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■ ANTHROPOSOPHICAL SOCIETY

Archetypal Themes of Anthroposophy

Accessing the Inherent "I am"

Over recent years, members of the Anthroposophical Society have worked on aspects of heart thinking as a theme for the year. This work also forms the basis for the Executive Council to identify four special dimensions of Anthroposophy on which it would like to place special emphasis for the anthroposophical work of the future ("Anthroposophy Worldwide" No. 1/2009, page 1).

In the present Michaelic epoch, every human being is confronted with his/her karma. Whether one attains knowledge and understanding of ones karma depends on if and how one finds a connection to ones inherent "I am". Independently of ones earthly religion and culture, an encounter with the "I am" of humanity in its etheric body is a real possibility. Anthroposophy leads to a universal understanding of this fact: The true and only name of Christ is "I am"; He, who doesn't know and understand this and calls Him by a different name, knows nothing of Him. "I am" is His only name", is a statement made by Rudolf Steiner ("From the contents of the esoteric lessons" 27th May 1909).



In the Epoch of Michael. Meeting the inherent "I am" and the "I am" of humanity

Universal Culture

When at the crucifixion Christ's blood poured into the earth, it received new life which, in its etherised form, continues to be effective. Today the "I am", the Christ, can be experienced in this etheric realm of the earth. In mankind too, a continuous etherisation of the blood is taking place, starting from the heart upwards. When one makes an effort to understand the Christ impulse, irrespective of how this is called, one's etherised bloodstream can meet and connect to that of the Christ Being (Rudolf Steiner, lecture of 1 October 1911).

In the epoch of Michael every human being has the right and need to make this generally human experience. The Anthroposophical Society which sees itself as a Michaelic Community can make a signifi-

cant contribution to such a heartfelt recognition. We may see the Christian aspect of Anthroposophy as a creative force towards a universal culture, because its humaneness is free of religious, social and traditional regulations. All four focal points of our work harbour great truths for the individual as well as for the Anthroposophical Society. They can penetrate into the earth's ether aura in order to help our fellow human beings to become more easily receptive for this experience. Especially the aim to live more deeply with the picture of the etherisation of the blood is one of our main anthroposophical goals. | Virginia Sease, *Goetheanum*

■ ANTHROPOSOPHICAL SOCIETY

General Anthroposophical Society: Finances and Budget 2009

Under Much Pressure

Forecasting precise income and expense projections for the Goetheanum for 2009 is never simple. Treasurer Cornelius Pietzner explains why the Goetheanum finds itself in a particularly difficult financial situation.

Since the 1990's the Sections of the School of Spiritual Science have developed and expanded in a welcome and robust manner. A working Collegium serves as the Leadership organ of the School and the Goetheanum as such has increased its focus as a centre of worldwide activity in the life and professional areas of anthroposophy. In relation to this development there has been an increase in designated gifts for specific Sections, projects or activities, with a generally flat level of general gifts for the overall work of the Goetheanum.

A gradual and long overdue increase in the average income payment of co-workers at the Goetheanum to conform to (the lowest level) market rates was agreed. The number of total co-workers remains the same or declines with co-worker income gradually increasing. Continuing the necessary responsibility to finance and support pension payments due to prior remuneration relationships at the Goetheanum.

Uncertain Sources of Income

There is also the necessity to maintain and continually repair numerous older buildings (excluding major investments such as Glass House and Rudolf Steiner Halde) and the increase in normal operating costs of the Goetheanum such as energy, maintenance, IT, etc.

This expenditure relates to income as follows: Membership contributions were set at 125 CHF per member per year in 1991. There has been no increase in membership fee level since then. Today, the actual average payment is approximately 90 CHF per member per year. There has been a membership growth in financially weak countries, but a relative decline in stronger countries (eg. Germany: 22,000 members in 2002, presently 17,000). This has important consequences on our income.

Historically there has been reliance on significant but uncertain sources of income (legacies) for operating expenses placing consistent pressure on liquidity

requirements. In the future budgeted legacies must be reduced for general operating needs.

Expansion and Focus

There have been an increased number of events/conferences yearly which operate at net overall losses/costs regarding infrastructure and service costs paid by the Goetheanum.

At the same time the Goetheanum is committed to focussing and strengthening its activities for the Anthroposophical Society and the School of Spiritual Science. A particular challenge is the recent development of a major new production of all four Mystery Dramas. The Executive Council and the Collegium of the School of Spiritual Science considers this to belong to the core tasks of the Stage and the Goetheanum, despite the extra costs that this entails. We are focussed on doing everything possible to bring all four Dramas by 2010 on the Stage. However, these "extra" costs of approximately 1.1 million Swiss francs in 2009 must be covered through additional resources and gifts this year.

This situation has forced us to make financial decisions which, with varying degree, have a knock-on effect on all areas and activities of the Goetheanum.

The Budget for the General Anthroposophical Society for 2009 anticipates in several respects a continuing tightening world economy for 2009 and the necessity to budget as conservatively as possible.

Each of the major areas of the Society, School and Goetheanum has been discussed and examined for possible reductions. In general we have maintained a hiring freeze on net additions to our co-worker/staff number at the Goetheanum. At the same time, we approved a 1% salary increase for each co-worker. While this is a significant and necessary gesture for the Goetheanum and its co-workers, we are at the same aware that this hardly keeps pace with the annual Cost of Living and inflation increases in Switzerland.

Reduced Budget 2009

The net contributions to the Sections of the School of Spiritual Science have largely remained at the same levels as 2008. In some instances there are modest increases (General Anthroposophical Section: Study Course and Student Services). There have been extended budget discussions in the Collegium of the School of Spiritual Science.

A. Operating Costs

1 School of Spiritual Science

General Anthroposophical Section
(including Study and Continued Education)
Pedagogical
Nature Science
Agricultural
Mathematics/ Astronomy
Medical
Social Science
Literary Arts/ Humanities
Performing Arts
Sculptural Arts
Section for Young People

1. School for Spiritual Science

2 Anthroposophical Society

Executive Council & Admin
Public Relations/ Outreach
Documentation/ Archive
Conferences Society
Finance and Controlling
Human Resources
Information Technology
News Publication
Residential Real Estate
Gifts and Grants
Institution Contributions
Membership Fees
Legacies/ Bequests
Extraordinary Income
Other Expenses

2. Anthroposophical Society

3 Goetheanum

Stage Operations
(therein Mysterydrama 2009)
Reception & Events
Goetheanum - Building

3. Goetheanum

A. Total Operating Costs

B. Projects Total

C. Capital Investments Total

Budget

Combined Budget

School of Spiritual Science
Anthroposophical Society
Goetheanum
Projects
Capital Investments

Summe

In the administration of the Society budgeted costs are similar to 2008 and in many areas (Building Administration) budgets have been slightly reduced, despite anticipated increases in certain fixed costs (heating, energy etc).

The Stage and Technical Operations presented a budget representing no general increases for 2009, with the exception of the Mystery Drama production.

The original 2009 budget for the Dramas was reduced by 10% for 2009. Primary costs are remuneration expenses representing a total of nearly 30 people (eurythmists and actors). The expense budget for the Mystery Dramas in 2009 is 2,203,000 CHF. Of this amount, 2 mio CHF are needed to cover costs of the Mystery Dramas. This is budgeted under "Extraordinary Income". This sum needs to

be raised to cover the full costs of the Mystery Dramas. Approximately 1 mio has been secured; 1.1 million CHF has to be fundraised through extra gifts. This will require an additional and extraordinary effort by the Goetheanum in this regard, as the required amounts need to be guaranteed by the end of April 2009. This amount necessitates additional and special fundraising requirements for the Goetheanum, which will need to be secured or pledged by the middle of April 2009 to be able to continue with the further production of the Dramas in late 2009 and 2010. The Goetheanum intends to particularly invite anthroposophically related foundations and friends in the German-speaking countries to help support these additional costs.



Core Task of the Goetheanum: New Production of Rudolf Steiner's Mystery Dramas

Further Cutbacks Possible

The Executive Council has approved a further significant reduction of 800,000 Swiss francs in the amount of budgeted income from legacies for the operating accounts from 1.5 mio to 700,000 CHF. This is a necessary, difficult and important step for the integrity of the Goetheanum budget. It represents a further 5% reduction in the total operating budget. This loss of budgeted income can not simply be shifted to another line item and it has created the necessity to establish specific priorities and reduce certain activities of the Goetheanum. This places considerable pressure on the Goetheanum.

Other income sources such as institutional contributions and gifts and donations remain the same for 2009. Membership contributions have been increased by 135,000 CHF. The budget position "Extraordinary Income" refers primarily to the outstanding amount that has to be raised or guaranteed to cover the costs of the Mystery Dramas.

With these combined measures the Executive Council approved the budget for 2009. However, there are uncertain factors such as the global economy situation and its potential effect on the Goetheanum, and the ability to secure the necessary funds to cover the additional costs of the Mystery Dramas in 2009. These factors may necessitate further and rapid measures during the course of the year. | *Cornelius Pietzner, Executive Council*

Budget 2009

Expense	Income	Net Costs
676'680	577'540	-99'140
391'000	250'360	-140'640
504'250	469'700	-34'550
895'700	593'100	-302'600
576'950	435'390	-141'560
198'380	23'500	-174'880
1'570'000	1'420'000	-150'000
313'830	189'200	-124'630
280'140	93'600	-186'540
316'050	110'800	-205'250
217'330	25'600	-191'730
417'800	211'700	-206'100

5'967'110 4'150'130 -1'816'980

Expense	Income	Net Costs
1'431'470		-1'431'470
204'060		-204'060
511'930	150'960	-360'970
241'850	416'850	175'000
387'930	8'500	-379'430
651'140	54'800	-596'340
362'300		-362'300
1'348'580	1'350'000	1'420
999'000	1'359'800	360'800
	2'300'000	2'300'000
	2'300'000	2'300'000
	4'675'000	4'675'000
	700'000	700'000
	2'322'340	2'322'340
75'000		-75'000

6'213'260 15'638'250 9'424'990

Expense	Income	Net Costs
5'332'360	1'424'110	-3'908'250
2'581'880	378'000	-2'203'880
1'278'000	53'500	-1'224'500
3'440'540	965'280	-2'475'260

10'050'900 2'442'890 -7'608'010

22'231'270 22'231'270 0

623'880 623'880 0

22'855'150 22'855'150 0

Expense	Income	Net Costs
5'967'110	4'150'130	-1'816'980
6'213'260	15'638'250	9'424'990
10'050'900	2'442'890	-7'608'010
0	0	0
623'880	623'880	0

22'855'150 22'855'150 0

Budget 2008

Expense	Income	Net Costs
553'300	602'970	49'670
232'220	146'890	-85'330
1'073'200	1'044'500	-28'700
664'000	347'500	-316'500
534'402	392'852	-141'550
203'510	23'500	-180'010
1'950'000	1'800'000	-150'000
328'290	214'290	-114'000
291'010	116'800	-174'210
301'930	96'700	-205'230
204'420	24'000	-180'420
293'750	87'200	-206'550

6'397'812 4'750'312 -1'647'500

Expense	Income	Net Costs
1'506'680		-1'506'680
237'990	1'000	-236'990
466'640	110'790	-355'850
		0
371'670	8'500	-363'170
608'790	42'300	-566'490
305'770		-305'770
1'374'900	1'375'000	100
1'174'845	1'499'845	325'000
	2'300'000	2'300'000
	2'300'000	2'300'000
	4'540'000	4'540'000
	1'500'000	1'500'000
	300'000	300'000
50'560		-50'560

6'097'845 13'977'435 7'879'590

Expense	Income	Net Costs
3'095'700	365'800	-2'729'900
1'134'580	65'200	-1'069'380
3'476'657	985'847	-2'490'810

7'706'937 1'416'847 -6'290'090

20'202'594 20'144'594 -58'000

2'037'600 1'977'600 -60'000

350'000 350'000 0

22'590'194 22'472'194 -118'000

Expense	Income	Net Costs
6'397'812	4'750'312	-1'647'500
6'097'845	13'977'435	7'879'590
7'706'937	1'416'847	-6'290'090
2'037'600	1'977'600	-60'000
350'000	350'000	0

22'590'194 22'472'194 -118'000

■ ANTHROPOSOPHICAL SOCIETY

Meeting of the Executive Council at the Goetheanum with the Leadership of the Christian Community

Christ's Resurrection

This year's meeting between the Executive Council at the Goetheanum and the Circle of Seven of the Christian Community took place from 18 to 20 January 2009.

Due to illness Seja Zimmermann and Anand Mandaiker were unable to attend. Participating for the first time from the Circle of Seven was Jaroslav Rolka, "Lenker" of the Christian Community in the Western Region of Germany, and as native Pole, also for numerous countries in Eastern Europe. Part of the conference was given to a meeting with the Collegium of the School of Spiritual Science and the Co-workers' assembly at the Goetheanum.

Main focus were Christ's Resurrection from a spiritual scientific point of view, the question of how a free spiritual life is possible under the living conditions of the 21st Century and an exchange on personal experiences and insights. The financial situation of both institutions was discussed in the light of the present world situation. The amiable discussions are to be continued next year in Berlin. | *Christward Kröner, Hamburg (DE)*

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■ ANTHROPOSOPHY IN THE WORLD

France: Waldorf School in Avignon

Balancing Act

The Waldorf School in Avignon offers a rare alternative to the state school system in France. Besides the commitment to place the school within a social context, it endeavours to secure its long-term future by purchasing the premises which up to now have been rented.

Driven by the pupils' wish to "have another year", our school has grown by a further class each year between 1992 and 2005. In 2005 the consolidation began. Since then we have had four final years. In view of the French Education Policy for Secondary Schools (lycées), the collegium decided to include classes up to year 11, in order to allow our pupils to take their A-levels "baccalauréat" in the traditional school system.

Application for Unesco-School-Project Status

Already in 2003 the collegium decided to apply for an educational contract with the Ministry of Education. This is the basic prerequisite for government funding, although it is granted only reluctantly and predominantly for catholic private schools, where the curriculum follows more closely that of state schools. Despite the local inspector's positive assessment, no assurances were made by the ministry due to educational budget cutbacks. This application, which has to be renewed each year, allows us to remain in contact with the local schools' inspector and the president of the education authority so that we can keep them informed on our projects and to discuss pedagogical questions. We hope that through special projects our school can be accepted as a Unesco-School-Project.

At the moment we have 280 pupils at our school. They are divided into 15 classes (four Kindergarden and years 1 to 11). Former school leavers have formed an association, "Passer'aile" (literally meaning "being a fledgling") which continues an artistic and eurythmy education through an inner connection with the framework of a Waldorf institution.

Premises Acquired

Our school exists on owned and rented premises. Now the owner of the rented premises, on which the buildings for the



For Sale: Land with the buildings of the Middle and Upper Classes in Avignon

middle- and upper classes are housed, has put his land up for sale. We have to find 250000 € by 2012. This has to be achieved through donations or interest free loans if the further existence of the largest Waldorf School in Southern France is to be guaranteed. | *Caroline Hoffmann, Cavailon (FR)*

www.ecolesteineravignon.org.
Association Pierres d'Avenir, BFCC Avignon,
IBAN: 76 4255 9000 3321 0256 6770 722,
BIC: CCOPFRPPXXX.

Section for Agriculture: Agricultural Conference

Mediator between Visible and Invisible World

The annual conference from 3rd to 7th February, based on Rudolf Steiner's "Agricultural Lectures", embraced the roots of the bio-dynamic movement and invited an open exchange on how Rudolf Steiner's agricultural lectures can become a source of inspiration for daily work on a farm.



Linking to the Mystery of Golgotha: Spiritual Seedlings

The agricultural lectures are no recipes but an invitation to adopt a scientific attitude towards the agricultural daily life. It demands reflecting on its foundations in order to be equipped for the future", Nikolai Fuchs, leader of the Section for Agriculture, told the delegates. The conference, with its 56 workshops, around 630 participants and a further 200 to 300 individual guests from 35 nations was one of the most successful agricultural conferences to date. Its success, however, cannot only be measured by numbers but also by an extremely work-intensive mood.

All-pervading Force of the Middle

Every talk was devoted to one of Rudolf Steiner's eight agricultural lectures. In addition to this there were four supporting lectures and an hour every morning was spent with the Leading Thoughts "What is revealed when one looks back into repeated lives on earth". An all inclusive marathon programme, but evidently right for bio-dynamic farmers. A longstanding participant describes the pervading force of the middle: "There was no euphoria but much harmony". The theme of the farmer as mediator between visible and invisible world, between macrocosm and microcosm ran like a red thread through the lectures. At the start of the conference, Peter Selg gave a realistic picture of the historical circumstances of the time when Rudolf Steiner gave his lecture in Koberwitz at

Whitsun 1924. That Whitsun event was still close to the spiritual darkness of the age of materialism in the 40's of the 19th century. The death of old traditions went hand in hand with the depletion of the earth. And thirdly mankind also lacked the right forces. Mankind's forces of will for a spiritual pupil-ship are so weak, because of a lack of good quality food; words to that effect were spoken by Rudolf Steiner to Ehrenfried Pfeiffer.

Raising Material Substance to become Spiritual Substance

Johannes Wirz, Micro-Biologist at the Section for Natural Sciences at the Goetheanum, gave the closing speech following a series of incisive lectures: In old Persia the great Magi understood how the spiritual can be absorbed in food plants. One example of this is our cultured grain. On Golgotha, Christ re-enacted this process personally and furthermore enabled the raising of material substance to become spiritual substance. The Koberwitz lectures can be seen as a mirror of the Persian deed after the event of Golgotha: What has become material substance can now be raised up again to become spiritual substance. "If in those days the first Magi were farmers, today farmers will be the first Magi!" said Johannes Wirz. This connected to the Agricultural Section's theme of the year: "Christian motifs of development for an agriculture of the future". | *Hans-Christian Zehnter*

Bio-dynamic Committees

Practical Solutions

In fringe events of the Agricultural Conference at the Goetheanum committees of the bio-dynamic movement discuss current issues. This included the question of use of preparations on large farms and the public presence of the bio-dynamic movement.

There are many tasks in the world. According to the World Agricultural Report 2008 in its reference to ecology and multifunctionality in agriculture, the public's awareness of problems is far from slight. But, in order to introduce bio-dynamic approaches, besides expert knowledge, there is a need for resources. Therefore the International Bio-Dynamic Association and Demeter-International have undertaken to deploy the bio-dynamic movement more specifically, to provide more information and to improve co-ordination and advise following enquiries from Third World Countries. On the level of bio-dynamic research and development, one of the most remarkable impressions was gained from Nikolai Fuchs, leader of the Section for Agriculture at the Goetheanum, who spoke on how the Swiss farmer Niklaus Bolliger links the development of a farm's individuality with specific (Apple-) cultivation.

Managing large Areas

There are also tasks in the management of areas of more than 1000 hectares. Here easily 75 working days can be accumulated – in the case of manual labour – to apply the Horn Manure. First of all there have to be sufficient plant organisms for the preparation. This is usually ensured. More difficult is the availability of cow horns because due to Hygiene- and Safety controls the market is under supplied. Secondly the process has to be manageable. On large scale farms, up to now farmers have been dependent on machinery (of conventional construction). Thirdly it touches on the question of certification. Actually, a Demeter farm should hold 0,2 heavy livestock per hectare of land. But this is often not realistic.

To find practical solutions to these problems were the topic of many discussions at and around the Agricultural Conference. | *Sebastian Jüngel*

■ ANTHROPOSOPHY IN THE WORLD

Hawaii: Kahumana on Oahu

New Directions

Wolfgang Ritter visited initiatives in Hawaii which are based on Anthroposophy. Here he met people involved in agricultural ventures, despite political restrictions and difficult social conditions. The start of his journey leads him to the charitable curative institution Kahumana. It has extended its area of work to include the homeless.

Kahumana means something like “guardian of life forces”. Philip Harmon and Frances Sydow founded this Camphill-inspired establishment in 1974 to help children, teenagers and adults with mental disabilities to live, learn and work.

Right from the start it was planned that people from different cultural backgrounds would work together. During my visit I met Americans, Europeans and Asians. The large fruit orchard and vegetable garden used to be bio-dynamic, but the gardener had to leave the initiative due to old age. Someone from India was found to take his place but he only gardens organically, not bio-dynamically.

The way things can be done always depends on the people who are willing to work in the middle of an island in the Pacific... At the moment there are around 20 helpers. Their earnings are low because there are no governmental grants. In fact, careful budgeting of donations and contributions from those being looked after is required.

Looking after the Unemployed

Since then new possibilities have arisen and the work has shifted. This was particularly due to the fact, that it was impossible to immediately implement new legal requirements for initiatives for the disabled. Now, the living space required has to be of a certain size and be fitted with showers and toilets. In order to keep the loss of income to a minimum it was firstly decided in 1997 to reduce care to adults only and some of the rooms were transformed into meeting and conference rooms with overnight accommodation. Secondly, it is planned to renovate the remaining buildings, so that the care of children and teenagers in need of curative

care will again be possible. A new work direction was found in

1999. The homeless find a better roof over their head than anywhere else. It is always warm and the sea with its public showers on every public beach is in easy reach. However, hunger remains. Even here it is difficult to find work if one is homeless. In co-operation with Honolulu, Kahumana has therefore built community rooms and flats for families. 47 homeless families can live and work here for 2 years. From their income they pay a charge for care by Kahumana co-workers, who have set up an education programme which includes advice on matters of right, savings and finance. It also offers manifold cultural activities.

Contact: Robert Zuckerman, general-info@kahumana.org, www.kahumana.org.

Hawaii: Lokelani Ohana on Maui

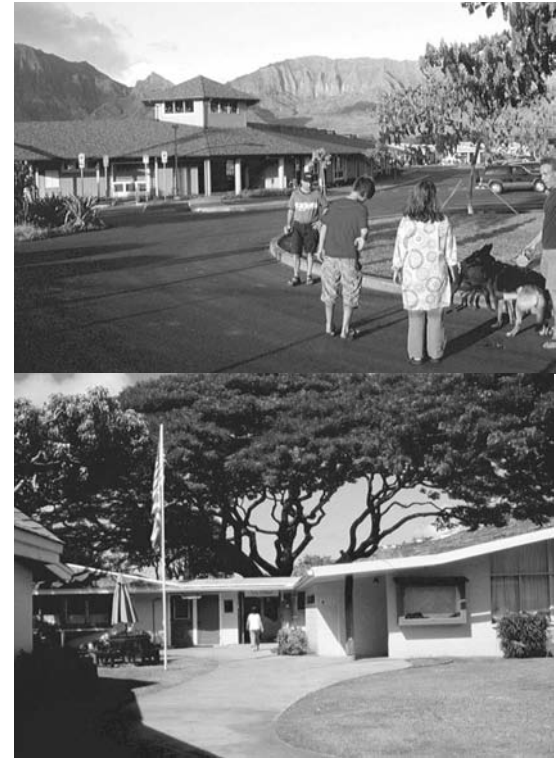
Dignified Life

Christina Chang too, looks after people with special needs on the lines of the Camphill-Idea. She is a Homeopath, looks after a small bio-dynamic farm and cares for the handicapped people who work there once a week.

Christina Chang has lovingly turned a farm into a small paradise with tropical fruits and vegetables which makes the work there varied and does not over exert the disabled people working there. The harvest is being sold at local markets. There is a small house with toilets and a shower for Woofers (WillingWorkers on Organic Farms); young people who temporarily work on organic farms in exchange for food and lodgings.

Need for Projects for the Disabled

Chang would like to purchase some land to establish a farming community for disabled people. There is a great need for such projects, as there are more than 1200 people with special needs on the Hawaiian Islands. To afford them a dignified life by discovering and developing their skills is Chang's aim. She is thinking of a bio-dynamic farm, a bakery and workshops with a farm shop for the sale of their products. A Café, a library and the offer of therapies



Pioneering: Homeless Shelter and Waldorf School

could provide an incentive to visit the community and the shop. The plans are forged; only the capital is still lacking for its realisation.

Hawaii: Kanalani Farm on Big Island

Worldwide Export

Seven years ago Melanie and Colehour Bondera bought a bio-dynamic coffee plantation on Hawaii. Fruit trees, vegetable and herb beds are scattered over the land. That is what makes it different from the surrounding coffee plantations which produce the popular Kona-Coffee.

On conventional coffee plantations the coffee trees are tidily planted row upon row and artificial fertilizer and herbicides are applied to increase the yield and to avoid weeds. Melanie and Colehour Bondera, however, fertilize with compost.

Grass amongst the crops keeps the weeds away. The diversity of plants ensures that there are hardly any problems with pests. The harvest and some of the home produce are being sold at markets. A third of the coffee harvest is being shipped to end-users (regular customers) throughout the world.

■ ANTHROPOSOPHY IN THE WORLD

Mighty Mainland Lobbying

The small scale Hawaiian producers are subject to much pressure from a mighty mainland lobby. Although Papaya is being grown in large quantities on the islands, these are predominantly genetically modified. All dairy products and Macadamia nuts in the supermarkets originate from the mainland, even those grown on the islands, because they are first exported and then re-imported.

Neither was it possible to protect the domestic Kona-Coffee. If any coffee contains at least ten percent of Kona coffee beans it can use this label. This raises the question how local products and markets could be better protected and achieve a higher return. The Bondera's are teaching their two children at home because the nearby Pacific Waldorf School now receives government funding and therefore is subject to government regulations. This means that they are unable to follow the Waldorf Curriculum. According to Colehour, the Bush-Administration has changed the school system throughout the country; artistic and musical subjects have been taken off the curriculum and sport has been reduced. It is a shame that the Pacific Waldorf School did no longer have sufficient support. There are three further Waldorf Schools on the Archipelago, in Honolulu on Oahu, in the centre of Maui and on the East Coast of Hawaii (Big Island).

Contact: colemel@kanalanifarm.org.
Contact Waldorfschool:
www.honoluluwaldorfschool.org,
www.waldorfmaui.com,
www.hawaiiwaldorf.com.

The approximately 30 Anthroposophists in the US State of Hawaii lead a more or less pioneering existence focussing mainly on their institutions and farms. Some would very much like to meet with the other "spiritual friends", but they are spread over five or six islands, and meeting would cost time and money.

For those of us who live in big cities, have it easier to develop the community element of Anthroposophy. | *Wolfgang Ritter, Nürnberg (DE)*

Kontakt: ritter@bio-verbraucher.de.

India: Sadhana Village

Social Awareness

Near Pune lies the curative pedagogical institution Sadhana Village. It was established 15 years ago by V.N.Deshpande with the help of the Camphill-Community Copake (US). Besides its curative pedagogical tasks, the community of Sadhana Village is also concerned with improving social conditions in the neighbourhood.

Sadhana Village lies in a beautiful valley around 35 kilometres north-easterly of Pune. Although the institution is fairly remote, surrounded by native villages, it has placement students not only through its link to the American Camphill-institutions, but many from Europe who have come via the "Friends of the Waldorf School Movement". The

community is housed in three different buildings. Besides the curative pedagogical work, children come to Sadhana Village by bus to enable them to be educated in "Vacation Schools". Many of the children refuse to attend state schools. During my visit I noticed from the way all residents happily and enthusiastically joined in the eurythmy with Aban and Dilnawaz Bana, that this was not the first time they had worked there. It was pleasing to observe how those being looked after helped each other. Everyone joined in. The residents, co-workers and friends.

New Social Structures

After eurythmy I spoke to the placement students, many of whom are ex Waldorf pupils, about the social impulse on which an institution like this is based. This is a subject not much touched upon in their schools. All the more animated was the conversation which followed my outline. It might well have filled the whole evening if one of the groups would not have to had to start their 36 hour journey to Kolkata, where a collective meeting of all students in India was to take place by invitation of the "Friends".

Next day we drove to the neighbouring villages. The social structures there are starting to break up. What once had a



Mutual Aid: Eurythmy with Aban and Dilnawaz Bana (from right)

stabilising effect is now a shambles. Once the community had become aware of this following a lecture, it started on projects with the villagers. The construction of irrigation plants, toilets and rudiments of sewage disposal. In particular the women formed self-help groups developing economic aid and a consciousness for clean drinking water. In addition the women are being helped to fend off domestic violence and to become entrepreneurial thanks to small credits.

Desire for a Waldorf School in the Village

The next day the founder of Sadhana Village came to talk to us about the possibility of establishing a Waldorf School for the village children. It would have the format of an English Middle School able to work fairly freely up to class 8.

The problem, as everywhere else, is to find suitable teachers for such a school.

Aban Bana confirmed her help and recommended that all those interested should come to her teacher training course, which takes place every May, in the nearby Kandhala. It was impressive to experience with what social insight the septuagenarian V. N. Deshpande planned the first steps for their own school. | *Ulrich Rösch, Goetheanum*

■ SCHOOL OF SPIRITUAL SCIENCE

*Section for the Art of Eurythmy, Speech, Drama and Music:
International Puppetry Conference*

Food for Thought

The international puppetry conference from 23 to 25 January was attended by Swiss, German Italian, two Georgians, two Austrians and an American Waldorf Teachers. The conference was about content, mood and meaning in production process.

Stefan Libardi helped us to immerse ourselves into the theme by putting questions such as “How can the score of a literary text be brought to life so that its production speaks to the spectators’ souls?” We started with the Brother Grimm Fairy Tale “The little Shepherd Boy”: A King puts three questions to a little shepherd boy. When he replies wisely, the king adopts him as his son. A production of this play raises specific questions: What shoes does the king wear? Are the two main characters on the castle steps or in the throne room? However different the answer may turn out, it has an effect on the level of contents. And what about the mood? “Friendly”, “jovial”, “serious” felt the participants. How does the tale develop from the start to the finish? First the king’s questioning is condescendingly intellectual, then he is amazed and finally he meets the boy face to face. The question “What message does this tale have for us?” brings us to the level of meaning. What is the king’s aim, how do the questions develop? The last question is the one about eternity, and the boy answers in an imaginative, pictorial way. Read it!

Strong Points of the Story

This was followed by the working groups with the conference theme “The Happy One” also a Greek legend: The shirt of someone who is happy could heal a sick king. But when his children finally find someone who is happy, he doesn’t own a shirt. I carried on with the work on mood. First of all we discussed the difference between the soul mood of glad and happy, sick and sad. We began to moan, to lament and to cough, we then ran towards the other side of the room, cheered, sang and opened our arms wide with a big smile. This created a breathing between contraction and expansion. A chorus behind the puppeteers took on this toing and froing with onomatopoeic sounds. Surprisingly, the lamenting was quite easy and had to be muted somewhat, just as in real life. Goodness and Happiness was rather more diffi-



The Happy One: Hans (below) with Kurt Fröhlich (above) from the Puppet theatre Fährbetrieb (CH)

cult to capture. The humming soon became sentimental or eerie. Christoph Bossard arranged our attempts into clear production considerations. Where is the strong point of the tale? When do we stand still, when do we move? Is the king with his sickness the one who is paralysed and the Happy One the one with mobility? How can Happiness be depicted? This inner source of balance and joy? Lamenting and cheering were soon found to be insufficient. We moved away from the linear course of the story and concentrated on the purely emotional level dispensing as far as possible with the text. This created a searching and questioning space in the middle between the two poles of sorrow and happiness, in which the king’s children find themselves in their search for the Happy One.

Everything Creates Mood and Meaning

The work of the working groups was presented to everyone at the plenum. The group working with contents struggled with the correct form. Can, what is outwardly visible, be separated? The group demonstrated how a tired, reclining puppet king says his farewell to the children and how he sends them into the world to get help. At the end the Happy One appears as a shadowy figure behind an illu-

minated piece of fabric. In a second experiment only hands move along the edge of the puppet theatre and the king was presented by a flat jewelled hand whilst the Happy One was represented by an upright hand, illuminated from behind. This difference in approach made clear that with every attempt at a presentation mood and meaning are established.

The puppet king does not suffer and the mood is not easily tangible but the puppet’s frailness shows in its colour, form and position. Irritated by the free form of the mood group, the others asked questions like: Who is the king? Why does the Happy One lounge about as if he was at the beach? How can the figures keep up with the choir? How can the movement create a mood? To create a soul experience which affects everyone the same, is impossible. And also, pure emotion is quite exhausting for the spectator. How do narrative language and mute movements contribute? Do I remain a mere spectator, maybe even expectant-critical, in one version, or do I feel more absorbed and engaged in the other? Consciously applied language creates emphasis.

“Give us your shirt” proclaims the choir. “He doesn’t have a shirt” spoken by a single individual brought about much laughter.

Pictures instead of “Info”

The third group created structure by concentrating on the question: What is Happiness? It was an assortment of assertions: “Being rich, powerful, free – that is happiness” Maybe it is what the pig says to its new owner in “Hans in Luck”: “Let me be your lucky pig. Luck is to be loved for what I am”. Or the butcher decides how many chops he might get from the cow: “My luck is not your luck”. Thus we arrived at a vivid idea of the term luck. What remains are pictures not “Info”. Once the subject has been imaginatively expanded, it provides more food for thought for the production in hand. My point of view had changed: On the return rail journey I perceived the people around me much more human and affectionate. I spotted some funny things: a specially grumpy man had a droll bobble on his hat, and the announcements of German Rail: In the case of seriously delayed trains, due to which a connection is missed, it seems hardly appropriate to finish the announcement with “We wish you a good journey”! | Gudrun Ehm, Pforzheim (DE)

■ ANTHROPOSOPHICAL SOCIETY

Sweden: Meeting of the European General Secretaries

Visions rather than Campaigns

From 9 to 11 January the European General Secretaries met in Gothenburg. Their main theme was content-related work including work on the Foundation Stone Meditation with Ron Dunselman and Bodo v. Plato. Another theme was membership communication; when does it relate to a National Society and when to the Goetheanum?

Since Easter 2008 Mats-Ola Ohlsson is Sweden's new General Secretary ("Anthroposophy Worldwide" No. 6/2008; pages 7f.). He has been travelling around the country to meet anthroposophical institutions. The friends in Gothenburg were delighted to invite the European General Secretaries. This shifts attention away from Järna on the East Coast to anthroposophical activities on the West Coast of Sweden. It also offered an opportunity for the widespread initiatives in Gothenburg to get together once again.

Warmth of Consciousness Soul

For the majority of the guests this journey, at the beginning of the year, meant to come out of freezing temperatures into a spring-like Gothenburg. Eleven European countries, not including Germany, were represented to talk and reflect together with Seija Zimmermann, Bodo von Plato, Paul Mackay and Cornelius Pietzner from the Executive Council at the Goetheanum. The meeting was opened by Stefano Gasperi with a passage from Rudolf Steiner's opening lecture given at the Christmas Conference 1923/24: "The anthroposophical movement is no earthly service, in its totality, in all its detail it is a service to the Gods, a divine service." (24 December 1923, GA 260). The individual can find the right mood to approach this by sensing: "Yes, that am I as human being, as human being on earth through the will of God, as human being within the universe through the will of God." Paul Mackay linked the inner connection between the four focal points of anthroposophical work, which the Executive Council of the Goetheanum established in the autumn of 2008. ("Anthroposophy Worldwide" No 1/2009, page 1): Aspects of Christianity within the Anthroposophical Society, the relationship to the Being Anthroposophia, Karma and Re-incarnation and the Michaelic character of our time are all tasks for Anthroposophy and the Anthroposophical Society over the coming years.

This includes bringing the New Mysteries to earth and to foster a human cultural

life. We discussed the differences between perception and belief and nurturing a culture of freedom appropriate for the development of the consciousness soul.

This also includes process of death and estrangement. Warmth of consciousness soul is created when I again and again correlate to strangers. The stream of development and culture flows in-between trust (love, warmth) and competence (perception, light). "The Goetheanum is not a state – lending support and foundations to everyone", is how one could paraphrase what was described as crisis by the Executive Council at the Goetheanum. Should, can all members be contacted by the Goetheanum, to create a wider membership base? Direct co-operation with National Societies is required. The financial crisis demands vision. Not campaigns. 2011 will be a special year. Besides Rudolf Steiner's 150th anniversary and the 100th anniversary of the Congress in Bologna there may be other opportunities for public appearances which will be taken up locally.

Anthroposophy Locally

The accounts of various initiatives in and around Gothenburg formed a picture of long-term anthroposophical development in this area. It is marked by set up, decline, stagnation and new beginnings. Lately, particularly social projects and organisational development have been fruitful. During the drive to one of the three Waldorf Schools examples were found of alternative building projects by an Anthroposophist working for the Planning Department. The evenings were filled with warm Swedish hospitality; Eurythmy performed by Class nine, Choirs, singing, eating, and talking. After having been led into a folk dance the evening closed with the "Dream Song of Olaf Åsteson", where everyone joined into the refrain. Even here, the strong "permeation" of the colour of the place was felt. This is what gives meaning and uniqueness to these meetings. | *Es-ther Gerster, General Secretary of the Anthroposophical Society in Switzerland*

■ ANTHROPOSOPHY IN THE WORLD

India: Gateway-Branch in Mumbai

Social Significance

During Christmas 2008 Ulrich Rösch from the Goetheanum visited the Gateway-Branch in Mumbai. This is a short impression of the mood found there.



In the Centre of Mumbai: Gateway Branch

It is really quite strange for a Middle European to fly into Mumbai in the early hours of Christmas morning and to experience 26 degrees Celsius into the middle of the night. Despite the attacks, that took place in Mumbai less than four weeks ago, there is hustle and bustle everywhere. On Boxing Day I met with some of the members of the Gateway-Branch of the Anthroposophical Society at the Bana's house in the centre of Mumbai. This is where, in the centre of the city, near the noisy Grant Road, the branch members have their meetings. In this modest flat, surrounded by Muslim families, live Aban and her sister Dilnawaz together with their 98 year old father, who still studies daily and writes short poems. In the room I immediately notice the ("Ostheim") crib with the shepherds, kings, Maria and Joseph and the Christ Child. This encourages me to speak about the Christmas event, its social significance, the arrival of wisdom through the kings, the social interaction of the shepherds and the central Christ child, all of which calls us to enter into social discourse with one another. I am aware that I am facing Hindus from different casts, Brahmans, Muslims, Christians and Parsis, who have evolved out of the Zarathustra stream. An intense atmosphere makes us forget the roaring traffic noise of the centre of Mumbai. | *Ulrich Rösch, Goetheanum*

■ ANTHROPOSOPHICAL SOCIETY

General Anthroposophical Society – Theme for the Year 2009/10

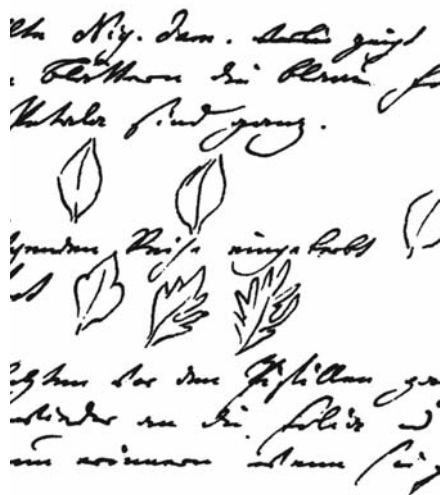
Heart Thinking as Organ of Perception for Development and Metamorphosis.

The choice of heart thinking as the Anthroposophical Society's theme of the year is also valuable in the light of development and metamorphoses. Johannes Kühl explores implications in relation to the Darwin-year.

The subject of evolution is in everyone's ear this year. In commemoration of his book "The Origin of Species" (1859) and the 200th anniversary of his birth, the work of Charles Darwin is being honoured. Whilst from an anthroposophical point of view we might associate Darwinism with a gruesome "fight for survival" and a materialistic world view, the insight into a natural process of evolution was also one of the three conditions mentioned by Rudolf Steiner needed for the emergence of Spiritual Science (according to Edouard Schuré, September 1907, the so-called Barr-Document, in GA 262). In fact, in his lecture of 1 October 1913 Steiner even talks of a "deeper understanding of Christianity that lies within Darwinism" and that "into our time the Darwinian impulses were born out of Christianity" (GA 148). Therefore we may take the anniversary as an opportunity for a deeper engagement with the subject of development. This may add an anthroposophical view to the often controversial thoughts which exist in our cultural life.

Focus on Development

There is hardly any anthroposophical subject where development does not play a role in one way or another; from the development into a free human being to the mighty depiction of mankind's and earth evolution and Rudolf Steiner's final great deed, the establishment of the School of Spiritual Science. Ultimately everything has to do with development and self-development; the one cannot be without the other! Here it is remarkable to note, that the modern idea of development was only expounded during the late 18th century by Johann Gottfried Herder, Johann Wolfgang Goethe and others. Previous to this the term was understood more as "transformation" of something that was already in existence and pre-determined. The new meaning was about change and renewal, something that was not there before. Darwin latched exactly on this



Development: Unfolding what already exists – Renewal out of Freedom (Johann Wolfgang Goethe, probably around 1790 together with the "Metamorphosis of the Plant"

new term of development when he attempted to understand the origin of new species in world history. In this sense, the idea of evolution is doubtlessly one of the greatest achievements of the post Christian era.

Flexible Reconstruction

Over the past years the themes of the years have always been linked to the question of "heart thinking". If one tries to examine how one observes and thinks about development and metamorphoses, the following can be discovered. Rudolf Steiner's description in his lecture of 30 March 1910 about "heart thinking" applies to this process exactly: Thinking about development does not follow a logical cause and effect mode, but a flexible reconstruction which leads to an insight into the connections. This can be experienced for example with a row of leaves. So this year too, we link up with the themes of the past years. Two further questions haven't to be raised: Development broadly considered means that everything can change. We know well what Rudolf Steiner says about the development of spiritual beings: Nothing stays

the same! However, one can only speak of development when something also remains constant. How else can one recognise when something remains identical to itself. How else can one recognise in the new phase that which has metamorphosed? How could one speak of human origins on Saturn? Rudolf Steiner looks at these questions from different angles in his lectures dated 7 June 1909 (GA 107) and 15 September 1918 (GA 184).

Shaping Evolution in full Freedom

A completely different aspect arises when searching in Darwin's work for the source of the concept of the fight for survival. He himself describes how he was inspired by the economist Thomas Robert Malthus, who had outlined something on similar lines for the early 19th century capitalist English Industrial Society. The idea of selection thus did not arise from nature but out of social conditions and human behavioural patterns! Later, in the 20th century, it served conversely as social Darwinism in order to justify the worst human crimes, because only this explained how the stronger had to assert him. Rudolf Steiner also shows a link between social science and natural science, but in the reverse; in the natural sciences one learns and practices living with ideas which can then lead to productive models in the social realm. This idea, for example, shapes the opening lecture of the cycle "Mystery Centres" (GA 232). It highlights the idea of development which runs through the whole of Anthroposophy. The future of evolution depends on how humanity can shape it in full freedom! This thought deserves to find its way into today's cultural life. | *For the collegium of the School of Spiritual Science, Johannes Kühl*

Recommended Reading

(Besides the lectures mentioned)
Rudolf Steiner: Occult Science, particularly chapters 4 and 5
Rudolf Steiner: Die Evolution vom Gesichtspunkt des Wahrhaftigen (GA 132). In addition it may be worthwhile to study the characters in Rudolf Steiner's Mystery Dramas from the aspect of development. And of course the extensive Goethean-natural scientific literature on this theme is recommended.

■ FORUM

Grail Castles

“Traces of Spiritual Activity” in “Anthroposophy Worldwide” No 1/2009, page 12.

In the article about the anthroposophical centre Casa San Martin in Northern Spain it states about the spiritual history that [the]: “Sierra de la Demanda is about 60 kilometres from San Bartolomé as the crow flies. Rudolf Steiner once gave a precise indication to Ilona Schubert that this is the site of the first two Grail castles. The Sierra de la Demanda is, however, not a location but a mountainous region or more precisely, an administrative district along the Camino de Santiago Trail in Northern Spain. Unfortunately, Rudolf Steiner’s indications to Ilona Schubert were not quite so precise; he didn’t even mention the Serra de la Demanda but is reputed to have said: “If you draw a diagonal line from the Monastery San Juan de la Pena as far north-easterly towards France as Montsegur lies south-westerly, then you will find the two Grail castles.” (Ilona Schubert in her book “Reminiscences of Rudolf Steiner and Marie Steiner-von Sievers”.) In relation to this passage Manfred Schmidt-Brabant said in his book “Compostela”: “This sentence, however, makes no geographical sense and it leads to different possibilities...” Manfred Schmidt-Brabant then comes to the conclusion that it must refer to the Sierra de la Demanda. If one attempts to find the “geographical” site of the first two Grail castles 60 kilometres from San Bartolomé, and maybe to start digging for it, should be prepared for a long search. If Ilona Schubert had been a

mathematician, she might have pondered on his words. Therefore we have the contrast between “geographically precise” and “geographically non-sensical” | *Reinhard Kirsch Filderstadt (DE)*

Reply from the author

The above mentioned statement was taken from the book: “Paths of the Christian Mysteries. From Compostela to the New World” by Manfred Schmidt-Brabant and Virginia Sease. In it Manfred Schmidt-Brabant says in the chapter “The Establishment of the Grail Initiation in Northern Spain – Titule and Parzival”: “I have spoken about the fact that Rudolf Steiner once gave very precise indications about the location of the Grail castle to Ilona Schubert, and that these directions confirm a great deal of research, including research carried out by non-anthroposophical scholars. He said – and this is already decisive – the first two Grail castles lay in the mountains called the Sierra de la Demanda.” By no means did I intend to encourage to “go and find the site of the two Grail castles” – that, indeed, could take a very long time. It was rather a question of assimilating the multitude of cultural traces of this region. In doing this one cannot deny the strongly esoteric influence. | *Bernhard Steiner, Eberdingen (DE)*

Classes of the School of Spiritual Science

“Development Toward Research” in “Anthroposophy Worldwide” No 1/2009, Page 3f.

In the paragraph on “Growth in Study Programs” Wiechert states that the Collegium of

the School have decided for now to avoid offering pro-grams that lead to academically recognized certificates and degrees (Bachelor’s, Master’s, modular programs) because this



Graduate Degrees: Comparison between academic grades and principles of the School of Spiritual Science?

type of program is associated with high administrative and financial costs. Instead, they wish to emphasize developing a program of study and research that leads to a basic acquaintance with anthroposophy (1), which enables a deepening (2), and a research orientation (3). Rudolf Steiner’s ideas for a School of Spiritual Science have had an effect on humanity. At US universities courses in the Sciences, Arts and Theology were introduced right from the beginning, where one worked with sponsors and alumni and along the model of principally three times two years for the basic grade, Bachelor; acquiring the competencies of the subject, Master, and acquiring the ability for an independent broadening of the subject and original thought, whether through research or praxis, Doctor Phil.

Ethical Contribution to the World

This, for me, corresponds to

Christof Wiechert’s endeavour of a philosophical basic acquaintance with the subject (1), a meditative development (2) and the morally-practical deeds connected to this (3) in order to improve the world. Instructions for these stages are given for all Sections of the School of Spiritual Science based on the study of man and for the General Section in the cycles, meditations and exercises. For Medicine, Rudolf Steiner indicated for all three stages a time of approximately two years each. To become acquainted with Anthroposophy should also include the three conditions for membership in the School of Spiritual Science. Then we will understand the third stage as making a responsible, ethical contribution to the world to ensure its creative renewal. | *Ida-Marie Hoek, Amerongen (NL)*

■ CORRECTION

Foundation Stone Meditation – A review of the world premiere of the new staging:

In my review (Anthroposophy Worldwide 8/08) of the new staging of the Foundation Stone Meditation in Botton Village, I should like to correct an error. The review stated that Melissa Harwood was associated with the first production of the Foundation Stone Meditation in English. This was in fact the second production. The first production in English was performed by English Eurythmy Theatre under the direction of Philip Beaven in 1993 with advice from Barbara Beedham. The Meditation was offered for performance throughout Europe and North America as part of tours with their programme “The Winds of Time” in 1993 & 1994. My apologies for this mistake. | *Michael Mehta*

■ FEATURE

Youth Eurythmy in Brazil: Terranova Eurythmia

Strengthening Youth with Eurythmy

Terranova Eurythmia – is an educational project for a changing world. In February the second course started in Brazil; a project that has developed out of young people’s needs between school and university. During its tour of Brazil and Europe in 2007 it gained unexpected support.

Some of you may be aware that for some years there has been a successful youth movement around eurythmy in Brazil. It started at the Rudolf-Steiner-School in São Paulo – both during the regular lessons and in many upper school projects – and developed into an annual orientation course for young people: Terranova Eurythmia. The project emerged in 2007 out of the request by a youth group that was looking for a healthy way to bridge the time between school and university, which is particularly difficult in Brazil, through creative eurythmy. Around the subjects of becoming human and earth and society, which help young people to gain an integrated worldview, the project aimed at generating an inner strength for future decision making, in other words a preparation course for life!

Experience of 2007

The first course from March to November was attended by 14 former Waldorf pupils between the ages of 19 and 21. They achieved much in the courses led by 25 lecturers; from structuring to performance of two eurythmy programmes (“Veredas – life stirs in barrenness” and “Luz Balão” for children). Both programmes were performed in Brazil and Europe in public theatres, in many cities, a lot of Waldorf Schools and at the Goetheanum, often with good attendance and always with much success! Gabriela Jüngel wrote in the “Das Goetheanum” of the “invigorating buoyancy and ease”, Daniel Corral, a spectator, called the programme “a polished gem” and Wilhelm Kenzler, teacher of Terranova, applauded “‘Veredas’ enchanting magic and the playful charm of the children’s performance ‘Luz Balão!’” After the performance at the Goetheanum, Christof Wiechert, Leader of

the Pedagogical Section at the Goetheanum expressed the wish to invite “Veredas” to the World-Teachers Conference in 2008: “Every teacher in the world should see this eurythmy!” The effect on over one thousand teachers was impressive. For the students, too, it was a profound experience. By now they are at university or in professions and came together especially for this tour.



Broadening ones worldview - especially through Eurythmy: Terranova Eurythmia

In Brazil and Europe the eurythmy performances, in conjunction with their workshops, reached out to nearly 15000 people!

Significant inner maturity

Some of the former Terranova-Students were able to enter good universities without any previous academic preparation, which is uncommon for Brazil. Others have returned to their studies. Two are preparing for their university entrance exam. Four even have decided to study eurythmy. However, of the essence is that all of them have gone through an inner process of maturity. Terranova’s success in 2007 made it possible to re-inaugurate this impulse as an alternative for young people all over the world, who, following their schooldays are looking for a maturing and development of their worldview

and who can see this happening through eurythmie. With this in mind the “Institute Sophia for Anthroposophical Pedagogy”, the Association that is responsible for the future anthroposophical university in Brazil, has taken Terranova Eurythmia into its academic curriculum.

Comprehensive Curriculum

The Terranova-Curriculum is made up of lectures in science, philosophy, phenomenology, medicine, ecology, quantum physics, pedagogy, sociology, literature, history, psychology and biography, astrology, economics, finance, IT and Anthroposophy. The artistic subjects include music, sculpture, painting, cooking and instrument making. However, the main emphasis lies on eurythmy. Two ongoing subjects, besides eurythmy, complete the total concept in a special way. They are working through the curriculum in relation to world events and the development of consciousness. Finally, there are management, knowledge and practice of organisation and logistics, which are necessary for both eurythmy and for the courses themselves, and learning how to

deal with advertising, the logistics of a performance season, administration, finance and balance sheets and much more. We are curious and excited about the development of this new youth initiative in Brazil out of Waldorf Pedagogy with the aim to make Anthroposophy visible and effective in new social circles, and not least, to fructify eurythmy with fresh, artistic pedagogical ideas.

See you soon during September and October 2009 in one of the Waldorf Schools in Wetzikon, Bern (CH), Ulm, Bexbach, Stuttgart, Kassel, Hamburg, Berlin (DE), Gent, Den Haag (NL)... | *Marilia Barreto, São Paulo (BR)*

Info: www.terranova.euritmia.com.br
www.sophia.org.br