

19th Annual Meeting / Economics Conference of the Goetheanum

Towards 2022 Walking the Talk of a One-World Economy

Held from June through September (Whitsun to Michaelmas)
comprising suggestions, reflections and commentary from
Economics Conference colleagues around the world.

Dear Colleagues,

please find below the contributions we received for our annual meeting mailing. In line with our proposal for the June meeting, we have organised them per region and on an as-received basis. That is to say, there is no editorial comment in this sequencing; we have reserved that for the 'From the Convenor's Desk' section.

The submissions did raise an important question, however. To date, our e-lists distinguish between *Colleagues* (i.e. members of the School of Spiritual Science who have specifically chosen to take part in the Economics Conference as part of their activity in the Social Sciences Section), *Attendees* (now changed to *Friends*; people other than colleagues, who have attended Economics Conference events or meetings), and *Enquirers* (those who have simply been in touch in some way.)

This does not quite fit, however, with our image of the School as a place in which those who in their different but collegiate ways take responsibility for furthering economics in the light of spiritual science. So, we (Kim as Administrator and me as Convenor) have reviewed the lists, keeping them as they are but with the thought that we (all of us) should bring this distinction more to the foreground in the way we organise and conduct events, including *Associate!* and special publications such as this one.

This was already the spirit and intention of the recent Easter 'card' – that it would not be onsent to people outside the Economics Conference circle. For this is part of establishing what can perhaps be called a threshold culture – that one discerns the difference between the two sides, but also what it means to straddle them, to live at or on the threshold. A kind of tightrope existence.

On that occasion, we did not make it fully clear, so this mailing includes current Colleagues, together with some Friends who Kim and I felt, in inner if not yet outer fact, to be or close to becoming Colleagues. Please, therefore, do not onsend this document, but let us know if you think it should be sent to anyone not listed at the end.

Two ideas underlie this review. One is the need to find a way to avoid dualism in language so that we speak and offer to the world a vocabulary that is morally tactful, at the same time as not denying the often-unusual ideas and words that spiritual science gives rise to.

The second idea is that one thing current events can be seen to be calling for is to pay greater and more explicit attention to the threshold between *concern about* a situation, in this case economics, and *taking responsibility for* changing it.

Threshold might, indeed, be an important thought, for it is evident that humanity is meeting something of the kind. The negative, what one might call sub-social, version of this event is the excuse that the corona virus provides to legitimise and increase public control and surveillance, or to inject vast amounts of financial oxygen into our financial lungs. But what is the super-social response to all this?

As well as deepening and extending our work worldwide, together with giving more focus to disseminating its results, this step towards truthfulness in our own karma seems called for.

The distinction between being concerned and taking responsibility does not subsist in words used or outer tasks undertaken, of course. It is to be found in the eye of the beholder or by those who have ears to hear it. It is a real one nevertheless. Plus, it has colleagueship or collegiality as its companion – discovering and building together a road along which in principle and in due course everyone can travel. It is in this spirit that this special publication has been produced. Hopefully, it makes sense and finds resonance.

Some of the contributions are research or focus suggestions, others are commentaries related to the corona situation. We have left them interspersed and untouched except where some judicial editing seemed necessary. Some of the items also call for help from colleagues to further the realisation of their projects. All have their roots in their contributors' evident commitment to developing an associative understanding of today's events, not only immediately but into the future.

One last comment. Some people have suggested an online meeting in June. But we have opted for this written-word format. If anyone wants to organise and take responsibility for a 'virtual' meeting, please put your hand up, as it were, and we will circulate your email to everyone.

We hope you find the read helpful in these strange times.

Christopher Houghton Budd
Convenor



Latin America

A Reflection in Corona Times

Alberto Baldeón

Quito, Ecuador

The following text is intended to be very brief and simple, seeking only to raise some general ideas. The supporting sources can be easily consulted by way of a simple internet search.

The announcement of the bailout of the US economy (the largest in the world) in the face of the collapse of the financial system begins with the intervention of the US government by issuing billions of dollars and "all the money it takes".

Let's look at the matter from another perspective: If I have a back-up power system for when the power goes out and in an emergency this system doesn't work for me, then should the government come fix my generator? So why do governments rush to the rescue in times of crisis when, in this case, a financial system built to provide stability fails to work?

Why is the world's largest economy printing money as a solution? Is the corona virus devouring the world's money or quarantining it? In reality, those who are in quarantine are human beings and if that unleashes an economic crisis, it is because human beings are the ones who through their work produce the things they need (the basis of economic life). Therefore, it would not hurt to recognize right now that we really need other human beings and not money (which is both accounting and a practical means for exchanging goods and services). To put more money into the market by liquidity in exchange for debt just increases the availability of means of exchange. It does not create more goods or services as long as the people who produce them cannot leave their homes. Therefore, the actions of the US government may not in fact be a contribution to the solution of the human problem, but simply a way to put more money in some people's pockets, while selfishly using the pandemic to justify it.

My proposal? Rudolf Steiner deeply supports an economy based on the conscious human being. One of the economic alternatives to the world crisis is consciousness and in this regard accounting and personal finance have a lot to

contribute. After all, money is bookkeeping and accounting traces our journey through the world. Personal accounting shows who I am. It reflects where I have directed my actions, showing where my income comes from and how I use it. It shows me if I really generate new value (ergo, I am useful to humanity) and who I support with the "fruit of my sweaty brow" (the how and what of my expenses).

My own accounting shows me my behavior towards the world according to the values in my bank account (do I have more than I need?). But the values in my account – electricity, water, fuel, chicken, beef, made of plastic... (lately even toilet paper and disinfectant!) – tell me if I'm selfish or not. My accounting tells me if I am moral when working, giving others the best of my talents; and whether I buy a lottery ticket, speculate on the stock market, or hold Bitcoin. It even reflects me in the contributions I make so that things continue to exist in the world. Do I pay taxes, do I support the public health system, charity, free education? Indeed, do I support Anthroposophy through its bookstores, its medicine, or by contributing to the Goetheanum? – to name just a few examples. Much more can be extracted from accounting itself if one wishes to be part of the solution and so freely decide to look in the mirror of one's own economic movements.

In conclusion: the economy can make us more conscious beings by showing us our footprint in the world and in this crisis we can start by keeping a personal accounting that through our own deep reflection shows us who we are and what we do with our money (especially whether we contribute to the common benefit).

Those who reflect objectively on their balance sheets will see in clear light that behind the money which they receive and expend are other human beings. Then they can consciously and freely decide if it makes sense to be part of the flow of money into selfish pockets (one's own or someone else's) or if it will be part of a conscious proposal that directs the world's money towards the common good.

Perhaps governments should not 'save us', because it is now within everyone's reach to do that directly.





My Hope
Xavier Andriillon
Campinas, Brazil

I think that a key topic for associative economics is to establish more clearly why and how our current economic situation is problematic. We need to provide a solid diagnosis of this situation so that people feel the urge to remedy it. I am particularly interested in the building of a body of work that reveals and analyses the pervasive impacts of untrue prices and identifies the factors driving them. People need a better understanding of the cause-and-effect chains that link untrue prices to the suffering of humanity and nature. Cases could include either micro or macro examples from the real world. As for the pandemic, I hope this crisis will at least reduce the amount of dammed-up capital in the world, and not do too much harm to those who already received untrue prices before it started. Indeed, the pandemic could be a case study in itself.

The Economics and Politics of COVID-19

Marcelo Delajara
Mexico City, Mexico

The COVID-19 pandemic of spring 2020 has made evident both the complexity of the modern economic relations between people, countries, and sectors, and the growing tension between the rights and economic spheres in society. Economic activity collapsed as most businesses simultaneously experienced an unexpected sharp fall in demand, foreign and domestic, prompted by emergency public health orders to shelter-in-place around the world. In the US and Mexico, countries with poor social safety nets, millions of people have lost their jobs or have seen their incomes halved.

If lockdowns in several countries and places disrupt the networks of supply and demand and economic activity comes to a halt, then the price system is no longer able to guide businesses' decisions. Prices become irrelevant, and therefore incomes are indeterminable. This is true, in particular, for labor income. (This might not be so for those activities regarded as essential, such as food production and distribution and health care, but it is true for most economic sectors.) Thus, the only source of income, for either individuals or firms, is wealth liquidation; that is using the saved "income from the past".

¹ This paper is also available as a download in English and Spanish at

These savings are not readily cashable, since most people and corporations save in the form of financial assets with long maturity dates. This is why one of the immediate responses to the crisis has come from central banks, which have engaged in huge sale and repurchase agreements (so-called "repo") with the financial sector and large corporations to inject liquidity into the system; oftentimes, conditional to part of the money being channeled to credit for small and medium enterprises (SME). However, firms and individuals, being unable to produce, sell or invest, will use this credit to pay wages and fixed costs at their current levels. Therefore, credit will not contribute to enhance production at a larger-than-normal rate in the future. This means that the risk of defaulting on these credits is large. This could in turn fuel a global financial crisis in the medium term. Moreover, at the level of individuals and households, most lack any kind of assets for a repo scheme, even in informal credit markets.

Therefore, to solve the economic crisis we must take into account the future economic conditions, rather than the past ones. Current economic policy and laws are at odds with modern economic complexity and the rights demanded by people. The decisions taken in the rights sphere, which so far have been limited to 'shelter-in-place' orders, should be extended to lay bare and enforce the true nature of money, land, and corporative activity, so that investments freely flow to productive enterprises consistent with financial, economic, and environmental sustainability and incomes are restored to a socially acceptable level.



COVID-19: Global Crisis of Health or Ideals?¹
Mauricio Garay
Mendoza, Argentina

From Wuhan to Santiago de Chile, all human beings have been touched by this great humanitarian health crisis. Somehow, nature seems to observe as an immune witness a process of consciousness that travels from the east to the west. It has been 4 months (at the time of writing) since this journey began and the world is still groping for an understanding of this great crisis. Thousands of human beings are trying to discern what all this means, others are collaborating with the most needy, others are trying to survive, while several million are meditating on the relevance of the measures put in place by all governments and how it will be to get out of the great economic crisis that this "virus" has brought. The streets are empty, and

<https://economics.goetheanum.org/publications/articles-and-papers>

in a multitude of images this can be seen all over the world. Where before there was noise, movement, material transformation, today there is loneliness, silence and perhaps the right atmosphere for a great transformation. What is it that humanity must learn?

The social distancing imposed by multiple governments to avoid contagion at an exponential level, and saturation of national health systems, exerts an obvious condition on the world economy. Social distancing is synonymous with excluding from the economic process, at least at first sight, millions of people in the world who need daily economic movement to live. Gardeners, construction workers, shopkeepers, independent professionals, street vendors, domestic service, self-employed, professionals, all share the same thing – home quarantine produces an absence of economic activity and therefore difficulties in living day-to-day. However, as humanity is all within the economic process, soon, another group of human beings will be touched by the economic crisis because the first group will not be able to afford their financial commitments. School fees, loans, taxes, expenses, will soon stop being paid on time, and at that point, teachers, employees, and multiple state and private agencies will no longer have the resources to meet their own commitments.

In the face of this dramatic effect on the regional, national and global payment chain, many leaders are beginning to think that facing a health crisis, with a lack of beds, respirators, etc., is relatively less serious by comparison to the secondary economic crisis that is approaching. Leaders from all over the world, when sending people home, have concluded that “flattening the curve of new cases” will prevent us from having to live through a painful health crisis, as was already observed, and unfortunately continues to live in countries like China, Italy, Spain, and now Ecuador and the United States. But even so, there is no certainty about the economic future and speculation is beginning to germinate.

The process of contagion of COVID-19 seems to follow the same journey as the historical journey of human consciousness, namely from east to west. Whether we are suffering from COVID-19 or not, humanity as a whole is going through a process that reveals our unhealthy conditions. Reports are coming in from all over the world of how the planet is changing and can change if we just stop doing what we do every day. Multiple reports of reduced pollution in many cities around the world are “viralized” by the networks. The transparent canals of Venice, the animals return to the cities, nature seems to appreciate this pause we have taken. Reaching this point speaks

simply of a great crisis of global consciousness, hence having a great illness. Perhaps like John 11's Lazarus, who fell ill and died before Easter, we are facing a global process of illness and death, in which we can “come forth” only when we have made the change in consciousness that this requires.

The term “globalization” has never been so current and yet still hides a great lie. If we were to use instead the phrase “the world as one economy”, it would perhaps clarify, at least conceptually, a fundamental truth: however, much we put geographical limits on the various countries, what happens in Wuhan sooner or later ends up impacting the whole world. Seeing the world as one economy is analogous to understanding that in the human being if the lungs get sick, the whole body becomes sick. It is also analogous to understanding that if any human being is affected economically by some crisis, it is the same as having some part of one's body affected by some ailment. If this is so, when there is some sick or affected part of the body, the rest of the body simply tries to provide what the affected part cannot fulfill. Thus, if we see the world as one economy, we should be able to “cover” other “members” or human beings on the planet as if we are all siblings, which in a larger sense we are, of course. One way to consider disease is that it reaches the physical body as a reflection of a spiritual/soul process that comes before. The disease reveals and so makes us conscious of processes and imbalances that are already present but that we cannot understand or heal. What does this global disease make manifest?

In the era of information, when it seems that we are all brought closer due to the vertigo of communications, this event corresponds historically to the presence of greater economic inequalities, selfishness and “economic social distance”. Curiously enough, COVID-19 has led us to distance ourselves socially even more, cutting off the economic process. This will inevitably provoke, especially so in Argentina, a more serious economic crisis than we are used to. What does this disease want to show us? Will human beings be ready to face the consequences of this social distancing? Will we make the right decisions in the face of the approaching economic deficiencies? Will we remain unmoved by the needs of many? What ethos will prevail? Will we decide to solve the world economic crisis with the same criteria of ‘sanitary fraternity’ that we have implemented by staying at home? Or will we be swayed by the politics of winning the next elections, or the individual selfishness advocated in Adam Smith's invisible hand economics² that has characterized the last centuries? According to the latter, while individuals seek their own

² *An Inquiry into the Nature and Causes of the Wealth of Nations*. A. Smith, 1776.

benefit, an invisible hand ensures maximum social welfare much more effectively than if we were to promote it deliberately. It is clear that, although society has been positively transformed since Adam Smith's day, the world economy must be observed as part of a historical process. As in any process, there are moments of making transformations. Today the invisible hand seems to have no effect and a visible, real and fraternal hand becomes necessary – one that reaches out through individual economic acts that truly include the entire human family.

In 1922, Rudolf Steiner introduced what has come to be known as associative economics in a course in economics that consisted of 14 lectures and evening seminars,³ in which Steiner mentions the nature of the economic process as a historical and dynamic process in which humanity is situated. He also methodically considers the subjects of finance, true price theory, and accounting as the true and future form of money, fundamentally describing practical ways to transform the economic system from competition to association. In almost 100 years, little has been mentioned of Steiner's contribution to economics, perhaps because we human beings have not been ready to listen to what was expected of us. As it happens, in the individual human being, one often needs a process of development and maturity to understand reality – what happens to us and above all, how to incorporate it in our daily actions. Sometimes, we even need to get sick for all that to happen. In this sense, associative economics can be seen as the remedy for excessive capitalism, the antidote to selfishness and the way to true altruism.

Without a doubt, as individual human beings we can make a difference, think 'outside of the box'⁴, try to get out of this health crisis by changing our consciousness and creating new ideals and attitudes. Instead of waiting for governments or authorities to show us the way, we can look inwardly for the motivation to create bridges rather than social distances. We can begin to think that obviously we are much more than intelligent monkeys, capable of ideas that transcend matter and modify it, and that somehow, we are connected, between us, and with our planet. Today more than ever, we can each seek internally the divine spark that calls on us permanently, like Lazarus, to "come forth", finally to be born as new human beings, capable of acting as brothers and sisters with a common purpose.

³ *Economics. The World as One Economy*, R. Steiner, [1922]. (GA 340) New Economy Publications, Canterbury, 1996.

⁴ If the box is understood as the brain, this soundbite means to think beyond the limits of sense-bound thinking on which, in



Beyond Game Theory

Daniel Havro
Curitiba, Brazil

Some participants left the III Latin American Economics Conference meeting in São Paulo (see January 2020 *Associate!*) with a longing to know more about how their own daily business could benefit from Rudolf Steiner's contribution to economics. In January, this led to me organizing a Seminar on *Colors of Money* delivered by Christopher Houghton Budd.

The idea was to give a panorama of how associative economics is part of a broad process in humanity's and economics' long path as a support for initiatives that regard themselves as anthroposophically-based. The seminar was prefaced by a talk given by Christopher about the relationship between the sections of the School of Spiritual Science's, the Anthroposophical Society and the Anthroposophical Movement.

Christopher met first in Campinas with Xavier Andrillon, then in Curitiba with me and then in São Paulo with Lucia Sigolo. It was a productive time for conversations and alignment between the 'local' Economics Conference members and Christopher as convenor concerning the next steps and meaning of associative economics in Brazil and Latin America regarding research, publications, events, and entrepreneurship. We hope the fruits of what was sown in those days can soon start to be shared in *Associate!*

An early fruit was to receive a comment from a Brazilian economist who had read Christopher's 'Viral Economics' article, criticizing his conception of egotism and self-interest using some Game Theory concepts. I've started to look in more detail at how to go beyond Game Theory's rationality via bookkeeping-based decision-making. This seems to be an interesting topic as regards the evolution of the human brain and economic policies.

CHB Note: The above item is from a longer report in the June *Associate!* I would like to add that the meetings referred to resulted in a proposed focus for those active in Brazil to revisit their work from the point of view of how, for example, the Brazilian Central Bank would view it. Along with Argentina and Chile especially, Brazil, is not in a good shape currently.

theory, modern science is predicated. This is exactly how Rudolf Steiner begins his lectures, when he says that in order to understand economics we need to think with "that which flies away from the earth."



North America

Four Challenging Questions

Lorene Allen

Sebastopol, USA

1. I think of publishing as offering a great deal of value to bringing information we wish would contribute to world economic thought. What is the current update on the publishing work? And how might those writings reach into non-anthroposical environments?⁵
2. At the recent L'Aubier seminar⁶, hearing from businesses that are successfully applying the thoughts of Rudolf Steiner's economic lectures, brought me great hope. I found it intriguing that those who initiated both **L'Aubier** in Switzerland and **EcorNatura** in Italy came to Steiner's economic lectures after they were "going". What is the deeper story here that might help the Economics Conference know where and how to make these economic ideas available to more starting businesses?
3. Among those of us participating in the Economics Conference, who feels their work is progressing, what are the challenges and how might we as a community help?
4. I am re-reading *Step into Another World*. Toward the end of Christopher's lecture on "World Money", he speaks of the potential value of using differentiated money as the basis for letting go of the gold standard in world economy. What can be done to deepen our shared reality about this idea and how can this be enacted in the micro aspect of life?



Aging Money

Patrick O'Meara

Washington, DC, USA

The following topic remains one that seems of great importance to me and also still puzzles me: Aging money as described in Steiner's lectures can one day be created and managed out of associative insight to help maintain the right balance between physical labor and freed activity. It offers a way for individuals and

⁵ There will be a publishing update in June 2020 *Associate!*

businesses to provide the right level of gift money at a given time in line with the theory of balance that has grown out of a detailed understanding of the economic situation.

In doing this it serves to correct the two mispricing tendencies inherent in the economic process – the tendency for prices having a rent component to arise and the tendency for activity related to the will to be undervalued. Thus, an unconscious element persists in the formation of prices throughout the economy (otherwise these tendencies would not persist) that is corrected again and again by making use of the consciously formed aging aspect of money.

The outer element of prices is complemented by another deliberately created outer metric that is introduced into economic life. As a result, what would otherwise be dammed up in land and other forms of property is used up primarily in the creation of capacities. The potential is for such an aging money to do the global bookkeeping of the economy as a whole through its circulation.

Other questions I continue to have: How does this global bookkeeping relate to the bookkeeping of an enterprise? Can a group of businesses (or even a conglomerate) create a shadow currency or tracking system that begins to demonstrate the role that such an aging money can one day have in maintaining the right balance in our economic life? Would this be as simple as having an objectively-determined gift money goal for the group as a whole, that is reached by its various members in amounts that are determined only later according to their relative financial circumstances?

Whatever form this external aid to appropriate gift formation might take, it could begin to demonstrate the ability of people to take full responsibility for the entirety of economic life, including the crucial right funding of a free cultural life, and would be a very significant way to walk the talk of a healthy one-world economy.



Re-thinking Associations

Meg Freeling

Columbus, USA

To re-think associations, start from within economics to look at the world – and the self – as a spiritual organism. "That which acts right into the tiniest particle of matter – into the atom if we choose to call it that – is spirit. It is erroneous to ascribe any sort of activity to mere matter. ...we must learn to know the spirits in

⁶ Pending a fuller report in preparation, a brief report on the February L'Aubier seminar is in June 2020 *Associate!*

their concrete reality, in detail, and in their various vital requirements.”⁷

New patterns of associations are emerging in the midst of the corona virus pandemic. To get basic needs met, people are reaching out to each other differently.⁸ Associations will emerge from this that could become stepping stones that resonate with the tools offered by, for example, the Associative Economics Guarantee Mark.⁹

Whenever there is a regime change in politics, just after new governors are elected and before they take office, there is a time gap. A colleague found this was the most opportune time to introduce new, more humane programs – in his case for troubled youth. A quick start-up during this gap allowed these programs to be in place by the time new administrators came to inspect. Thinking it was an existing program and seeing that it was working well, they usually let it stay. This gap was a time when no permissions were needed; the watchword was “just do it.”

Friedrich Schiller said, “Your own unfettered thought will dictate the laws according to which we have to proceed.”¹⁰ He also said, “It is through beauty that we arrive at freedom.” There is a certain beauty in the structure of things, and there can be beauty in the structuring process itself. Rudolf Steiner said the human ‘I’ is, in any case, called to look at everything without illusion.”¹¹ If I can be neither pessimistic nor optimistic, forces can awaken in one’s soul which give one the power to aid the free development of the human being. One can then discover beauty within the structuring of one’s associative relationships.

In re-thinking associations as social structures, Marc Desaulles describes a model which “any group of people can strive to copy in order to appeal to the higher selves of its constituents rather than allow brute instincts to hold sway. People are better or worse depending on the structures they give themselves...”¹² This model was first enacted during Christmas 1923 in Dornach, Switzerland, as an initiative taken by Rudolf Steiner and 800 people.¹³ Desaulles says, “It was a model gathering – free, wished for by both sides, between the initiative and what I would call the acceptance of this initiative by others, between those who took on responsibility and those who supported them, without either side claiming a position of power.” Yet today, “the space taken up by the countless...

⁷ Rudolf Steiner, *The Gospel of St. John in its Relation to the Other Three Gospels, Particularly the Gospel of St. Luke*, Kassel, Germany, 1909. Anthroposophic Press, Great Barrington, MA, USA, 1948. P 58.

⁸ See Meg’s piece in the June *Associate!*

⁹ <http://www.associative-economics.com/guarantee-mark/>

¹⁰ Friedrich Schiller, *Letters upon the Aesthetic Education of Man*, (1794). Letters 1 & 2. (sourcebooks.fordham.edu)

associations in the world has... become so extensive that this space will be where the future of humanity is decided.”¹⁴



Earnest Question, Earnest Responses

Kim Chotzen

Viroqua, USA

Can one accept a government handout and keep walking the talk of a one world economy?

When US government bailouts to the tune of 2 trillion dollars were announced (one day after April Fool’s Day!), I wondered what this all could mean in terms of associative economics. Should I accept this ‘free money’ from the government and, if so, would it be booked in my accounts as a gift (donation), revenue, or a loan? How would I maintain sovereignty in my balance sheet?

Is my government able to do this because of supposed US-dollar hegemony? Do I rely on my ‘privilege’ as a US citizen for the ‘right’ to accept such ‘fake funds’ where other world citizens would not have this option? And if I do accept such funds into my economy, am I not participating in the geopolitical lie of US dominion? Or is this just a ruse for getting me and others hooked on UBI?¹⁵ Does this kind of bailout eclipse individual sovereignty, taking away the impetus for initiative at just the moment when a momentous opening in world history might be making such a step possible?

Given my understanding of the power and responsibility of each individual to create a collective economic landscape, these questions gnawed at my soul and I sought insights from other Economics Conference colleagues. Below are some responses I received, in the order they came in.

Christopher Houghton Budd:

One is protected by one’s balance sheet by not allowing anything outside to adjust it. If money is received, and it’s booked as a loan that one pays back to society, to the government, that provides a certain protection; a way of being in but not of this world. But beware treating it as a donation. Read the small print; find the red smartie! Also be sure to establish the liability, if any, to tax.

¹¹ Rudolf Steiner, “Social and Anti-Social Forces in the Human Being”, Lecture, Bern, CH, 1918, p27. Pamphlet in English, Mercury Press, Chestnut Ridge, NY, USA, 1982, p27.

¹² Peter Selg, Marc Desaulles, Eds., *The Anthroposophical Society: The Understanding and Continued Activity of the Christmas Conference*, Anthroposophic Press, Great Barrington, MA, USA (steinerbooks.org), 2018. p155 ff.

¹³ Not to mention, “Christian Rosenkreutz and his Hosts”!

¹⁴ cf. 7.

¹⁵ Universal is the same as unconditional? Eds.

Fionn Meier:

Your question brought to mind the case that Ernst Lehrs reported in his book "Gelebte Erwartung."¹⁶ When the first Goetheanum was built, it was 'obligatory' that every building be insured against fire. The insurance was carried by the cantons. After the first building burned down, there was a negotiation. Finally, the canton agreed to pay because it could be shown that the fire was set by someone on purpose. Then the following took place:

"When the representative of the association came to Rudolf Steiner from the hearing to inform him of the result and congratulate him on it, Rudolf Steiner replied that there was certainly no reason for the latter. In answer to the surprised question of the person concerned he explained: The first building was built purely from money given with love, in the second one a sum of money will be built in, which will consist of taxes from the inhabitants of the canton and – if one thinks of the attitudes of some taxpayers - will be given, so to speak, only with a clenched fist in his pocket. So, it is not only *not* love that is attached to this money, but more or less hate.

When asked by his friend whether it would not be better to do without it, Rudolf Steiner replied that it was out of the question. That would have to be accepted as fate. It is necessary that after hatred is placed on one side of the scale, a corresponding amount of love is placed on the other to compensate for this".¹⁷

Marc Desaulles:

My comment goes in the same direction as Fionn's. Furthermore, in your situation, I would say yes to this help and book it as donation from where it comes. For me, there is no reason thinking that because of doing so, we will become part of the system: we are anyway already part of the economic system in which we are. What we can do is everything we are discussing for many years already. For example, looking for true price in buying (choosing directly the producer or if not possible the shops or distributors that redistribute their surplus); or going for trust in lending (meaning direct, without a bank in-between that is forced to look for collateral guarantee).

From the perspective of a one-world economy, I think the background and the consequences of all these crises are very interesting. On one side, it stopped in a very sudden way and on a

¹⁶ Lehr, Ernst, *Gelebte Erwartung: Herkunft und Lebensgang Ernst Lehrs, sein Erleben und Geprägtsein durch Rudolf Steiner*, Mellinger, 1979.

¹⁷ Translated with www.DeepL.com/Translator (free version).

¹⁸ This brings to my (Kim's) mind these thoughts in an email from Christopher. (Following a hint from Mauricio Garay, note the use of an upside-down 'h' for 'he', the opposite gesture of using

worldwide level most of the industrial countries' economic fabric. The giant wheel of the world economy between these countries almost came to a halt. Unbelievable! Something that we couldn't even hope to happen! And we will become aware of the actual destruction effects only in a few months, when the holes in the economic fabric will show up. On the other side, the egotistic way of thinking is still fully at work. Indeed, it may well be the force that puts the economy again on track, bringing the next hegemony to those people demanding it.

Now the question is: will we then be prepared enough for bringing another way of working together that makes sense for enough people and building another, different, ground for a world economy?

Leif Sonstenes:

...the short version of my answer would be: the "pandemic" is just being used as a cover to mask, and to hasten the collapse of the current financial system and financial order...new Bretton Woods coming up? Currency Reform? Raiding savings accounts to pay for all this?

The bookkeeping question is a question of finesse: if I am sovereign in my balance sheet, then I can take on capital for my business and treat it as a loan (even if it is a gift) or as a gift for that matter. It is what I do with the capital that determines its ultimate value for me but also for the world. So that even if the goal were to get me hooked on UBI, I can still act differently and "redeem" the income stream. I think that is also in the spirit of what Christopher wrote... we keep doing the right thing, regardless of what the big players are doing. Also in the sense of "blessed are the meek for they shall inherit the earth," because ultimately associative economics is the only alternative that can lead us out of this mess into a financially viable future.

There is a sales technique called "Hurt and Rescue". The salesperson portrays the client's situation (or creates a situation) in a way that the client basically freaks out, but then comes with just the solution that the client needs to solve the predicament. Of course, those are hard sell techniques, but it reminds me of what is happening now. The government makes it impossible for us to do business, but then comes along with the solution so that we don't go bankrupt after all (but of course there is always a price to pay).¹⁸ But many businesses will not be able to reopen.

capital H when referring to the Christ.) "Make a clear image of how the Anti-Christ enters into human evolution. First φ creates the conditions that enable φ im to incarnate, as it were – 5G, thousands of satellites, huge server farms in so-called Communist China (in fact, an ancient culture in which the I does not figure, co-opted by the west under the guise of a dualised world (capitalism:communist), but in fact given 'favoured nation

My hope is that questions and responses such as these and those of others can represent some kind of redemption for humanity in the sense of the lectures *From Jesus to Christ*, where Rudolf Steiner refers to redemption as striving:

*The true Redemption can be grasped and felt and willed in its own realm only by one who never gives up.*¹⁹



Thanks and More
Marguerite Doray
Montreal, Canada

I was dreading to receive this statement that we need to cancel our June meeting. Of course, it is the right thing to

do under these circumstances. Nevertheless, let's acknowledge that our meetings or, to be more accurate, the to-date 18 meetings of the Economics Conference have been and are creating a spiritual kernel, a spiritual substance embedded with consciousness and care into the economy of the world despite the severe illness to which it is now subject. We were and are striving to conceptualize and sometime realize the right deeds to accomplish its economic healing.

Now that we have a physical manifestation of the evolution of this pandemic, we need to strengthen even more our research to meet it in the ways that Rudolf Steiner identified and for which he brought to our time his *Economics Course*.

Many inspiring writings are currently produced, thanks to all of you. Concrete deeds are being accomplished and others are in well-advanced gestation, like the economic curriculum in the Waldorf schools movement. Our meetings are meant to support those of us who are ready to perform such significant deeds.

Daily, in our spheres of activity in the world, through our will, we leave our prints in the economic life. Our will, our individual potential coming from the spiritual world whence we come, generates and animates the economic process in the sense world.

status' by Nixon in 1974. Then φ e ensures conditions become intolerable, except to those who submit. Then φ e proposes a solution to the intolerable and waits until people ask him to come to their aid, to save them.

Having got that clear, and that there is nothing one can do to stop φ im. Then think, "Ah, but φ e did not count on two things. Humour and double-entry bookkeeping – the twin grounds of inner and therefore outer sovereignty."

Finally, never forget, that Christ foresaw all this, as did Michael. He, the Christ, also incarnated and in doing so ensured a victory. Michael joined Him in the heavens as humanity's stoic

This, our spiritual essence in action is our karma, which requires to be handled in freedom. Bookkeeping provides a conceptual framework for this will impulse from the spiritual world that can be exerted in freedom. It offers the necessary constraint so that our potential can become reality and contribute to the evolution and development of our humanity.

So, why this degeneration of our economic life? Where is the evil that tears it apart? Why can so much of incarnated human potential not realize its karma in complete freedom? Even so, the concept of bookkeeping is everywhere. And yet: loan money, gift money – where are these kept prisoner?

We have already touched on this subject when talking about Youth Bonds, in Meg's document *Do your bit*,²⁰ in many of our publications, in Fionn's project for a curriculum²¹. Thanks to you all. But perhaps there would be some other points of view to approach it, to always nourish the flame. I think that the mystery of the will deserves endless pondering in the field of economics.

So, that would be my question in connection with the meditation on the foundation stone of the Anthroposophical Society:

*Divine Light, Christ Sun, Warm thou our hearts,
Enlighten thou our heads, That good may become...*

When this potential, which comes from the spiritual world, is laid in our hearts, it generates enthusiasm. It becomes a dream, a project, an ideal:

What we from our hearts would found...

Bookkeeping allows you to conceive in the head what is animated by the fire of enthusiasm of the heart ...

What we from our heads would direct...

...and becomes realized on earth out of the spiritual worlds by the human beings.

In conscious willing.

How can we collaborate with the Christ impulse, with the power of Christ, which Rudolf Steiner portrayed so well in these last words of the Foundation Stone Meditation.

and only friend. He even created a School so that those who joined it, despite any shadow version of it, could 'access' and play their part in Project Salvation. Such people will not be left wanting if they keep in mind why they are on the earth and why they have met in these times.

¹⁹ Rudolf Steiner, *From Jesus to Christ*, Rudolf Steiner Press, Forest Row, England, 2005, p. 184.

²⁰ <https://economics.goetheanum.org/publications/articles-and-papers>

²¹ See update in the June 2020 *Associate!*



Research Working Groups

Sebastian Bilboa
Toronto, Canada

Regarding the invitation for **research agenda items**, I would like to put forward two items:

1) Form a research working group tasked with the collection of events that demonstrate the **innate tendency for associative economics** in times when collaboration becomes more profitable than competition. For example, in the USA there have been companies lending their workers across the board, sharing economic activity, profits, salaries, benefits, health insurance, etc. These events could be further evaluated as valid entry points for the world economy lectures and new types of corporations.

2) Create a working group to gather the many events that demonstrate the dilemma of having globalized economic **supply chains** managed by disjointed national economies. These will form an irrefutable case to move past the national economy mindset. For instance, Canada exported pulp needed to manufacture N95 masks to the USA, while the USA imposed an export ban of those same masks back to Canada.

plus: **The FANGs of UBI**

The drive for economic activity could be measured by the will force in individuals to capitalize freely their nurtured cultural potential to put their needs up for sale. The 2020 crisis can be seen as a disease that has not spared any domain of the social organism; not only has it temporarily re-defined what a need is, but it has also re-classified the economy and people into *essential* and *non-essential* groups, while deploying a de facto prototype of universal basic income (UBI) across many nations. This period of social high fever allows us to explore the UBI paradigm in a surveillance economy and review the existence of the *non-essential* economy and the motivation for economic activity of *non-essential* human beings.

If one looks at the “heart is (not) a pump” model from the “not” side, as an analogy to the circulation of money in the social body, it is readily apparent that the blood does not gain locomotion at the heart but at the capillaries, where life-supporting phenomena occur – this is not unlike the phenomena that (should) occur in the cultural domain where Gift is met by *push* (towards Purchase) and *pull* (back to Loan) forces. This is a delicate zone in both sides of the analogy where harmful stagnation, or even

paralysis, as in the 2020 crisis, tends to creep in, and where stimulus would yield a healthier return to fluidity. In the social body, this stimulation would be towards nurturing new cultural potential

in individuals to fend off the problem, just as rest builds antibodies to combat a disease. However, administering UBI as a painkiller to individuals, companies and entire sectors of the economy at the Purchase or Loan stage can ambiguate²² the will of these recipients to build the antibodies needed to fend off the real underlying problems of the *non-essential* disease.

The Surveillance Economy, epitomized by the FANG monopolies (Facebook, Amazon, Netflix, Google, and similar types), has emerged out of our over-leveraged real estate, money and labour markets as the ultimate frontier in the profit-maximizing utopia, turning our will forces into *the* novel commodity. So far, FANGs not only have been immune to the crisis but have thrived in this new context of *useful* or *useless*. A large number of the *useless* have been provided with UBI, effectively diverting them from contributing to or nurturing their cultural potential for economic life, and swapping their free will for real needs for the less tangible offerings of the FANGs. Having tasted this phenomenon, the FANG's model to profit-maximize this new commodity has been successfully validated.

This temporary alignment of UBI with the rise of the FANGs to economic supremacy could become a permanent leftover of the 2020 crisis, as the *non-essential* individuals, companies and entire industries struggle to revert to *essential* status and people find themselves displaced by mechanical automation or by machine learning, both bi-products of the FANGs. How we will, what we need, and what being human means could enter uncharted territory with a weakened will force. One could argue that a more holistic UBI is implied in Steiner's economics lectures, where the free will of those confronting economic life is strongly disambiguated. If you want to be *essential* to the economy, for instance, you'll be met with as much Loan and Purchase Money as your will commands; if you opt to be *non-essential*, then you'll need Gift Money to nurture or be nurtured. Either option mirrors the free will and circumstance of each person. Muddling the three kinds of money into UBI, as a catch-all kind of money, has the potential to ambiguate the will of human beings for a profit.

²² ambiguate – ouch! –Ed.



Wit and Wisdom
Susan Gravelle
Sebastopol, USA

As I observe small-business owners pivoting to meet urgent, real-time human needs, including their own, it is clear that too many do so at their personal sacrifice

so that the community can be served, employees retained, and to continue a dream they have fed with heart and limb. I read stories of their courage and commitment as they re-envision their business models, numbers are crunched and reams of forms are submitted seeking governmental financing options of debt that promise relief to support their entrepreneurial vision as they juggle the gap between real time need and a sustaining future, between their ideals and their operation.

Entrepreneurial intelligence – creativity and wit – is simply running out of rope to meet capital needs to seed that future in these times. I believe there are those who strain against the conventional thinking and will have capacity and inclination to explore next steps with their sense of responsibility to a stronger, healthier future. I know entrepreneurs to be incredibly resourceful, open-minded, and willing to risk for their ideas and ideals toward the livelihood of themselves, their extended stakeholders and society at-large.

Rudolf Steiner provided a path forward in 1922, introducing a way of economic thinking and pursuant conduct that proceeds out of human initiative and labor within concrete events rather than politicized and statistical theories that do not see the role of the human being as the primary actor in whose hands the future is wrought.

Steiner's observations can forge a ground through the activity of these entrepreneurs to plot their way forward through the lens of finance as the orientation of one's initiative or life purpose. Finance can be read as providing an objective view on the current status and unfolding path of ownership of one's undertaking, supplementing the clear-eyed thinking, courage and responsibility to one's business that is native to the entrepreneur.

Questions such as 'What is money?' and 'How can I understand the economics of my business in light of world events?', can inform entrepreneurial decisions as the insights of associative economics regarding such things as financial statements and closing entries are factored into the potential these times offer.

The solutions employed are as unique as the entrepreneurs deciding to hold on because they

have reserves enough to meet basic needs and active trust in their abilities and the good will of the community. While some who simply need the income have created solutions that may prove to be the business they continue.

I also read of those who are actively choosing to close their doors realizing that the available solutions cannot legitimize remaining open, a courageous and oftentimes heartbreaking decision for owner, staff and customers. And yet, through consideration of associative economic observation of one's business operations new perspective can arise to shed light on the path ahead whatever direction it might lead in. For example:

What insights can the last two years of business bring to the viability of one's business sustainability considering external factors of weather, industry, consumer trends, labor and legal requirements, supply chain, pandemic and an internal inquiry into one's resolve, sense of fulfillment, health, aspirations and relationships coupled with the reflecting pool that is the financial statements?

What options or business models might one consider within the framework of one's current operation through financial projections a year, two or three forward?

What financing terms are available and will they adequately meet those projections?

Labor costs compete with facility rental and the cost of capital and are impacted by low margins and insufficient business volume. How might one represent that on one's income and expense statement so that one recognizes the value one's employees provide in mutual accomplishment with oneself as owner?



Financial Literacy – USA-style
Daniel Osmer
Sebastopol, USA

"...no child ought to reach the age of fifteen without being led from arithmetic to the knowledge of the rules, at least, of the elementary forms of bookkeeping."

– Rudolf Steiner (GA 294, March 9, 1919)

Of primary interest to me is the training of American Waldorf teachers (elementary and secondary). The Waldorf schools may be in the best position to take a lead position in education by demonstrating how economic, financial and entrepreneurial literacy for students can be

developed throughout the Waldorf curricula. Section collaboration is very much in order here to ensure that the economic and monetary concepts as well as the pedagogical methods are based on the collegial work and perceptions from spiritual scientific research and the economics course of Rudolf Steiner in 1922.

The Waldorf curricula, consisting of the lower grades with the class teacher and the high school grades with specialist teachers, form an organic whole working together for the proper educational development of the students through adolescence. Both sets of teachers, class and high school, need to have a feel and be informed about what is being taught on each side of the 8th/9th divide. It is helpful for the high school teacher to know what related material has been presented to the student in the lower grades so that seeds planted earlier are taken up later in high school where the content can be taken to the next level and further matured. I feel that there is a need to find continuity and consistency in the realm of financial literacy and economics content among Waldorf teachers across the grades. I look forward to a time when we can compare notes and share practices in a collegial setting.

For example, in the 11th grade the 7th grade topic of the Renaissance is revisited. This time period is rich with great changes in social life, economic milestones and biographies that can be alluded to, from an economics perspective, early on during the 7th grade knowing that the subject will be taken up again in the 11th grade. The more teachers are aware of the economic and monetary developments throughout history and the various cultural epochs the better they will collaborate with each other when it comes to the teaching of economics and money.

Also, the changing forms of economic life and money throughout the various epochs can be lightly touched upon in the 5th grade when the great civilizations are studied knowing that it will come up again when these same cultures are studied again in 10th grade. Understanding basic economic history and development through the various cultural epochs up to the present will allow for both class teachers and high school teachers to cooperate and harmonize their teaching of economics and finance.

My current interests are related to the teaching of history and bookkeeping in 8th and 9th grades with the contention that bookkeeping and history have deep pedagogical significance for the adolescent navigating life. The life and times of Benjamin Franklin are full of revolutions – industrial, political and monetary. This time period is covered in 8th grade and again in a new way in 9th grade when polarities and their balance hold sway. Seems to me this would be a great place to start by having 8th grade class

teachers, 9th grade high school teachers and interested members of the Economics Conference of the Social Sciences Section work on these themes.

plus: **A Question of Balance?**

It seems as if the 'times' are calling for a new understanding and realization: economic life involves and concerns all of us. Each one of us strives to actualize the intelligence and capacities that lie hidden in the unconscious will of our being. This, in order to then apply them by meeting and serving the needs of others. The meeting of human physical and spiritual needs (economic life) cannot exist or grow without the development and application of human intelligence, talents and capacities (cultural life).

Our inseparable cultural-economic life works best when the principles of conscious cooperation and 'true' prices replace the principles underlying an economic life of competition and pursuit of the 'lowest' price, as we are all trained to do. Certainly, all of us, in most all our exchanges, can do better. This is where the idea of fraternity, taking each other into account in our exchanges, becomes the watchword for a healthy economic life. The more we all take each other into account the faster we can move our thinking and actions toward a truly cultural economics. A Cultural Economics – grounded in responsibility and initiative – gained through the medium of double-entry bookkeeping and differentiated money.

A big ask? Perhaps, but one needs to start somewhere. It is our mutual exchange with each other that brings human beings together, allowing for intelligence to be realized and human needs calling to be met. Meeting the needs of others through what we think and do – the true meaning of altruism – is where economics begins.

George Washington, as well as many of the founding fathers and leaders, including Benjamin Franklin, kept daily accounts as a matter of course, for they learned the language of double-entry bookkeeping as teenage apprentices. Learning the world-language of double-entry



bookkeeping, the foundation of our global financial architecture, was a natural part of education and embedded in the cultural life of Boston and Philadelphia. This technique and 'language' had traveled over the centuries from



Edinburgh, London, Antwerp and Venice where, at one time, it was thoroughly embedded in their cultures as well. Today, this world language is found everywhere, but not necessarily the knowledge and

consciousness of its deeper purpose.

Franklin's life takes place between two distinct periods of America's paper money revolution, the first being in 1690 and the second began in 1791. This particular period of time with its symptomatic events and biographies, visually displayed, can be effectively used as an explanatory device for presenting a series of nuanced economic and monetary concepts that can be layered for a deeper and more integrated understanding out of the facts of life.

For Ben Franklin, what he considered a world-language – double-entry bookkeeping – was for orienting one's life and not for gaining wealth. It was a major factor in forming his vision of the world and he used it as a life-long instrument for his own personal development, his enterprises and nation-building. He can be considered the first American economist and social entrepreneur. He seemed to be aware of the idea of differentiated money (three kinds of money and society) and of the use of the language of double-entry bookkeeping as an instrument for the development of the 'consciousness soul'.

Blind Faith in Authority

In every epoch one needs to be mindful of anything that appears as an absolute authority. So long as one does not have a background of spiritual understanding, one can make grave mistakes... In today's culture, this is especially the case in the field of materialistic medicine where we see that that which is decisive is what the authorities determine. In the future, this claim to authority will become far worse than any powers the authorities had in the much-accused Middle Ages. Today, we are already in this situation, and it will get worse and worse. When people laugh about the ghosts of the superstitious Middle Ages, then one must ask: Has anything really changed since then? Has this fear of spirits decreased? Are people nowadays not even more afraid of spirits? It is far worse than one thinks. What takes place in the soul when one is told that there are 60,000 bacteria on the palm of the hand? In America, it has even been calculated how many bacteria there are in a man's moustache. Should one not be stirred to say: these ghosts of the Middle Ages were at least decent spirits, but the bacterial ghosts of today are too absurd, too shameless for them to merit the fear that arises and that causes people, especially in the domain of health, to have such a blind faith in authority, which is on the increase and which is very, very destructive.

– Rudolf Steiner, 5 January 1911, Mannheim (GA 127).

²³ This and the prior item by Daniel Osmer strike me as essential material for financial literacy work, especially in the



Opportunity in this Time of Crises

Eliah Rael
McCormick, USA

Now more than ever before, I experience a growing interest to understand personal and world finance. I manage a Facebook group entitled, *Rudolf Steiner, Anthroposophy, and Money*. Every day, I get numerous requests by individuals to be admitted into the group. The requests have continued to accelerate daily for the last three months. It seems people have questions, are looking for answers, and are now open to new thoughts and possibilities.

Professionally, I've worked as a numismatist – a buyer and seller of rare coins. What I have compiled over the past 50 years is a storyline with colorful images and descriptions of intimate details of money as coinage. Included in my research is the management of economy and culture, as a reflection of consciousness from Ancient Egypt to the present. I've also drawn from hundreds of lecture cycles by Rudolf Steiner and others to elaborate what I found. Of particular interest to me is the Mystery language on the early ancient coinage struck in the Mystery Temples of the Greek and Roman world. It is fascinating to realize these early coins were struck during the last Michael Age around 550 BC as money came into form at the same time that thoughts were becoming more personal. We now experience the completion of a cycle when money first entered physical form in the last Michael Age. Money in the form of the three kinds of money as Steiner describes, is now incarnating out of physical form and we are challenged to develop new capacities.

I believe a colorful audio visual presentation with a potent message of hope for the future from a historical context, would be the best way to help people reorient themselves to the concepts elaborated by Rudolf Steiner in *World Economy*. Arthur Edwards and I have gathered extensive material to this end, or even a book. I'd be grateful to hear from anyone who may be called to contribute to this work in some way. To reach me please contact my wife, Vivianne at viviannerael@gmail.com²³

USA. But, of course, also for the project with the Pedagogical Section at the Goetheanum. – chb.

Four Thoughts

Jane Johnson
Washington, DC, USA

I've been rereading *The Right-on Corporation*²⁴ by Christopher Houghton Budd, for a couple weeks. Last week reading chapters 4-10. I was thunderstruck when I saw that the *Right-on Corporation* equates to the structure given in 1923-24 at The Christmas Conference Refounding of the Anthroposophical Society. In this book and the deeds mentioned above, we are gifted graspable, realizable steps.

Let us not miss this threshold, this door that stands ajar. I wasn't awake at 9/11, the door stood ajar for but a brief moment of time, and capitalism prevailed. Baby Bush said get out your credit cards and go support your fellow Americans. I'm about supporting all my fellow human beings, but perhaps with this:

Christ John of Rose Cross, protect us,
Guide us on our path,
In the hope that it is your path too.
Help us be attentive
But nonetheless decisive

To centre the economy
is to resolve the chaos is Karma
Facing us with the astral life
In touching a task perhaps not his
Of keeping true the economic structure of the world

Grant us the courage
to pursue our objectives
And the forces of spirit
To remain conscious of you.

So be it.

My thoughts turn to the year prior to the refounding, 1922, at the burning of the first Goetheanum. As Ita Wegman stood alongside Rudolf Steiner, witnessing the fire, she recognized his loneliness, his working always for the benefit of humanity. Out of the ashes of despair and seeming defeat, she said, "I'm for going forward."

Me too.

²⁴ This and the prior item by Daniel Osmer strike me as essential material for financial literacy work, especially in the

The 4 Criteria of the AE Mark

1: Competence

Human beings, not market forces, as the true agents of economic development.

2: Structure

The importance of appropriate legal, financial, and management frameworks.

3: Accounting

Transparent and open bookkeeping as a common language and the key to responsible change.

4: Meeting

Using the medium of money-as-accounting to work associatively rather than competitively.

Smoothing Out

Douglas Wylie
California, USA / Ontario, Canada

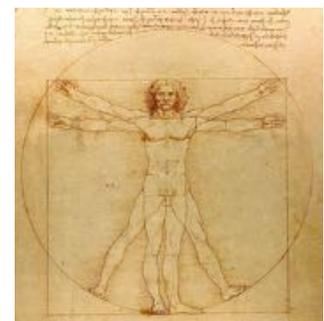
One of the essential tasks of economics, per Rudolf Steiner at the end of Lecture 7 (paragraph 22) of his 1922 Economics Course (1972, O. Barfield edition), is "to smooth out and compensate for the continuous disturbances that come into the economic process." My question is how can this "smoothing out" be introduced and done in practice in the world at large.



Beauty Wakes: Venus and the Sun on June 3

Mary Adams
Harbour Springs, USA

June 3, 2020 presents an interesting moment in the current Venus cycle, rather like a Balance Sheet moment, or snapshot, that can reveal the mood of Venus' entire eight-year cycle. Each planet has such a moment, which is determined by its rhythmic relationship with Earth and Sun. In the case of Venus, the planet will make five retrograde loops over every eight-year period, coming back at the final loop to the place it began eight years prior. At such a moment, it is appropriate to take stock of the entire cycle, to see where we've been, and to adjust, as necessary, where we're going. (See attached Venus image, which shows the pattern created around the Earth every eight years as Venus makes its five retrograde loops. This is what we can

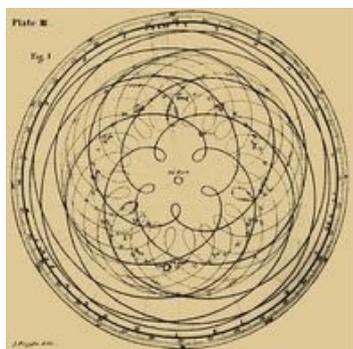


USA. But, of course, also for the project with the Pedagogical Section at the Goetheanum. – chb.

perceive, even though we have the concept that Venus is orbiting the Sun, not the Earth.)

Eight years prior to June 2020 was June 2012. In June 2012, while making the first retrograde loop of the series we are considering, Venus made a rare Transit of the Sun, when it appeared as though the planet moved directly in front of the Sun, a motion it makes in eight-year pairs only every 100 years or so, when the retrograde meeting with the Sun occurs close to the planet's Node (the point where its plane of orbit intersects Earth's plane of orbit).

A stronger picture now begins to develop about the significance of the June 3, 2020 Sun/Venus meeting, which can be imagined this way: At Transit in June 2012, Venus was like Prometheus, gathering fire from the Sun, which the planet "brought to mankind" through its rhythmic weaving pattern (see image). It is as though from June 2012 to June 2020 Venus has been



weaving a pentagram of fire around the Earth, and, through this rhythm, has been seeking to establish a balance in the body of the human being. The human form is often depicted in this five-fold nature

(see Leonardo da Vinci's "Vetruvian Man"), and it is for this reason the pentagram has, since ancient ages, been used as a symbol of the Mysteries and of initiation.

The Foundation Stone of the first Goetheanum, a 12-sided double dodecahedron, is also informed by this five-fold structure, in that each of the 12 flat surfaces of a regular dodecahedron is a pentagon. The Foundation Stone Meditation, given at the Christmas Conference 1923-24 is also rooted in this five-fold rhythm, which includes: three calls to the Human Soul; the fourth panel, which places the human being in time; and the fifth panel, which culminates with the human being speaking. This "speaking" is specific to the epoch in which we find ourselves, described in Anthroposophical terms as the Fifth Post-Atlantean epoch, when the will to act must rise up from within the human being out of an understanding of his own true nature, rather than out of invisible, external forces.

Just as Venus is not alone in the sky, its rhythm is not the only one of significance in 2020. At Winter Solstice 2020, the planets Jupiter and Saturn will come to their once-every 20 years Great Conjunction. Nine months ahead of the Great Conjunction was late March, 2020, in the season of Rudolf Steiner's death 95 years earlier.

This is worth noting because 95 years is significant in the Sun/Moon relationship. This relationship is described in 19-year cycles known as the Metonic Cycle, which is the amount of time it takes for Sun and Moon to assume the same relationship in the sky. From 1925 to 2020 this Metonic Cycle recurs five times, which calls to mind the pentagon of the Foundation Stone, as well as the pentagram of Venus, which on June 3, 2020 is completing its first pentagram since its rare Transit of the Sun in June 2012.

In western astrological tradition, Venus is related not only to love and beauty, but to the family of birth to which we belong. In its esoteric aspect, the Venus sphere is described as that region where we encounter those "brothers and sisters" who share our spiritual striving, a situation that is not rooted in the bloodline, but comes out of waking together in shared initiative. The former is connected to the conditions of our *birth*, while the latter is related to our *becoming* in life.

The Venus/Sun conjunction on June 3, 2020 seems to draw attention to questions regarding one's community. It may be noteworthy therefore that initially the Economics Conference Annual Meeting was 'coincidentally' planned for that date.

The more abundantly the harmony of the cosmos fills the soul, the more peace and harmony there will be on the earth.

We must accept our epoch as it actually is, but endeavor to influence it spiritually.

–Rudolf Steiner

The Stars once spoke to Man.

It is World Destiny
that they are silent now.

To be aware of this silence
Can become pain for Earthly Man.

But in the deepening silence
There grows and ripens
What Man speaks to the Stars.

To be aware of this speaking
Can become strength for Spirit Man.

– Rudolf Steiner



Europe

Waldorf Finance
Camila Panain
Salsomaggiore, Italy

For me, things have always been related to Waldorf Schools. I accompany Waldorf teachers groups in Brazil and in Italy, where many similar things are happening: parents are stopping paying school fees, schools are normally 100% depend on these fees, teachers do not know how to handle technology (including myself, I have had many reflections about this), parents are asking teachers for more presence (after all, kids are already almost 2 months without school). It all becomes a never-ending story.

One day, in one of those video conferences with the teachers and the parents from the association, everyone was talking and I was thinking about a solution, what it could be? Nobody would donate money to the school, since everyone has been donating for the health system (which has collapsed here in Italy). We cannot ask more for parents (and I think the school shouldn't). Actions like events or selling something is not an option since we are locked up. Banks do not seem an option for me either. Then I thought maybe we should present the situation to the school community and see if there is one person who could borrow the money to finance this project and we could pay this person back in the future. Well, nobody from that video conference liked or explored this idea.

So, how can Waldorf schools survive during this crisis? How can we keep this movement alive? Children are the future of our world. How can Waldorf education reinvent itself in regards to technology and to economics? One teacher said we can "christianize" technology – where did that come from?

I am really worried about the future of this education and really bothered that I do not know the answer yet and how to help schools to get out of this and have their projects survive. This is what I would like to put on the table: How can one make a difference to schools, financially speaking?



Lockdown: An
Entrepreneurial Challenge
Leif Sonstenes
Karlsruhe, Germany

Like most people, we were caught off guard by the WHO-instigated worldwide lockdown. As responsible entrepreneurs, we had long planned for the usual contingencies and unexpected events and general economic downturns and so on, but global lockdown? A few short months ago such an event was beyond the limits of imagination, and now we are smack in the middle of it.

The terse email from the Federal Ministry for Economic Cooperation and Development (BMZ) on March 16 "strongly advising" us (is that a recommendation or an order? – turns out it was an order) to recall all of our 700+ overseas volunteers from 50+ countries precipitated almost 4 weeks of 24/7 activity that eventually resulted in bringing back about 600 volunteers to Germany with their fair share of harrowing travel experiences. The rest are stranded (sealed borders, no flights, closed airports, impossible to get to the airport in locked-down countries), or they steadfastly refused to comply with the recall order.

All seminars cancelled (we provide hundreds of seminar-weeks annually to the 18-21 year old volunteers before, during, and after their year of service), premature termination of voluntary service contracts, more than half of our employees who suddenly have "nothing to do day-to-day" and so on. BMZ announced that they would fund the terminated programs from 2019/2020 until the planned end (August 31), but whether or not there will be a 2020/2021 program is as yet uncertain.

The foreign voluntary services program constitutes about 45% of our 13 Million Euro revenue (another 45% comes from the domestic voluntary services program with 10% coming from our emergency pedagogy department). Most of our domestic volunteers are placed in Waldorf schools, kindergartens, social-therapy institutions – most of which had already been required to close their doors before the general lockdown went into effect.

The school closures forced all the young parents (a significant part of our workforce) to stay home to take care of their offspring. Working from home and taking care of little ones at the same time is an illusion, and because children are obviously more important than "work", we experienced almost zero productivity from most of those forced to work from home. And the government also stipulated that anyone who

does not feel safe in the office (infection fears) has the right to stay home and work from there (we never had any technical infrastructure for this option).

Meanwhile, our fixed costs continue as if everything were normal. And the majority of these non-flow-through expenditures (4M Euros) are our salaries of course. How do we negotiate the lockdown, so that we are still in business (don't lose our best people?) and maybe even come out stronger when the lockdown is lifted? The usual options are:

1. Fire half of our 120 employees immediately.
2. Lay off most of the employees temporarily until the situation normalizes (how long?).
3. Declare short-time work so employees can draw government benefits and receive up to 80% or so of their pre-crisis salary.

Or, 4, Find a better way!

So, **The Experiment.**

We decided to leverage the crisis to shift our corporate culture in a more entrepreneurial direction. From May 1st to September 30th, all employees are responsible for their own tasks: no time sheets, no mandatory office presence, just a clear description of the tasks (especially strategic and special projects) that need to be completed in a given period of time. The colleagues determine themselves how and when they get things done and what communication they need with their managers and each other. When we come back on October 1st, all overtime will have been taken plus at least half of annual leave. No "undertime" will accumulate either.

We are inviting everyone to rise to the occasion – making fully clear that we must pull together and take personal responsibility to survive the biggest challenge in our history.



"What kind of economy do we want?"

Marc Desaulles
Neuchatel, Switzerland

What I think should be on the research agenda for the 19th Annual Meeting of the Economics Conference?

In 2018, in Folkestone, we addressed several themes that were proposed as next steps in research that could now become policy making regarding the urgency of world events. By this I mean: now that we have been led into what could be an unprecedented economic crisis by concerted decisions of the different states, it is

more than ever time to form images of what could be the economic landscape after the crisis, to enable us to come out of it in a different way than the one that led us there. What kind of economy do we want?

To give an answer, I suggest we look again at the following themes with the serious question: How to enable them to happen in the world? In other words, do we understand the problems in such a way that we are able to sketch a kind of roadmap for any of them?

1. ACCOUNTING STANDARDS. How to build these and set them up so that they start to be applied throughout the world in all our settings? In my view, only this would give the common ground for enabling accounting to really work as money.

2. TRUE PRICE WATCH. How to set up groups of people here and there, all over the world, that look up the prices needed for the producers to live a decent life covering their needs? These groups would then be networking and evolving in an ever growing decentralised organ of perception of the prices worldwide.

3. DIRECT LENDING GROUPS. How to set up such groups in principle (meaning describing the concept) and in practice (meaning according to the local juridical restrictions)? How are they built and how do they function so that the power stays at the right place?

4. SPEND OUT ORGANISATIONS. How to set up such organisations (meaning describing the concept) and in practice (meaning according to the local juridical restrictions)? How are they built and how do they function so that the power stays at the right place?

5. YOUTH BONDS. How to set up such a relation in a sustainable way?

6. MBA NOT. How to set up such a masters equivalent so that it is independent of both state financing and state acceptancy?

7. ASSOCIATIONS. How to set up an association in Rudolf Steiner's understanding?

I know there is still a lot of research needed to make all this happen, but if research groups could be formed around each of these themes, then we could share the results and open questions at our annual meetings, which would then find new impetus for the years to come. This could also lead to design some kind of roadmap propositions to further a change of paradigm in economic life.

But regarding the urgency of the world situation, I think there is a research theme that is even more important. It is to reach together the level of a common understanding of the threefold social organism. Why do I say that? Because, had

we had such a threefold organism, it would have been impossible to lead our countries worldwide into such a mess. And therefore I suggest for the next meeting to deal with this topic in particular.



From Competition to Association
Fionn Meier
 Winterthur, Switzerland

Being asked what should be on the research agenda of the next annual meeting, I first thought whether there are some 'theoretical' questions that are urgent. But I realized that for me currently the main question is: *How can we make fruitful what already is achieved?*

The current time is dramatic. The media creates fear of a small virus with the effect that governments imprison the people and start to treat them more and more not as individuals, but like animals. Whether this virus is indeed dangerous or not, I think everyone has to build his or her own judgement (and in the process of doing so, I recommend to study also the material collected on the website <https://swprs.org>). In my view the virus is not dangerous. However, even if it would be, the deeper reason that a virus can be harmful is not the virus itself but as Rudolf Steiner points to in various lectures, the karmic consequences of our own moral behavior.

That said, we need to become active in the field of economic life in any case. When in 1919 Steiner started actively to create a movement for threefold society it was just after World War I. There was a window of opportunity, something new needed to come. But it was not clear: What comes after? At that time, Steiner urged that the most important thing is to make the idea of the threefold nature of social life as popular as possible.

I think today the situation is quite similar. Governments around the world stopped economic life in a situation where economic life was already in a very unhealthy condition. Since the financial crisis of 2008, economic life never recovered – something that can be seen, for example, in that since then central bank policy has been to leave the interest rate almost at zero.

Conventional economic theory says that in order to avoid an economic depression central banks need to lower interest rates and/or governments need to increase spending. However, this solution is no longer possible, as interest rates were

already zero before the 'lockdown' and most governments already had financial burdens that could hardly be increased anymore. So, what can be done instead?

Associative economics does not need any central banks or government spending. It's about: How can we organize today's economic life associatively, starting with ourselves?

In order to be able to do this we have to understand the basic economics of corporate ownership, of the three kinds of money, true price and other concepts we already have worked upon. However, only when these ideas become 'popular' – and they have the potential to become popular – will it have an effect on economic life as such.

Thus, my questions are: How can we make these ideas popular? What is the current situation in the different regions? Who is working on what? Which material is available? How can we coordinate our resources? How can we get more public attention?

Rudolf Steiner and the Quantity Equation
Ro Naastepad
 Delft, Netherlands

A question for investigation: Is Rudolf Steiner's equation²⁵

$$\frac{Nl^v}{Ls^v}$$

where Nl^v = nature taken hold of by labour, and thus made into a value, and Ls^v = labour organised by spirit, and thus made into a value.

the same as, or comparable to, the quantity equation of money ($Mv = pT$),²⁶ written as a ratio

$$\frac{pT}{Mv}$$

where M = money supply, v is the velocity of circulation, p is the price level, and T = the volume of transactions of goods and services.

As Rudolf Steiner explains,²⁷ the value of money (Ls^v) will be higher when it is used by a clever entrepreneur than when it is used by a 'Dummkopf'. A clever entrepreneur will produce 'good value for money'.

So, how are we faring today?

Data (see chart below) show that the ratio of money ($M3$) to GDP (roughly, ' pT ') has significantly increased in recent decades.²⁸ For example, in the UK, the $M3/GDP$ ratio increased from 42.5 in 1986 to 130.6 in 2019.

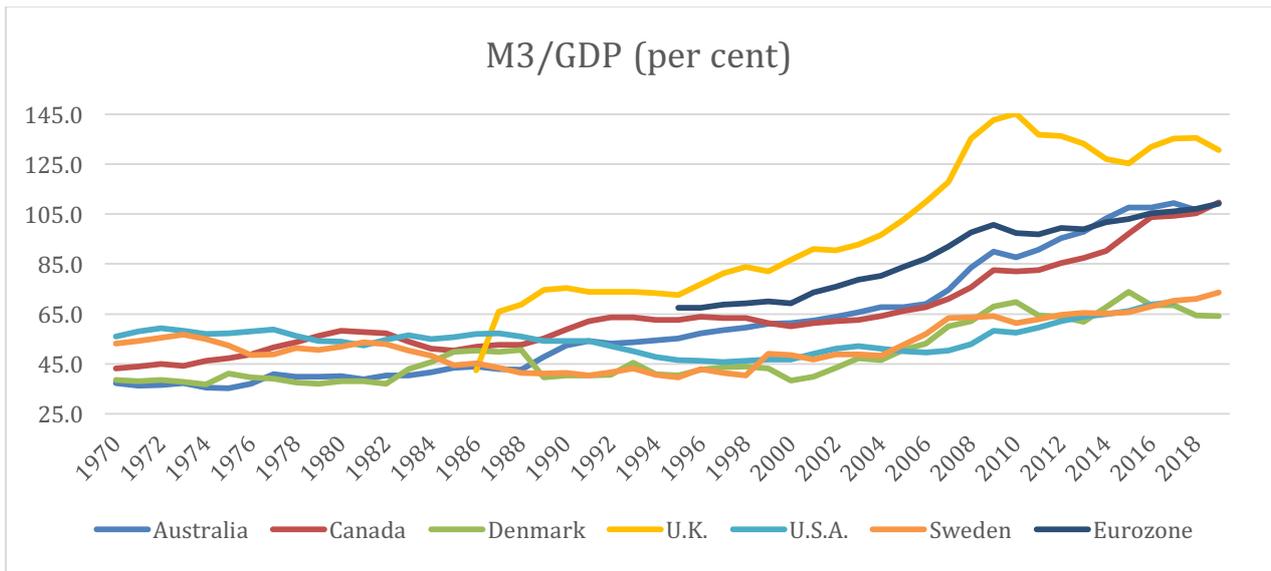
This means that, *vice versa*, the ratio $GDP/M3$ declined from 2.4 in 1986 to 0.8 in 2019. In

²⁵ Note re algebra...

²⁶ Also known as the Fisher equation, after Irving Fisher.

²⁷ See Lecture 4 in the *Economics Course* (*Nationalökonomischer Kurs*).

²⁸ Data source for GDP: Annual Macroeconomic database of the European Commission (AMECO). Data source for $M3$: OECD Main Economic Indicators (MEI) database.



other words, in 1986, all UK entrepreneurs together created a value of 2.4 per unit of M3. In 2019, they created a value of 0.8 per unit of money. Similar trends can be found in other countries (though not as marked as in the UK).

There is also another way of looking at M^v/L^v . It could also be seen as an output-capital ratio (how much output we make with a given amount of capital or means of production). The lower the output-capital ratio, the less efficient we are. If the total quantity of money reflects the sum-total of the means of production, the two ratios (output-money and output-capital) will be closely related.²⁹

What explains the decline in the GDP/M3 ratio? Have we collectively become 'Dummköpfe'? And what can be done about it? Of course, the above is only a very rough estimation – a starting point for further research.



A Flag for our Times
Stefanie Guyot
Vevey, Switzerland

How the idea of the Flag came about or what is behind the Flag? As Europe got caught in the viral storm, as the old architecture of our global economic system started to get in danger, some people with economic concerns saw the

opportunity to take up again some ideas – about basic income, local money and so on.

Daily, like mantras, we were submerged by the restrictions of governments on non-democratic bases reinforced by the mass media. Right from the beginning, a feeling came up in me that when we get out of it, the world economy – because of all the damages it stands accused of – will be totally banned from the mainstream. I felt the responsibility to find a strong picture, a tune we can sing out after the first waves of confusion and fear have passed – to ensure that the journey of humanity, also on the economic level, remains one that includes everyone of us, wherever we are on this earth. But how to hold this consciousness of the whole, the global nature of economic life?

More than ever, I think that we have really to embrace fully the world with our economic consciousness, to strive together towards a true global economic approach and not fall into the traps of local and national economic answers (though I have nothing against local associations); otherwise we leave again the global economy in the hands of those who brought us to the present situation.

So, suddenly I saw a blue flag with the symbol of the Economics Conference – the 5 yellow orange arrows pointing/coming/meeting together in the centre, maybe surrounded by a circle to define the limited space in which economic activity takes place – with the text:

Associate!
Global Economy Together in Tune
GET IT

²⁹ "Hence, you will see that money cannot really be any other than an expression of the sum-total of the means of production available in a given region... This will relate the economic

process to something which we can at least take hold of" (Steiner (1996) *Economics – the World as One Economy*. New Economy Publications, Canterbury, p. 171.)

I liked the idea that "GET IT" comes out, but may it should be better: DO IT NOW! to reach the level of the will and keep the "GET IT" hidden.

Associate!

Global Economy Together in Tune
DO IT NOW

Certainly, it should be worked out by a person with good graphical talent. And maybe it could be in several languages except that the *Associate!* will always be the same. Here are a few attempts:

Associate!

Une économie globale ensemble en accord
Vas-y dès maintenant or DO IT NOW

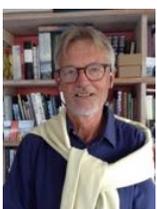
Associate!

Eine gemeinsame Weltwirtschaft im Einklang
Steige ein jetzt or DO IT NOW

What about Spanish, Portuguese, Italian?

Other subtitles could also be used, like the idea of Youth Bonds, accounting, etc. In a global economy each one counts...

And if we can't meet in June we can each plant a flag! Given that we are all on different continents, I imagine this Flag starting to wave in the air all over the world reminding people that we are all in the same boat!



From the Convenor's Desk
Christopher Houghton Budd
Folkestone, England

As convenor, I sit in the midst of many communications and conversations, to all of which I alone am privy – although I do my best to represent them synthetically in what I say as convenor, as distinct from in my own person. This special publication is a good example. It is replete with many contributions from colleagues around the world using the medium of the written word (as distinct from skypeing, webinars and so forth) to hold a virtual meeting. Of course, this cannot be like a face-to-face

gathering of actual people, but it will also not be facsimile. One can easily forget that telecommunication is illusory. Whereas a web-based meeting allows conversation of a sort, it is not real because it is regimented to suit the medium. Shared writings in contrast, permit what even in-person meetings can often fail to achieve – a sharing of ideas that have not only been concisely written and expressed, but also read at speeds and levels of interest and engagement that are not conditioned by the clock or by immediate reactions, but simply by the readers' dispositions.

My hope is, therefore, that every reader will take this opportunity to dwell on what is collected in these pages and then, if suitable, respond or add to the material between now (approaching Whitsun, and then St Johns' Tide) and Michaelmas.

As planned for the June meeting, the collection took on more of a regional character – to begin with Latin America, North America and Europe. This is important because, not only does it reflect where our work is finding an echo as well as being initiated, it also reflects the karma of the Economics Conference of the Goetheanum. My central concern as convenor, as also Kim's as administrator, is to help make that karma visible so that the very knowledge of it becomes something we can rely on and build upon.

For these reasons, this special publication is lengthy and wordy, and much of its content is substantial. It is not intended as a newsletter, so much as material to be dwelled upon and taken into one's sleep – even used meditatively in the coming months.

My aim here is to pull the many strands together to see if there is a 'story' that they collectively tell, albeit unknown to one another. But not just a story, more of a shared understanding of where, after nearly 20 years, the Economics Conference now finds itself and how it might be jointly and severally carried worldwide. I have tried to keep my own views to a minimum, confining them to responses to the various points raised as and when to do so seems appropriate.

One thought that struck me from the various submissions received was the relative absence of two references that I expected to be more to the forefront. One is the stated foundation of our work in the 1922 *Economics Course*, towards the centenary of which we are now heading. I assume, however, that this is a 'given' in all our minds and an 'automatic' reference for all that has been written. By that, I mean our various endeavours to further associative economics all have their roots in those lectures and seminars. Not only that, their centenary marks another

The Second Coming

William Butler Yeats / 1921

Turning and turning in the widening gyre
The falcon cannot hear the falconer;
Things fall apart; the centre cannot hold;
Mere anarchy is loosed upon the world,
The blood-dimmed tide is loosed, and everywhere
The ceremony of innocence is drowned;
The best lack all conviction, while the worst
Are full of passionate intensity.

Surely some revelation is at hand;
Surely the Second Coming is at hand.
The Second Coming! Hardly are those words out
When a vast image out of *Spiritus Mundi*
Troubles my sight: somewhere in sands of the
desert
A shape with lion body and the head of a man,
A gaze blank and pitiless as the sun,
Is moving its slow thighs, while all about it
Reel shadows of the indignant desert birds.
The darkness drops again; but now I know
That twenty centuries of stony sleep
Were vexed to nightmare by a rocking cradle,
And what rough beast, its hour come round at last,
Slouches towards Bethlehem to be born?

opportunity to test the 'second chance' idea – namely, that 'Good Spirits' will join us in our endeavours, quickening our work despite the working of forces that arguably have the very opposite paradigm in mind.

In this mood and with the contributors' forgiveness sought, where mention is made of Steiner's lectures I called them the *Economics Course*. Regardless of the different titles they have been published under, I suggest it is time to refer to this course as one does the courses given to doctors, teachers and farmers. This, too, could be part of an antidotal response to today's craziness.

The other reference is to the Deed of Rudolf Steiner, known to most as the Refounding of the Anthroposophical Society, especially in its economic aspect. This is, of course, represented by the *Towards 2023* page in our website.³⁰ In this connection, I'd like to report that I recently republished my book *The Deed of Rudolf Steiner – Sociological Masterpiece / Economic Testament*, now including Jorgen Smit's comments on the Three Classes of the School of Spiritual Science.³¹ Daniel Havro and Xavier Andrillon are also currently translating this into Portuguese.

³⁰ <https://www.lulu.com/en/us/shop/christopher-houghton-budd/towards-christmas-2023/paperback/product-1pe9nk2p.html>

Another thing noticeable was the wealth of endeavours that Economics Conference colleagues are undertaking or in the process of accomplishing. There was also a rich set of suggestions as to what could be changed, although for me an important maxim is not to offer an idea with the thought that others might take it up. Put the idea into practice oneself, and in that way, extend the work of the Economics Conference, aiming for as high an 'R' number as possible!

Another impression one can have is how varied the contributions are, but all in their different ways seeking to change the way we understand and so conduct economic life. From a conventional standpoint, some of what was sent in might be regarded as untutored, anecdotal and outlying in the extreme, but that point of view is hide-bound by narrow definitions that result in its seeing on its 'radar' only what it wants to or is able to see. Part of our work, therefore, beginning even with the editing of this publication, is to nudge our collective expressions into the plainest language possible, for this provides a meeting ground for the lay and the professional, and for the erudite and those still looking to give their experiences clear formulation.

Yet another observation is that most of the contributions received are but the tips of icebergs when one knows the work to which they belong and out of which they grow. If the ships of Statism and Profit Maximisation were to collide with any one of these icebergs they would be holed below the waterline! Part of our work, therefore, is to find ways to publish, disseminate and draw attention to these endeavours.³²

Important also, is the fact that our many activities are not held together by unthinking adherence to an ideology or doctrine or the imposing of one, but by a shared understanding of the role of accounting and the writers' own entrepreneurial endeavours to enter on this basis into very different contexts, ranging from favelas to central banks. Associative economics has many dimensions, but these two – accounting as an instrument of perception and entrepreneurship as a means to change – are among the most important. They also do not depend on theory and so provide something of a protection for what we are severally doing.

Lastly, how differently we are placed in the world, and how varied is the range of contributions, insights and perspectives on today's economics. In this connection, it occurred to me that we should use this special edition to

³¹ <https://www.lulu.com/en/us/shop/christopher-houghton-budd/the-deed-of-rudolf-steiner/paperback/product-1jwyr48v.html>

³² See report on Dissemination in June 2020 *Associate!*

make visible where everyone lives. Each author's location is therefore mentioned, and in some cases a portrait is supplied. At the end, we have also included a list of colleagues (names only) and those included in this mailing. Some of you know some of you, but not everyone knows, or even knows of, everyone else. We see this as a little step perhaps to counter 'social isolation' in our own world.

I would like to close by noting three themes that, again, did not get much direct mention but can be seen woven into or peeking out from behind the various commentaries submitted.

1. How does one find the forces to take responsibility for economic life?
2. What is the significance of the corporation?
3. Accounting as the basis of economics and as an instrument for perceiving will and karma.

These were in our planned June event. For me, at least – and here I speak in my personal capacity – they have been cornerstone considerations ever since I first stepped on the associative economics path in the early 1970s.

If we believe the forces we need to move from competition to association are of our own making, we err. What we can do is align ourselves to the 'Good Spirits' that, I fancy, have this evolutionary step in hand as their particular task. On them, for example, the timing depends; on us, 'right preparation'.

We need to understand that the deeper purpose of the corporation is not to be a vehicle for the enrichment of those with capital, but a means to underwrite the initiatives of those without capital – to which end, it has to be 'inhabited' by the latter (and their supporters), not ignored or imprisoned. I have long understood that the potential, indeed mission, of the corporation is to enable the capitalising of every human being by every other human being and that this bears, as it were, the signature of Christian Rosecroix.

Finally, it is now for me an 'open secret' that accounting is the one objective and universal medium humanity has for holding itself consciously at the threshold. For being, however fleetingly and no matter how often one has to recreate the circumstance, a 'knowing doer'.

Forget any one part of this trio, and their background counterparts – Entrepreneur as Neophyte, Company as Temple and Finance or Accounting as Guardian) – and one's boat will be swamped, its direction compromised, and its anchor thrown overboard...

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