, the caring quality, and the attention that students, patients, and residents receive in many anthroposophical institutions. I see this phenomenon differently. Isn't it wonderful that so many individuals are inwardly driven—often out of their own heart forces—to make their contribution within these institutions? Much is already being done to assist these individuals through schooling in their institutions, courses, peer assistance, workshops on meditation, and training in national professional associations. There are also new possibilities to be found through cooperative work with the various Sections of the School for Spiritual Science.

2007 saw the beginnings of the research project “Imagination, Inspiration, Intuition” in Holland. Initiated by the Council of the Anthroposophical Society in the Netherlands, it examines the “what, how, and why” of spiritual-scientific research. The Anthroposophical Society in the Netherlands hopes to stimulate this work among many professionals. This year, the sesquicentennial initiative group (in collaboration with the research group) will present its research results to the Anthroposophical Society, the anthroposophical movement, and the public. This is ground-breaking research that may provide an impetus for a change of paradigm in scientific research methodology. The authors, Erik Baars, Guus van der Bie, Arie Bos, Auke van der Meij and Edmond Schoorel (working with Pim Blomaard and Machteld Huber in the initial phase) describe what their years of research produced. They found that the spiritual-scientific realms of imagination, inspiration, and intuition lead to verifiable and fruitful insights, and thus they fill out, expand, and enrich our picture of reality.

■ ANTHROPOSOLOGY IN THE WORLD

The book contains many practical exercises to develop the reader's capacity for imagination, inspiration, and intuition. It is also a real "how-to" book that can "place the spiritual pupil on the path of development." In 2011 the Anthroposophical Society in the Netherlands will present this book to the public.

Meditation

A second highlight for the sesquicentennial year is the meditation conference ("When Knowing Becomes Love") with Arthur Zajonc; it will be held in Driebergen (Netherlands) on May 20–21. The conference is open to anyone with an interest in anthroposophical meditation (and who isn't interested in mediation today?), but it is also directed to people who work in the anthroposophical movement. In *Meditation as Contemplative Inquiry* Zajonc describes meditation as a path to knowledge and love. He outlines the goal of the conference as follows: "The attention we give to a child who is struggling at school, or the attention we offer to an elderly person near the end of life, or the attention we give to the fruitful earth that we farm, or, finally, the attention we direct to ourselves—all these occasions of attention can reach far beyond simple noticing. When we turn to another human being and give our complete attention, without judgment or expectation, then our attention itself becomes love. Throughout life, in all its stages and with all its demands, we can become ever more awake to what is before us, and so act with greater compassion and skill."

Karma and Reincarnation

With Arthur Zajonc's words "what is before us" we come to the theme of karma and reincarnation, a theme inextricably bound up with Rudolf Steiner's life and work. Anthroposophy is unthinkable without extending our view beyond the limits of birth and death. This is an expansion of consciousness that more and more people are experiencing, one that turns the question of destiny into an existential task. Who is directing things here? Who brings me together with a certain event so that "reading" this process becomes a moment for self-knowledge and takes me further along my path of development?

The working conference "Christ, Lord of Karma" will be held on October 1. It is directed to a broad audience and will offer practical work on finding modern insights into the Mystery of how the etheric Christ comes to expression in our time. How can we become aware of the Christ impulse as a reality that creates and orders karma and would unite the spiritual in the human being with the spiritual in the cosmos?

It is my heartfelt hope that what Rudolf Steiner gave the world will become better known, better understood, and more widely applied during this sesquicentennial year. There is a wonderful indication of that potential in a second working conference where a number of younger people will gather to take up the question of what "practical idealism" means for our time and the coming generation. This conference will be a further support for the sesquicentennial goal described at the beginning of this article. There are many individuals who feel that their interests are addressed through practical ideals.

I am hopeful that 2011 will be a year when we can do better in many areas, a year when anthroposophical mediation is practiced more and more, and also a year in which we deepen our knowledge about the workings of karma and reincarnation so that we can come closer to the Mystery of Christ as the lord of karma. | *Ron Dunselman, Meppel (Netherlands)*

Translated from the Dutch into German by Sebastian Jünger.

Source: *Motief*, February 2011.

Arthur Zajonc, *Meditation as Contemplative Inquiry: When Knowing Becomes Love*, Lindisfarne Books, 220 pages, \$22.00.

Meditation Conference: When Knowing Becomes Love, May 20–21, Antropia, Driebergen (Netherlands).

Working Conference: Christ, Lord of Karma, October 1, Antropia, Driebergen (Netherlands)

Working Conference on practical idealism, TBA

Contact for Conferences: Antroposofische Vereniging in Nederland, Secretariaat, Boslaan 15, 3701 CH, Zeist, Netherlands. Tel.+31/030/691 82 16. E-mail: secretariaat@antrop-ver.nl.

Croatia: Meeting of Anthroposophists Slavic Themes

Fifteen anthroposophists from Slovenia, Croatia, Bosnia-Herzegovina, and Serbia, together with twenty guests, met in Donji Kraljevec on October 15–17 at the invitation of the local and regional government. Along with artistic contributions, there were conversations about social themes.

Lecturers at the meeting, took up themes connected with the South Slavic peoples. Johannes Zwiauer (from Vienna) spoke about the tasks of Central Europe, Rajko Atanacković (from Belgrade) discussed the threefold society, Slobodan Žalica spoke of the new world order, Danijel Grčević, (a Croatian living in Ireland) described the healing effect of Camphill communities on their social milieu, and Davorin Peršič (from Ljubljana) described the meaning of pure thinking.

The roundtable discussion addressed the theme of the Rudolf Steiner sesquicentennial. A working group looked at the question of how anthroposophy can be translated into South Slavic languages while maintaining Rudolf Steiner's style. It became clear that the friends from Croatia and Serbia have not identified a shared language in this regard (in the former Yugoslavia this was Serbo-Croatian), while representatives from Bosnia indicated there was such a language, one that originated in eastern Herzegovina (according to applied linguistics, we are dealing with a language that has four subgroups). There was also a discussion about the sacrifices made by the South Slavic peoples.

Artistic Elements

There was also a eurythmy performance by Mario Čuletić and Vida Talajić-Čuletić (from Zagreb) and a painting course by Anita Alfirević (from Split). The meeting ended with a violin concert by Miha Pogačnik and a lecture about anthroposophy and blackboard drawings. There was also a talk by Tamara Cop about what such meetings mean, meetings in which a true brotherhood emerges, one that is especially characteristic of the Slavic people. | *Based on information from Slobodan Žalica, Sarajevo (Bosnia-Herzegovina)*

SCHOOL FOR SPIRITUAL SCIENCE



Practical cooperation: Angelika Jaschke, Bettina Grube, Stefan Hasler, Margrethe Solstad



Interdisciplinary Professional Eurythmy Conference

Exchange among the Four Specialities

During its almost hundred-year history, eurythmy has been differentiated into four professional areas: art, education, curative, and social. There will be a large international conference for professionals on April 25–29; workers in the four areas will meet and exchange views based on their respective approaches.

The first large worldwide curative eurythmy conference filled the great hall at the Goetheanum in 2008. Now there are plans for a professional eurythmy conference that includes all four areas in which eurythmists work. Might this be understood as an all-encompassing group that will meet a special need? Not particularly. “It is simply time for representatives of all four specialities to meet,” says Margrethe Solstad, leader of the Section for Eurythmy, Speech, Drama & Music at the Goetheanum. “The point is to develop an overview of all four streams.” Up to now, the artistic side of eurythmy has stood in the forefront. Even the content of the conference is something new, as Volker Frankfurt (Eurythmeum Stuttgart) emphasizes. “A professional conference is often specialized in its direction, ‘narrowed.’ Now we are opening up the professional conference to eurythmists in all the areas; we are broadening it.”

Interdisciplinary Exchange

There are certainly needs in the professional world of eurythmy. For instance, recognition remains an ongoing problem for curative eurythmists, and it is well known that there is a shortage of eurythmy teacher in Germany. Marcel

Sorge from the professional eurythmists association in German estimates that there is an annual unmet need for 75 eurythmy teachers. Nonetheless, the idea of the conference arose more from the strengths of eurythmy, Solstad said.

There is also the fact the “working realities” for modern eurythmists have been changing. There is a real need for an discussion among the four areas, says Angelika Jaschke (International Forum/Network for Curative Eurythmy of the Goetheanum’s Medical Section). It is urgent that a meeting take place across the boundaries of each area’s particular focus. This interdisciplinary principle will be found throughout the conference structure. During the morning, representatives from each of the four areas will prepare each working group. With 28 such working groups planned, that means more than 100 eurythmists who will make these interdisciplinary preparations. It will not be a few especially selected experts who carry the meeting; it will be carried by this approach across disciplines (although there will be specialized working groups in the afternoon). Academic research (Master’s theses) will also be presented.

The conference will succeed to the extent that eurythmists can attend (euryth-

mists are not known for their financial strength). For this reason (according to Solstad), the conference fees (including meals) have been kept low, as have special fees for eurythmy students. “Those who can’t attend or who love eurythmy can, of course, support the conference by making a donation,” Solstad says. And Jaschke introduces the idea that a group of eurythmists might make it possible for one of their number to participate.

Jaschke indicated that the conference would not be some sort of “festival for looking back.” Instead, it would be a festival for the future—and not just because it can provide a powerful impetus for the eurythmy centennial in 2012. | *Sebastian Jüngel*

International Professional Eurythmy Conference

Rudolf Steiner’s Concept of Art in the Four Professional Areas: Stage, Education, Social, Curative, April 25–29, Goetheanum. Languages: German, English, Russian. Whispered interpretation into other languages as needed and possible.

Info: www.goetheanum.org/3980.html.

Donations: General Anthroposophical Society, Postfach, CH–4143 Dornach 1, Switzerland; Raiffeisenbank Dornach, CH–4143 Dornach, Switzerland IBAN: CH36 8093 9000 0010 0607 1, BIC: RAIFCH22 (for international payments), Raiffeisenbank post account: 40-9606-4, Note: 60445/1412 (required). Or via: Förderstiftung Anthroposophie, Stuttgart, GLS Gemeinschaftsbank eG, Account No. 7001 034 300, BLZ: 430 609 67, IBAN: DE49 4306 0967 7001 0343 00, BIC/Swift: GENODEM1GLS, Note: 60445/1412 (required).

*India: Anthroposophical Initiatives***Diverse Activities**

The annual continuing education course for anthroposophical doctors (IPMT) took place in Bangalore in December led by Michaela Glöckler. There were lectures and the opening of a new Waldorf School was celebrated.

December was an eventful month for Anthroposophy in India. As always, the annual IPMT, was a great success, with over sixty participants and an excellent team of fifteen lecturers/teachers. One of the instructors who have been teaching at the Bangalore IPMT (Dr. Marion Debus) is a well-known oncologist with the Havelhöhe Hospital in Berlin. Before going to Bangalore, Dr. Debus went to Mumbai where we organized a talk at the Health Education Library for People (HELP) on anthroposophical medicine and iscador therapy. Dr. Debus's talk was very well received by the public. In Bangalore she was invited by two cancer hospitals to provide an introduction for the doctors there to iscador therapy.

There are three Waldorf kindergartens located in different parts of Bangalore. A formal inauguration of a new grade school (the Bangalore Steiner School, opening in January, 2011) took place at the end of the IPMT, with over a hundred people in attendance! The lovely school house has a huge garden and the school is surrounded by fruit orchards and fields, a paradise for the children who live in the city!

On his way to south India, Ulrich Rösch from the Social Science Section made a stop in Mumbai with his wife Cornelia. He was invited to give a talk on Rudolf Steiner's three-fold social order for members of the Society and friends at the Mumbai Gateway Branch. At the end of the talk, one of the listeners asked Ulrich, "Does the Goetheanum itself put these social ideas into practice?" Many of our Mumbai members are aware of the financial problems at the Goetheanum and the layoffs that these problems have produced. They are concerned about the social culture at the Goetheanum.

Now we are all looking forward to the 2011 with its celebrations of Rudolf Steiner's sesquicentennial. These will include the Asia Pacific Anthroposophical Conference in Hyderabad in April and the Waldorf conference and Khandala teacher training in May. | *Aban Bana, Mumbai (India)*

*South Korea: "Sowing the Future"***Self-Initiative**

During the 2010 agricultural conference at the Goetheanum, Kooji Roggenkamp-Chang saw brochures for the seed project "Sowing the Future" at the information table. She was so impressed that she took the idea back to Korea



Sowing seeds: Group with red caps from Switzerland (photo cropped)

The main crop in South Korea, eaten at all three meals, is rice. Cheaper rice has recently been imported from China, and we now have a surplus of rice. To increase rice consumption, ways are being found to prepare noodles, cakes, and cookies from rice. However, the younger generation loves hamburgers, pizza, and spaghetti. This has led to a steep annual increase in the demand for flour, but domestic production can only meet 1.5% of the demand. The rest is imported from the United States and Australia.

When I returned to South Korea from Europe in February, 2010, I spoke with the Poolmoo Ecological Agriculture College about the European sowing idea. They kindly put half an acre of land at our disposal. The Peter Kunz and L'Aubier seed nurseries sent us red "Sowing the Future" caps from Switzerland.

On October 23, 2010, we held our own "Sowing the Future" event with 38 pupils, teachers, and parents from the Kawcheon Waldorf School. The parents had arrived the day before and helped with stirring and spraying the horn manure preparation. When we were finished with the sowing, the participants said as they departed: "We'll do it again next year." | *Kooji Roggenkamp-Chang (Republic of Korea)*

*Switzerland: Goetheanum Foundation***Further Developments**

During the past months, the Goetheanum Foundation has clarified several key questions through discussions with General Secretaries and member

Question: Why is the Goetheanum Foundation necessary?

Answer: The Goetheanum needs to broaden its donor base. Major projects must be undertaken without further delay. The Foundation's goal is to support the Goetheanum by approaching two target groups not yet reached: non-anthroposophical foundations and individuals interested in but not directly associated with the Anthroposophical Society. The Treasurer's job has not allowed for this development work in the past. The Foundation will provide no ongoing operating support, but help with key special projects such as the renovation to the slate roof, cement exterior walls and exterior terrace of the Goetheanum.

Question: Why the name "Goetheanum Foundation"?

Answer: The foundation is explicitly intended to support the Goetheanum, which is well known outside the Anthroposophical Society. It is intended as an instrument for the Goetheanum. Therefore it is logical and appropriate to carry the name "Goetheanum." The Foundation is "controlled" by the Society's Executive Council in three essential ways: through its by-laws (the Council appoints Foundation Board members, and has the authority to remove Board members from the Foundation); two current members of the Council will serve on the Board of the Foundation (Sergei Prokofieff and Paul Mackay) as well as one former (after April 2011) member of the Council (Cornelius Pietzner); the Council owns the trademark to the name "Goetheanum" and will regulate this with the Foundation through a separate contract. These measures guarantee the full integrity of the name "Goetheanum."

Question: Will the Goetheanum Foundation be involved with the social impact investment fund written about earlier?

Answer: No. During many discussions it became clear that this was a significant complicating factor and not desired. It was decided to separate the social impact fund from the Foundation. The Goetheanum Foundation does not, and will not, have a connection to the social impact investment fund. | *Cornelius Pietzner*

■ FEATURE

Bulgaria: First Seminar for Anthroposophical Curative Education and Social Therapy

Good Prospects

The training lasted three years at the first seminar for anthroposophical curative education and social therapy. The seminar did not just produce graduates; it also led to initiatives for a kindergarten, for a Waldorf school, and for institutions offering curative education and social therapy.



Meetings rich with joy and conflict: Curative education graduating class in Varna (Bulgaria)

The graduation ceremony was held on September 25, 2010, the final day of the seminar in Varna. Attending the ceremony were a representative of the Labor and Social Ministry, representatives of the Anthroposophical Society in Bulgaria, former teachers, relatives and friends of the participants, and the secretary of the Curative Education Conference, Rüdiger Grimm. The training had originally been organized with Grimm's cooperation. The diplomas were handed out by Edith Moor-Vasilev (the initiator and organizer of the course) and Gerhard Herz (who had taken on the work of leading the training).

A Fruitful Metamorphosis

"Human life is meeting and parting"—these were the words to a song that was often sung in the last weeks of the seminar. At the close of this three-year course these words were like a motto for the development undergone by the participants, the course leaders, and the visiting teachers and guests. After meetings rich with joy and conflict during the first two years, a group had formed; one of the participants said that this group

would remain a part of her life and be an element in determining its future path. This is important feedback for a training that introduces people to anthroposophical curative education and social therapy. It is indicative of the metamorphosis associated with the training.

An Impetus for Curative Education

Their experiences in the seminar not only energized the participants on a personal level, but also in their professions. Most work in social institutions and schools in Bulgaria, and they brought their experiences into concrete practice there. Now work is being done with tone, wool, colors, and musical instruments. Rhythmic processes are encouraged and cooperative work with colleagues and parents is emphasized. One participant (who led a home) was able to integrate her residents into society and set up workshops for the children. Another has begun an initiative to establish a Waldorf school; day care and an art studio for handicapped people are underway.

Meanwhile the seminar participants have founded an association that will support their work with one another

and serve as an initiator and carrier of future projects and institutions. They have also come together in six regional working groups, and have translated Rudolf Steiner's Curative Education Course into Bulgarian. Additionally, there are numerous other texts and lectures by Rudolf Steiner that have now been translated into Bulgarian.

Cooperation with the New Bulgarian University

The intensity and concentration of the 15 seminar weeks never let up, not even during the final week of training. Various aspects were explored with experienced teacher and practitioners from Switzerland, Germany, Romania, and the Ukraine. And there was equally important artistic work in music, eurythmy, sculpture, painting, form drawing, wool, and dance—partly led by Bulgarian artists, which represented an important step toward making the course more independent in Bulgaria.

There are good prospects for a continuation of the seminar, including a cooperative arrangement with the New Bulgarian University (NBU) that has been in place for almost a year. It will be possible for participants to receive Bulgarian certification, and the seminar may continue within the framework of the NBU. This university is very interested in including anthroposophical curative education and social therapy (as well as Waldorf education) in its program because it wants to support the idea of an autonomous educational and social system.

There is a need for people—from abroad as well—who can work concretely and locally in founding a social therapeutic institution. In view of the financial situation in the Bulgarian social and educational system, this can only happen with the help of foundations and contributors. | *Edith Moor-Vasilev, Riedholz (Switzerland); Gerhard Herz, Gröbenzell (Germany)*

Contact: www.oporabg.com.

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