

Pacifica Journal

A bi-annual newsletter published by the Anthroposophical Society in Hawai'i
2021 No. 61, Vol.2

The Third: Duality is a Concept that Overlooks the Unity of the Third as well as the Simultaneous Uniqueness and Universality of Humanity as One.

Van James, Honolulu, Hawai'i, USA

[First printed in Anthroposophy Worldwide.]

Our civilization clings to a yes or no, on or off, black or white, male or female, capitalism or communism, binary mentality that lacks the context in which those important dualities exist. Yin plus yang equals one whole; that is three elements not two. We must wrest ourselves away from the dualistic view of a world that clings to Love vs Hate, Courage vs Cowardliness, Light vs Dark, etc. There is always a threefold alternative from the mechanistic twofold equation. We live as the balance beam between the polarities when we embrace Infatuation-Love-Hate, Foolhardiness-Courage-Cowardliness, or Light-Color-Dark, etc. We are not one or other of the polarities, we discover ourselves as the medium.

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

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

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

else? Isn't this after all, in part, what makes us human?

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

Let us not forget that we are all artists when engaged in the creative process. We share this process of being human with all other human beings. We are part of a larger art studio than we might recognize.



*Representative of Humanity
painting from the First Goetheanum.*

Anthroposophical Society in Hawai'i, 2514 Alaula Way, Honolulu, Hawai'i

Email: pacificajournal@gmail.com, www.anthrohawaii.org

After more than a century of criticism and attacks on Rudolf Steiner's ideas and moral integrity, on the Anthroposophical Society and its daughter movements, many representatives have felt it necessary to publicly respond to the distortions and outright untruths as Steiner often did in his own time. Here, following, are a few of these diversity statements and responses: —Ed.

Diversity Statement

Anthroposophical Society in Great Britain

We acknowledge that the Anthroposophical Society is not sufficiently diverse, despite our commitment through spiritual science to treat all people as equal. In the early twentieth century Rudolf Steiner addressed questions of individuality, race, ethics and religions in his many lectures and writings. A small number of statements he made do appear racist if quoted out of context, even though Rudolf Steiner's entire life's work was devoted to furthering the whole of humanity's evolutionary development in complete equality, while recognising diversity. Steiner's opening remarks in a lecture given in London in 1913 attest to that:

'Allow me...to greet you in the warmest way with that deep, inner feeling of unity that belongs to Anthroposophy, and in which all people on earth can unite without distinction of race, colour or any such thing.'

We are committed to embracing diversity and inclusion in our movement and learning more about how we may have inadvertently been preventing a sense of inclusion in practice, as Rudolf Steiner would undoubtedly have wanted us to do. We will take positive action that will help to ensure people of all backgrounds feel that anthroposophy is open to them and that they feel fully welcomed to our movement.

We acknowledge that change takes time but we are committed to ensuring that change takes place.

Statement from the Board

Anthroposophical Society in Norway

About the use of Rudolf Steiner's name:

We see in today's polarizing debates and on social media, especially around topics such as the Covid-19 vaccine and the Corona measures, that Rudolf Steiner is quoted as support for various points of views. The board of the Anthroposophical Society distances itself from using Rudolf Steiner's name in such debates. Detached statements from Rudolf Steiner's lectures are often highlighted and placed in a foreign context. This is happening from different angles in what has now developed into a polarization in society and in other contexts.

The purpose of anthroposophy is to contribute to a deeper understanding of man's spiritual possibilities and is thus an inspiration in everyday life.

We do not support the increasing polarization in today's

society. On the contrary, we see Rudolf Steiner's anthroposophy as a contribution to strengthening a mutual understanding and respect across politics, nationality and faith.

Anthroposophy and Human Dignity: Diversity, Equity and Inclusion

Anthroposophical Society in Canada

Anthroposophy is the human striving to embody the wisdom of the spiritual being Anthropos-Sophia, and the Anthroposophical Society is an earthly home for this endeavour. We recognize that humanity is at the beginning of this long journey. The essential principles upon which the Anthroposophical Society is founded requires us to uphold the dignity of every human being. Justice and equity for all people is at the heart of what we seek. This includes standing in solidarity with those who share these ideals, to bring about a fundamental transformation of human culture. All of our work is dedicated to realizing this transformation.

As responsible global citizens we are called by our time to acknowledge and face the roots of colonialism that are inseparable from the foundations of the societies in which we live. These principles of colonization have privileged some while exploiting others. As a present-day spiritual movement keenly committed to the future of humanity, the Anthroposophical Society and the many endeavours arising from it, are inseparable from the challenges that we are facing collectively at this significant point in human history.

Rudolf Steiner's contemporary understanding of reincarnation, karma, and the significance of all cultures are key to humanity's forward striving at this critical point. To become fully human necessitates the direct experience of all cultures and human conditions. Living within our current world situation without this awareness, necessitates acknowledgement that there were statements made by Rudolf Steiner a century ago that are now experienced as expressions of the very principles of inequity that the Anthroposophical Society was founded to understand and overcome. These founding principles call us, as members of the Anthroposophical Society in Canada, to recognize our own inherited prejudices and to be fully committed to understanding and overcoming the injustices faced by our fellow human beings.

Honouring all peoples and cultures, we respect and welcome the contributions of each individual irrespective of their race, ethnicity, religion, ability, gender, sexual orientation, income, marital status, age, or political affiliation. The wealth of human experience that comes through diversity and inclusion deeply enriches our common aspirations.

Each culture bears the fruit of humanity's complexity. To receive these gifts necessitates overcoming personal and societal hindrances. With inspired intention, this land of Canada has become a place of cultural diversity. Deep gratitude is the first step in moving from intended inclusion to true universality. With this step we pay special recognition and gratitude to the diverse communities of First Nations who have cared for this land for millennia. To truly receive what they have given us we must

acknowledge the systems of colonization that inflict widespread exploitation and cultural devastation upon Indigenous Peoples, inequities that collectively we are only beginning to fathom.

Our economy is built upon principles of colonization that engender systemic forms of inequality that have profound effects upon our society and fellow citizens. These inequalities become amplified by the divergent values and priorities of different cultural communities. The tensions living between French and English communities in

Canada, rises out of these complex cultural and economic differences. The richness of Canada's diverse communities springs from the multiplicity of worldviews held by these groups and individuals. Unless understood and appreciated, these become the foundations of intolerance that undermine the cultivation of human dignity for us all.

Throughout his life, Rudolf Steiner urged us to recognize the reality of reincarnation and karma working in our lives. When we can do this we take a first step toward what the future requires of us, the ever-growing urgency to champion social and spiritual diversity in human communities:

"[We] must cast aside the division into races. [We] must seek to unite people of all races and nations, and to bridge the divisions and differences between various groups of people".-- R. Steiner, Universal Human, 1909

This future is now!

And it is to this present future that the Anthroposophical Society is dedicated. This call demands that we face the hindrances we carry within ourselves. It also demands that within the Anthroposophical Society in Canada, and the many initiatives arising from it, we tirelessly strive to realize true equity and inclusivity. This is to make present the being of Anthropos-Sophia. Our commitment as a striving contemporary spiritual community is to both cultivate transformation within ourselves and nurture collaboration with all those who share this vision for humanity's becoming.

Our Perspective

Our intention is that this be a living document that will be revisited in one year. We welcome having a conversation with you in order to maintain both its relevance and its vibrancy.



Painting from the First Goetheanum after indications by Rudolf Steiner of the Slavic, Anglo-Germanic and Egyptian Initiates.

STATEMENT ON DIVERSITY

The Anthroposophical Society in America [US] is open to every human being and supports fulfilling their potential and search for meaning. The Anthroposophical Society stands with those seeking spiritual and cultural freedom, equity and equality in rights, and interrelationship in economics. The Anthroposophical Society in America stands against any individual activities or organizations that deny or disparage the dignity and humanity of any human being or group of human beings.

As a holistic researcher of human origins, consciousness, and future evolution, Rudolf Steiner (1861-1925), founder of anthroposophy, dealt with questions of individuality, diversity, and race in his talks and writings in the early 20th century. We recognize that some published passages characterize race and other group identities in ways that readers will find offensive. We fully empathize with that response and are working to assure that none of our current or future activities are based on or reflect those characterizations.

Throughout his life, Steiner spoke about the growing social and spiritual importance of diversity in communities of the future. A very clear statement of this view is in Lecture I of his series *The Universal Human* (1909):

“[We] must cast aside the division into races. [We] must seek to unite people of all races and nations, and to bridge the divisions and differences between various groups of people.”

We affirm these principles of common humanity. We explicitly reject any theory that can be construed to be part of Rudolf Steiner’s work that characterizes or judges any individual human being or group of human beings as superior or inferior based on racial, gender, ethnic or other group identity.

Membership in the Anthroposophical Society is open to everyone who sees the value of anthroposophy without regard to gender, national origin, race, ethnicity, sexual orientation, age, or religion. In addition, the Society encourages a wide range of artistic, scientific, and economic perspectives and practices.

Adopted by the General Council on June 14, 2020



The following is part four of a five part article on

Anthroposophy and Racism

*by Peter Selg, Constanza Kaliks, Justus Witch and Gerald Hafner
(a contribution from the Goetheanum Leadership).*

The entire article may be found at

<https://goetheanum.co/en/news/working-paper-on-racism>

4. The Accusation of Racism Against Rudolf Steiner

Against this background, an accusation of racism against anthroposophical spiritual science and against Rudolf Steiner in person and in his work seems more than outlandish.

Discussions about the definition of the word racism continue. As UNESCO emphasized in 2003, ‘Racism is an ideological construct that assigns one particular race or ethnic group to a position of power over others on the basis of physical and cultural attributes, as well as economic wealth, involving hierarchical relations where the ‘superior’ race exercises domination and control over others.’¹⁶ Furthermore, racist thinking claims a biological or genetic determinism, a biological classification or typological grouping of human beings that contends a different significance or even an absolute superiority of individual ‘races’ (or even just one ‘race’). According to this doctrine, biology determines the human being as a whole; any possibility of individual transcendence of biological structure and situation is opposed.

Such an approach is not only alien to Rudolf Steiner’s anthropology; it is in fact diametrically opposite to it. Steiner consistently described – from his earliest writings to his last works – the principle of autonomous, self-directed individuality, of an ‘I’ who embodies himself or herself in various biological, cultural and social circumstances, but whose spiritual entity is distinct from these conditions. We are born into them, socialize in them, often identify with them – or are identified with them – and yet are not one with them. We do not only have a body, although in a certain way also feel we are this body, ‘my body’. We do not have unlimited degrees of freedom, but yet we can free ourselves to a large extent from the biological, cultural and social parameters and general conditions we find ourselves in; we can transcend and transform them. We, as I-humans and beings of freedom, are capable of this,

¹⁶ Quoted from: ROBERT ROSE: *Transforming criticisms of Anthroposophy and Waldorf education – Evolution, race and the quest for a global ethics*. First published by the Centre for Philosophy and Anthroposophy 2013. Available from anthroweb.info at https://www.anthroweb.info/fileadmin/pdfs/RR_Transforming_Criticisms.pdf (accessed Apr 30, 2021)

at least in principle. “Determining the individual according to the laws of genus ceases where the sphere of freedom (in thinking and acting) begins.” wrote Rudolf Steiner in his *Philosophy of Freedom* in 1893.¹⁷ “If we would understand the single individual, we must find our way into his own particular being and not stop short at those characteristics that are typical.”¹⁸

Steiner strongly opposed any biological or genetic determinism; he was one of the pioneers of today’s epigenetics and considered a fixation on people based on their physical, ethnic or cultural origins to be a disastrous relapse in the development of humanity, consciousness and civilization. Steiner wrote in 1910 in a book¹⁹ that it was imperative to overcome the ever-persistent “making of distinctions in human beings according to their outward characteristics of rank, gender, race, and so forth”. He never denied the existence of individual circumstances and living conditions; however, he did not count them as a part of the ‘essence of the human being’, but rather as part of the conditions of destiny “in which a human being lives on earth”²⁰. Even the old “idea of race ceases to have any meaning, especially in our age”²¹, Steiner emphasised in 1909.

He never tired of describing the re-activation of a biological or ethnic typification and evaluation of people as a dangerous, regressive aberration in a century which had to stand for freedom, for the encounter of ‘I and You’, for the connection between people and nations, for cultural interaction and cooperation. In 1917, three years after the start of the nationalistic-influenced First World War, he actually said in a lecture:

“... anyone who speaks of the ideals of race and nation, and of tribal unity today is speaking of impulses which are part of the decline of humanity. If anyone now considers them to be progressive ideals to present to humanity, they speak untruth. Nothing is more designed to take humanity into its decline than the propagation of ideals of race, nationhood and blood.”²²

At the end of 1937, in an assessment report on Anthroposophy, Prof. Dr Alfred Baeumler, the leading political pedagogue of the Nazi regime, wrote that Steiner’s thinking and the ideological foundations of Waldorf education were not ‘biologically racial’ but ‘biologically cosmic’. According to Prof. Baeumler, Rudolf Steiner puts *humanity* in the place of the ‘Volk’ in National Socialism; the ‘concept of the national community’ is completely absent from the educational theory of Waldorf schools. It is not the ‘people’s community’ but a ‘community of [individual] spirits’ that Steiner strives and prepares for:



- 17 RUDOLF STEINER: *The Philosophy of Freedom*, ‘Individuality and Genus’, Ch. 14, Rudolf Steiner Press, 2011. GA 4 (aka. *The Philosophy of Spiritual Activity*, Anthroposophic Press, 1986.)
- 18 RUDOLF STEINER: *The Philosophy of Freedom*, ‘Individuality and Genus’, Ch. 14, Rudolf Steiner Press, 2011. GA 4
- 19 RUDOLF STEINER: *Knowledge of the Higher Worlds. How is it Achieved?* (1904/05). Chapter 3, ‘Some Practical Aspects.’ Rudolf Steiner Press, 2009. (GA 10)
- 20 RUDOLF STEINER: *The Mission of the Folk Souls*, Lecture 4. 10 Jun 2010. GA 121. Rudolf Steiner Press, 2005
- 21 RUDOLF STEINER: *The Universal Human: The Evolution of Individuality*, (CW 117, 124, 165), Lecture 1, ‘The Ego’, 4 Dec 1909. GA 117, Steiner Books, 1990/01/09
- 22 RUDOLF STEINER: *Fall of the Spirits of Darkness: Lecture 12: ‘The Spirits of Light and the Spirits of Darkness.’* Dornach, 26 October 1917. GA 177. Rudolf Steiner Press; Trans. A. R. Meuss; March 2008.



... The fateful turning point occurs through the fact that Steiner replaces the theory of heredity with a different, positive theory. He does not simply overlook the biological reality, but rather consciously turns it into its opposite. Anthroposophy is one of the most consequent antibiological systems in existence. (Prof. Dr Alfred Baeumler)²³

Accusing a public philosopher and publicist, an active humanist and cosmopolitan like Steiner at the beginning of the 21st century – that ‘racial thinking’ was a ‘central component’ in his teaching, that he ‘implicitly’ approved of genocide, that he taught a supremacy of the European white race, linking ‘normality’ and ‘spirituality’ with ‘whiteness’ and that he even had a ‘fascist model’ in mind with his social threefolding²⁴ – seems downright bizarre. Rudolf Steiner was very much of the opinion that differences in the biological, ethnic and cultural circumstances of people’s lives and development exist. He did not believe in deliberately ignoring or levelling them (in the sense of a postulated ‘unity of all humans regardless of race, nation, or colour and so forth’²⁵). However, he always represented the relativity of the otherness of others, difference as a complementary contribution to the human whole and the dignity of the unique self, the ‘I’.

Racist thinking was just as alien to Steiner as was imperial, colonial and hegemonic thinking. Unlike critics like Staudenmeier, the National Socialist Baeumler rightly saw that Steiner was not at all concerned with the ‘white race’ or ‘nation’, with ‘Arianism’ and ‘Germanness’, but with the formation of an individual, social and global ethic for a future world community. The concept of ‘humanity’, the universal concept of ‘being human’, the ‘common nature of humanity’ was not just a cliché for Rudolf Steiner. He emphasised again and again that the global tasks of the 20th century could only be tackled and solved collectively – in the community of nations or the world community and with mutual help and support – which, however, presupposed the overcoming of all racial, cultural, national or religious prejudices and reservations. In the near future, only “if every single individual is on an equal basis with every other single individual”²⁶, as an ‘I’ to ‘I’ in freedom – “Thou art fellow-humans with all the human beings of the earth!”²⁷ – would humanity be able to survive on earth, but in no way through a continuation of national or even racist thinking and acting. (“Nationalism is common egotism experienced by the whole nation.”²⁸)

Through a thorough knowledge of his work, it is evident that Rudolf Steiner saw especially in the highly differentiated anthro-

- 23 ALFRED BAEMLER: *Rudolf Steiner und die Philosophie*. Gutachten, 22.10.1938. Kapitel 5: Steiners Methode. The quote is found in Uwe Werner’s English article, *Anthroposophy in the Time of Nazi Germany*, Note 4. From ‘Report on Waldorf Schools’ and ‘Report on Rudolf Steiner and Philosophy’ by Alfred Baeumler. Found on waldorfanswers.org at <https://waldorfanswers.org/AnthroposophyDuring-NaziTimes.htm#4> (accessed Apr 30, 2021)
- 24 PETER STAUDENMEIER: *Between Occultism and Nazism. Anthroposophy and the Politics of Race in the Fascist Era*. Leiden/Boston, 2014. Publisher, Brill.
- 25 RUDOLF STEINER: *Spiritual Science as a Foundation for Social Forms*. Lecture VII: Trends of Souls in People of the East, West, and Middle of Europe. GA 199. Dornach, 21 August 1920. Anthroposophic Press, Sep. 8 1986.
- 26 RUDOLF STEINER: *The Social Future*, Lecture 3, ‘Legal Questions, Task and the Limitations of Democracy, Public Law, Criminal Law’, Zurich, 26 Oct 1919. GA 332a
- 27 RUDOLF STEINER: *The Festivals and Their Meaning*, ‘III Ascension and Pentecost’, Ch. II, ‘Whitsun, The Festival of the Free Individuality’, 15 May 1910. Rudolf Steiner Press, Revised edition, 1 Aug 1996. GA 118
- 28 RUDOLF STEINER: *The Social Future*, Lecture 6, ‘National and International Life in the Threefold Social Organism’ Zurich, 30 Oct 2019. GA 0332a. Publishers: Rudolf Steiner Press, SteinerBooks, Powell’s Books.

pology of spiritual science, also as the basis of a new education and upbringing, an instrument for a deeper understanding of the other human being, their 'I' and their cultural, ethnic, familial, social and any other condition of their background. He focused on tolerance and appreciative recognition of the other – as with all others – through greater insight and knowledge. "Spiritual Science, as we shall realize more and more clearly, will bring an end to the divisions of humankind."²⁹

Steiner's aim was undoubtedly ambitious; undeniably he saw the Anthroposophical Society and its practical institutions play an innovative pioneering role in this direction. He also believed that social threefolding would one day be successful and that it would indeed be possible to end the intertwining of economic, state-political and spiritual-cultural interests and forces, in favour of the creation of autonomous governance of the three different spheres of social life. Everything must be done to end the entanglement of the economic sphere with the political-democratic sphere, and both disempowered from exerting influence and authority over the spiritual-cultural sphere, including the education system. Steiner emphasized the *absolute equality of rights* for all human beings before the law in the political-democratic sphere with the recognition of different talents, abilities and roles (in the sense of the UN Declaration of Human Rights: 'All human beings are born free and equal in dignity and rights', Art. 1). *Freedom* should determine spiritual/intellectual life, *equality* the political-democratic polity, and *solidarity* should serve the sphere of a completely new 'economy of brotherhood', which should no longer serve private egotism and destructive capitalism.³⁰

*

Although the concepts developed by Rudolf Steiner and the anthroposophical institutions have this clear orientation, critics persisted with the accusation of racism at the end of the 20th century, achieving a great deal of public attention as a result. In the 1990s, the General Anthroposophical Society in the Netherlands commissioned a committee led by the lawyer and human rights expert Ted van Baarda to critically examine Rudolf Steiner's complete works with regard to the accusation of racism. The commission arrived at a negative conclusion.³¹ According to the commission's report, Rudolf Steiner's monumental work contains a total of sixteen quotations which, in themselves, would have to be described as discriminatory from today's perspective (mostly from the so-



- 29 RUDOLF STEINER: *The Mission of the Folk Souls*, Lecture 11. 17 Jun 2010. GA 121. Rudolf Steiner Press, 2005
- 30 PETER SELG / MARC DESAULES: *Ökonomie der Brüderlichkeit. Zur Aktualität der sozialen Dreigliederung*. Arlesheim 2016. [Economy of Brotherhood. On the relevance of social threefolding] (German only)
- 31 TED A. VAN BAARDA (ed.): *Anthroposophie und die Rassismus-Vorwürfe*. Der Bericht der Niederländischen Untersuchungskommission 'Anthroposophie und die Frage der Rassen' Frankfurt a.M. 5th edition 2009. [Anthroposophy and the accusations of racism, the report of the Dutch investigative commission, Anthroposophy and the question of race]. (German only)

called ‘Workmen Lectures’, which were workshops for non-anthroposophical craftsmen at the Goetheanum, whose questions Rudolf Steiner answered spontaneously). According to the commission’s report, ‘Steiner’s work does not contain any racism or a systematic doctrine of race, nor are there any statements made with the intention of insulting people or groups of people because of their racial affiliation, which could therefore be regarded as racism’.³² The whole subject matter is of little relevance in Steiner’s work:



... proportionally and in terms of content, the attention Rudolf Steiner devoted to the subject of race in his extensive work is so small that the existence of a racial doctrine cannot be considered, even if for this reason alone’.³³

The report also comments on the ‘selective’ perception of this minor aspect of his work for the Dutch public and on the methodological and ethical problems of using quotations in out-of-context isolation. In the summary it says:

The number of pages on which statements occur that could be regarded as discriminatory comprises less than one per thousand of the 89,000 pages of Rudolf Steiner’s extensive complete works. Anthroposophy and Social Darwinism contradict each other. Insinuations that racism is inherent in Anthroposophy or that Steiner was a conceptual forerunner of the Holocaust have been shown to be categorically incorrect. The Commission comes to the firm conclusion that Rudolf Steiner has been the victim of selective indignation compared to other pre-war authors and authors of the 19th and 20th centuries (such as Hegel or Albert Schweitzer).³⁴

However, since the accusations did not cease despite this commission’s report, but rather, critics became even sharper at the beginning of the 21st century, the English philosopher and anthroposophist, Robert Rose presented an extensive study entitled *Transforming Criticisms of Anthroposophy and Waldorf Education – Evolution, Race and the Quest for Global Ethics* in 2013. It was published as an e-book and was published in German by the Berliner Wissenschaftsverlag [Berlin Science Publishing House] in 2016. In this work, Rose succeeded, among other things, in convincingly showing that the few phrases in Rudolf Steiner’s comprehensive opus from the end of the 19th and beginning of the 20th centuries, which are problematic from today’s perspective and faulted by the Dutch Commission, originated from lectures in which Steiner described in a typological way, the genesis of the ancient ancestors of humanity. At that time, Steiner argued that the concept ‘race’ still had meaning and justification because the geographical in-

32 Ibid. p. 347. (German only)

33 Ibid. p. 312. (German only)

34 Ibid. p. 352. (German only)

fluences of the earthly forces on the human organizational structure (the ‘physical body’) were extraordinarily strong and that the human ‘I’, as the individual essence of being, was barely formed at that time. Robert Rose showed that Steiner’s statements, which are to be understood in evolutionary-biological terms, were not only repeatedly decontextualized, but were deliberately transposed into completely different contexts by the critics. His ‘meticulous clarification of the real meaning of individual statements, which may, at first glance, appear to be very problematic’³⁵ – and have been fabricated by critics to be fundamental statements by Steiner, as if he had been referring to people born *today* (!) in non-European continents in their supposed one-sidedness – has formed an important contribution to anthroposophical secondary literature on this most complex of topics.

In view of the continuing public pressure, the Executive Council of the Anthroposophical Society in Germany recently decided to go public with a dedicated website (*Anthroposophy. On the Critique of Racism and Anti-Semitism. Information, clarification, statements.*³⁶). The plan is to collect problematic passages from Rudolf Steiner’s complete works and to make them accessible with commentaries. However, passages of Rudolf Steiner’s work in which he resolutely spoke out against racism and discrimination will also be documented, as well as statements by anthroposophical organisations and individual authors on the accusations of racism and discrimination. We support these efforts, as we believe it is important to receive Rudolf Steiner’s life’s work in an informed, free and active way, taking into account the contextuality of individual statements as well as the complexity of the anthroposophical representation of the human being. As decontextualized statements, the sentences classified as problematic by the Dutch Commission – as well as some other isolated partial statements – are of course to be rejected; in this form they correspond neither to our view, nor to Rudolf Steiner’s basic attitude and the foundations of his anthropological and ethical concepts.

Since, even the aggressive critics of Anthroposophy, whether they like it not, had to take note of how radically and unequivocally Steiner stood up for ethical individualism and against every form of nationalism, racism and anti-Semitism from 1894 to 1925, and while maintaining their massive attacks, they speak of a ‘contradictory legacy’, without delving deeply into what Rudolf Steiner was really all about.



Graphic vignettes by Dr. Peter Wolf

35 ROBERT ROSE: *Transforming criticisms of Anthroposophy and Waldorf education – Evolution, race and the quest for a global ethics*. First published by the Centre for Philosophy and Anthroposophy 2013. Available from [anthroweb.info](https://www.anthroweb.info/fileadmin/pdfs/RR_Transforming_Criticisms.pdf) at https://www.anthroweb.info/fileadmin/pdfs/RR_Transforming_Criticisms.pdf (accessed Apr 30, 2021)

36 www.anthroposophie-gegen-rassismus.de (in development)

Creating Conscious Community Through Ubuntu

By Mashobane Moruthane



My strong connection to Waldorf stems from its relationship to my personal culture. I was raised in a village in rural South Africa; I grew up working with the earth. When I encountered Waldorf education, I experienced anthroposophy as the intellectual expression of what I had lived in a traditional African cultural upbringing. As a child I absorbed the culture through feeling, instinct, and tradition. I learned it from what was modeled by my elders, what was expected and done in the community, and what was passed down.

I have been teaching children in Waldorf schools full time for my entire adult life. Being a Waldorf teacher is my vocation, my deep calling. It is my lifelong joy and I value it immensely.

And . . .

The whole of my time in Waldorf institutions has been me trying to fit the Waldorf picture, re-shaping myself to fit into a prescribed space. But in all my 22 years doing this work, I have not yet felt the picture trying to fit me. The Waldorf picture seems finished; it is not in an active process of growth. If the picture was in the process of being created, then I could add to it, and it would develop around my addition. Instead, there is a specific space which is given and I must change to fit into it. Just to be accepted I must change who I am.

Last year was a very tough year for the whole world, especially for people of color. There has been much pain, however, I am encouraged to see the collective raising of consciousness that has arisen from this suffering. I now see many Waldorf institutions putting particular focus on diversity, equity, and inclusion, which has been sorely needed in our communities for so long. We have come to accept, on an intellectual level, the fact that our communities are not very diverse, that they are not environments where children of color can feel secure enough to truly unfold themselves. They are not places where families of color can fully bring their strengths and gifts to enrich the community.

To make progress we need to deepen our understanding. We need to feel it. It is not enough to simply understand that there is a problem if it isn't my problem. It is for this reason that I started teaching a concept from my culture, that of *Ubuntu*. Ubuntu means "I am, because you are." It is the recognition of the vital role of community for human beings. A person is fully a person only through other people. Ubuntu is the "We" rather than the "I."

To have a strong community we must each see ourselves in the other. If we could let go a little bit of

our "I" and start thinking about the "We," we would move closer to Ubuntu. For example, if I see a member of my community failing, that is my failure, just as their success is my success. I must always ask myself, "What can I do to better support the endeavors of my community members?" Bringing a cup of coffee to an overworked colleague could make all the difference to the success of their teaching and thus our school as a whole. This is the "We" thinking, the Ubuntu mentality.

How do we move from an intellectual recognition of the problem, to an intuitive understanding of it? How can we educate our feeling and create openness in our hearts? Activity! Clear, intentional activity will move our understanding from the intellect into the feeling.

In my village, we lived this idea of intentional activity. Everyone was important and everyone had a role. When I saw that my grandmother was doing something, I knew there was a reason and I looked for what I needed to do in response. She sensed that it was going to rain and took action; she didn't explain or give us instructions. We children saw what she was doing and did our part. The rain barrels were moved under the corners of the house and we created furrows to direct the water to the corn fields.

We are connected to the rhythms of nature, to everything in life, through action. Nature inspires the rhythm of the culture, and the rhythm of the culture in turn supports the nature which nourishes us. The soul and the spirit are nourished and stabilized by these rhythms which enrich the intuition, not through our intellect, but through our engagement with nature. Rhythm connects us as a community and allows us to work together, to amplify the strength of each individual, to move together as one. This oneness is Ubuntu.

Movement in Waldorf

When human beings move together, there is an energy between them. When members of a group make the decision to move together, they think less about themselves and more about others. How you move into the space created by the person next to you, and how you create the space for the one beside you is an active way of building community. When we are open to

“To make progress, we need to deepen our UNDERSTANDING. We need to feel it. It is not enough to simply understand that there is a problem if it isn’t my problem. It is for this reason that I started teaching a concept from my culture, that of *Ubuntu*. Ubuntu means ‘I am, because you are.’ ”

those around us, sensing their movements rather than focusing on our own intentions, we will naturally move towards the space which is created by their movement. And once we enter that space, it is no longer our neighbor’s movement; it is our collective movement. We are all responsible for co-creating it.

If you watch a eurythmy performance, you can see this happening. No individual is initiating the movement; they are all moving as one. Any games concerned with sharing space or moving together build trust and strengthen the capacity for openness. Rhythm activities develop flexibility of soul, teaching us to make constant subtle adjustments to find a communal flow. A drumming circle encourages us to find each other through rhythm.

My Experience in Waldorf Institutions

I was inspired to become a Waldorf teacher by the apartheid regime of South Africa. I wanted to be a different kind of teacher than the ones that I had. I experienced Rudolf Steiner’s work as an intellectual

distillation of my soul experience. He created a system to reconnect the materialistic, intellectualized cultures with the soul feeling and the spiritual life. He was putting into words what I had experienced as the soul wisdom of my culture.

As the Waldorf community looks at our schools and sees a lack of diversity, we ask, “How do we get more families of color to come to our schools?” And here exactly is the problem! We are always looking for something to come towards us, to be added to us, but we aren’t open to receive it.

Expanding our Communities

What is needed to become open? We need to take an interest! We cannot just cherry-pick the fruits of a culture for our own without being willing to go into that culture and risk letting it change us. We need to learn about other cultures and then, let that learning affect us. It is time to create a legitimate connection to that which is outside of our knowledge and experience. Yes, Waldorf schools are open to the wonders and the beauty of other cultures, but if we wish to open the Waldorf community, we must actively seek to understand other cultures in a holistic manner. We must see them as living organisms, whole trees that grow and change as they adapt to their own ever-changing environments. We cannot just consume the exotic fruits of those other cultures. We must learn to cultivate new and different trees, and make space in our orchard for them to flourish.

It is time to develop an understanding of the heart. To build conscious communities, we must progress from an intellectual concept of the community that we want to be, toward a feeling-understanding of the community that we are. The path to awakening and developing this heart-understanding is through active and intentional engagement. Ubuntu is an action. The feeling intuition will evolve out of action—action which is sustained by rhythm. The practice of Ubuntu can strengthen and diversify our Waldorf communities.

Mashobane Moruthane, a 22-year Waldorf veteran teacher, grew up in Limpopo Province in rural South Africa during the apartheid regime and studied Waldorf education for three years at the Baobab Community College before moving to the United States to study at Sunbridge College and Spacial Dynamics Institute. He currently teaches at Emerson Waldorf School in Chapel Hill, North Carolina, and is the founder of the Mashobane Ubuntu Initiative, whose mission is to build conscious communities through joyful intentional movement.



Photos by Nathaniel Steinruck

British "The Observer" highlights integration of conventional and anthroposophic care of Covid-19 patients in German hospitals

[First printer on IVAA website, 12/01/2021 Press Releases, Policy Makers] Brussels, 1/2021



IVAA welcomes the [reporting](#) by The Observer, a sister paper of The Guardian, on the care of Covid-19 patients in German anthroposophic hospitals, including critically ill patients in the intensive care ward. The article rightly highlights how these treatments are provided in addition to state-of-the-art conventional treatments, how anthroposophic medicine is fully integrated into the German health care system and how anthroposophy "enjoys a high level of social acceptance and institutional support in German-speaking countries". The World Health Organization's [Traditional Medicine Strategy](#) has indeed set integration of traditional and complementary medicine into health care systems as one of its strategic goals.

While the article is generally biased against anthroposophic medicine and only quotes two known opponents of anthroposophy, it nevertheless provides welcome reporting on integrative medicine that is highly popular with patients in Europe.

There are many [peer-reviewed studies](#) on anthroposophic medicine and anthroposophic medications have been in use for decades, showing an [excellent safety profile](#). The Observer's critique that patients should provide consent for such treatments does not hold because the treatments are not experimental, are provided in addition to standard care, based on long clinical experience and in hospitals openly publicizing their integrative medicine approach. As the article reports, German insurance companies pay flat-rate payments for hospital treatment of coronavirus patients; the additional anthroposophic treatments are thus financed out of hospital budgets and are cost-neutral for insurance companies.

Unfortunately, and as correctly reported by The Observer, individual supporters of anthroposophic medicine have sided with demonstrations against corona measures; this does in no way reflect the official position of anthroposophic medicine and IVAA member organizations have clearly [distanced](#) themselves.

More information:

IVAA will host a webinar on the experience of integrative, anthroposophic treatment of Covid-19 patients in March 2021; more details will be announced shortly at www.ivaa.info.

The Anthroposophic Medicine Statement on Vaccination against SARS-CoV-2, by the IVAA and the Medical Section at the Goetheanum, is available [here](#).



International Federation of Anthroposophic Medical Associations

The IVAA, or International Federation of Anthroposophic Medical Associations, promotes the recognition of Anthroposophic Medicine and its implementation in health care systems. Our vision is a world where the benefits of anthroposophic medicine are widely recognised, and where patients and doctors have ready access to integrative anthroposophic medicines and treatments that improve healthcare outcomes.



Memorandum - 2021

Dr. med. Michaela Glöckler and Andreas Neider

Translation: Astrid Schmitt-Stegmann

For a necessary rethinking of Corona politics and a greater understanding of the diversity of opinions in crises.

The Corona Pandemic is not only an extremely complex event in terms of health, but it has also come at a time of great environmental, social and geopolitical change, and it is in itself a part of these changes. According to UNICEF, the pandemic will add another 130 million people to the 700 million who suffer from hunger worldwide, in addition to the problems we all face in the form of climate, hunger and poverty crises - accompanied by armed conflicts, refugee misery and hardship. These changes and hardships require a rethinking on both a large and small scale.

The pandemic and the way it has been managed have confronted most of the world's population with the fact that much of what was taken for granted until recently has suddenly ceased to exist: the daily drive or walk to work, to kindergarten and school, the personal freedom of movement, shopping, participation in cultural events, weddings, funerals, family celebrations, leisure activities, and much more.

The screen has become the central meeting and communication place. However, the accelerated digitization of all areas of life is not only experienced as a blessing. Children and young people need first and foremost real-world experiences and contacts for their healthy development. In addition, there is concern whether the consistent tracking of infection chains and vaccination proofs, as well as other control and monitoring instruments that are deemed necessary, will lead to a future in which we have to reckon that they will be used again at any time when national emergencies such as the threat of terrorism or pandemics occur. How must democracy be developed further, so that fear of violence, of disease and death does not become the enemy of freedom and individual rights?

Many people are asking themselves, what kind of future is in store for us? What kind of citizen participation is needed to keep democracy viable in the face of this changed overall situation? How can civil society be concretely involved in the process of a necessary rethinking - also in Corona politics?

Children and young people are particularly hard hit by this complex overall situation. They not only experience the fear and anxiety of the adults around them, but also have their own fears about their own future. In addition, they now experience social isolation, and many also domestic violence. Existing hot-lines and child and adolescent psychiatry centers are increasingly overburdened.

In view of these facts, it is understandable that society has become increasingly polarized into those who affirm, justify and support the previous Corona policy and a growing number of citizens who are less and less able to do so and are rebelling against it for a wide variety of reasons. Disputes and conflicts in families, neighborhoods or at the workplace are the result. Experiencing this potential for conflict, but also the tabooing of the topic for the sake of social peace, has motivated us to look at the different ways of thinking, some of which clash hard, leading to the different positions. For, depending on which view

someone has, they back it up with the facts that go with it, and the possibility of mutual understanding is jeopardized. However, if one can understand the other's way of thinking and allow oneself the search for solutions that do justice to both sides then tolerance and social peace have a chance. Rather, the motivation to engage together and find creative solutions in the face of stressful conflicts. Five of these thought approaches, which have especially contributed with their consequential arguments to the polarization are presented below. Our memorandum is dedicated to the goal of understanding these thought approaches and thereby contributing to a constructive dialogue.

1. What kind of thinking underlies the globally coordinated measures to successfully combat the pandemic?

It is the way of thinking of modern natural science. It assumes the COVID- 19 is a severe, contagious viral disease - not comparable to seasonal flu. Terrifying images of severe cases with fatal consequences and many coffins have etched themselves into the memory of billions of people. The approach of government officials and the WHO resulting from this insight is clear: the virus must be combated at all cost. In addition, the reasoning makes sense: the health care system would quickly become overburdened and incapable of accommodating all the sick if the pandemic were given free reign. People with pre-existing conditions and of advanced age are particularly at risk, and they need special protection.

The consequence of this way of thinking is to do everything possible to break the chains of infection, to prevent the severe cases, and to prepare the population for the mass vaccination that will save it. This way of looking at things is consistent, with the 7-day incidence serving as the uniform basis of measurement. Clear figures and facts built on statistical evidence determine the procedure. One could be satisfied with that!

Painful personal, social, cultural and economic collateral damage, however, clearly indicate the extent to which living conditions suffer from this one-sided approach.

Especially since impressive current figures from the RKI and WHO, prove that about 20% of the positively tested persons are symptom-free, and the majority of the remaining almost 80% infected show only mild to moderate symptoms. From this point of view, it seems essential to include further points of view and to stimulate a discussion on how these can be combined in such a way that more life-friendly options can become effective.

2. The salutogenic thinking approach asks: Why don't all infected people get sick and of those who do get sick, why don't they all get seriously ill? What keeps people healthy?

Understanding health requires a more complex way of thinking. Health is the unstable equilibrium between the factors that can damage the organism and the regenerative possibilities and resistance forces, which we summarize under the term immunocompetence. Following this thinking approach, the virus is not the only cause of the pandemic - the susceptibility of the organism is another. However, it depends on this susceptibility whether symptoms of disease can develop or not. This fact is also reflected in the current infection figures of the WHO and the RKI (as of March 21, 2021):

Globally, on the whole earth live 7.87 billion people

Of those tested positive so far: 122.542.424 = 1,58%

Of those infected, deceased: 2.703.620 CFR = 2,21% (CFR=case-fatality rate).

Comparing Germany

Population: 83 million

Tested positive: 2.659.516 = 3,2%

Of which died: 74.664 (CFR) = 2,8%

These numbers indicate that on March 21, 2021, of the world's 7.87 billion people so far, 122.5 million have been reported Corona positive and that of those reported positive 2,2% have died (CFR). In Germany, on the same day, the RKI reported a total of 2.66 million Corona positive infected persons. This is 3,2% of a total population of 83 million. Of these 3,2% reported Corona positive, 2,8% died of or with Corona (CFR). At the same time, it is known that up to now 89 % of the deceased were over 70 years of age and most of them had pre-existing conditions. Both these factors indicate a limited or age-related decline in immunocompetence.

This means that the more robust the immune system is and the associated defense situation of the body, the lower the risk of falling ill. In view of these figures, it is understandable that many citizens and experts feel that the government's pandemic regime is disproportionate and ask, for example: Why is there no investment in the healthcare system and in the training of additional nursing and specialist staff? What can be done in terms of health policy so that hospitals are not primarily run for profit but are patient-oriented and equipped for a pandemic? Why not protect the risk groups at a high level, provide high-quality protective clothing for visitors in senior citizens' and nursing homes with quality-tested FFP2 mask protection?

Why are procedures not developed for real risk assessment on site in the companies, in kindergartens and schools together with those involved, which not only take into account the potential fact that the virus can theoretically affect anyone, but also reckon with the much greater probability that most people will remain healthy? Especially children and adolescents, where severe courses of complications are extremely rare?

3. The psychoimmunological thought approach: What does the fear of illness and death do to us? and what gives us courage?

Already during the first lockdown, a commentary by Dieter Fuchs in the Stuttgarter Zeitung of April 17, 2020, stated, "11.4 million families with young children will be forced to somehow organize gainful employment, learning and child care, in extensive isolation from other people who could help (...) Their basic rights to education, freedom of movement and social exchange will be ignored. A society that places this burden on parents and children for months at a time will pay a heavy price."

Since then, the warning voices have increased exponentially. But adults are also paying a high price. Depression increases, chronic diseases worsen. Fear of illness and death, worries about one's own existence, one's job, financial survival or having fewer good educational opportunities - all of this weighs on the mind. What can you do to counteract this?

Why don't the media also highlight what can give courage and what strengthens the immune system in parallel with the daily infection and death figures? At the beginning of the second pandemic wave in the

fall, for example, intensive care physician and internist Harald Mattes, professor at Berlin's Charité and leading physician at Havelhöhe Hospital, called for a shift away from crisis management toward "risk-stratified action. Don't we need round tables where such proposals are discussed and then the possibility of practically implementing creative proposals under controlled conditions? How do you strengthen the citizens' own responsibility for their health?

Health and resilience research in the 1970s and 1980s, as well as psychoneuroimmunological research, have in any case amply demonstrated the extent to which negative feelings such as stress, fear, insecurity, powerlessness, persistent worry and despair impair and even damage the immune system. Whereas positive feelings such as courage, hope, confidence, trust, closeness and security strengthen it. Last but not least, it is well known how prayer and meditation can awaken and stabilize positive feelings, especially in times of crisis.

4. The Grassroots Democratic Thinking Approach: Autonomy, Participation and Co-Responsibility

When the well-known American computer expert Josef Weizenbaum visited Germany for lectures and interviews in the "George Orwell" year 1984, he was also asked whether the computer would bring the surveillance state. He could only confirm this and reported that his research and development work had been and is still fully financed by the US. Department of Defense. However, he then immediately made it clear (the interview was published in 1984 under the title "Course for the Iceberg") that if it were to come, the surveillance state, it would not be the fault of the computer, *but of the people who did not defend their freedom*. Hitler and Stalin would have demonstrated that surveillance states are not dependent on computers.

Democratic systems, in order to remain functional, need on the one hand the "allure of freedom" (Novalis), on the other hand the joy of dialogue at round tables with those who think differently, in citizens' forums and a fair culture of debate. What conditions are needed in education and training so that such skills can develop?

This question has been explored by education experts like Gerald Hüther for a long time. In his book "Dignity," he calls for an education that helps children and young people to develop an awareness of human dignity and freedom. But how can this be achieved if prescribed norms and regulations tend to increase rather than decrease? Not to mention the additional pressure on children and young people to adapt to the pandemic conditions. It is obvious that a great deal of sensitivity and willingness to talk is necessary in order to agree on a risk-stratified action for the kindergarten- and everyday school life among the responsible educators, parents and authorities. This makes every effort in this regard on site all the more worthwhile - because school time is precious development time!

5. The Spiritual Thinking Approach and Worldview Issues

Anthroposophy, founded by Rudolf Steiner was banned at the time of National Socialism, and when the Second World War was over, accomplished significant achievements in the fields of agriculture, medicine, therapeutic education and pedagogy, as well as social economic forms - not only in Germany but also worldwide. Even though these achievements are respected and recognized, their "spiritual superstructure", that is, the spiritual way of thinking, called spiritual science by Steiner is viewed rather with a lack of understanding and questioning why this should be necessary in order to create such achievements.



Painting by Gerard Wagner of the *LAO—Cosmic Image of the Human Being*, for the Goetheanum ceiling after Rudolf Steiner.

Some Comments on *The Contagion Myth*

CRAIG HOLDREGE AND JON MCALICE

Since the onset of the COVID-19 pandemic, we regularly receive emails from people forwarding links to videos and articles that question the mainstream narrative about the pandemic. It would be a full-time job for more than one person to take in, analyze, and contextualize the great variety of perspectives. We have not made this our full-time job. But we have concerned ourselves with some of the alternative narratives, and continue to concern ourselves with the mainstream narrative. We have no problem admitting that, overall, much remains opaque. More than anything else, there are countless riddles and questions. It is very hard, within the thicket of opinions, to gain a sense that there is a common ground of phenomena that people can agree upon. This is especially true with research on viruses, which is extremely technical, highly mediated by sophisticated technology (electron microscopes, sequencing machines, PCR tests, etc.), and embedded within many assumptions, for example, about causality. You can hardly avoid relying on authorities, but which authorities? How is it possible to discern the truthfulness of what the different authorities are saying?

One person whose views have received a good deal of attention is Thomas Cowan. A video in which he speaks of 5G — and not viruses — as a causal agent in what people call the pandemic went viral. Many refer to him as an authority countering the mainstream narrative, while others state they have debunked his views. Cowan and Sally Fallon Morell published a book in 2020, *The Contagion Myth*. We decided to spend some time with the book in an attempt to understand their perspective. We have not spent the months we would need to investigate every claim they make by reviewing the literature they cite in the book. We have spent many hours investigating a few central claims and the way they craft their argument. We will not discuss here the causal factors they propose, such as 5G or environmental toxins. We are primarily concerned with their critique of the widespread scientific view that infectious diseases are caused by viruses (and bacteria).

Misrepresenting Research Studies — Three Examples

To begin with, we consider two examples from *The Contagion Myth* that are indicative of the way in which Cowan and Fallon Morell report on mainstream research concerning infectious diseases. The first example refers to bacterial infection and the work of Robert Koch (1843-1910), one of the founders of the germ theory of disease. They briefly consider Koch's research on tuberculosis (TB):

In 1905, Dr. Koch received the Nobel Prize for proving that TB was an infectious disease.

Except he didn't.

In fact, he could find an organism in infected tissue only by using special staining methods after the tissue was heated and dehydrated with alcohol. The stain was a toxic dye, methylene blue, and the solution he used contained another toxin — potassium hydroxide (lye). When he injected the organism stained with these poisons into animals, they got sick. But what caused the illness, the bacillus or the poisons? (p. 33)

Cowan and Fallon Morell deny that Koch proved that TB is an infectious disease because they claim that Koch injected animals with bacteria *and* poisons (stains used in microscopy). Since there were, according to them, two components in the injected solution, Koch could not know whether the bacteria or the toxins were making the animals sick. This makes sense. But did Koch do this? The source for their brief description of what Koch did is the English translation of excerpts from Koch's famous 1882 paper on the "Etiology of Tuberculosis" (Koch 1982). We read the excerpts and then also read the original and much longer German article (Koch 1882).

Koch describes in detail his procedures to examine the tissues that he had taken from the organs of animals that had been "altered by tuberculosis" (p. 1270). As Cowan and Fallon Morell relate, methylene blue and potassium hydroxide were used in the staining procedure. Staining allows the bacteria to stand out under the microscope and makes it easier to distinguish different bacterial species from one another. Koch writes, "in all locations where the tuberculosis process has recently developed and is progressing most rapidly, these bacilli can be found in large numbers" (p. 1271). He concludes, "on the basis of my extensive observations, I consider it proven that in all tuberculous conditions of man and animals there exists a characteristic bacterium which I have designated as the tubercle bacillus, which has specific properties which allow it to be distinguished from all other microorganisms."

Koch then states "from this correlation between the presence of tuberculous conditions and bacilli, it does not necessarily follow that these phenomena are causally related" (p. 1271). His next step was to isolate bacteria from the body and propagate them in pure cultures in the lab until they were freed from parts of the host organism that might still have adhered to the bacteria. For this he developed a solid nutrient medium on which to culture bacteria. He describes in detail all the steps he took to cultivate the bacteria until he had pure cultures. The whole point of the many procedures was to obtain pure, uncontaminated cultures. These pure cultures were never stained. He only stained bacteria in order to identify them under the microscope. He did not inoculate experimental animals with stained bacteria and "poisons" as Cowan and Fallon Morell claim.

In his paper, Koch goes on to describe how he inoculated experimental animals — mainly guinea pigs — with the pure bacterial cultures and states that in all cases but one the animals developed the symptoms of tuberculosis. For him this was a proof that the bacteria cause the disease and are not just correlated with it.

It is not possible for us to understand how anyone could read Koch's article and come away with the conclusion that he inoculated animals with a mixture of bacteria and toxic stains. We cannot judge what led Cowan and Fallon Morell to misrepresent Koch's procedure, but they did not read Koch's article with the intent to present Koch's work as accurately as possible. The way they misrepresent Koch allows them to erroneously discredit Koch as a serious researcher, implying that Koch was not smart enough to know that injecting bacteria and toxic stains into animal would provide no proof of the bacteria as disease-causing agents. As his tuberculosis article and his many other articles show, Koch was a remarkably thorough, critical, and careful researcher.

The second example concerns an article published in 2020 describing animal experimentation with SARS-CoV-2, the virus implicated by mainstream science and medicine in the current pandemic (Chan et al. 2020). Here is what Cowan and Fallon Morell write about what the researchers did:

They took unpurified, lung-cancer-grown, centrifuged snot and (again, without any controls) squirted it down the throats and into the lungs of hamsters. (Where is PETA when you need them?) Some, but not all, of the hamsters got pneumonia, and some died. We have no idea what would have happened if they had squirted plain lung cancer cells into the lungs of these hamsters,

but probably not anything good. And even more perplexing, some of the hamsters didn't even get sick at all, which certainly doesn't square with the deadly, contagious virus theory. (p. 52)

In contrast to what they report, if you read the article you will find that, while the researchers did experiment with hamsters,

- they did not mix “unpurified, lung-cancer-grown, centrifuged snot”;
- they did not squirt such a mixture down the throats and lungs of the hamsters;
- what they squirted into the nasal passages of anesthetized hamsters they describe as diluted “virus stocks” that were obtained from “plaque purified viral isolate” that had been amplified by culturing in VeroE6 cells (which are derived from monkey cells, not lung-cancer cells);
- these animals became ill, and recovered;
- they do not report that some of these animals “didn't even get sick at all”;
- none of the animals died;
- the experiment did have controls; the controls had saline solution, without viral stock, squirted into their nasal passages; none of the controls became ill. (See Chan et al. 2020.)

Just about everything Cowan and Fallon Morell relate from the article is false. As in the case with Koch's tuberculosis experiments, they grossly misrepresent what the researchers did and found in their experiments. If they would have taken care in studying the article, they could have justifiably criticized the lack of detailed reporting on the method of virus isolation and purification; they could have criticized the researchers for saying that Koch's postulates had been fulfilled in this case, since those criteria don't apply to viruses (see below). But Cowan and Fallon Morell did none of this; they simply reported on an experiment that never happened in the way they describe it.

Cowan and Fallon Morell are similarly cavalier with the work of those they cite to support their views. They introduce the intriguing work of Luc Montagnier concerning resonance phenomena in aqueous solutions as follows:

Here's how the experiment goes: first, one puts DNA or RNA in water (beaker one). Then one puts a collection of nucleic acids (the chemicals that make up the DNA and RNA) in a separate water beaker (beaker two), in another part of the room. Then one introduces an energy source, such as UV or infrared light and shines that on beaker one, which contains the formed DNA or RNA. In time, the exact same sequence of DNA or RNA will form out of the raw materials in beaker two. (p. 76)

In the paper that Cowan and Fallon Morell cite (Montagnier et al. 2009), the researchers describe a series of experiments that lead them to posit the “capacity of some bacterial DNA sequences to induce electromagnetic waves at high aqueous dilutions.” The process of obtaining and diluting bacterial DNA and the apparatus needed to determine the presence of the electromagnetic signals are presented in some detail.

The only part of the paper that bears any resemblance to Cowan and Fallon Morell's description deals with the “homologous ‘cross-talk’ between dilutions.” Discovering the resemblance demands an act of imagination on the part of the reader.

The researchers make high dilutions of bacterial DNA sequences (10^{-8} to 10^{-12}). Only at the high dilutions could they detect specific electromagnetic signals that differed from the rest of the detectable

ambient electromagnetic “noise.” These they call “loud” dilutions. Lower dilution bacterial DNA sequences (10^{-3}) were “silent,” and did not emit those signals. In one experiment, they placed “loud” and “silent” dilutions in capped plastic tubes side-by-side in a mumetal box that shields the samples from ambient electromagnetism. They observed, after 24 hours, that the loud dilutions became silent. When a mumetal shield was placed between the two dilutions in the 24-hour experiment, the effect did not arise. They speak of a resonance phenomenon and cross-talk between the dilutions. Such results only occurred between dilutions of DNA of the same species.

As you can tell, there is hardly any similarity between what Cowan and Fallon Morell describe and what you can find in the article. There is nothing in the article stating that “the exact same sequence of DNA or RNA will form out of the raw materials in beaker two.” Montagnier and colleagues are detecting electromagnetic signal changes, not the resonant creation of specific DNA sequences from a collection of nucleotides.

In the discussion of their results, the researchers point out that the production of such electromagnetic signals has only been able to be repeated “with only certain bacterial sequences.” And they raise the question whether “they are restricted to some genes involved in diseases.”

Although Montagnier is not someone known for his reticence or hesitancy in voicing his views, in this paper he and his fellow authors are quite tentative in their conclusions. They do not claim that their experiments “prove” anything. The experiments “suggest” the presence of a phenomenon that they believe deserves further consideration.

Cowan and Fallon Morell are less tentative in their conclusions, building a theory of disease based on the possibility of resonance phenomena between people living in similarly toxic situations:

When one applies this discovery to viruses (or exosomes) said to cause measles, chicken pox, or herpes, it is possible that since these particles called viruses or exosomes are simply packages of DNA or RNA, they emit their own resonant frequencies. In a way not yet determined, each frequency creates an expression that we call a disease; however, the frequency will create what we call illness *only* if there is a purpose or reason for the illness. (p. 77)

For Cowan and Fallon Morell to use the tentative conclusions of a study as the basis for positing causal relationships in a context that is foreign to that of the original experimentation is highly problematic. You can wish that they would be as critical of their own methods as they are of those they choose to criticize.

These examples — and there are more in the book — show that when Cowan and Fallon Morell refer to research studies, you need to read the studies yourself to see if their depiction in any way conforms to what was done. Such misrepresentations provide plenty of reason not to trust what they say concerning the research others have carried out. Ironically, they repeatedly accuse mainstream researchers of making bogus and fraudulent claims.

Argumentation Strategy

Cowan and Fallon Morell are centrally interested in convincing their readers that bacteria and viruses do not cause disease; hence the title: *The Contagion Myth*.

Before they deal with Koch’s research on tuberculosis, they refer to the famous “Koch’s postulates.” These are drawn from Koch’s research and have historically provided a conceptual framework for assessing whether a specific bacterial species can be considered the cause of the disease. Koch’s

postulates have been expressed in a variety of ways. Koch himself did not speak of postulates and presented his views on criteria for evidence of causation differently in different publications and at different times in his career (Carter 1985; Evans 1976 and 1993; Gillies 2016; Gradmann 2014). Cowan and Fallon Morell, however, choose to present one particular formulation:

Koch's postulates are as follows:

1. The microorganism must be found in abundance in all organisms suffering from the disease but not found in healthy organisms.
2. The microorganism must be isolated from a diseased organism and grown in a pure culture.
3. The cultured microorganism should cause disease when introduced into a healthy organism.
4. The microorganisms must be re-isolated from the now diseased experimental host which received the inoculation of the microorganisms and identified as identical to the original specific causative agent.

If all four conditions are met, you have proven the infectious cause for a specific set of symptoms. This is the *only* way to prove causation. (p. 3)

For their overall argument, it is important for Cowan and Fallon Morell to categorically state that the fulfillment of these four postulates is the *only* way to prove causation. Holding on to this claim as if it were a self-evident truth, they can go on to “show” that Koch and others have never proved that a disease is caused by bacteria or other microorganisms. This can be for a number of reasons, but especially postulate #1, in the way they formulate it, is rarely (or ever?) fulfilled. This is because bacteria that are implicated in a given disease can be found in some or even many healthy individuals. This was known to Koch, and it has been widely known since his time. We all harbor bacteria that, in other people, or at a different time or in different circumstances in us, can be implicated in a disease. One example is *Helicobacter pylori*, which can persist in the stomach of a person who is healthy, but can also be connected with gastric ulcers (for a number of examples, see: Monack et al. 2004; Fisher et al. 2017).

So Cowan and Fallon Morell have a neat solution to a complex issue: Because Koch's postulates are never completely fulfilled, scientists have not proven that bacteria cause disease. The problem with this neat solution is that they set a fixed standard against which everything, for all times, needs to be assessed. They rail against scientists who state that Koch's postulates are outdated (pp. 73ff.). As I said above, Koch himself never spoke of postulates and “his” postulates have been formulated in a variety of ways by different scientists. As Cowan and Fallon Morell themselves point out (p. 3), Koch knew that the criteria for causation he had articulated in his tuberculosis experiments could not all be fulfilled, for example, in cholera; experimental animals did not become ill when injected with cholera bacteria that had been cultured from ill humans. Nonetheless, Koch gave a variety of reasons why he thought bacteria are causal agents in cholera.¹

Cowan and Fallon Morell pick out one formulation of Koch's postulates as their universal measuring stick. They even compare the postulates to Newton's laws of gravity (p. 75). They don't allow for an evolution of scientific thought in relation to the variety of phenomena scientists encounter. This is a

¹ There are many important issues concerned with how scientists think about causality in biology generally and in reference to infectious diseases specifically. In our view the term “cause” is used to imply more understanding than is warranted from the phenomena and in this sense we are keenly interested in critiques of causality, but we will not address this large topic here. What we want to point out here is how Cowan and Fallon Morell frame their argument.

convenient and pretty iron-clad way to make sure that no one can claim to have proven causation for a purported bacteria-related disease. Unfortunately, it also means not dealing with the complexities of biological realities, research, and the nature of understanding.

When Cowan and Fallon Morell address diseases that are purported to be related to viruses, they implement the same strategy. Koch's postulates have to be modified for viruses because viruses only reproduce within living cells of another organism. They cannot be grown on nutrient media, but need to be grown in cell cultures. They then have to be separated from tissues (which is an involved process) before scientists speak of "viral isolates" that can then be used in inoculation experiments.

As they did with Koch's postulates, Cowan and Fallon Morell take one set of criteria against which they judge all experiments relating to viral causation of disease. They enumerate "River's postulates," which are based on a 1937 article by bacteriologist and virologist Thomas Rivers (Rivers 1937). They present one formulation of Rivers' postulates:

1. The virus can be isolated from diseased hosts.
2. The virus can be cultivated in host cells.
3. Proof of filterability — the virus can be filtered from a medium that also contains bacteria.
4. The filtered virus will produce a comparable disease when the cultivated virus is used to infect experimental animals.
5. The virus can be re-isolated from the infected experimental animal.
6. A specific immune response to the virus can be detected. (p. 4)

This list doesn't come directly from Rivers, whose discussion of the task of establishing causality is remarkably nuanced. Writing about the necessity of moving beyond Koch's postulates, both for some bacterial diseases and for viral diseases, Rivers remarks that "progress having left behind old rules requires new ones which some day without doubt will also be declared obsolete" (p. 4). He knew that his new criteria for establishing viruses as agents in infectious diseases were tentative and that changes "will in the future undoubtedly occur in the methods of establishing the specific relation of viruses to disease" (p. 11). A variety of methods have been developed and other criteria formulated in the 83 years since Rivers' article (for example: Byrd and Segre 2016; Carter 1985; Evans 1976 and 1993; Fredericks & Relman 1996; Gillies 2016; Gradmann 2014). Science hasn't stopped.

But for Cowan and Fallon Morell, Rivers' postulates are *the* criteria to assess causation related to viruses. They refer to a number of studies related to SARS-CoV-2 and Covid-19, and claim that none of them have fulfilled the postulates (pp. 50 ff.). This is for them proof that viruses don't cause disease:

Again, this book's central claim is that no disease attributed to bacteria or viruses has met all of Koch's postulates or all of Rivers' criteria. This is not because the postulates are incorrect or obsolete (in fact, they are entirely logical) but rather because bacteria and viruses don't cause disease, at least not in any way that we currently understand. (p. 4)

Cowan and Fallon Morell continue in a similar vein when it comes to the question of the isolation of viruses. They present one "gold standard" technique from a thesis of a German virologist, Stefan Lanka (1989). The hundreds or probably thousands of virologists who claim to have isolated viruses are all wrong, according to Cowan and Fallon Morell, because they use other methods to isolate viruses than the one Lanka developed. Lanka's technique is impressive, but it is not the only one. If you look in the

literature, you find that there is no one “gold standard” for viral isolation (see, for example, Einfeld et al. 2014; Hematian et al. 2016; Hsiung 1984; Leland & Ginnochio 2007). We are not virologists and cannot assess their respective strengths and weaknesses. But we see no reason to think that all these scientists are deluded or making fraudulent claims, which is what Cowan and Fallon Morell believe they have shown.

Cowan and Fallon Morell write that “the entire world of medicine, virology, and immunology” is mistaken in believing that “many of our common diseases are viral in origin” (p. 67). Is there reason to believe that people who say “a disease is caused by infectious agents” are oversimplifying a highly complex relationship between a virus, its host organism, and the environment? Absolutely. Is it justified to dismiss 150 years of research that focuses on one aspect of that relationship? We don’t think so.

We do not agree with the widespread, all-too uncritical use of the terms “cause” and “causation” that one finds in the scientific literature, or with the one-sided focus on infectious agents that often ignores the larger questions of health, resiliency, and dispositions for becoming ill. The problem is even worse in mainstream media and politics, where viruses become “the enemy.” We have presented a broader, ecological view of viruses elsewhere (Holdrege 2020). We are open to considering perspectives that challenge the monolithic mainstream narrative. But when this is done by grossly distorting scientific findings of others and crafting an argument that only appears to work, then more harm than good is done in the search for a balanced and nuanced understanding of infectious disease and the current pandemic.

References

- Byrd, A. L. & Segre, J. A. (2016). Adapting Koch’s Postulates. *Science* vol. 351, pp. 224-6. <https://doi.org/10.1126/science.aad6753>
- Carter, K. C. (1985). Koch’s Postulates in Relation to the Work of Jacob Henle and Edwin Klebs. *Medical History* vol. 29, pp. 353–74. <https://doi.org/10.1017/S0025727300044689>
- Chan, J. F-W. (2020). Simulation of the Clinical and Pathological Manifestations of Coronavirus Disease 2019 (COVID-19) in a Golden Syrian Hamster Model: Implications for Disease Pathogenesis and Transmissibility. *Clinical Infectious Diseases* vol. 71, pp. 2428–46, <https://doi.org/10.1093/cid/ciaa325>
- Cowan, T. S. & Morell, S. F. (2020). *The Contagion Myth*. New York: Skyhorse Publishing.
- Einfeld, A. et al. (2014). Influenza A Virus Isolation, Culture and Identification. *Nature Protocols* vol. 9, pp. 2663–81 (2014). <https://doi.org/10.1038/nprot.2014.180>
- Evans, A. S. (1976). Causation and disease: The Henle-Koch Postulates Revisited. *The Yale Journal of Biology and Medicine* vol. 49, pp. 175–95.
- Evans, A. S. (1993). *Causation and Disease: A Chronological Journey*. New York: Plenum Medical Book Company .
- Fisher, R. et al. (2017). Persistent Bacterial Infections and Persister Cells. *Nature Reviews Microbiology* vol. 15, pp. 453–464. <https://doi.org/10.1038/nrmicro.2017.42>
- Fredericks, D. N. & Relman, D. A. (1996). Sequence-based Identification of Microbial Pathogens: A Reconsideration of Koch’s Postulates. *Clinical Microbiology Reviews* vol. 9, pp. 18–33. <https://doi.org/10.1128/CMR.9.1.18>
- Gillies, D. A. (2016) Establishing Causality in Medicine and Koch’s Postulates. *International Journal of History and Philosophy of Medicine* vol. 6: 10603. <http://dx.doi.org/10.18550/ijhpm.0603>
- Gradmann, C. (2014). A Spirit of Scientific Rigour: Koch’s Postulates in Twentieth-century Medicine. *Microbes and Infection* vol. 16, pp. 885–92. <https://doi.org/10.1016/j.micinf.2014.08.012>

- Hematian, A. et al. (2016). Traditional and Modern Cell Culture in Virus Diagnosis. *Osong Public Health and Research Perspectives* vol. 7, pp. 77–82. <https://doi.org/10.1016/j.phrp.2015.11.011>
- Holdrege, C. (2020). Viruses in the Dynamics of Life. *The Nature Institute*. <https://www.natureinstitute.org/article/craig-holdrege/viruses-in-the-dynamics-of-life>
- Hsiung G. D. (1984). Diagnostic Virology: From Animals to Automation. *The Yale Journal of Biology and Medicine* vol. 57, pp. 727–733.
- Koch, R. (1982). The Etiology of Tuberculosis. *Reviews of Infectious Diseases* vol. 4(6), pp. 1270–74. <https://doi.org/10.1093/clinids/4.6.1270>
- Koch, R. (1882). Die Ätiologie der Tuberkulose. *Berliner klinischer Wochenschrift* Nr. 15, pp. 428–45.
- Lanka, S. (1989). *Untersuchungen über Virus-Befall by marinen Braunalgen*. Diplomarbeit, University of Konstanz.
- Leland, D. S., & Ginocchio, C. C. (2007). Role of Cell Culture for Virus Detection in the Age of Technology. *Clinical Microbiology Reviews* vol. 20, 49. <https://doi.org/10.1128/CMR.00002-06>
- Monack, D. et al. (2004). Persistent bacterial infections: the interface of the pathogen and the host immune system. *Nature Reviews Microbiology* vol. 2, pp. 747–65. <https://doi.org/10.1038/nrmicro955>
- Montagnier, L. et al. (2009). Electromagnetic Signals are Produced by Aqueous Nanostructures Derived from Bacterial DNA Sequences. *Interdiscip Sci Comput Life Sci* vol. 1, pp. 81–90. <https://doi.org/10.1007/s12539-009-0036-7>
- Rivers, T. M. (1937). Viruses and Koch's Postulates. *Journal of Bacteriology* vol. 33(1), pp. 1–12.
- Ross, L. N. & Woodward, J. F. (2016). Koch's Postulates: An Interventionist Perspective. *Studies in History and Philosophy of Science Part C: Studies in History and Philosophy of Biological and Biomedical Sciences* vol. 59, pp. 35–46. <https://doi.org/10.1016/j.shpsc.2016.06.001>

First printed at:

Holdrege, C. & McAlice J. (2021). Some Comments on *The Contagion Myth*. The Nature Institute. <https://natureinstitute.org/article/craig-holdrege-and-jon-mcalice/some-comments-on-the-contagion-myth>

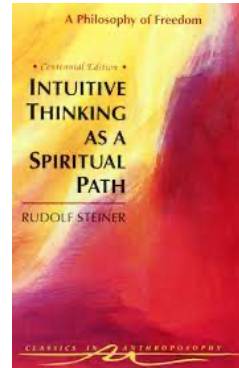
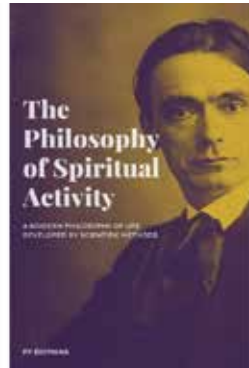
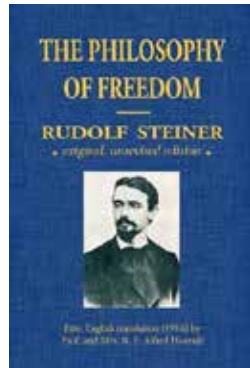
Copyright 2021 The Nature Institute



20 May Hill Rd | Ghent, NY 12075 | natureinstitute.org | (518) 672-0116

Knowledge, Truth and Goodness

Ben Cherry, I-lan, Taiwan



What is Knowledge?

In my experience, two questions in particular are living strongly in many people's souls today. The first is: *How can I know whether what I am reading or being told is true?* The second is: *What can I — or, more commonly, we — do?*

These are both very profound questions. Indeed, they are among the most profound questions in life. What is clear, perhaps, is that the answer to the second one depends to a large extent on one's answer to the first one. So let us try and look at that first.

The first half of Rudolf Steiner's central book *The Philosophy of Freedom* (*The Philosophy of Spiritual Activity* or *Intuitive Thinking as a Spiritual Path*) is mainly an exploration of what it means to know something. The second part leads us to the possibility of individual moral actions, created out of freedom. Both of these high endeavors seem very relevant to our two questions, for the first one is about knowing and the second about taking action.

So what is the process of knowing and how can we know that we know? It was Steiner's genius that, already in his early twenties, he came to a solution of this question in a way that is so clear that anyone, I suggest, who is willing to think about it and test it, is able to recognise it, too. The act of knowing is the result of uniting what comes to us through perceptions with the concepts, which, in a sense, 'belong' to them. Or equally, if our starting point is a concept, of finding the perceptions that ground it in reality.¹

The world of a very young child is woven out of pure perceptions, without yet any possibility of *consciously* bringing order or meaning into them. For this can only come about when one begins to awaken, usually around the third year, to the glimmering realisation of one's own self as an entity, which is separate from what is being perceived. So, the original feeling of oneness becomes a duality of self and other, self and world — and even self and body, or self and the changing moods of one's soul.

It is the first dawning of thinking and of 'making sense'. An inwardly active process, which almost always brings a feeling of achievement, as one finds the concepts that relate to the particular situation one is encountering.

This 'way' of learning continues throughout life and, at each stage, is achieved through one's own inner activity. What the 'I' (one's essential self) has separated through awakening to itself, it reconnects through the inner act of thinking. But with the huge difference that I am now *in* reality and can *know* this, if I dare to trust my own experience. This is what modern psychology calls 'meta-

cognition', for it is based on perceiving oneself and one's inner and outer actions, as if from 'beyond', looking in.²

But one can take another step, too, by asking what this 'I' is, which has the power both to bring separation - and also to re-unite and bring new meaning. Once again, one can find an answer to this question *through one's own experience*, so long as one does not bind oneself to the materialistic assumption that thinking is produced by the brain and that the 'I' is but an illusion, just a mental construct. It becomes clear, through observing one's own thinking, that it has nothing to do with physical space at all. It is taking place 'beyond'.

Thinking, with its mobile, luminous presence, its flowing, sequencing, ordering and connecting, can be seen and experienced as *a spiritual activity carried out by an individualised spiritual being, who is 'I'*. In other words, it is a super-sensible activity, which, I suggest, all of us can recognise, if we practise (many times) the central exercise in *The Philosophy of Freedom* of observing one's own thinking. This does not mean becoming absorbed in 're-thinking' that sequence of concepts, however, for then one is thinking again and one's consciousness is in the thinking and not the observing of it!

What is so unique about this gentle, light-filled, non-invasive process of consciousness, is that the means of observing and the process that is being observed are of the same 'substance'. *It is a purely spiritual presence, observing its own purely spiritual activity.*

This 'I', which is 'not of this world', is nevertheless *in* this world, both as observer and conscious actor – and perhaps also as author and director! It is the centre of one's life, the living entity through which all self-change is brought about, whether in the personal, ever-moving, 'yin-yang' realm of the soul – with all its loves, hates, hopes, depressions, fears, failures and phenomenal achievements – or in the body. As it evolves and develops, (for it is the youngest of the human being's members), it works ever more effectively through the living soul and body into the outer world.

This brings us to something that, in my view, urgently needs to be recognised. This still young 'Spirit-I' has the potential to bring about deeds, both of purest goodness and the most abominable evil. Yet this evil is always that which has fallen away from the good and has the unique mission, if we are willing to recognise it, of awakening the 'I' (for a second time, now) to its true potency for the good.

It is what we are being called upon to practise, I suggest, in this world situation now, as one perception and set of concepts after another about what is happening are thrust towards us on the internet and one struggles to come up with concepts that can bring a healthy understanding. For the way in which it is all being presented through the media leaves little or no space for us, as receivers, to complete the process. And many of us, no doubt, are suffering a cognitive indigestion

For example, we are presented with percepts (in the form of verbal descriptions or visual images) of a virus, embellished with colors and spikes and blown up to the size of a crab or land-mine on our screens or in printed papers, already melded together with concepts about micro-biology and health, *as a pre-conceived package*, which we are expected to follow unconditionally.

It is something already complete in itself, about which there seems to be nothing one can do, except believe or disbelieve. No invitation is given for the activity of searching for concepts oneself – or indeed for learning to trust one's own perceptions. Coupled with the fear that almost invariably accompanies such a process, this means that the power to come to healthy judgments is bypassed.

What results is a feeling of impotence with respect to one's own health, a feeling of being unable to take responsibility for one's own perceptions and 'make sense' of them through one's own thinking. It means, too, that we are excluded from the process of science, for this pre-wrapped data and conclusion about what is to be done comes from a world that is hidden from us. We are expected not to think but to accept and obey.

This also means that our bodies and health seem no longer to belong to us but to science or even the government and the gigantic pharmaceutical and media corporations that are behind it. We become a 'thing' and, indeed, a nuisance, for this 'thing' spreads disease and carries out all sorts of other actions that cannot be predicted! Moreover, we ask questions and also use up a lot of space and resources on this limited, increasingly polluted planet. Individualised thinking is overridden and we are being trained to operate out of a hive mentality, directed from the 'top'.

I do not ask anyone to accept what I am writing, but to put it to the test of your own perceiving and conceiving. Only in that way, I suggest, can one begin to have a sense of where truth is living and where it is not. For truth is an active state of reality, not something passive that is dependent on one's own subjective whims. It is hidden in all that we perceive outwardly or inwardly and enters into the full light of day when we complete the process of knowledge by bringing appropriate concepts.

And if, as often happens, one realises that the ideas one has identified are in fact inappropriate for the particular situation that is being perceived, then that, too, is part of the learning process and one can begin again. Only in this way, I suggest, will we be empowered to recognise the 'scientist' that lives within each one of us, the one who is all the time wishing to make sense and to take appropriate decisions. Is it not also what a doctor is doing when he or she observes the symptoms of one's condition and tries to come up with a diagnosis, a higher concept that can bring meaning to the diverse phenomena being perceived?³

One such concept, which helps me make sense of what I am perceiving in the current situation, is that the viral 'crisis' and the official response to it have a common origin. They have both arisen out of a way of thinking which denies the reality of the individualised human spirit, as a *conscious, active agent* both in one's individual life (and health) and in the collective life of humanity. Our terror in the face of death and our aversion to illness, along with the craving to keep one's body biologically alive for as long as it is physically possible to do so – and to take whatever one can from this 'one and only' opportunity for being here on this earth – has been spawned through the materialistic denial of the reality of the human 'I', both within and beyond this mortal flesh. And, increasingly, of the human soul, too.

Through denying this essence within ourselves, we deny it also in the cosmos in which we are embedded. Everything can then be reduced to the computation of data and its application, in the prescriptions that are transmitted into human minds.

In the empty soul mood created by this nihilistic, sacred-less philosophy of life, the forces for overcoming illness are greatly weakened. One fosters an *inner environment* in which viruses, which are an essential part of our metabolism and genetic make-up, can 'break away' and become toxic, just as stress fosters the spread of ulcers in one's stomach and chronic anger hardens the heart. Similarly, what we do within our own souls influences nature, just as dreary, sunless weather and high-rise buildings, bereft of any aspect of plant life, influence the soul. And, in time, our resilience and capacity to overcome illness.



The Jewish Bride, Rembrandt

What is Truth?

We are being called upon, more and more, to make healthy judgments, which presupposes that it is possible for us as human beings to recognise truth. This is by no means easy today, in this time when truth itself, along with all moral striving, is seen just as a subjective ‘story’ or ‘narrative’. What is it that grounds truth in reality so that it becomes self evident for others, too? Do we have an instrument for doing this? If so, is it an activity connected with the head, or does the heart’s process play a more central role? Does it come about through their working together?

One way to discover this is to practise listening into one’s own ‘heart’ during a conversation with another person or even when one is reading or writing or listening to the news. In doing so, the whole process becomes deeper, calmer, fuller. It is as if there is a silent witness who is accompanying not only one’s thoughts, but intentions. A witness who ‘sees’ beyond the outer surface of things. And the extraordinary thing is that this silent, non-judgmental ‘seeing’ and ‘being seen’ can actually bring new vigour and health.

Something of this mood is perhaps being referred to in the wonderful poem by the Spanish poet Juan Ramon Jimenez, called ‘I Am Not I’:

I am not I.
 I am this one
 walking beside me whom I do not see,
 whom at times I manage to visit,
 and whom at other times I forget;
 the one who remains silent while I talk,
 the one who forgives, sweet, when I hate,
 the one who takes a walk when I am indoors,
 the one who will remain standing when I die.⁴

Let us be clear what is happening here. Through the inner depths of the heart and the head’s light of consciousness, this ‘companion’ is *non-invasively* ‘listening’ and ‘seeing’ into the reality, the truth of what is taking place. Head and heart are working together in separating the real from the pretence in what is coming into one’s sphere of perception. Is this perhaps reminiscent also of contemporary research into how larynx and ear work together in the process of speaking and listening? And of what is sometimes called ‘phonetic imitation’ or ‘convergence’ between a speaker and one who is listening?

A beautiful pictorial example of this is Rembrandt's painting, *The Jewish Bride*. Observing quietly, one begins to perceive the relationship between the direction of the bride and groom's gaze and where their hands are. One silently 'sees' in what direction they are 'listening' and in what part of their own being they are 'hearing'. We become witnesses to a conversation without words, not just between heads, but hearts and hands as well.⁵

Indeed, one can even *participate* in this conversation, without intervening, in full awareness of the mood that unites them. One senses the profundity of the *question* that is being silently shared between them, as one follows their inner gaze towards the bride's womb.

Through the genius of the artist we are participating in a super-sensible process, which reveals itself through its outer, visible gestures. But this only happens through 'being with' the picture in a meditative mood. Indeed, this painting *is* a meditation and it can only be so because the artist himself was *immersed* in its creation.

What is this telling us about truth and our sensing of it? Is it just, as is so often assumed of beauty, in the eye (or brain) of the beholder? Or might it be more accurate to say that one can sense its presence in as real a way as one can sample a taste through the tongue or 'mull over' impressions from the day in one's soul? If so, on what level of our entelechy can one test this?

If we are only beings of body and soul, I agree it is not possible to go beyond today's pervasive subjective relativism. But on the level of spirit one can, at the same time, observe the outer world and one's feelings about it. This then impacts on the development of the soul. One can look into beauty and listen into truth, as calmly as a doctor might measure one's blood pressure, not coldly, but with interest and with the intention of being able to do something that might be helpful. So let us try it now and ask ourselves the age-old question: What *is* truth?

We are at a border zone, a threshold beyond which we can only journey in pure 'thinking-seeing-listening-waiting', in other words in spirit? And in doing so, one can realize that truth is not a 'thing', it is not an object in space or even a moment in time. It may indeed reveal itself in a particular place and moment, but it has its own existence, its own uprightness and light. No matter how much we may squirm and wriggle and deny or disown it, truth nevertheless *is*! That is to say, it is Being, just as the 'I' itself is Being, and has existence.

Perhaps one can now say, in the 'light' of the thoughts we have been looking at, that in the act of cognition, of uniting percepts with appropriate concepts, there is a manifestation of truth. And that the more closely these two levels are brought into harmony through refining one's perception and cognitive activity, the closer one is to the touch of Truth. Just as the sunlight dancing on rippling water is but an indication of a much vaster reality of sun, water and air – and also of one's own body and being, as participant and witness – so truth at any moment is but a single revelation within an infinitely vaster spiritual reality.

Truth comes into manifestation with every act of knowing and, no less surely, disappears with every moment of deception. And when knowledge is not just in the head but in the meeting of head with heart and will, in other words, when it becomes deed, a 'moral' action, truth is born anew. Or, when met with evil intention, is tortured and killed.

Moreover, each time, this can only happen *now*! For truth is no longer something carved in tablets of stone, but is eternally new. Even if one is reflecting back on an event, the *experience* of its truth – or untruth – flashes into existence now. In contemplating this, one can come to the realisation that with every thought, feeling or action, which in any way at all has a moral connotation (for better or

for worse), we are creating new levels of reality – one that is born out of everything that is degenerate within the human soul and another out of one's most genuine aspirations for the good. Between them moves the human being with our choices.

One of many meditative verses given by Steiner begins with the words:

*In Love lives the seed of Truth;
In Truth seek the root of Love:
Thus speaks thy Higher Self.⁶*

There is an ocean of content within these simple words, each of which is essential. In the difference, for example, between the statement 'lives' and the exhortation 'seek', as well as in the contrast of 'seed' and 'root'. Each word is familiar to us from past experiences, but in their juxtaposition here they can become a catalyst for fresh insight.

A plant seed cannot immediately produce more seeds. It must first die and disappear into shoot and spreading root, which give birth to leaves and stem and buds and flowers and fruit, before new seeds can be created. This is organic reality, pulsing between coming to life and dying. Life that is not confined to that specific plant but is streaming through the cosmos within the light of sun and stars and the reflected light of moon and planets. Is this picture less 'true' than the one that reduces all of this to lifeless energy and matter?

We read a newspaper, watch a video, receive words, information and images. And, at every stage, there can be an inner voice that says: Is this true? We want to know and to know now so that we can get on with our lives and perhaps make certain changes in the 'light' of what we have taken to be 'truth'.

But this is only the outer veneer of truth. For truth – like trust, wisdom and love – needs time in which to reveal itself more fully. It also needs human beings who have the will to wait, not to jump to premature conclusions, but to allow the questions within to follow their own inner journey of metamorphosis. Their own inner dying away and ripening. Our contemporary world sets a high value on answers. Indeed, our entire education system seems to be built on that foundation. But answers are the end of an experiential journey of not-knowing and of seeking to know, of 'living with' questions! It is not the answers we receive or fabricate which weave the tapestry of our lives, but our quests and questions.⁷



SpaceX

The Parting of the Ways

In the Spring 2021 edition of *New View*, two articles by the same writer gave intimations of two absolutely different realities.⁸

One was a clear update on what is taking place now in the space surrounding the earth, through the race to create three spheres of satellites, which, in their interactions, will enable constant connectivity with every square mile of the earth's surface for communication and surveillance. The article focused particularly, but not exclusively, on SpaceX, the vastly wealthy corporation owned by Elon Musk, which is spear-heading this program and which has the capability now of launching 60 satellites on a single rocket. The profits accruing to the winners in the race to take possession of this 'new frontier' are beyond all reckoning.

The other article was shorter and more personal. Its quiet, steady focus was on two paintings of the Risen Christ – ten years apart – by the British artist Greg Tricker and it guided us into witnessing and inwardly participating in two soul moods. One more solemn, deep and infinitely gentle and compassionate. The other stunningly fresh and young and in an appearance that was as much feminine as masculine.



Christ—I am the Light of the World, Greg Tricker (2010) and *Christ—altar painting*, Greg Tricker (2020)

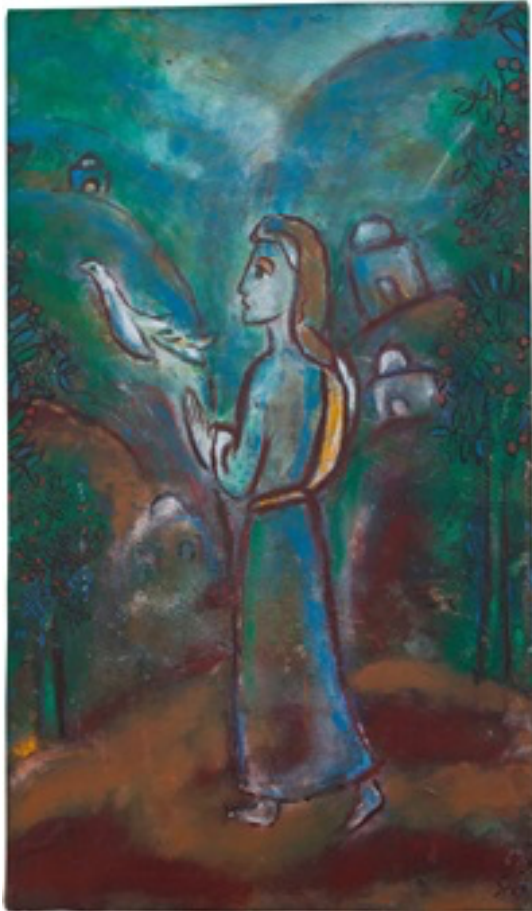
In the contrast between these meditative thoughts about the Risen Christ and the technological wizardry of satellites (along with the Internet of Things that will become possible through them), we have windows into two futures.

One that is being pushed onto us at breakneck speed, whether we want it or not and without any kind of world conversation. The other, which timelessly but beckoningly waits, inwardly participating in what is taking place in human souls but without wishing to influence it in any way, except insofar as we as individuals open ourselves to it. The one arising from a materialistic paradigm based largely on self-interest, the other that silently accompanies human beings in walking the long, hard road towards selflessness.

From one looms the spectre of becoming increasingly enclosed within our own subjective worlds of fantasy, while being continuously gratified, monitored and controlled by those entities that operate the technology. What works through the other is neither simulation nor pretence, but the unconquerable power of Truth, Love and Goodness, which are *self-existent realities*, regardless of all the distortions and hatred we may direct towards them.

They are the foundation of all existence, as, I believe, anyone who quietly contemplates them, can discover. Moreover, every kind of aberration or deceit is a falling away from this eternal reality. Goodness *is!* But it will never be fully understood until we are willing to go beyond the shutters we ourselves have been putting in front of our eyes, in declaring that everything in this world is arbitrary, subjective and relative. *It is not. But we, in the world that we create, can make it so, if that is what we wish to do.*

So in this light, let us look in a bit more detail into the world of subjective fantasy and outer control that is becoming more and more possible with each passing day and night. And then we will come back again to the other future.⁹



The Road to Bethlehem, Greg Tricker

The Doing of the Good

Out of the paradigm, which is most dominant at this time, have arisen not only the neo-magical technologies of Artificial Intelligence (AI), but also the quasi-religious dogma of Trans-Humanism, whose greatest goal is to unite the human being with the creations of modern technology *as our next step in evolution*. And what we perhaps prefer not to know – or at least, not think about – is that this dazzling display of ever-new techniques, which make so many things possible for us, is completely dependent on the increasing intensification of electro-magnetic frequencies from 4G to 5, 6, 7 and – if life still exists on this planet by then – 8 and perhaps beyond.¹⁰

It will be a web-world woven out of artificially recreated substances and processes, in which it may well be that our actual survival, as living organisms, will depend on having transplants of synthetic organs, all kinds of implants and ongoing vaccinations. So too, I presume, for that section of the animal kingdom which serves our purposes, while the rest will most likely be eliminated.

What is interesting about this paradigm is that the *assumptions* out of which it has been formed become their own *fulfilment*. In other words, this world picture, which only accords reality to matter and energy, has the power to *create* that reality. A self-contained existence, increasingly shut off from the spiritual, life-enhancing forces of the cosmos and of all that lives by way of soul and spirit within the human entelechy.

In this way, we, who have been reduced through modern minds to super-intelligent animals and biological robots, *will indeed become that*, as our animalistic fears and desires become united with minds that are permanently plugged into super-computers and robots!

One of the reasons why the current paradigm of materialism is so strong is that it has so effectively created the technology on which we are all in one way or another reliant. Indeed, now more than ever, since the declaration of a pandemic by the World Health Organization early last year in March 2020. Where is the technology, one might ask, from the paradigm which upholds the reality of the human being – and the entire cosmos – not only on the level of matter but of life itself, of soul and spirit?

It is the *moral technology* of thoughts that can connect through their own spiritual power with people who are far away or even in the realms beyond death and birth. It is the moral technology we call altruism and empathy, the moral technology of gratitude and of the inner abundance which it brings to those who practise it. Our outer technology dazzles us with its power and presence and, by comparison, the technology of moral action seems so small and weak. But that is only because one is seeing it through the eyes of this physical world and not through the eyes of the soul and spirit.

Just as today's artificial reality is a reflection of our own powers of invention, so too we are being challenged to recognize that good begets good, and love in one soul enables love to reveal itself in others, too. Likewise, truth begets truth, which invariably brings trust, whereas lies need to be supported by other lies, for one is creating a false 'narrative' or 'paradigm' and it has to keep holding itself together. Until one breaks this downward spiral by bringing truth.

It is also completely possible to experience how, when we change our way of thinking or make a decision to change a habit, this too has an effect on one's confidence and uprightness, which is an expression of spirit. And even on one's health. Moreover, this helps one to see the second of the two questions, mentioned at the beginning, from a new perspective. For has not this question, about what I or we can do, arisen out of the same way of thinking, which brought about this world crisis in the first place? Is it based on an assumption that an answer, a quick, fixed remedy, already exists?

Or might it be more relevant to look deeply into one's own soul – and into the souls of others, too – and see what is longing to find expression right now, not in the form of despair, anger or hatred, but as truly new actions, which could not have come to the surface without what is happening now? Deeds wrought entirely out of the insights of one's own free spirit, offered up unconditionally into the world? No matter how small they may be.

It is a question of daring to recognize that *we ourselves are responsible for our lives and that this sense of responsibility is also a manifestation of one's living spirit*. But so long as we deny this patent reality – as that aspect of one's being which is able to lift itself up, to bring real change into one's way of living and to go through all kinds of difficulties – we will fail to see what the human being actually is. A being who has the capacity, not only to destroy this world, but heal it. And, in so doing, create a new world out of all that is dying.

A world which will also, in time, include an outer technology, which can only be created and brought into operation to the extent that the human beings involved are motivated by selfless, moral

intentions for the good. This thought brings a very fresh light on the whole question of the interrelationship of human beings and machines.¹¹

The workings of artificial intelligence are invisible to our senses, but we can see and hear their effects through physical tools, such as our cell phones. The workings of goodness, love and truth are also beyond what our senses can perceive, but their effects, too, are clearly revealed, if we know what to look for. In one's inner state of balance and health, for example, and in one's increasingly valuable relationship with others.

For most of us today, illness is something to be avoided at all cost, as is death. And when it does come, one can panic or despair. Yet for those in whom a deeper confidence lives, a confidence born out of recognition of higher realms of being and of the eternity of spirit, the bearing of misfortune, illness and the inevitability of death can become a beacon for others. Such is the legacy of a moral technology, which begins with the changes wrought in the soul by one's own spirit essence, one's own unpretentious authenticity, decision-making and presence.

And the question that will be paramount in the months, years and decades to come will be whether one's faith in that reality of human moral technology, which is still such a small, almost invisible shoot in an increasingly dense forest, has the staying power to grow up into the light. Into something which will, in time to come, be the force through which new worlds are born.

Endnotes

1. This is clearly described in Rudolf Steiner's books *Goethe's Theory of Knowledge* and *Truth and Knowledge*, which was the doctoral thesis out of which *The Philosophy of Freedom* arose.
2. Among many other resources, see, for example: globalmetacognition.com. This capacity is similar to the central exercise in the Philosophy of Freedom - the observing of one's own thinking. But with the important distinction that, if seen within the materialistic paradigm, the active agent at the centre of it is reduced to chemical and neuronal processes within the brain, which, when looked at from a spiritual perspective, are actually the result, the *reflection*, of a super-sensible process. It is in the same spirit that one can refer to one's own authentic presence completely objectively as 'the I' or 'this I' and so on.
3. Juan Ramón Jiménez, 1881-1958. A prolific Spanish poet, editor, and critic, who won the Nobel Prize for literature in 1956. See, for example: www.poetryfoundation.org
4. Painted by Rembrandt van Rijn in his sixties, near the end of his life, between 1665 and 1669. Regarding phonetic imitation or convergence, see, for example, the research paper Prediction and Imitation in Speech by C. Gambi and M. J. Pickering (Edinburgh University 21/6/2013)
5. The full verse can be found in the compilation *Truth-Wrought Words*. SteinerBooks, 2015.
6. A well-known example of the power of questions - and of waiting patiently for their resolution - are the words of the Bohemian-Austrian poet-philosopher Rainer Maria Rilke in a letter to a friend: *Be patient towards all that is unresolved in your heart and try to love the questions themselves, like locked rooms and like books that are now written in a very foreign tongue. Do not seek the answers, which cannot be given you because you would not be able to live them. And the point is, to live everything. Live the question now. Perhaps you will then gradually, without noticing it, live along some distant day into the answer.*
7. 'Two Pictures by Greg Tricker of Christ Resurrected' and 'Where the Sky Turns Black: Reflections on the 5G Network Surrounding the Earth' by Jeremy Naydler.
8. Some readers may ask why no mention has been made of the third future which consists of fleeing from this earth with all its suffering into a kind of super-earthly paradise for all eternity. This, of course, is a real temptation today, but one can also see its influence in the materialistic future that is described, with the temptation, which will become ever greater, of plugging oneself continuously into the surreal world of AI.
9. Among many other sources, continuous updates are to be found in the website of Arthur Firstenberg, who since publication of his first book, *The Invisible Rainbow: A History of Electricity and Life* (AGB Press 2017), has been untiringly trying to wake the world up to the enormous dangers confronting us.
10. Elon Musk is far from being the only outspoken representative of trans-humanism. Wikipedia has an extensive summary of its origins and rapid growth over past decades.
11. Rudolf Steiner spoke of this with great earnestness around the time of the First World War, but also emphasised the need for genuine human development to accompany it. His words were strongly taken up by Paul Emberson, author of *From Gondishapur to Silicon Valley* and of the shorter and very readable book, *Machines and the Human Spirit*. See www.rsarchives.org, or www.goodreads.com

Our China Adventure that turned into the Transformative Art & Architecture Course

Johannes Schuster, Melbourne, Australia



1. Little Yarra Steiner School

As one of the founders of the Little Yarra Steiner School (in outer Melbourne, Australia) I look back to an intensive 20 year-long involvement with the school. Starting out as the first class teacher, my responsibilities soon grew to that of administrator, project manager and, as it turned out, building designer. But that is another story.

After the school reached its first Class 12 in 2004, this was a major milestone, and I decided the time had come to move on and try other things. Although I had no formal contact with the school after that point, I still visited on occasion to show visitors around, particularly those with an architectural interest. So when I received a call from a former Chinese teacher trainee whether I would give an architectural tour to a group of Chinese visitors, I was happy to please. I drove out to the school at the appointed time and date, met the group and showed them around the school grounds, while explaining some of the ideas underlying its architecture. (photo 1) Afterwards I took them inside and we sat around a table and talked more as I showed them some of the plans and explanatory diagrams I had brought with me. After that I politely excused myself, drove home and gave it no further thought. That is until about three months later, when a Mr. Mu from Zhengzhou, China, contacted me and asked whether I would run a 5-day seminar about Anthroposophical architecture at his school.

It turns out Mr. Mu was one of the visitors I had shown round the school three months earlier. What I didn't know at the time, was that Mr. Mu was a department head at the ministry of education in Zhengzhou and his particular interest was to research educational architecture, in preparation for a planned major government school expansion. He told me later how his first calls were to some architecture professors at Beijing university, who he felt had no relevant insights to

offer about educational architecture, nor could he find anyone else able to answer his questions. He then decided to go on a world tour, to see for himself what different countries had to offer in the way of school design. That is what led Mr. Mu to the Goetheanum, whose architecture he immediately and enthusiastically embraced, which in turn inspired him to take a closer look at Waldorf education and Waldorf schools in different countries, Australia being one of them. Later, in due course, Mr. Mu would resign his position in the government, train to become a Steiner teacher and end up being the principal of the Zhengzhou Waldorf school. His visit to Australia and, as he says, the tour of Little Yarra in particular, had kindled his interest in Steiner education, Anthroposophy, and the connections with architecture.

My first visit to China was very tentative. From a distance, the land of communism and ubiquitous surveillance didn't have an overtly attractive pull and I had many reservations and questions what I would be in for when I first landed on the tarmac in China. Mr. Mu and the translator were waiting for me at the exit, smiling and waving their hands, and it didn't take long for them to make me feel at ease. The fact that I passed the chopstick test in the restaurant with flying colours and on top of that loved very spicy food, no doubt earned me bonus points. As the days went by, I was touched by the friendliness and hospitality of the people I met, many of whom would become friends over the following years.



2.

The 5-day workshop was attended by some 60 people and was received very well. (photo 2: 2016 group photo) Afterwards in the car, on the way to one of the first-class restaurants Mr. Mu was fond of frequenting, he asked me how much time I would need to run a proper course about Anthroposophically inspired architecture. I gave it some thought, reflecting back on the weekly evening classes I had been giving in previous years in Melbourne to small groups of interested adults, and said to him: to do it properly I would need three 10-day seminars. Not a problem he said (via his translator), and that was the start of both, the TAA initiative in China and TAA developing as an Anthroposophically based architectural course in its own right.

That was in 2016. The course as such was to start in May

2017. By then my wife Sue would be able to join in as well. Previously, she had been caring for my 100-year-old mother whenever I was away on overseas trips. When my mother reached the age where she needed 24-hour care, she moved into residential care, which made it possible for both Sue and I to travel and run the course as a team. I would do the lectures in the morning; Sue would run the artistic sessions in the afternoon.



3.

We flew to China three times in 2017, teaching the three 10-day modules with two-month gaps in between. (photo 3: 2017 group photo) Since it is stifling hot in Zhengzhou in July, Mr. Mu decided to organize the second seminar at a new venue in the hills, three hours north of Zhengzhou, in the same valley made famous by the ancient Shaolin Temple, which has become both a China-wide and an international tourist attraction. In fact, the whole valley was dotted with martial art schools, attended by many thousands of students from all over China. Apparently, the various martial art schools in the Shaolin temple valley are producing over 10,000 new graduates each year, supplying the security needs of government and business all over China.

By the end of 2017 we had successfully reconfigured the curriculum for the three modules and were heartened by the positive response we received from students. By now the word had spread and the numbers had grown. It was then that we realized that three modules in fact were not enough and that the course needed an additional, practical module. This happened the following year, when we moved to Chengdu, following an invitation from Mr. He, a businessman in the process of establishing his own Waldorf School and who had been one of the participants in the original 5-day seminar in 2016. After Chengdu, we were invited by MengHuan, a student of the course, to run the 4 course modules in Beijing in 2019. However, there was also the question of what to do with the students who had done the four modules and who wanted more. This is when the idea of adding a second-year

level arose. Together with MengHuan and Hannah, (photo 4: Sue and Hannah translating on the left) also a former student and our assistant and one of our translators from Chengdu, we formed our own little “TAA China team” taking responsibility for advertising and running the TAA introductory and advanced course modules out of Beijing. When international borders closed in early 2020, we managed to keep going online and have done so ever since.



4.

Later this year, in September 2021, we will be running the Advanced Practical Module, which is the 8th and final module of the full, 72 day TAA course. It will be attended by 19 students who have stuck with it over all these years and have become our friends. They are the first cohort of advanced TAA graduates, hopefully with many more to follow in future years.

The TAA course is based on four themes (modules), which are run on an introductory and an advanced level, totalling eight 9-day modules over 72 days. (The 9 days reduce to 6 days for English speaking audiences that don't require a translator.) The four themes are:

- Module 1: The Creative Process (as source of inspiration)
- Module 2: Language of Form (as bridge between spirit and matter)
- Module 3: The Human Being (as measure of all things)
- Module 4: Practicum (as a practical methodology)

On **October 30, 2021**, we will begin our first 6-day (3 weekend) module for an English speaking audience, streamed online from Seville, Melbourne, Victoria (see poster in this issue). As always, **the mornings consist of lectures, Q&A and discussions, and the afternoons are devoted to artistic practise, with smaller breaks and a generous lunch break in-between.**

When we asked our students how they rated the online teaching situation in comparison to the real life version, they rated it on average 7.5 out of 10, which we thought was very encouraging, particularly since the work includes practical drawing and clay modelling classes.

More information will be posted soon on www.BiosculpturalArchitecture.com

Art--from Hand and Heart to Head

Van James, Honolulu, Hawai'i



Lotus by Van James

How are you at peeling a grape or picking up a peanut from the bottom of a cylindrical tube with chopsticks without touching the sides of the tube? It should be of great concern that medical schools around the world have observed their incoming students as unable to perform simple tasks such as these and being far less dexterous than students of thirty years ago. This lack of hand agility has a very real influence on the skill of a surgeon. It also impacts other professions that depend on the exacting operations of the human hand.

If we want our children to grow up with knowledge in their fingertips then we must educate their hands. Arts and handcrafts help children 'grow up' from their limbs by way of active-knowing. This then engages the heart with its feeling-knowing (emotional intelligence) leading eventually to an awakening in the head and an intellectual knowing. The arts are a form of cognitive-doing or doing-knowing that bridges thinking (head) and will (limbs)—"hand eye coordination." The arts imbue thinking with warmth, imagination, enthusiasm and originality, while they strengthen, focus, discipline and give ordered direction to the will. Healthy integration of these different modes of learning by means of artistic activity and applying them in the world are the keys to a *whole-person education*.

On Touch, Seeking Fraternity

Bert Chase, Vancouver, Canada

What is this mystery we call touch?

What is it to reach out in greeting and grasp the hand of another? What is it to place a hand of reassurance on the shoulder of a struggling child, to fill our welcome with a warm embrace? In this year of guarded distances, what has been lost of our fundamental experience of being human? What has gone into a gray sleep?

We can all recall the shock of holding back our touch. The dis-ease of a handshake withheld, of absent reassurances, of missed embraces. We have all experienced this withholding as unsettling, a fracturing of the life that flows between us. We have suffered with our inability to truly communicate what lives within our souls, what we long to share with each other and can do in no other way than through this mystery. Touch makes it possible for us to convey what lives beyond our words. Words can be carefully chosen, but what touch communicates cannot be tempered. It 'speaks' directly and so comes closer to truth.

This essential human capacity is complex and multilayered, for this 'touching' is to stand unguarded before each other. The extraordinary musculature of our faces reveals with breathtaking accuracy the state of our souls. Uncountable shades of joy or sorrow, of pleasure or anger, of love or hatred sculpt our countenances. It is as if, at the level of truth, we would reveal with our faces what we would conceal with our words. Here too during this past year we have masked ourselves. In so doing we have concealed our selves. Only our eyes remain as instruments for our inner being.

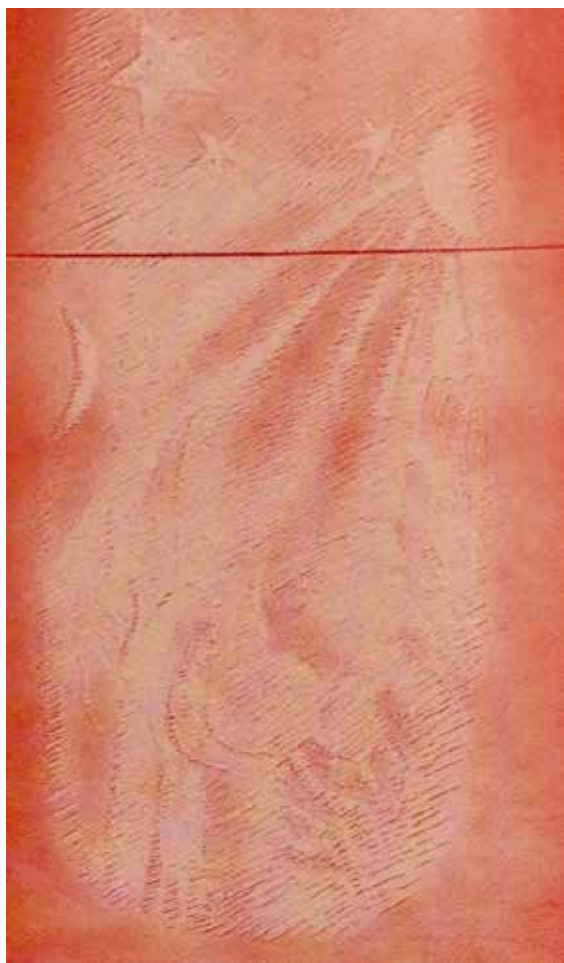
As we stand before the harried clerk, we struggle to convey gratitude from behind our concealment. We try to share our feelings of appreciation with those who have continued to make our circumscribed lives possible. We can feel our emotions mold our hidden faces. We try to pour all that we are experiencing into our eyes, into the tone of our muffled voices.

Here too we seek to touch. With the flow of language's tone we send out what wells up within our souls. We long to send to each other these 'ships of tone'. We hope that what lives in our hearts can find a harbour in another. We look into your eyes, behind your own protective armour. Has my ship-of-timbre found a receptive shore? Have you been touched?

Our souls have been gloved. And in this muffled state humanity has come to a profoundly significant threshold. As we have gone into isolation, the world is demanding that we truly see what our words are hiding in our souls. What awakens within me when I stand before you? What sweeps through me when you reach out your hand in greeting? What are the inherited and learned judgments that live deeply concealed within myself, that well up when we stand before each other? We have learned politeness. We greatly value this 'shield of discretion', for its tempered language enables avoidance of truth. We shape our language to hide from ourselves what we carry as preconception, as prejudice. We would hide with our words what our touch reveals. This disparity is pain, deep wounding. In hiding I wound myself. I close the door to taking the first steps toward my own transformation. I wound the other for they experience directly what my words would conceal.

Our west-coast First Nations peoples greet each other with their full presence. Standing upright, arms outstretched, they turn their palms upward - receiving and giving. Their words of greeting accentuate the fullness of their welcome. Their welcome 'touches' us.

At the east end of the Goetheanum's Great Hall are two



*The Goetheanum north carved glass peach blossom window
by Assia Turgeniev after Rudolf Steiner.*

rose coloured windows. These are the windows of the boundary between the world of the senses - and the world of divine being. Beyond this threshold, in what would be the small cupola, is the image of what the human being can become - the Representative of Humanity. As we stand in the Hall, this image held in our imaginations, we can attend to these two rose windows. The central image in the window on our left is the human being, standing upright with arms outstretched, palms turned upward, giving and receiving, open to the touch from beyond the threshold. Delicately, almost imperceptibly, out of Nature comes a presence to meet this human being's receptivity.

Over this past year humanity has been confronted by all that rises up as inner hindrances to this state of open receptivity to each other. Out of millennia of inequality, of suppression, dark ghosts of privilege communicate themselves to those excluded from our privilege. In this year, when we have been so careful to protect ourselves, we have been challenged to truly face, and to take the first steps toward transforming, these deeply embedded shadows we each bear. This is an extraordinary hour, one behind which we can sense the presence of those beings so keenly interested in what we will do at this critical moment in our evolving human story.

This is a painful moment, the significance of which Ru-

dolf Steiner repeatedly tried to communicate to us. All of anthroposophy seeks to help guide us through this profoundly significant turning point. Yet we are at the beginning of this long process.

How can we help each other find our orientation to this key to humanity's future? How do we stand in each other's presence with the will to both receive and to give in such a way that we gradually practise touching, and being touched by, the hidden being secreted within our outer appearance?

Over the past months a group of members from across Canada have been holding this question, seeking the words that can be an orientation for us, an invitation for us. One that can lead us into walking together toward this Michaelic call of anthroposophy. The following is a first attempt to bring into words what they have been holding. This cannot be a statement that is finished and complete. It is one description of one doorway elaborated for us by Rudolf Steiner.

He can only indicate the way. For our human family to stride forward, each of us must choose to step through. This is to step into the pain of unraveling much of what we take as our own self-experience. Each of us must choose, for ourselves, to come before each other upright, arms outstretched, palms turned upward - to give and to receive the touch of the presence concealed within each of us.



Shanti Sewa Griha: Future Perspectives in Kathmandu, Nepal



[First printed by Friends of Waldorf Education in their online *Newsletter*]

Nepal: In 1992 a project was begun with 13 people. Today Shanti Sewa Grisha unites several institutions that perform social work for people who have no place in society in Nepal; the poor, the lepers, handicapped people, in short: the outcasts. Over time a Waldorf school, a kindergarten, a farm, workshops, a clinic, a soup kitchen and two villages

have been founded. Over 800 people have found protection, care and a task here.

In Nepal the opinion that handicapped people are cursed by the gods is widely spread. It was therefore understandable that the mother of a little boy who could neither sit nor stand, never mind walk, was very worried. Her husband had been murdered and she had to now take care of her family alone. She was no longer able to look after her son, who had been born physically handicapped.

When she heard about Shanti, she tied the little boy to her back and walked three days to the nearest bus stop. After one whole day in the bus they arrived in Kathmandu. Although she shed many tears when she had to bid farewell, she was not to be disappointed - as if by a miracle, the little boy first learnt to sit, then to stand and finally to walk. Now, although he is not absolutely steady on his feet, he can even climb stairs by himself. He attends class three and has learnt to write with his foot.



The oldest part of Shanti is Buddhanilkantha, which lies on the northern slope of the Kathmandu valley. When the village was founded they planted fruit trees and today there is an orchard next to the village. At the entrance to the village there is a health center that offers free medical care for the people of the village and the surrounding area. The Waldorf school is in the village and is an alternative to the very strict Nepalese schooling system.

Sundarijal is the second “outpost” of Shanti, where there is a bio-dynamic farm. The vegetable harvest is enough to supply the soup kitchen (where 1200 meals are prepared every day), the clinic and the co-workers with vegetables.

Shanti began in the temple of Kathmandu on the holy river Bagmati. During the next 11 years a clinic, a kindergarten and a workshop were founded. When the temple was declared a world heritage site, they had to move. A hotel was rented. Then something extraordinary happened. Hape Kerkeling participated in “Who wants to be a millionaire?” and donated his prize money, making it possible for Shanti to buy a property and to build. The clinic and the workshops moved there and the positive development in Shanti has continued.

Farming without pesticides is possible: The contribution of biodynamic farming to the earth's health

[Goetheanum, Dornach, Switzerland, 18 June 2021]

Biodynamic farming is proof that agriculture without pesticides is possible. Introduced a hundred years ago, it is by now even applied to demanding cultures such as fruit, cotton, wine, coffee and bananas.



“It is possible to feed the world population with organically grown food,” says Ueli Hurter, who is a biodynamic farmer and co-leader of the Section for Agriculture at the Goetheanum, adding that “it can be done if we farm organically, reduce the consumption of meat and get a grip on food wastage.”

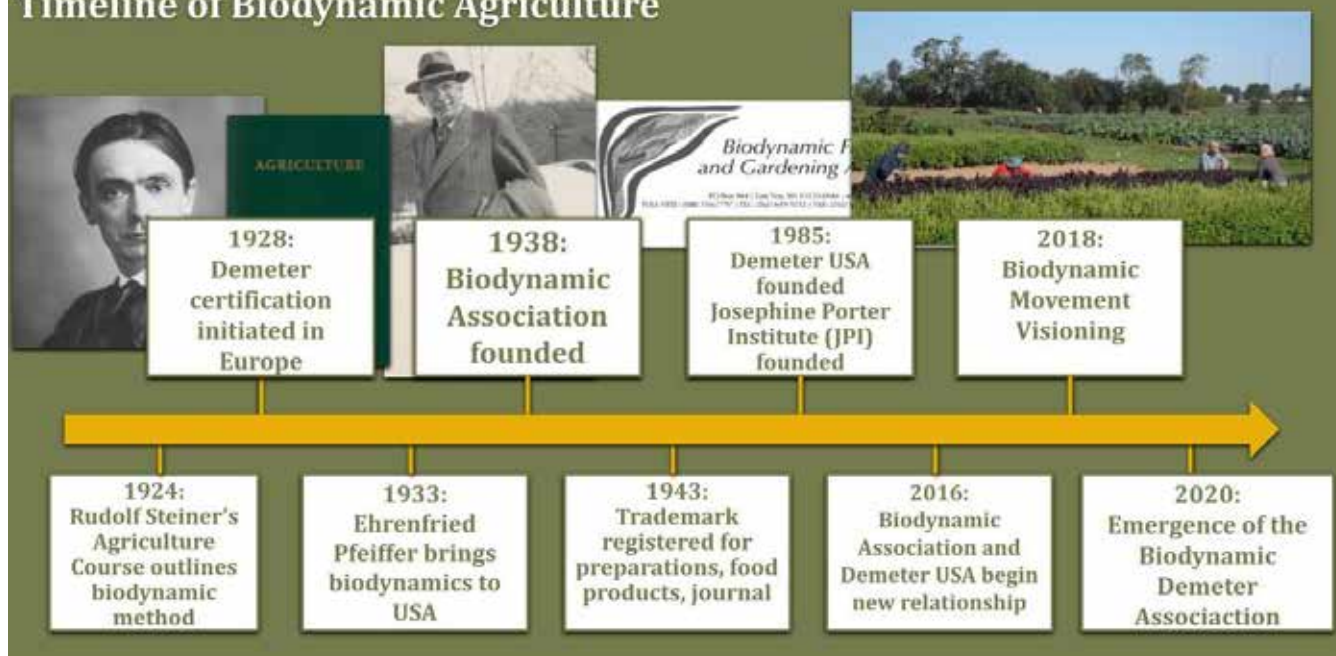
Benno Otter is a biodynamic gardener. He and his team are looking after the Goetheanum gardens and parkland which cover around ten hectares of productive land where no pesticides have ever been used. One can do this, he says, if one respects a place without imposing something on it in order to force something out of it. “Doing the right thing in the right place means asking oneself: why should one grow wine here at the Goetheanum, if there are more suitable places for that elsewhere and if it requires more input than growing standard fruit trees?” Production and aesthetics, he thinks, can come together on the meadows. The mowing model used allows for the consideration of insects, people's recreational needs and winter feed for the cows.

Since its beginnings in the 1920s, biodynamic farming has seen its fair share of challenges. In addition to common types of grain and vegetable, it now provides demanding cultures such as fruit, cotton, wine, coffee and bananas. In addition to alternatives to pesticides “it requires comprehensive measures including, for example, tillage, choice of varieties, manuring, crop rotation and crop management. It is about working from the periphery towards the individual detail,” Ueli Hurter points out, adding that “over and above analytical and nutritional-physiological parameters, it is essential that we create a holistic approach to food and change the entire system.”

(Sebastian Jungel, translation by Margot M. Saar)

Web www.sektion-landwirtschaft.org/en

Timeline of Biodynamic Agriculture



*Begin a Profession in Movement with the Art
that Enhances Learning at Every Life Stage*

Enroll in the full-time
Eurythmy Spring Valley training,
opening a first-year class
in September 2021!

For more information and application, visit www.eurythmy.org/school,
or contact the Student Services Coordinator at
(845) 352-5020, ext. 113, or info@eurythmy.org.



A Destiny Task

Rima Meadow feels a destiny task hovering over her in Dornach.

Rima is a Waldorf graduate and eurythmist, who has lived in Dornach for over 7 years studying Speech Formation. She is aware of the history of anthroposophical endeavours, largely unknown outside of middle Europe, which are dying with the elderly anthroposophists who initiated their original work following Steiner's recommendations.

Most are in their eighties or nineties and, leaving this life, are taking their knowledge and experience with them. They have no one to whom they can hand over their life work to enable it to develop further, nor is any information available in English. It is very possible there are young people now who would be interested in taking this up if they only knew about it.

As some examples:

Anthroposophical Jewelry School - now closed (pictures 1 & 2)

The Sculpture School, including furniture making and the carving of wooden frames (pictures 3 & 4)

Research and development of peat for protection from harmful rays (pictures 5 & 6)

The Head Chef at the Sonnenhof and his work on nutrition and the Eudoxos Mill

Lighting design and technology, including Steiner's lighting instrument recommendations

Rima has started interviewing and recording the stories and the knowledge of these individuals so they can be passed on. Some impulses have fallen into obscurity and can be brought back into the light e.g. anthroposophical clocks, development of new grains from wild grasses and other initiatives. Then there are the individuals who knew early anthroposophists and worked with them in the Clinics and on the Goetheanum stage, and those whose grandparents were friends of Steiner.

Rima is requesting financial help to be able to continue with this work and bring it to completion for that generation. This requires contacting individuals, conducting interviews, transcribing the translations and publishing, hopefully in a book. This is very time consuming.

Her request reflects the Threefold Social Order principle, which would provide US \$20,000 for the year so she wouldn't need to draw on her savings.

Any help toward this goal is not only appreciated but would also serve the English-speaking Anthroposophical Society membership and hopefully encourage some of this work to be resumed for the future benefit of all.

International donations can be made through Patreon: www.patreon.com/Anthroposophicalimpulses. Patreon is an interesting online donation site primarily for artists, while also offering something from the recipient. Rima has some short talks on the Patreon site which you can access by making a small donation and follow that with something larger if you wish to do so. Rima has an Instagram account, @anthroposophicalimpulses, where her work and the artistic and cultural streams of anthroposophy can be seen.

If you live in the US or Europe, other payment options can be made directly with Rima at rimameadow@yahoo.com.

Thank you for considering this.

BOOKS



The First Teachers' Course: Anthropological Foundations, Methods of Teaching, Practical Discussions

Translator: Margot M. Saar

Editors: Jon McAlice, Neil Boland

Copyright: 2020

Publisher: Ratayakom; Bangkok, Thailand

ISBN: 978-616-572-876-8

Number of Pages: 363

Order via email: waldorfthai@hotmail.com

[with a remarkably unfortunate cover design for lectures that established an art of education—Ed.]

A joint project of the Education Research Group of the Bund der Freien Waldorfschulen Duetschland and the Pedagogical Section at the Goetheanum

This book contains lectures and an address from the First Teachers' Course given by Rudolf Steiner to prospective teachers in preparation for the opening of the first Waldorf School in the fall of 1919. The 14-day intensive course consisted of lectures on anthropological foundations of education and teaching methods in the morning, and several hours of practicing teaching in the afternoon.

This edition of the First Teachers' Course combines what used to be published as three separate volumes (*The Foundations of Human Experience* or *The Study of Man*, *Practical Advice to Teachers*, and *Discussions with Teachers*) and presents the lectures in chronological order as they were given, allowing readers to enter more fully into the spirit of the course.

The translation is rendered with fluid and accessible language that would allow readers from various language backgrounds to grapple with Steiner's demanding contents without being impeded by unnecessarily complex sentence structures or terminology.



Out of the Blue

Illustrated/Written by Van James

Translation to Chinese by Jon Yeh

Free Heart Garden 2020

English/Chinese, 32 pages

ISBN-13: 978-9869471930

US \$15.

Contact: freeheart.tw@gmail.com

The color exercise laid out here is for artists but the story is for children of any age. It is intended that an adult read the story to a young child but older children may wish to read it for themselves. Adult artists should paint it, but not copy it, only follow the order of colors and see what final picture arises for them. It is an exercise in seeing what the colors have to say, how much they have to say, and where on the page they say it. The goal is to open up artistic feeling, as well as vision for the language of color and for the play of exact imagination —out of the blue.



NEWS

The Jubilee Years:

2021: Weleda, Eurythmy Therapy and Color lectures.

2022: Christian Community (consecration, synod, conference);
East-West Congress 4 - 7 June in Vienna;
New Year's Eve burning of the first Goetheanum
(A chain of lights will be wrapped around the Goetheanum on New Year's Eve as a symbol not of the fire but of resurrection forces.)

2023: Christmas Conference, re-founding of the Anthroposophical Society and the School of Spiritual Science

2024: Pastoral Medicine; BD Agriculture; Special Education; Youth Course; Establishment of the First Class with Class Lessons

2025: Anniversary of Rudolf Steiner's death, March 30.

Some Anthroposophical Newsletters

Anthroposophy Worldwide

<http://www.goetheanum.org/Newsletter.aw.0.html?&L=1>

News Network Anthroposophy

nna-news.org.

Being Human

info@anthroposophy.org

Journal for Steiner / Waldorf Education

journalwe@gmail.com

New View

http://www.newview.org.uk/new_view.htm

Scope

scope@anthroposophy.org.nz

Pacifica Journal

website with back issues at: www.anthrohawaii.org





Teacher Training

concentration in **Early Childhood**
(Pre-K to KG) for schools inspired
by Waldorf principles

NEW COHORT BEGINS SUMMER 2022
DENVER, COLORADO | June 24– July 15

- Anthroposophically based
- 8 courses over 26 months, 7 semesters
- Accredited by  Accrediting Council for Continuing Education & Training

LEARN MORE: gradalis.edu

Designed for working teachers.



UPCOMING EVENTS

Online: International—India 9:30am, Malaysia, Philippines, Taiwan 12noon, Hawaii 6pm previous day and California 9pm.

MASTER'S STUDIO

The Art and Individuality of Color

An Introduction to the Color Theory, Painting Indications and Training Sketches of Rudolf Steiner

"The special feature in painting is that the element of spiritual seeing and of artistic creativity come in contact with each other... Perhaps in nothing as much as in the deepening in such problems as the mystery of color can we celebrate our most intimate uniting of the soul with spiritual science. For we rise truly, when we participate in the living flood-tide of color itself, we rise truly out of ourselves and participate in cosmic life. Color is soul of nature and of the entire cosmos, and we participate in this soul when we experience color." - Rudolf Steiner



Paintings by Henry Clark based on Rudolf Steiner sketches

with Van James 1,8,15,22,29 August, 2021, Sundays
Artist, Author, Educator 9:30 AM - 11:30 AM (Indian Standard Time)
Hawaii, USA Certificate Course: Rs. 12,500 or \$195
 Regular Program: Rs. 6,000 or \$94

Contact: +919849018769 or Visit naturesstudio.com to learn more!

In-Person: Colorado, USA

...Jennifer Thomson

Jennifer Thomson
 Growing up in rural Tennessee, I spent most of my time in nature, wandering through woods and fields. I knew at a young age that art was my path. I studied at various art schools, and took up painting. One of my teachers introduced his students to anthroposophy and awakened us to sense the living, breathing inwardness and depth in all true art. To see and experience life and art spiritually became my path from then on. It eventually led me to Switzerland to study with Beppe Assenza, master artist of color. After 4 years I came back to the states near Hudson, New York to lead a painting training for adults. From there I traveled to Denver. Life changes led me to Crestone, Colorado, a town filled with a wide spectrum of spiritual seekers. In Crestone, I give two August Art Retreats. Finally, I have written a book for artists; 'An Artist's Workbook.' My approach to teaching as well as my own art is an inner search for truth and balance of soul through art.



...Evening Presentations

Wade Cavin: Color from Light & Dark
Jennifer & others:
Art presentation on Emil Nolde

Wade Cavin has been studying the Goethean approach to color for many years. As a high school science teacher and as a teacher trainer, he has introduced a new way to experience and think about color perception to many young people and anyone interested in a new way of experiencing nature. He has studied Rudolf Steiner's approach to painting and color with Jennifer Thomson. He studied the phenomenological approach to color work with Craig Holdrege while doing graduate work that blended philosophy with art and science. He continues to follow his interest in perception through his own studies and enjoys sharing his work with others.

Bruce Pennetti is our cook. He will prepare for us organic, vegetarian snacks and lunches each day. Bruce is a former Waldorf class teacher, who has also enjoyed years of catering and hospitality work. A musician as well, you may hear some afternoon harp music in the air as you are paired.



Sun Studio Art Retreat 2021
 August 6th thru 10th



PANEL 1

Please use other templates for the panels. Panel 3 is intentionally SMALLER than the others.

Online: Perth, Australia



The Taliesin Conversations online
five one-hour dialogues that ring the world bell

with Horst Kornberger and Jennifer Kornberger
starting 5.00pm (AWST) Sunday 15 August 2021

www.theatreofthesea.net

Online: International/Philippines

AUGUST 18 - 22, 2021 VIA HOPIN

Between form and freedom

*An Online Steiner-Waldorf Conference
on Teaching and Nurturing Adolescents in the 21st Century*

REGISTRATION ONGOING

Website: <https://awustconference2021.wixsite.com/official>
Email: awustc@gapp.manilawaldorfschool.edu.ph

Eurythmy | Plenary Lectures | Curriculum Work |

In-Person: Chicago, USA

In Rudolf Steiner's lectures *Eurythmy as Visible Music* he repeatedly indicated that elements of this new art of movement could be effective as therapy. Inspired by the examples he provided, eurythmist Lea van der Pals and medical doctor Margarete Kirchner-Bockholt worked together in the late 1950s to develop a sequence of exercises in connection with the diseases discussed by Rudolf Steiner and Ita Wegman in their book *Extending Practical Medicine or Fundamentals of Therapy*.

While this professional course is for eurythmy therapists and medical doctors, the insights it provides into the human being and the deeply transformative effect it has on the participant can benefit and enrich the life and work of artists, teachers, music, art, and physical therapists, as well as the student or lay enthusiast.

The exercises consist of tone eurythmy in its purest form and their effectiveness has been proven in practice.

The 60 course hours qualify as AnthroMed Professional Development Hours (PDHs)

For all who help heal and seek healing:

Tone Eurythmy Therapy Intensive Courses

with
Jan Ranck

Founding Director of the Jerusalem Eurythmy Ensemble and the Jerusalem Academy of Eurythmy

All courses are held in person and are given in English unless otherwise indicated.

Tuition and Travel Grants may be available in some cases.

Information and registration:
tone.eurythmy.therapy@gmail.com

Chicago, USA
September 16-25, 2021

In-Person: New Zealand

This year is a rich and unique time for our region: Waikato Waldorf School, North Island, turns 25 and concurrently we are absolutely delighted to announce that **our Waikato region will hold the NZ Anthroposophical Society Conference 2021, October 7th - 10th** hosted at Waikato Waldorf School. This is the first time the society's annual conference will be held in Hamilton. Here are the early details - this is not to be missed so please make sure to save the date.

- The conference is for everyone, everyone is welcome and warmly invited
- October 2021 - from Thursday 7th to Sunday 10th (school holiday)
- Our theme is developing around 'Time to Shine', a call for action, and the honing of Treasures in our Life's Basket within The Critical Social Encounter.
- Conference collates medical, educational, commercial/economic, social, artistic, musical, therapeutic, gardening, star/cosmic, spiritual and other elements, drawn from anthroposophy as it is relevant to working today in the world.
- This conference is for both for the new and seasoned with any interest in anthroposophy. We plan for it to be highly relevant and fruitful for your regular daily lives here and now.
- Enjoy lectures and workshops from a range of choices and meet interesting like-minded people from across the country.

Please note these dates: Thursday afternoon to Sunday lunch time, October 7th - 10th. If you wish to help the organizing team or be involved in an area of interest, please be in touch.

Anthroposophy is about becoming more fully human. We would like to **bust any myth** that it is some obscure or complex academic pursuit that does not relate to us and our everyday lives!

Sarah Oliver, Waikato area coordinator: 027 8050850

In-Person: USA

NEW! 2021-2022

ARTS YEAR AT THE ALKION CENTER AT HAWTHORNE VALLEY, GHENT, NY.

FEATURING:

ART AND SPIRIT SEMINARS; INTENSIVE 2D AND 3D STUDIO COURSES; Additional
ARTISTIC SKILLS WORKSHOPS - PROGRAM DIRECTOR: PATRICK STOLFO

This full or part time track, with classes running on 28 Saturdays from mid-September through mid-May, is for those seeking an opportunity to practice, study, and deepen in the arts, with an emphasis on the visual arts and crafts. It would serve:

- anyone who wishes to deepen in the renewed arts out of anthroposophy
- those who want to establish, enhance, or revitalize their artistic practice
- the strengthening of artistic capacities for teaching
- to provide restorative, creative activity to those from any walk of life

GO TO www.alkioncenter.hawthornevalley.org for more details



**HAWTHORNE
VALLEY** *alkion center*

WALDORF TEACHING OR
EARLY CHILDHOOD
EDUCATION
TWO-YEAR, PART-TIME
CERTIFICATE PROGRAMS
includes comprehensive
FOUNDATION STUDIES IN
ANTHROPOSOPHY

SUMMER WEEKS
ARTS & EDUCATION

LEADING WITH SPIRIT
ADMINISTRATION

NEW! 2021-2022
ARTS YEAR
FEATURING:
ART AND SPIRIT SEMINARS
2D AND 3D STUDIO COURSES
ARTISTIC SKILLS WORKSHOPS

alkion center
ANTHROPOSOPHY, ART &
WALDORF TEACHER EDUCATION
330 County Route 21C, Ghent, NY
(518) 672-8008 | info@alkioncenter.org
ALKIONCENTER.ORG


WECAN
Waldorf Education Council of North America
ASSOCIATION OF WALDORF
SCHOOLS OF NORTH AMERICA


AWSNA
ASSOCIATION OF WALDORF
SCHOOLS OF NORTH AMERICA

TAA Module 1:

The Spiritual Architecture of the Creative Process

How does the “Formless” become Form?

How does Spirit manifest in matter?



- **6-day (3 weekend) online seminar for English speakers**
- **starting on Saturday, 30th October 2021, Australian time zone**
- **morning lectures /discussions and artistic practice in the afternoons**

Johannes and Sue Schuster have taught the ***Transformative Art & Architecture (TAA)*** Course to Chinese audiences for the last 5 years. The vision of TAA is for the forms of Art & Architecture to become forces for “Goodness, Truth and Beauty” in the world. This vision takes its inspiration from Rudolf Steiner himself, who in one of his lectures to the workers at the first Goetheanum, spoke of the forms of Art & Architecture of the future as having the power to

*... teach (human beings) how to love,
.... pour a spiritual fluid into hearts and souls.....
.... turn evil into good....*

Rudolf Steiner, “Ways to a new style in Architecture”, 1914,

The full TAA course consists of eight modules. Course participants come from a wide range of professions, ranging from architects, designers and artists to teachers, lecturers and farmers, as well as entrepreneurs and business people, some with a background of Anthroposophy, others without.

More information will be posted soon on: www.BiosculpturalArchitecture.com

Or contact Johannes Schuster on: js@BiosculpturalArchitecture.com

To hear more about TAA listen to Johannes’ free introductory lectures on Vimeo.

Lecture 1:

What is Transformative Art & Architecture? <https://vimeo.com/568040247/daaf204740>

Lecture 2:

The 4 Ethers as Bridge between Spirit and Matter <https://vimeo.com/553286397/2db897552f>

Lecture 3:

The 12-fold Matrix of Nature <https://vimeo.com/554624269/08df0bba47>

In-Person: Canada

Join Our Waldorf Teacher Training in Canada

Early Childhood Educator Training
Birth to Seven, with a Birth to Three Option
Next cohort begins summer 2023

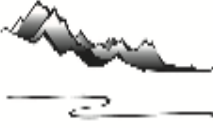
Grades Teacher Training
Next cohort begins summer 2022

Part-time Programs: 5 weeks each year.
3 weeks in July, 1 week in fall and spring
with additional mentoring, observation and practicums.

July session in Duncan, Vancouver Island;
fall & spring in North Vancouver, BC.

Summer Courses & Workshops
Visit our website for details

For more information
Early Childhood: Ruth Ker: ece@westcoastinstitute.org, 250-748-7791
Grades: Lisa Masterson: grades@westcoastinstitute.org, 949-220-3193
Visit our website to apply or register

 **West Coast Institute**
for studies in anthroposophy

British Columbia, Canada
www.westcoastinstitute.org | info@westcoastinstitute.org

All you continentals of Asia, Africa, Europe, Australia, indifferent of place!
All you on the numberless islands of the archipelagos of the sea!
And you of centuries hence, when you listen to me!
And you, each and everywhere, whom I specify not,
but include just the same!
Health to you! Good will to you all—from me and America sent.
Each of us inevitable;
Each of us limitless—each of us with his or her right upon the earth;
Each of us allow'd the eternal purports of the earth;
Each of us here as divinely as any is here.
--From Walt Whitman's 'Salut Au Monde', part 11



Designed for working teachers.



'Teaching as an Art'

JULY 10-15, 2022 | DENVER COLORADO

**Grade-Level Preparation (ECE to Grade 8)
for the 2022-2023 school year**

Experienced Waldorf instructors at each grade level and inspiring guests from the greater community. Classes cover a variety of information designed to ready the teacher with stories, art, academics and pedagogically appropriate content for the next grade level. Recommended for all teachers working in public or independent schools inspired by Waldorf pedagogy.

EXPLORING

Diversity, Inclusion, and Accessibility
IN NORTH AMERICAN SCHOOLS

SAVE YOUR SPOT: gradalis.edu

ACCREDITED BY



Accrediting Council
for Continuing
Education & Training

Nationally Accredited Teacher Training

for Independent and Public Schools
Inspired by Waldorf Principles

NEW COHORT BEGINS SUMMER 2022

DENVER, COLORADO | June 24th – July 15th

Gradalis training for **Early Childhood and Grades Teachers** is taught over 26 months, in seven semesters. Courses provide anthroposophical foundations, rich artistic training in visual & temporal arts, inner development, insights for child observation, and working with special needs. Plus, field mentoring, curriculum and school culture.

Includes: 3 two-week Summer Intensives; 4 Practicum Weekends; and on-line Interactive Distance Learning (8.7% of program) to support the working teacher with monthly pedagogical and main lesson support through two school years.

LEARN MORE: gradalis.edu



gradalis.edu | QUESTIONS 720-464-4557 or info@gradalis.edu



Waldorf Resources

Teachers for Teachers

Waldorf Education
Eventos Selbstverwaltung Training
Literature Unterricht
Self Development Educación infantil
Forums Fundamentos

www.waldorf-resources.org

Asia-Pacific Contacts

Friends of Rudolf Steiner Education
Nana Göbel
berlin@freunde-waldorf.de

Australia
Jane Bradshaw
generalsecretary.asina@gmail.com
www.anthroposophy.org.au

China
Ben Cherry,
bencherry2003@hotmail.com

Hawai'i
Van James
vanjames@hawaiiintel.net
www.anthrohawaii.org

India
Aban Bana
abanbana123@rediffmail.com
www.anthroposophyindia.org

Japan
Yuji Agematsu
country.society.japan@gmail.com
www.anthroposophische-gesellschaft-japan.org

Korea
Eunhwa Lee
eunhwalee@lycos.co.kr

Nepal
Rachel Amtzis
tashiwaldorf@gmail.com

New Zealand
Michelle Vette
naturalnursingtherapies@gmail.com
www.anthroposophy.org.nz

Philippines
Jake Tan,
bellactan@yahoo.com

Taiwan
Ya-Chih Chan
chishn1@ms18.hinet.net

Thailand
Dr. Porn Panosot
waldorftai@hotmail.com
www.panyotai.com

Viêt-Nam
Thanh Cherry
thanh@hinet.net.au

Pacifica Journal
is published as a biannual e-newsletter by the Anthroposophical Society in Hawai'i.

Please send subscriptions, donations, inquiries, announcements and submissions to:

Pacifica Journal
Anthroposophical Society in Hawai'i
2514 Alaula Way
Honolulu, HI 96822 USA
pacificajournal@gmail.com

Editor Van James
Assistant Editor.....Bonnie Ozaki James
Production.....Julian Sydow



Anthroposophical Society in Hawai'i

Pacifica Journal

Number 61, Vol.2, 2021

The Third:	1
Diversity Statement.....	2
Anthroposophy and Racism	5
Creating Conscious Community.....	11
British "The Observer"	13
Memorandum 2021	14
Some Comments On - The Contagion Myth.....	19
Knowledge Truth & Freedom	27
Art--from Hand and Heart to Head	37
On Touch, Seeking Fraternity	37
Shanti Sewa Griha: Future Perspectives	38
Farming without pesticides.....	39
Books	42
News	43
Upcoming Events	44
Asia-Pacific Contacts	50



Light and Darkness: Lucifer and Ahriman by Rudolf Steiner

Pacifica Journal Annual Subscription

Please submit in US currency

2 years (four) e-issues

US \$15

(PDF issues only, no hardcopies)

Make check payable to:

Name _____

Address _____

Email _____ Date _____



2514 Alaui Way
Honolulu, HI 96822
www.anthrohawaii.org

"Powerful beings who inhabit the spiritual worlds look with satisfaction and approval upon our thoughts about their world. They can help us only if we think about them; and although we may not have attained to clairvoyant vision into the spiritual world, if we know about these spiritual beings they can help us. In return for our study of spiritual science help comes to us from the spiritual world."--RUDOLF STEINER