



19th Annual Meeting / Economics Conference of the Goetheanum

Towards 2022 Part 2 Walking the Talk of a One-World Economy

Held from October through December (Michaelmas to Advent) comprising suggestions, reflections and commentary from Economics Conference colleagues around the world.

An internal document for colleagues of the Economics Conference, please do not circulate or cite from it outside of our cohort.

Welcome Back!

Very sadly, and perhaps predictably, it became clear that even the postponed October annual meeting could not take place. The right thing now might be for everyone to pause and that we regroup worldwide at Eastertime, continuing this publication until then.¹ As you know, it is intended to provide a virtual meeting space, on-paper rather than on-line. I have resisted 'zooming' because I think that is not the right medium for substantial exchange. Reading one another's thoughts is a way of listening and also allows each contributor to have everyone's attention.

Apart from all the issues of 5G, mining of precious metals, destruction of Aboriginal caves, near-slavery in China, and so on, that attend the huge increase in online presence, one can also wonder what is wrong with reading (or writing into) the Akashic Chronicle, or learning to get one's news via inner contemplation, especially of oneself as a microcosm of all that is going on around one. And not just as a recipient, but as an author, an initiator of circumstances that do not take their start in covidity, but stand autonomously of it.

One thing that may not wait until Easter concerns the mooted Christmas Conference Retreats, intended to link economic history to the Deed of Rudolf Steiner (see later item). These meetings may or may not be possible on a cross-border basis, but there is nothing to stop those within a border from meeting. So, the next issue (due out in time for Christmas and the Holy Nights) will aim to take precisely that as its focus. A wider community can then take part, but the material can also supplement such meetings as are able to take place.

I see this as part of the 'true' Great Reset. In January next year, the World Economic Forum will

¹ In the first part, we organised the material in terms of regions – Europe, Latin America and North America – to reflect the proposed annual meeting in June. This time, the concept is thematic, set off with mages from a workshop held in Monte Azul, Sao Paulo, Brazil in 1997 called 'What Future Brazil?' To my mind, they show the vivacity of that country, something more enduring than its current condition (see later item ! Austral Brasil !).

take this as its theme, uncannily giving the impression that the covid episode is part of bringing that reset about. My six-monthly meetings with the Bank of England research department in London have now been twice cancelled some months before they were due to take place and before news of the dawn or 'refresh' of the pandemic were in the public media. One can speculate, but one can also ponder: whether at the level of today's complex finance, as regards the alchemy of initiative-taking and the presence (or absence) of one's 'I', might there not be something linking us to virus dynamics? Meaning, if we can be impacted by so silent and invisible a thing, can we not also be as silently and invisibly impactful when we 'speak' out of our own 'I', let alone when we do so collectively?

Thank you to all who have contributed to this edition of *Towards 2022*. We also had contributions of a more outer nature that we (Kim and I) felt belonged more in *Associate!* So, if you sent something in but cannot see it here, that would be why. Unless, of course, it simply did not survive our collective editorial pen! (This time, I am the editor of this publication with Kim in an advisory capacity; Kim edited *Associate!* with me in an advisory capacity.) The volume, wealth and range of material received was very heartening and showed how our little worldwide band of researchers in associative economics is quietly maturing, which no doubt has to do with the maturing also of the inner and outer substance we are building up.

Deciding what belongs between us as colleagues and what merits general publication always entails walking a fine line, especially when (post 1924) the 'classic' separation of esoteric and exoteric life no longer holds. We hope we have got the balance right. There is, however, a difference between questions and insights, as distinct from 'results' that are ready for wider discussion and even dissemination. These delicate differences are valid in any serious research and in a sense that is the discernment we have made here.

This also reflects the differentiation mentioned in Part 1 of this publication, between membership of

the Society and of the School – perhaps especially its sections – where being representative of the anthroposophical 'Sache' is the key consideration and, per Rudolf Steiner, the only condition. In that image, *Towards 2022* is a forum for discussion of how one understands, experiences and exercises that responsibility. *Associate!* is more about what, out of that responsibility, one wants to place in the world at large.

This edition of *Towards 2022* begins with a sharing of conversations that I, as convenor, find myself party to. I do so because otherwise I alone am privy to them and not to share them would allow centralism to take root simply because the 'periphery' cannot see the 'centre' and vice versa. That said, a better image would be of a circle, such that everyone can see everyone else. So, when reading this please imagine you are in a circle of colleagues – looking across at one another or along the seats to the left and right.

Dating

One such experience was Jason Brittin (Folkestone, England) lending me a copy of Steffen Hartmann's *The Michael Prophecy and the Years 2012-2033*.² A key aspect of this concerns the Economics Section insofar as we are giving thought to the centenary of the Refounding of the Anthroposophical Society in 1923 (see *Towards 2023*)³. 2022 is likewise an important moment, being 100 years since the Economics Course was given. But so, too, one can mention 1919. These are all conventional calendar dates starting with the birth of the two Jesus children. But Hartmann reminds us of Steiner's other calendar starting with the birth of "The I" in 33 AC, according to which, for example, the following dates arise, their significance deriving from the weaving of outer economic history this past 100 years with the Christmas Conference 'story' over the same period:

Event	AC	AG⁴
	0	33
First Anthroposophical Society	1912	1879
Treaty of Versailles	1919	1886
Economics Course	1922	1889
Refounding of An. Society	1923	1890
Bretton Woods Conference	1944	1911
Closing of 'gold window'	1971	1938
Fall of the Berlin Wall	1989	1956
Global Financial Crisis	2008	1975
Centenary of Economics Course	2022	1989
Centenary of AS Refounding	2023	1990
True Millennium	2033	2000
Etc.		

Readers might like to suggest others, of course, but the point of the exercise is to think carefully when touching on topics like 'the culmination' and

² *The Michael Prophecy and the Years 2012-2033*. Temple Lodge Press, Forest Row, England 2020.

³ <https://economics.goetheanum.org/research/towards-2023>

⁴ AG = After Golgotha, the birth of The I.

100 year revisits of impulses, in case the milestones of history and karma are nearer or further distant than one thinks.

Concerning the two 'events' I have just mentioned, it might be, for example, that the culmination may still be before us, and in that sense not only not yet over, but still malleable by us. Then in 2012 I began speaking of a 'second chance' (at a conference at Emerson College in England). That would be 1979 by the new calendar. In the normal calendar, 1979 was the centenary of 1879, of course, and the year when the 'great' seven-year Michaelmas Meetings were inaugurated by Manfred Schmidt-Brabant, Jorgen Smit and others. That meeting was also the consummation of the two Societies coming together in the early 1970s. I mention all this because I believe this double-dating gives us the possibility of being both after and before events; that their true outcome depends on how we understand them and whether we act 'into' them. As Anton Kimpfner puts it (p.17 in Hartmann's book): "This may mean that, through Christ, over a period of 33 years (2000-2033) we have another chance to take up something that was previously not fruitful enough."⁵

Time for a (sub)Section?

As well as the wealth of material submitted, I was struck by the synchronicity and commonality of its themes. Contributions came in that treated or pointed to identical themes, even though these had not been previously mentioned and to my knowledge the contributors had not compared notes.

One might say, "What did you expect, everyone is singing from the same hymn sheet!" Yes, but in this case, this is evidence, surely, of a maturing of our worldwide research community. Such that it cannot be long before at least a subsection for economics exists in name as well as in substance. 'Substance' meaning, members of the Michael School *now* on earth, one third into the current Michael period, developing together a shared understanding of modern finance and economics born of a combination of entrepreneurial experience and scholarly discourse, and conducted on a worldwide basis, meaning with participants active in many cultural and political contexts, but all in one economy. The entire endeavour grounded unequivocally and 'upfront' in Rudolf Steiner's Economics Course.

This would be my response to the immediately following piece by Lúcia Sígolo – *High up from my Small Window* – and the reason why in this edition we have experimented by writing 'Economics Section' where normally we would say 'Economics

⁵ How happier this thought and phrase is than "we failed", with which so many refer to events such as Der Kommende Tag and even the Christmas Conference.

Conference'. This is only an experiment to see if it clarifies anything. The concern of some that economics should stay firmly within the Social Sciences Section is well-known. This is an 'old chestnut' that won't go away, but that is not the enquiry here. The question is what lies behind this circumstance.

Lately, I have been thinking this might be similar to when Rudolf Steiner had to distance himself from the theosophists. Or begin the Youth Section. But also refound the Society. Or, perhaps more apt, allow Walter Johannes Stein into the Anthroposophical Society for the evening only.⁶ Does our movement have the courage and rigour to simply experiment with such a step? And if not why not? It also occurs to me that such an essay is perhaps the right thing to do now while we are all in the pralaya of covid. But I am moved to do this also because other 'offerings' from the Goetheanum are related to this, with more and more people speaking about economics albeit, to my perception, with an uncertain, if only because unclear, link to the ideas in the Economics Course.

For example, in the publicity for its Michaelmas 2020 meeting, the *World Goetheanum Association* asked:

How can the transition to ecological-social agriculture be successful concerning new accounting methods?

What matters? True Cost, Common Goods and True Value.

What kind of changes in accounting principles are needed such as fully display investments in natural and social capital?

What qualities will tomorrow's currency have and what does this mean for our handling of money?

Is true cost the same as true price?

All this seems straightforward, but in what way are these themes grounded in Steiner's actual concepts and proposals? Where is the direct mention of 'true price'? 'Three kinds of money'? 'Money as bookkeeping'? What new accounting is needed other than to take the egotism out of our economic behaviour and to perceive the three kinds of money already in conventional accounting?

Insofar as these are themes being actively pursued head-on by colleagues in the Economics Section in practical and academic contexts around the world – where they are met with credibility but where those concerned are also not shy of their direct and unashamed starting point in Steiner's core conceptual contributions to economics – it is strange that fellow-travellers do not also do this.

⁶ As described in Joannes Tautz's biography.

And that they give oxygen to economists and schools of thought that flatly contradict what Rudolf Steiner had in mind, often with the argument that "things have moved on since Steiner's time."

Economic Groups

Another topic that is central to our work and we had hoped to consider when we can next all meet concerns groups of the Society based on subject matter (*sachlichem Felde*). In our case, economics. This was focused on in Folkestone in June 2019, and such a group, which first met online in November 2017, has been meeting in the USA for many months now. Colleagues in Latin America have also been zoom-meeting once a month this year.

One can always ask: What should such groups look like? How should they be constituted? And so on. But one can also jump in and start a journey of exploration via experience. This is what colleagues in the USA have been doing and so some of the contributions in this issue are linked to that.

I raise this point because Kim and I have been looking into how people who come to the work of the Economics Section from outside both the Society and the School of Spiritual Science can nevertheless get everything aligned so that on earth they can join the Society then the School and so the Economics Section. This would all be much clearer were there an actual Economics Section, as this would make sense of the dynamics and soul experiences that already exist, enabling one to name clearly what otherwise remains obfuscated.

After all, it is not by chance that one finds the Society, then after two years of familiarising oneself with anthroposophy one takes on to represent it (i.e. joins the School) in whatever 'section' one's profession places one in. One does that on earth as a reminder and recapitulation of the resolve taken in the Michael School all those many moons ago. That path or sequence does not result in one being in the Michael School. It is because one is *already* in the Michael School that one seeks out and takes that path when incarnate today. For this reason the sequence can go either way: Society > School > Section, or Section > School > Society.

This also gives a context to what a subject matter group might mean. In the UK in the 1980s, for example, a number of us created a Medical Group precisely to give the Medical Section work there a warmth body to grow within. It created a lay context into which professionals could speak, knowing they could rely on an anthroposophical background, before they ventured out with the same research into the colder air of society at large.

In the USA, today's Economics Group exists in support of and by taking its orientation from the

Economics Section. Allowing for a distinction between lay and professional engagement in this way is a direct answer to the dilettantism by which Rudolf Steiner found himself surrounded and burdened in the 1920s, leading him to re-found the Society. And in Latin America, it could be that those who currently meet online are implicitly part of the Economics Group of the Society in Latin America, the more so when one sees how in this way one can overcome obstacles of distance. (The recently formed *Rama Sophia* in Ecuador – see later item – as a start to establishing an Anthroposophical Society there has in fact been born of the initiative taken by those close to the Economics Section work in Latin America. A similar story may be unfolding in Mexico.)



Drawing by Marc Desaulles, Folkestone, June 2019

Admission to the School

This last observation has a deeper background. Given that many colleagues and would-be colleagues are cast far and wide in the world, it can be that they are only not in the School because of an accident of geography. With this in mind, and given that we have already experienced how attendance at an Economics Section event can provide the opportunity for someone to join the School if a Class Holder is present and provided this does not trespass on the territory, as it were, of one already in the 'area', we enquired of the Goetheanum whether this would be possible, in the event that one of our Class Holder colleagues was able to be at an event where eligible would-be members were present. We are happy to share the response we received:

...warm appreciation for addressing this question to us and including the Leadership at the Goetheanum in these considerations. Due to the situa-

tion that a number of interested members do not live in the vicinity of a Class Holder, we agree and support you to take on the task as you propose - that you meet with them in individual conversation, after which (if appropriate) you send their letters of application, accompanied by individual letters of recommendation from yourself to the Goetheanum, where their Membership will be processed as usual.

In each case, we would ask you to get in touch with the Class Holders of the respective countries, to notify them of Christopher Houghton Budd's request and your intention, backed by our supportive agreement.

*With warm collegial greetings,
Claus-Peter Röh and Joan Sleigh
17 August 2020*

High up from my Small Window

Lúcia Sígolo / Sao Paulo, Brazil

First of all, I want to send you all my best greetings and love. I've been reading the first round of our 2020 EC virtual meeting and I regret not having expressed myself. Besides the relevance of the content, reading your words gave me warmth and happiness. Thank you very much. This time I'm making an effort to send some news and hopefully it will have some significance.

I'm not sending precise news from Brazil since you probably have already seen it in the press. Nor do I want to write about our miserable political, economic and sanitary situation under the president, Jair Bolsonaro trying to imitate his idol, Mr. Trump. Some people say it's worse than the dictatorship time, *alors, passons*. Let's move on.

ContBem, the financial teaching program, as you know, that's meant to capitalize young people who live in São Paulo's periphery is now paused. Together with three other colleagues, I'm figuring out how to continue it. Especially because so many things happened from it, in addition to all the learning. I hope we find a way to continue somehow and make it available again.

The study group in São Paulo continues once a week, since last December. We are now reading *Prelude in Economics*. I've noticed that the contents are more comprehensible since the first time I read it in 2002. Maybe the economics consciousness has evolved since then.

As in other parts of the world, many businesses are closing their doors and others are in serious financial trouble. Waldorf Schools are not an exception, many consultants are offering their services for free, including my little group. In this situation, it has become easier to explain the dif-

ference between flow and stock. That has become very clear, especially for poor people.

Others are experimenting with how to be fraternal. The situation here is that so many people depend on donations of food to live. How are things going to evolve? What can we do now to contribute to positive changes in society?

As you know, a Latin American Group is having a series of meetings online considering Economics Section themes. It's been for me, and I suppose for the others also a source of truth in this sea of confusion and distrusts. It's also been so intense, that I cannot manage to describe the path we are taking together. At least not yet. Hopefully someone can.

What I'm seeing also, from my small window, is that in the anthroposophical movement in general and in the Anthroposophical Society in Brazil there are lots of communications and meetings, though I find it difficult to determine what is really important.

The newly 'founded' Social Sciences Section here is very active as well. I'm in the groups and part of it, since I had come to initial meetings before, and am interested in social affairs. I have also known most of the people there for a long time. Also, the Economics Conference is part of the Social Sciences Section. But I must say, I'm not very sure about my position, or 'our' position.

Just one or two years ago, there was for me in São Paulo; 'the' Economics Conference and a Social Sciences Section which were kind of distinct. Now there are so many initiatives around the latter, I feel the Economics Conference has been swallowed – and please take that just as an image, like 'we' have become 'inside' all those initiatives.

I need to see it clearer and need also to understand better what's the correctness of my place, 'our' place. If it's fair or not to participate and if yes, how. I remember a meeting we had in Montréal (maybe in 2014) where it became so clear to our group that the right path at that moment was to work independently, and things have evolved positively since. I don't know exactly where we are now, and what to do with the need, so many times expressed of the necessity of an Economics Section. I need to understand better. Hopefully we will make this subject clearer. And please do not take my words in a negative way. I might not be expressing myself correctly.

The feeling of the Economics Conference being a permanent forum is stronger than ever for me and also the feeling of being more attached to you all, brothers and sisters, on this journey.

I wish you all many fruitful insights and good work. Receive my best and warm big Brazilian hugs

Greetings

Reflections from colleagues around the world

Stefanie Guyot

Vevey, Switzerland

Thanks to both of you, Kim and Christopher, for keeping the connection among us alive. This time I'll be silent and in receiving mode as I'm very involved to help a new plant grow called "Alchimie de la construction" which I initiated with two colleagues last January. After one and a half years, we are already a core of some 12-15 persons, did several small transformations in collaboration and the question arises: What is the proper way to collaborate, which structure is the appropriate one? And one colleague even said to me recently – maybe we have to invent a new structure for what we do. Such a statement feels so crazy in our rigid world but at the same time so right because many things start to find movement... and there we have to be awake and stay focused on the human being and its individual destiny and to find a free collaboration among us as imagined by Rudolf Steiner.

Marguerite Doray

Montreal, Canada

Dear Kim and Christopher, we had to face the inescapable reality of having to give up the hope of being together in Dornach. I am looking forward to reading the coming *Associate!* as well as the *Towards 2022*. Your expression, "this medium will be the main way we can be 'in the same room together' while the covid chaos plays itself out" had a comforting effect on my soul.



California is burning
Louisiana is flooding
The Midwest is grieving
And New York is going to jail.

When will our accounts,
Our bookkeeping,
Begin to mirror the reality
Of the free spiritual life:
The inner life
That comes of itself
And uproots
The egotistical response?

– Meg Freeling

Experiences in the USA

Lorene Allen / Sebastopol, USA

Because I am in the Economics Group, I have the courage and mindfulness to pursue an understanding in accounting, finance and economics. I find the calls with the Economics Group enlivening, uplifting and strengthening. I am inspired by the harmony in our meetings. There is courtesy and patience for each one's voice and style of expression. I appreciate that we are developing our abilities to exchange ideas, create events and identify the path we walk together. As a statement of my growing courage to reveal what content I carry in my soul, I offer here my first *tanka*⁷ on the subject of economics:

find true price within
through feeling accountable
my details can show
I am the regulator
increasing gold in each trade



Léo's Tale

Anita Grandjean / Montezillon, Switzerland

At our little school just before the holidays, I tried to teach my grandchildren about the threefold nature of social life and the colors of money: At the end, I asked Léo (12) what he would do if he now wanted to realize his dream which is to buy a cottage by the lake and be a professional fisherman. He immediately answered: Look I have several possibilities:

"One, I do a heist in a casino like in Oceans Eleven! (That I didn't teach!) Two, I go to my grandmother and I ask her if she has some yellow money. Three, and last chance, I go to my mum and ask if she has some blue money."

I was pleased to see that he had understood something! But two weeks later, Michèle (his mum) calls me: "I don't know what you are teach-

⁷ A *tanka* or *short song* is a thirty-one-syllable poem, traditionally written in a single unbroken line, often better known as here in its five-line, 5/7/5/7/7 syllable form.

ing them at school but what shall I answer when Léo, who wanted a chewing gum, comes to ask me for some yellow money and if I really can't then some blue but at very low interest???!?"

Then, a few days later, he asks: "Mum, isn't it really possible to get capital without ransom?" Of course, he wanted to say 'interest', but I find that hilarious too!

And now what?

Gabriela Palacios / Guayaquil, Ecuador

It's been five months (at the time of writing) since the 'lockdown' started and we still don't know when it will really end. But what we know for sure is that this worldwide pandemic unmasked and tried to teach humanity many things. For instance, almost every home budget was effected and most of them negatively, causing, maybe for the first-time, people to observe their numbers, bank accounts, debts and more importantly, their priorities. It was like a subtle invitation to understand home or personal finances and maybe, if we are lucky enough, it will be a call to start a simple budget process. We not only had time to spend at home physically but also to look inside and rediscover ourselves, our talents, and inner needs.

From an associative economics perspective, we know how important it is to orient ourselves through our personal bookkeeping. Since the beginning of the pandemic, there have been new entrepreneurs every day, who are trying to leave their footprints in the world or just trying to find a way to survive. Either way, we find will everywhere.

Therefore, the question we all could ask is: How do I truly and deeply want to see the world in *n* years and from this 'imagination' we may find the instruments and resources to get our work done in order to contribute to it. But the key here is that the I should find and connect with the right imagination and that means that I want the world not just to be *my* world. Possibly this chaos is a high call to connect with that community of souls that imagines the world in the same way – a way that is connected to truth, beauty and goodness.

In that connection, it is great to let you know that a new branch has been approved by the Goetheanum in Ecuador. Alberto Baldeon, myself and other people related with the study groups of associative economics and bio-dynamic agriculture have had the 'impulse' of creating 'Rama Sophia', oriented to the practical exercise of Anthroposophy. Esperanza Sanchez at the Goetheanum suggested we write and let you know this, so we can be part of any work guided by the Economics Section.



Christmas Meeting Retreats

Consideration is being given to holding intensive 5-day recapitulations of the 1923/4 Christmas Conference, using a format first used in Melbourne, Australia in 2008 ([PDF here](#)).⁸ The idea is to read through the entirety of the proceedings (lectures by Steiner, statutes, Foundation Stone Meditation, World History Course, minutes of meetings) without discussion; but on this occasion to pay special attention to Statute 12: "Membership dues shall be fixed by the individual groups; each group shall submit 15 Swiss Francs for each of its members to the central leadership of the Society at the Goetheanum", with all its implications for what Rudolf Steiner had in mind concerning the financing of the Anthroposophical Society and the movement more widely. In this mood, Kim Chotzen penned these lines at Saint John's Tide, 24 June 2020.

At the turning point of time
humanity was rescued by the Christ
to have the possibility of remembering its divine origin.
"The Kingdom of Heaven is at Hand."
– so said John the Baptist.
It was enough that only a few perceived and understood.

At the "beginning of the cosmic turning point of time"
humanity's possibility to perceive the Christ was rescued
by Rudolf Steiner during the Christmas Conference
when he refounded the Anthroposophical Society.
"May Human Beings Hear It!"
Even if only a few perceived it,
the Deed was nonetheless inscribed.

Today, to understand the Economics Course
and the economic implications of the Christmas Conference;
to place these facts right into modern economic life
is to rescue humanity's possibility to have a path,
through the I-being, back to the Father.
Those few who take notice of this
can be heard saying "money is bookkeeping."

Then Meg Freeling (Columbus, Ohio, USA) wrote, observing that "new kinds of corporate and charitable associations are becoming possible. The new thinking required to participate fully in the associative economics needed by the world as one economy is introduced in Rudolf Steiner's Economics Course and is starting to be applied by entrepreneurs and other social innovators intent on using the Christmas Conference of 1923 as a prototype for the new kinds of working relationships that now need to emerge, capable of infusing new life into all well-meaning social forms of human work and aspiration.

As to where such retreats could be held, a return to Vancouver might be possible and somewhere in South America, ideally during the Holy Nights. Mexico might work for all concerned, though I am mindful of our commitment to Guayaquil. Much depends on the covid situation, but an optimal possibility might present itself. When thinking of the cost of such a retreat and of doing this in Canada, it occurred to me the funds linked to D'Arcy Mackenzie and currently held in Canada could be used to defray venue costs for all. I think this would bring a wry smile to D'Arcy's face.

Ita Wegman's 'Mystery of the Earth'

Kim Chotzen

Kim Chotzen previews a piece she would like to share next time concerning the focus this Michaelmas, in the USA in particular, on the article by Ita Wegman, entitled "The Mystery of the Earth".⁹

Reading Ita Wegman's words, I was touched by their eloquence, relevance and timely truths. Also by the fact that 'so many good words' could fall flat on today's ears without an understanding of the economics needed to honor the earth, her inhabitants and the spiritual realities Ita Wegman describes. How does modern humanity make real the 'selflessness' of the I-being, whose true nature is to merge with the other? How do we today give expression to the 'divine substance' that makes us human, something she says that harmonizes body/soul/spirit so that we can accept our destinies and meet our challenges?

She offers the hope that chaos and suffering do not have to mean destruction, but can point to the spiritualization of humanity. I wonder, though, in today's world, without the context of Rudolf Steiner's Economics Course of 1922, given 7 years prior, and then his Deed of the Christmas Conference together with its economic implications, if there can be any hope of redeeming such chaos and bringing the 'prince of this world' to his knees.

Without a practical understanding of how the I-being works in the 'vessels' of modern economic life such as 'corporations' or 'bodies' of statutes (or does not and is replaced by beings of another kind), there will be no possibility for selflessness to take root as a guiding principle in the world.

The many themes touched upon by Ita Wegman seem to me to 'mirror' axioms laid out in the Economics Course and then enacted by Rudolf Steiner during the Christmas Conference. Also in this connection, WJ Stein's *The Earth as a Basis of World Economy* must be an indispensable resource.¹⁰

⁸ https://economics.goetheanum.org/fileadmin/economics/Various_pdfs/Revisit_CC_Retreat.pdf

⁹ 'The Mystery of the Earth' in *The Mysteries*. Ita Wegman, Temple Lodge 1995 [1929].

¹⁰ <http://www.thepresentage.net/wp-content/uploads/The-Earth-as-a-basis-for-World-Economy-by-W.-J.-Stein.pdf>



The Threefold Nature of Social Life

There is much talk in the anthroposophical movement (but not outside it) of threefolding and the need to look again at this aspect of Rudolf Steiner's legacy. In English, at least, this is bedevilled by the translation of his core works in this regard as 'threefold social order' and 'social threefolding'. The first suggests a thing that will happen one day or a structure that can be imposed. The second is a gerund of uncertain validity, for it means what exactly?

Things would be very different if Die Kernpunkte der sozialen Frage had been kept in its original translation, The Key (or Cardinal) Points of the Social Question, for then it would be read more as an enquiry and an analysis than a prescription. One would also be forced to ask what Steiner meant by 'the social question', which in those times was in general usage and referred to the relationship between capital and labour, capitalism or socialism (as if one can choose which leg to walk on)? The term stretches back into the 19th century and accompanies the critique of Robert Owen, Karl Marx and many others of the burgeoning capitalist-industrial system with all the upheavals and social ills this brought. If, indeed, Die Kernpunkte had been translated, or was even now retitled in English at least, The Threefold Nature of Social Life, that would place the book clearly in the public domain of the social sciences, requiring its protagonists to have more than what is often a lay, even garbled relationship to it. Steiner would then be done a great service and the world would be the beneficiary. After all, as distinct from lecture cycles, that was his one social-scientific book – a best-seller at the time.

To refresh our understanding of Steiner's work in sociology would likely have far-reaching consequences. Below we look at two. First, how would the recently revised Social Sciences Section website look? Would its current content be more comprehensible and more likely to get traction? Second, would 'threefolding' as it manifests today look more embedded in actual society as it is, but nuanced from 'within' through the endeavours of entrepreneurs, rather than from 'without' by social activists? The case of L'Aubier in western Switzerland is reviewed because of the example it affords in this regard.

– chb

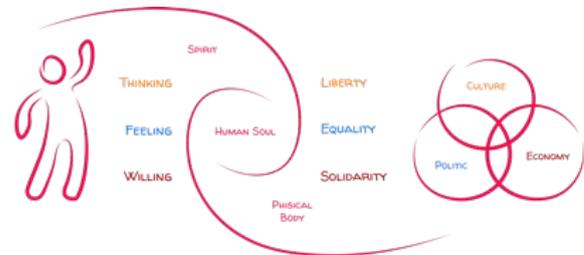
Social Sciences Section Website

A Conversation

Xavier Andriillon / Fionn Meier /
Christopher Houghton Budd

Although a work in progress, the recently revamped Social Sciences Section website (<https://socialnew.goetheanum.org>) occasioned a discussion between Fionn Meier, Xavier Andriillon and myself concerning how to represent the essence of Rudolf Steiner's contribution to the social sciences. Given that a typical standard descriptor has "social science examining the relationships between individuals and societies, as well as the development and operation of societies," while that on the website reads "concern for human relationships in the three spheres of social life: economic, legal and cultural", wherein lies the difference? The following extracts are taken from a much wider discussion of this question.

The website endeavours to answer this question with the following sketch:



Here, various threesomes are depicted, each more or less valid in itself, but problematic if they are thought to be analogous or synonymous. The image also infers linkages that are not readily attributed to Rudolf Steiner, unlike those he expressly made in *Die Kernpunkte*. In Chapter 2, he states:

"This economic life needs to form an independent, organic branch by itself within the body social. It must be relatively as independent as the nerves-and-senses system is within the human body."

"It is essential that one should clearly recognize the difference between the system of public rights and the economic system. The former can only deal, on an inner and purely human basis, with man-to-man relations. The economic system is concerned solely with the production, circulation and consumption of commodities. People must acquire an instinctive sense that enables them to distinguish between these two in life. This is essential so that in practice they will be kept as distinct as the work of the lungs is distinct, in the body, from what goes on in the nerves and sensory life."

As Xavier points out, Steiner "makes analogies, but he does not affirm in any way that the nerves-and-senses system is equivalent to economic life. He just says that both need to be inde-

pendent. He points to the need to establish healthy relationships in any threefold 'system'. And the same goes for lungs/feeling and the rights life. He just says that the rights life needs to be kept distinct. This does not mean that the rights life is equivalent to the lungs/feeling, only that both have to be 'distinct'."

CHB: I agree that in *Die Kernpunkte* Steiner does not say each sphere equates with a soul force; it is more that the threefold nature of life expresses itself in terms of soul forces *and* the spheres of society. In *Die Kernpunkte*, however, he does look at the bodily systems (nerves, respiration, metabolism), adding to our challenge by linking economic life to the nerve-sense system and so if to anything to thinking, not willing.

FM: This topic is very interesting and I think it boils down to a question of precision. I think Sylvain Coiplet in Berlin helps here. In his compendium (derived from Steiner's lectures)¹¹ he uses this image:



CHB: I agree, I think a lot is achieved if Sylvain's work comes into the circle, but in the English-speaking world Sylvain's work is wholly unknown. I wonder, however, if a solution would not be to put the various 'threesomes' side by side as examples of threefoldness in life, but saying no more than that they are analogous, not synonymous. Maybe this set could be used:

Metabolism		Spiritual Life		Liberté
Respiration		Rights Life		Egalité
Nerve-sense		Economic Life		Fraternité

FM: I think making analogies is problematic. It was never Steiner's intention to make such analogies. He only wanted to show that our way of thinking can be brought into the right direction if one starts with a correct understanding of the human organism.

CHB: But also what I wrote was factual, even outer, history, with the first set brought in because Steiner himself says his foundational threefold concept, preceding the societal version, was the restoration of the spirit-soul-body via the three interweaving but distinct bodily systems. This he dwelled on for thirty years before mentioning it. The societal version is but a reflection in that sense of the human being's own (rediscovered) constitution. Further, in *Die Kernpunkte* he himself makes the correspondence to the nerve-sense system and the triple cry of the French Revolution.

¹¹ <https://www.dreigliederung.de/publish/grundfragen-der-sozialen-dreigliederung>

XA: I would take one step back, actually. From 1919 to 1922, Steiner decided to move away from threefolding and reformulate the social problem in terms of associative economics, so I don't see why the entry point of the Social Sciences Section should be threefolding. Steiner had very good reasons for making this shift, which are more relevant than ever. Under an economy based on true prices, many pieces of threefolding would fall naturally into place.

CHB: Re. 1919 to 1922, as I understand it, the first thing is Steiner's discovery of the threefold human organism. This is the 'remedy' to the Council of Nicea in 869. Then there are the various ways this threefoldness is reflected in social life, of which production, distribution and consumption, land, labour and capital and three kinds of money are all examples in economic life. The 'trick' is to characterise, not define. It is the attempt to define that causes analogies to be a problem.

Then comes Steiner's effort to address humanity's challenges in practical social life. Writing *Die Kernpunkte* (which was not the start), advising Molt on how to set up a school, the Dreissiger Kreis in Stuttgart, Der Kommende Tag. Then, in 1922, the Economics Course (where he makes the remark you mention about 400 years in four¹²). All these endeavours have validity, in my view, though Steiner is trying to keep up with events, which more and more take on an economic character. The three Oxford lectures¹³ confirm that Steiner is always looking for the change to come from the West in fact. People variously interpret all this and often say it all failed. I think that is deeply contestable, on the basis that few events in history have immediate 'success'. But also that in these cases, we may be dealing with a 100-year interval.

But in any event, through the refounding of the Society, through his Deed, Rudolf Steiner secured his goal. If only we would wake up and complete it. That is what I think we are trying to do here. He yearned for cooperation and corroboration; companionship in research.

FM: Steiner says in the Oxford Lectures, 28 August 1922 (so, very shortly after the Economics Course) that the time has passed when the *Die Kernpunkte* can be realised in Germany, but it would be good if it would be read in the West and in Russia. Looking at this statement coming after the Economics Course, I think it is not correct to state that Steiner moved away from threefolding to reformulate the social problem in terms of as-

¹² "Since the war, I have frequently said that it was like living through four centuries in as many years." 5th Discourse in the Economics Course.

¹³ *Threefold the Social Order*, Oxford 1922. New Economy Publications, Canterbury, England 1996. <https://cfae.biz/publications/associative-economics-worldwide/authors/rudolf-steiner/threefold-the-social-order/>

sociative economics. I remember where he says in 1922 that a true science of economics is needed. To give a science of economics is different than to move away from *Die Kernpunkte*. It's a different angle from which he looks at the social question, but I think both are needed.

XA: I still think though that associative economics is the way to go and that pushing for threefolding is not realistic nowadays for many reasons, especially geopolitical ones. True price is not interpreted as a political statement, threefolding is. Also just to say that we need to be careful with Steiner's quotes. I would contend that the idea that threefolding can be introduced in the West and Russia does not hold true anymore (e.g. Trump and Putin).

CHB: Agreed. I definitely make the argument that, today, but also back in 1922, the way forward is via economics; absolutely not 'threefolding' which (in English) means nothing in political or grammatical terms. I am thinking of re-issuing *Die Kernpunkte*, but retitled *The Threefold Nature of Social Life*. Also, that book is about 'the social question', which historically means the relation between capital and labour, which is what Rudolf Steiner treats. It is also a largely 'economic' book, and ends with a chapter on international affairs. Those were the issues then; they are now.¹⁴

But by 'West', I do not understand Trump or even the USA. More England, which is where the real economic materialist poison comes from, as also, in principle and in possibility, its antidote. Just as the dock leaf is beside the nettle. As long as the most effective centre of world liquidity remains in London and as long as sterling remains a *bona fide* currency, that will always be the case. The question is can associative economics become the dock leaf to neoliberalism's nettle?

On that point, I have never bothered myself with what Steiner did or did not say about how 'associations' would work. For me, the only way to know for sure what associative working looks like is (a) to find people who have set out on that path as best they understand it, (b) get them to describe their experience in a scholarly rather than political way, then (c) do some comparative evaluation. This would be the substance of a Section for Economics and would all have been done long ago had such a section been established. This was the way Dunlop was trying to work. Meaning, we have 70 plus years of catch up to achieve.

That said, one can arrive in the threefold image of things out of economics but backwards as it were, because to give effect to anything he suggests one has to know where the economic life boundaries with rights life and spiritual life

XA: True price is the only pathway that I know of which can further a healthy threefold social life without being programmatic about it.

FM: If one does not want to be programmatic. Then, starting with the true price and if one thinks that through, one will realise that land cannot be sold, etc. So then one will end up with a threefold social life. Correct? The challenge is not to make into a programme what should be path.

However, especially in Switzerland, one could also start to raise an understanding of 'democracy'. I do not mean the 'non-concept' of democracy as it is understood by almost everybody today. But if you raise an understanding of the concept of true democracy as described by Steiner – which means that if you decide democratically, you can only decide about questions where all people are equal – then you also will end up with a threefold social life.



History in the Making...

The story of L'Aubier

Kim Chotzen

*My high school French teacher, Alan Glass, was one of two true teachers in my early years with whom, along with three other 'honor' students, I studied great French literature, nuances of grammar, pronunciation and had conversations in a tiny book closet with no windows! I learned the language so well that I received a perfect score on my French college entrance exam. In retrospect, I now realize that I learned French to communicate within the world of my Swiss-French colleagues of L'Aubier,¹⁵ whom I was destined to meet years later. Consequently, I can offer this brief summary of a significant book – **L'Aubier: toute une histoire** – written in French by Anita Grandjean who produced it this year for L'Aubier's 40th anniversary. This summary does not do justice to the depth of effort, commitment and ultimate achievement of 'walking the talk' described in its 190 pages filled with beauty, authenticity, poetry and, bien sûr, humor! Nonetheless, I offer it with gratitude to the pioneering entrepreneurs and hope that the book's gems will inspire others beyond the Swiss village of Montezillon, Switzerland where L'Aubier's story unfolded and continues to do so...*

¹⁴ It is also a useful background to the later discussion on our Fund balances.

¹⁵ www.aubier.ch

"It was September, 1979. Two young guys in a little Swiss village dreamed of making the world a better place and... one morning they got up to do it!" So, begins the story of L'Aubier – a story of young people engaged in realizing their ideals, of cows with horns, of sustainable construction and a whole team of collaborators who, day by day, made L'Aubier much more than 'just' a magnificent, warm and inviting place at the foot of the Jura mountains. It is also the incredible story of almost 2000 people who upheld them financially so that they could continue to unfold their projects.

These 'two guys,' Marc and Philip, take on an old farm. From day one on the job, they couldn't tell the cows to wait until they got organized! Milking had to be done; then the financing had to be figured out to comply with laws prohibiting direct milk sales and sustainable production solutions found to protect the biodynamic milk's purity.

When the neighboring nightclub's developments threatened the farm, what had become 'the team' (including Anita who describes herself as "what you'd call *une ecolo-macramé-grain-grain!* I knitted my wool and made my bread") decided to write a letter on nice looking, 'proper Swiss-German' recycled paper to all their milk customers and interested persons to preserve "the only biodynamic farm in the canton which was in danger and one half million Swiss francs were needed in two weeks! It worked!"



Meanwhile, they invited "a young entrepreneur from England, Christopher, who fought for a form of economic solidarity that interested us right away." Anita remembers "how, in his presence and crazy with joy, we went into the newly acquired

building before we even had the keys, on all fours under the blinds that had been lowered for 7 years..." Three and a half years later a restaurant opened which served biodynamic food from the farm and dairy – a regional novelty.

Then a completely crazy idea announced itself. If farming was to be elevated to its rightful status, surely it deserved a beautiful building worthy of such stature! What if a barn could be built that embellished the whole region, proclaiming the true dignity of farming? The team hardly dared breathe such a dream out loud.

Nonetheless, not in the least because the existing barn was next to the kitchen and flies had become a real 'culinary' problem, the decision was made to build a new barn! While it emerged 'magically' out of the earth, Ueli, the farmer, age 28, along with his wife Katherine, arrived in 1989. And one "beautiful day in November, the cows, their horns decorated with silk roses and bells around their necks, paraded from their small, old stable to the

grand airy barn that would be their new home – ready with billowy hay and wooden (not metal!) feeding stalls."



Along the way, the restaurant was transformed to social rather than cost-saving standards, and a Waldorf school, though short-lived, was begun. The next major project, building the hotel, brought a crisis period that paved the way for a new understanding of finance. Faced with a banking system that assumed borrowers should carry all financial risk and lenders none, the team, fuelled by righteous indignation, proceeded without the 'blessing' of the banks, finding an alternative with "private people who believed in our loyalty... to work for the common good... which we did like crazy to keep our investors, who we knew personally, from losing anything. And we held on!"¹⁶ A small 15-room hotel opened that year as promised."

The ensuing years saw separation from founding friends, bank pressures and the stress of replacing bank financing with private funds by taking on the responsibility for 20 million Swiss francs. "We held on with all our might to keep the ship upright despite the waves. We thanked both the land around us, especially the 'les Trois Dames,' the mountains that brought many tourists, and our partners who, meeting after meeting, upheld us in a magnificent spirit of collaboration." Little by little, confidence and knowledge grew, thanks to these real people, not anonymous institutional hierarchies, who accompanied the entrepreneurs and their projects.

Semer l'Avenir!

At the 20th anniversary, 'Sow the Future' began. This traditional seed-sowing practise became an annual celebration in which all partners could participate in the planting of grain for the next year's wheat and bread. Ten years later, 'Semer l'Avenir' was known in other parts of Europe as a positive

¹⁶ Unlike those bankers, sitting on coffers that they didn't realize were over holes that would swallow them a short time later. In the 90's the whole hotel industry crashed, losing hundreds of thousands for their investors. – KC paraphrasing.

act in support of Switzerland's moratorium against genetically modified organisms.

The end of one world...

The new millennium brought a change of mood. While "the world did not end, a world did." Anita describes watching as technological change came very quickly upon the world's youth with "those magic little pocket robots." Tragedies increased while people's care for their fellows seemingly decreased in the face of perverse and self-centered internet distractions. At L'Aubier, the warmth from a very real sense of joy at what had been achieved contrasted strangely with the foreboding experience of a future becoming ever "colder."

Other developments

The sudden death of Rémy, the first of their founding pioneers to leave this world, shocked and grieved everyone. Tasks were reorganized to accommodate the huge loss. Even so, Anita quotes Jean d'Ormesson, "There is something greater than death, it's the presence of those absent in the memory of the living."

Some time later, the local train which brought people from all over the world to within a ten-minute pastoral walk of L'Aubier, was shut down. L'Aubier's solution: Unable to overturn the decision, they bid a mournful farewell to the last train as it departed from the station, and arranged to pay the difference between a bus and cab fare to a local taxi service for transportation of guests.

I remember when, at the end of the 4-week Entrepreneur Course in 2004,¹⁷ Anita announced the vision for an old farm across the road as a multi-generational eco-neighborhood. Four years later, when I returned for the 30th anniversary, I could hardly believe my eyes! 'Les Murmures' – four large architecturally-inspiring buildings with 20 apartments with the old farm building at the center, celebrated its Grand Opening, complete with a State Council member present, inaugurating its journey as an experiment in residential living according to the founding ideals of L'Aubier.

Rethinking 'school'

A course for students aged 20 to 30, called *Oser L'Indépendance* (Dare to be Independent),¹⁸ began in 2015, for young people to develop their own sense of initiative, freedom and responsibility. The core learning emphasizes entrepreneurial training in economics, accounting, legal structures and management with the emphasis on keeping the entrepreneur free and responsible. Self-

¹⁷ A 4-week course on 'doing business associatively,' based on the 4 criteria of the (ae) guarantee mark, for which a certificate in associative economics was given.

¹⁸ <https://www.aubier.ch/en/news-reader/daring-independancy-2020-2021.html>

knowledge is further encouraged in various other modules, such as theoretical study of the nature and evolution of the human being, artistic activity in art, theater and movement as well as experiential work with horses.

Background ideas

The second section of *Toute une Histoire* invites readers to peek behind the scenes to explore the inner aspect of L'Aubier's activities – the thoughts that underlie them. In this section are featured an in-depth and poetic presentation of biodynamic agriculture (including detailed descriptions of biodynamic preparations); the meaning of being 'server and served' in the restaurant; the science of anthroposophy as it is based on the human being; 'rethinking' property financing (see September 2020 *Associate!*); and ecology.



Exhibitions

"It is not enough to note that the future is uncertain. One must take it up in one's hands and give explanations." For this purpose, a series of exhibitions was created¹⁹ – large display panels explaining L'Aubier's structures and finances through the concepts from Rudolf Steiner's Economics Course that are most difficult to understand.

The end is a new beginning...

Despite the dire conditions of 2020, the memoir ends on a hopeful note with a desire to reach young people. "We are ready," Anita says. Like a fairy tale, they have just acquired a magnificent mansion... an abandoned estate behind L'Aubier that had fallen into disrepair. This past spring, due to the 'corona virus pandemic' and being freed from normal business activity, they began discovering this grand property and its treasures, cleaning, gardening and making it ready for the vision that emerged as it did. It will house an academy of sorts that will be dedicated to furthering the ideals of L'Aubier, for the new and younger generation to go to work on their dreams!

¹⁹ Archive here: <https://www.aubier.ch/en/exhibitions-66.html>



L'Aubier Academy

Five months later, Anita reports: "L'Aubier's new property in Montezillon (in French-speaking Switzerland) is called 'Doing school differently – an academy for entrepreneurship.' Within these walls, we will continue our training, 'Dare to be Independent' for 20 to 30 year olds. Several-day associative economics professional training seminars will start in February 2021. The following year, we envision trainings for people over 50, especially women who have raised their children and wish to take up another activity. Eventually, we hope to organize associative economics weeks for the 12th class of Waldorf schools, but for this we still need to build the dormitories! The surrounding garden is perfect for reflection and rest but there is also plenty of work and maintenance for those who want it."

For what future are we engaging?

For L'Aubier's 40th anniversary, Marc gave a talk. After describing some of the points along L'Aubier's way, he continued...

"None of it could have happened without your extraordinary participatory financing, your confidence, your presence, year upon year. If one asks what future are we working for, one discovers that all the innovative projects that have been made possible are only the *clothing* of something deeper that animates us, inspires us. Something that starts with a certain image of the human being. How is it characterized? It's an attitude, a way of being free and responsible. These two words describe polar opposites and what unites them is balance. Free: this means what is closest to me – my 'I' that in the end is the only source from which to continually discover anew what is true, what is beautiful and what leads to the good.

"When I say responsible, I mean to dare to carry, to look in the other direction, away from myself, to the needs of the world, of the environment and of others. To be free and responsible is to be master of one's decisions, but not for one's own advantage, for that of others. One could say for the common good. This is the attitude in which we have worked!

"But, you will say, human beings are weak and forget their good intentions. This is why, this attitude to be free and responsible, once recognized, must be protected, cultivated and continuously upheld by an appropriate form. And this is what we invented from the very first days with our specifically organized legal structure – a slightly revised limited company to enable the people who carry the initiatives fully to keep their freedom and meet with those who undergird it in mutual recognition and celebration of common goals.

"We, with all of you around us, form a larger 'we,' carried by a feeling of belonging to what could be called the big L'Aubier family that gives life all around and in every instant to this attitude of being free and responsible.

"This way, we'll be ready for the next challenge that the future will bring us. For L'Aubier was not developed out of a fixed idea, a plan that needed only to be unfolded step-by-step. No, L'Aubier developed challenge by challenge because life placed us in front of new tests to seize and overcome. And I do not think the future will be different."

Marc ended with words of Denis de Rougemont:

The decadence of society starts when one asks 'what will happen?', instead of asking 'what can I do?' The future is our own affair!

The I as the Next Hegemon

In a brief exchange with Stephen Vallus, our overall bookkeeper in Fayetteville, Arkansas, USA, we deliberated on the choice that now seems to be facing humanity between chaos and finding a new hegemon, between socio-economic deeds born of standing in our 'I' and creeping totalitarianism. The adjacent exercise in world balances as seen in terms of the Hibernia belongs to this discussion. But perhaps the most succinct description of the challenges we face is that given by Swiss writer, Denis de Rougemont, in 1947. The extract below (transl. CHB) was part of a project undertaken at L'Aubier, Switzerland, to republish de Rougemont's address in four languages – French, German, Italian and English.²⁰

The Spiritual Foundations of Federalism

Denis de Rougemont

A hidden treasure now out of print, Denis de Rougemont's heartfelt formulation of the principles of the 'federalist attitude' addresses what is best in humanity, the source of healthy civilised behaviour. Its historical context is as follows: de Rougemont was a Swiss philosopher and writer rooted in European culture. At the beginning of World War II, he enlisted in the Swiss army but because of his fidelity to his beliefs and his refusal to compromise he became an embarrassment to the authorities. After six years of exile in the United States, he returned to Europe. Newly arrived, he was invited to Montreux, to the first congress of the Union of European Federalists on August 27, 1947. The text presented here is his speech about the new post-war organization of Europe. Inspired by the Swiss example, Denis de Rougemont claimed that uniting Europe was the only way to resist the forces of totalitarianism. He based his

²⁰ Available from <https://www.aubier.ch/en/federalist-attitude.html>.

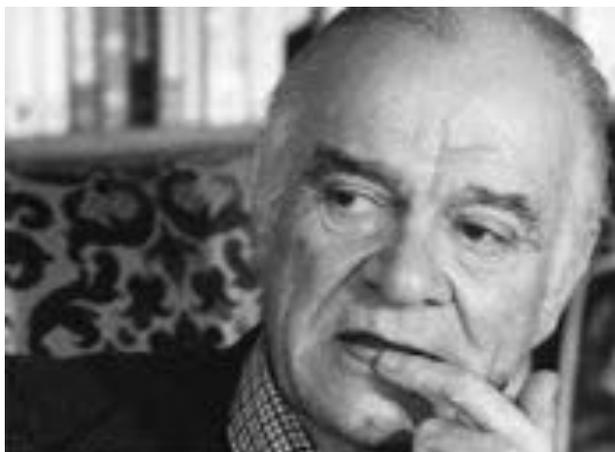
social ideas on the 'person', an image of the human being both free and responsible and living in the tension between autonomy and solidarity.

He named his text "the federalist attitude". Though linked to the situation at that time, much of what it contains remains relevant to the present day. The *federalist attitude* is an archetype, a beacon of truly modern human behaviour. Denis de Rougemont was inspired by this ideal and able to put it into words. We hope that these words continue to inspire everyone who reads them.

Man is therefore *both free and responsible*, both autonomous and united. He lives in the tension between these two poles, the particular and the general, between two responsibilities – to his vocation and to the community; between two indissoluble loves: the one he owes to himself and the one he owes to his fellowmen. The man who lives in this tension, in creative debate, in permanent dialogue, is the *person*.

Six Principles of Federalism

- 1: A federation can only derive from the renunciation of all thought of organising hegemony on the part of any one of its component nations.
- 2: Federalism can only arise from the renunciation of preconceived systems.
- 3: Federalism has no problem of minorities.
- 4: The goal of federation is not to erase differences and merge all nations into one single block, but, rather, to safeguard the qualities of each.
- 5: Federalism is based on a love of complexity, in contrast to the brutal simplicism that characterises the totalitarian spirit.
- 6: A federation is formed neighbour to neighbour, through individuals and groups, and not from a centre or by means of government.



Money, Bookkeeping and Accounting

Elsewhere in this publication, there are comments on the sociological dimensions of Die Kernpunkte. One can, however, also see that book as an economic text. Much of what it treats concerns economic life.

An exercise one can make is to imagine the Economics Course born out of what Steiner has already made clear some three years before. One can similarly imagine that at the end of that Course, when he speaks about money and bookkeeping, that he is beginning to see a whole new horizon opening before him, beyond which lies the landscape that would arise if we took his ideas seriously.

One can wonder what would have happened had he followed on with a course on accounting. He didn't, of course, though there are many places where he makes reference to accounting, not only in practical terms but as a metaphor for life and even karma.

But, now, is it that course, or the content of it, that we have been giving concrete and substantial expression to, with all the work that has flowed from Benediktus Hardorp and Marc Desaulles in particular? Work that has then been taken up as central to the tasks of the Economics Section under the rubrics of Colours of Money, Air beneath Your Wings, Freeing the Circling Stars and the various recent titles by many colleagues now available in the Associative Economics Worldwide catalogue?²¹

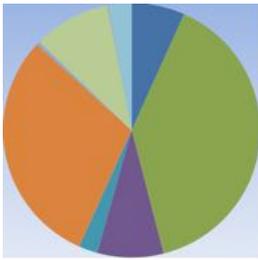
I ask this to give a context to two ongoing projects that aim to make this research concrete and to give it practical expression:²²

- The Accounting Exercise
- Youth Financial Literacy

My aim here is to do no more than mention these projects. Their significance is special in that there can be no such thing as 'anthroposophical' accounting or bookkeeping. What one can do is penetrate into the deeper nature of accounting out of a spiritual scientific understanding of life. But the medium one has to work in is humanity's common future language – accounting – which none can possess, nationalise, privatise or hitch to their preferred ideology or agenda.

²¹ <https://cfae.biz/publications/associative-economics-worldwide/>

²² Marc Desaulles and I are also involved in the accounting format for the Anthroposophical Society.



Worldwide Fund Balances
- chb



As colleagues will know, our work is financed through the Economics Section Fund, within the Anthroposophical Society. This is not only a practical matter of enabling funds to flow for our work in tax-legitimate ways, especially so that research can be funded on the 'say so' of the researcher rather than the funder. It is also an exercise in using *existing* arrangements and methods to give effect, via the *Hibernia* (in my mind the Goetheanum's currency) to a single world currency based on accounting. This, of course, is one of the major contributions of Rudolf Steiner to what is still today the fulcral problem of modern economic life: How to transcend the ethos and effects of today's nationalistic foreign exchange markets.

On the strict understanding that this information 'stays in the room', Stephen Vallus in the USA has produced this overview of our worldwide balances as at 31 December 2019.²³ The main point of doing so is not the balances, however, but the double exercise of (a) observing the numbers from the point of view of every participating country (not just one's own), and (b) practicing expressing them in Hibernias, i.e. from the Goetheanum's point of view. This is a point of view one can, and perhaps should, adopt where one is active in its name; it is the foil to a dangerous dynamic in which "those over there in Dornach" becomes matched by a centralisation of financing at the Goetheanum.

But the 'exercise' has another dimension. The Hibernia is set at 1:1 to the Swiss Franc (CHF) for reasons I judge to be both practical and karmic. Practical because the Goetheanum is located in Switzerland and conducts its affairs in Swiss Francs. Karmic because the choice of site is not arbitrary and should not be gainsaid simply because the Swiss Franc (reflecting the Swiss economy generally) is strong. It is obvious to everyone – as it was also to Rudolf Steiner, of course – that in a single world economy Switzerland plays an important part (judged from how the world sees and values it) – a kind of reciprocating or even pressure-valve role. One sees this in negative form in its 'welcoming' of flight capital, but this should not be a reason for looking elsewhere. Rather, one should ask more interesting questions – like why is the CHF not a world reserve currency?

²³ Of the two visuals, the pie-chart is linked to the balances shown, the grid is an image of the Hibernia as the common currency reference (a work-in-progress).

In the accompanying visual, column 1 has the international currency codes, columns 2/3 show the closing balances in national currencies, column 4 shows the balances in *Hibernia*, columns 5–11, show the various balances translated into national currencies at on-the-day exchange rates.

Economics Conference Fund Statement of Worldwide Fund Balances As of December 31, 2019												
	1	2	3	4	5	6	7	8	9	10	11	
	National Currencies			HIB	Other currencies in terms of one's own							
				HIB	CHF	GBP	USD	EUR	AUD	ARS	BRL	CAD
Hibernia	HIB	1	1	1,000	1,000	0.839	0.912	0.929	1.531	79,730	5,958	1,466
ECF - Goetheanum	CHF	50,000	98,392	98,392	1	82,551	89,734	91,407	150,639	7,844,830	586,222	144,243
AS in Switzerland	CHF	48,392	10,241	12,206	1	11,132	11,340	18,688	973,200	77,725	17,894	17,894
ECF (UK) Hermitis	GBP	37,055	37,055	40,631	1	1	37,746	62,205	3,239,474	242,077	59,564	59,564
AS in America	USD	522	1,423	1,532	1,532	1,285	1,397	1	2,345	122,127	9,126	2,246
AS in Ireland	EUR	777	1,423	1,532	1,532	1,285	1,397	1	2,345	122,127	9,126	2,246
Germany	EUR	124	1,423	1,532	1,532	1,285	1,397	1	2,345	122,127	9,126	2,246
Netherlands	EUR	124	1,423	1,532	1,532	1,285	1,397	1	2,345	122,127	9,126	2,246
Australia	AUD	100	100	65	65	55	60	61	1	5,208	389	96
AS in Argentina	ARS	100	100	1	1	1	1	1	11,777	1	7	2
AS in Brazil	BRL	11,972	11,972	2,009	2,009	1,686	1,833	1,867	3,076	160,210	1	2,946
AS in Canada	CAD	3,613	3,613	2,465	2,465	2,068	2,248	2,290	3,773	196,508	14,584	1
Total Current Funds				157,302	58,910	67,647	106,405	144,711	252,505	12,541,557	925,232	226,992



Research Corner

A number of contributions came in that touched on research topics that are either on-going or proposed, or merely mooted. They are grouped here to give a flavour of what's on peoples' minds, but also of their relevance and how they might become part of a contribution to society generally, working out of spiritual science but meeting people where they are at.

Beyond Medical Authority

A Research Invitation

Stephen Vallus / Fayetteville, Arkansas, USA

In a lecture given on 5 January, 1911, Rudolf Steiner said: "Whatever the age in which one lives, one must be especially sceptical in respect of the authority prevalent in that age. Without spiritual insight, one can make serious mistakes in this regard. ...in the field of materialistic medicine ... we can see clearly how there is increasing dependence upon whatever those in authority consider to be the standard, so that far more dreadful things can result nowadays than were brought about by the much-maligned authorities of the Middle Ages. We are in the midst of this already." (Paraphrased in translation.)

These insights are echoed in the work of philosopher Ivan Illich in his 1975 book *Medical Nemesis*, a devastating critique of modern death-avoiding medical practice. Using historical statistics, he shows that, "[T]he study of the evolution of disease patterns provides evidence that during the last century doctors have affected epidemics no more profoundly than did priests during earlier times. Epidemics came and went, imprecated by both but touched by neither. They are not modified any more decisively by the rituals performed in medical clinics than by those customary at religious shrines. Discussion of the future of health care might usefully begin with this fact." Illich's aim, like Steiner before him, is to avoid "medical nemesis" by re-establishing the autonomy of the individual.

I would like to explore the possibility of developing clear economic concepts regarding the American Health Care system in order to further ground individual action in spiritual reality.

"We must realize that greater, more significant consequences arise from anything we think, feel, and sense than from the firing of a shot. The latter may be bad, but it is only considered more dangerous because we are able to perceive it with

our unobtrusive senses, whereas we are incapable of observing those other consequences at all." (Rudolf Steiner, 14 June 1908, GA 98.)

CHB: This may open a Pandora's box, not only in regard to conventional medical economics, but anthroposophical also. How, do we think, would or should medical research, medicines production, hospitals and the medical professions be financed in an associative economy? As Stephen suggests, perhaps we should conduct a special study of this. There are many such initiatives in the anthroposophical movement worldwide. It would also be a karmically tangible way of linking to the impulse of Ita Wegman, considered elsewhere in this publication.

Of tangential interest here, in 2016 Ro Naastepad and I supervised a masters at Delft University that explored how research in the pharmaceutical industry could be set free of corporate sponsorship by examining how its finances could be based on Rudolf Steiner's threefold ideas and Islam's shari'a law.²⁴ I mention this because I think we need to be clear that the validity of 'anthroposophical' endeavours depends on their relevance to and replicability by people generally, not just those already at home in the anthroposophical movement.

Mention should also be made of a one-day seminar at the Rafael Centre in Buenos Aires with doctors and therapists organised by Mauricio Garay and Natalia Conti in October 2019, to consider what the economic and financial counterpart to medicine is when it is not dictated by the state or profit-seeking corporations. The themes were 'Financing Medicine. Ita Wegman, Daniel Dunlop and the shared working of medicine and economics' and 'Entrepreneurism, challenges and possibilities in Argentina'. In light of Ita Wegman's mention elsewhere in these pages, it is interesting that one way to describe *Der Kommende Tag* is as an attempt to create a revenue stream out of commerce dedicated to her clinic.

Barfield, Anthroposophy, Zimmerman

chb

There are often discussions about to what extent anthroposophy should be in the forefront of our endeavours; whether it is experienced as a dogma; and whose vocabulary should be used, 'ours' or 'theirs'? Interestingly, an original advocate of the economics lectures in Britain, Owen Barfield, described anthroposophy as "speaking to the (contentless) consciousness soul"²⁵ or as an "assistant to humanity"²⁶, as souls strive after spirit. Accompanying, not over against or foreign to

²⁴ *Pharma Finance and Freedom: Alternative Perspectives on financing the development and production of medicines*. Raoud Dimohamed.

²⁵ In 'The Consciousness Soul', in *Romanticism comes of Age*. Barfield Press, Oxford, 2012, p.121.

²⁶ *Ibid.*, p.123.

normal life. Interesting also, is the fact that Rudolf Steiner originally took the name from his environment, as it were, rather than fetching it out of thin air.

“Anthroposophy and the Anthroposophical Society are names which have become more widely known than they formerly were, through the building at Dornach. ‘Anthroposophy’ is by no means a new name, however. When some years ago, there was a question of giving our cause a name, I thought of one which had become dear to me because a Professor of Philosophy, Robert Zimmermann, whose lectures I heard in my youth, called his chief work *Anthroposophy*. This was in the eighties of the nineteenth century. Moreover, the name Anthroposophy takes us still further back into literature. It was already used in the eighteenth century, indeed, still earlier. The name, therefore, is an old one; we are applying it to something new. For us it does not mean, “knowledge of human beings.” That would be against the express intention of those who gave the name. Our science itself leads us to the conviction that within the physical human being there lives a spiritual, inner one — as it were, a second human being. Whereas that which man can learn about the universe through his senses and through the intellect which relies upon sense-observation may be called ‘anthropology’, that which the inner, spiritual human being can know may be called ‘anthroposophy’.”

– 11 January 1916, Liestal. (GA 35)

Rudolf Steiner & the Quantity Equation

...continued

Daniel Osmer / Sebastopol, USA

The annual on-paper meeting ‘Towards 2022’ worked out well I thought, a good way to navigate between the rocks of the current situation. All the contributions were interesting and quite compelling, but I would like to comment especially on Ro Naastepad’s:

Is Rudolf Steiner's equation

$$\frac{LW^v}{WI^v}$$

where L = Land (Natur), W = Work (Arbeit), and I = Intelligence (Geist),

the same as, or comparable to, Irving Fisher’s quantity equation of money:

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

where P = Average Price Level, T = Volume of Transactions of Goods and Services, M = Money Supply and V = Velocity of Circulation?

This question takes us to lecture four in the Economics Course – Division of Labor and Creation of Values – where the value creation continuum from lecture two is presented in the form of an equation. Steiner presents his equation as an economic health ratio, a mathematical way of expressing the fact that economic value derived from intelligence (V^2 or Spirit) acting on human labor has the effect of extending economic value derived from land (V^1 or Nature), stretching it further and further, increasing its value exponentially. In other words, commodity money is ‘divided’ by capital money – the relation of purchase money to loan money. This lecture also characterizes the stages of capital formation.

I feel that this line of thought and investigation would be appropriate for the members of an Economics Group of the Society to take up. In lecture four, the foundation of economic life is described, the important relationship of creditor to debtor, and the physics phenomenon of ‘difference of level’. The active principle behind the difference of level is not only an economic issue but also a pedagogical one!

The effort to understand the content and equations of this lecture is a good exercise for adding torque to our mobile thinking. The point is not to solve equations but to perceive and understand the significance and effects of the relationship or ratio between the two kinds of values and, therefore, money.

Corroborating Rudolf Steiner

Some recent examples

In *The Abstract Nature of Modern Economic Life*,²⁷ Rudolf Steiner makes this remark concerning financialism, or what he calls “money doing business on its own account”: “It has come about through the emancipation of the money-market from the goods-market, dating roughly from the period 1810 to 1815. It was then for the first time that the earlier, purely economic, conditions governing public life, gave place to control by the money-market; the time when the banking system first really became the dominant factor in economic life.”

This is a classic one-liner without immediate substantiation, leading some to think Steiner is a ‘lightweight’ and others to think he is ‘winging’ it, not properly versed in the fields of economics and economic history. Both points of view would not bear real scrutiny, and they disregard Steiner’s expectation and wish that people would corroborate his statements, neither parroting nor disparaging them.

²⁷ In *Rudolf Steiner, Economist*, New Economy Publications, Canterbury, England 1996. Original translation by E Bowen-Wedgwood. Revised by CHB. A lecture given on 15 September 1920 in Stuttgart.

At a recent Bank of England seminar (2 October 2020), the paper presented was as serendipitous as it was remarkable. A young presenter had tracked in great statistical, constitutional and accounting detail the history of the bank from 1694 (when it was founded) to 1844 (when it was re-chartered) in order to identify any major events. The presentation turned on the end of the Napoleonic Wars, and showed in great detail the point Steiner was making, as if the presenter was Steiner's source (or assistant!).

Of the many observations shared, which were not only important in their own right, but also from an associative point of view, two stood out for me. The main finding, which was that after 1815 there was a quantum change in monetary policy and financial behaviour. The other was said almost in passing, quote: "It is like before and after Jesus Christ; everything is going to change."

I find it so felicitous when at the centre of today's financial system, those at the heart of policy-making say such things. Out of innocence (or ignorance if one is less charitable) rather than deep anthroposophical insight maybe, but all the more concrete for that reason, providing the cart to Steiner's horse.

In similar vein, Carlos Jaime Loch in Brazil and I have been long debating the match between Steiner's three kinds of money and Keynes's three liquidity preferences (see September's *Associate!*). Carlos and many others say that Keynes called this a 'liquidity trap', but I have been unable to find where he did so. Meaning others say he did, thereby distorting history. (Just as Descartes said William Harvey claimed the heart was a pump, only he didn't; Harvey discovered the circulation of blood.) Ro Naastepad in Holland did a trawl of academic resources and also could not find where Keynes used the term, and that not even Keynes's official biographer, Lord Skidelsky, mentions this in four large volumes. So, I immediately emailed Skidelsky (we have some slight karma together) to ask his view and he promptly replied: "He doesn't. The trap is a later Keynesian invention."

For me, these are delicate moments when spiritual scientists 'touch' mainstream thinkers, examples of delicate corroboration, the slenderest of bridges, across which, however, large numbers of people will one day be able to march.²⁸

²⁸ Speaking of bridges, Marcelo in Mexico reminded me of the paper he and I are writing on finances and cantilever bridges; in particular, the truss that is placed between the two sides of the bridge, which 'belongs' to neither of them, but enables them to 'speak'. In our minds, this is an image for epistemological 'no-man's land' between spiritual science and perceptive conventional thinking.

From Everyday to Global Bookkeeping

chb

As mentioned in the recent September *Associate!*, Patrick O'Meara has written in detail on the change from everyday to global bookkeeping. I want, if I may, to commend this. At 21 pages, it was too much to include, but it is well worth the read. In fact, I think it is a masterly romp through the Economics Course in a novel and insightful way. It is a valuable addition to our literature and adds to the sense, that I at least get, that the clearer we become about Steiner's ideas and the clearer we can articulate them in written format, the more ineluctable they become to our normal understanding. But then the pressure builds to 'walk their talk', simply to do what one has come to understand as true. To become a 'knowing doer' in modern economic life.

Patrick's paper is a *tour de force* because its relentless argument never falters. Place it alongside Xavier's doctorate (see *Associate!* also) and the reader is afforded no further refuge from his or her reluctance to behave as the Economics Course suggests one should. This experience is only heightened when one also reads what Daniel Osmer and Marc Desaulles wrote in the recent *Associate!*

If I have a reservation or rather observation about what Patrick wrote it is my perennial bugbear: The entrepreneur remains as someone not fully trusted to as *the* agent of the economic process. He or she is still someone managed from outside. The clue is in the idea of entrepreneurs stewarding capital. The point is well meant and well taken, but to my understanding, qua entrepreneur, capital is neither preserved nor stewarded. It appears as a reflection of the initiative-taking of entrepreneurs; it is the air that appears under their wings when they, not the capital itself, lift their wings. This is no more eloquently displayed than the Nike statue at the Louvre, but from Samothrace. To be sure, capital should be circulated not preserved; and stewardship is a better notion than ownership. But still, I believe it to be the case that when I (i.e. the entrepreneur) lift my wings air appears beneath them, as if I breathe it into and then out of existence, so that it only has existence as long as I am taking initiative, not before and not after.





Freeing the Circling Stars (Education)

In this section, the focus is on financial education and the need to revisit the financing of Waldorf education, given that in many countries Waldorf schools are struggling financially. Even as the likes of Australian author, professor, futures researcher and Steiner School founder, Dr. Jennifer Gidley, are achieving new credence for Rudolf Steiner's pedagogy in the academic world, challenging readers to take advantage of the unique potentials of the present time to start new schools.

In Meg Freeling's view, "it will be associative economic understanding grounded on true price that will give these new schools the 'sea legs' they will need to establish themselves fully in these times as a living education capable of drawing out the highest in each unfolding human being."

In what follows, Daniel Osmer considers financial literacy education, Marcelo Delajara shares his experience with 'true price' and 'associations' in Mexico, I respond to Camila Panain about the prospects for Brazil, and Stann Whipple asks about the possibility of serious change in California (in a piece reminiscent of the article on 'Treating Property Differently' by Marc Desaulles in the recent Associate!)

Enlivening the Teaching of Finance

Daniel Osmer / Sebastopol, USA

In regard to Waldorf pedagogy (in America), the teaching of history proper usually begins with 5th grade, where the civilizations of past cultural epochs are introduced – ancient Indian culture, Persia, Egypt, Chaldea, etc. and ending with Greece and Alexander the Great. I have spoken to more than one experienced Waldorf class teacher who has wondered about setting up a class fair for a week where the students were able to experience the rudiments of economic exchange by trading products they made, and services offered. Not by accident, in terms of childhood development, 5th grade (rising 11) is a perfect time in the curriculum to introduce economics, money and accounting via history.

The chance to revisit economic and monetary history through the cultural epochs comes again in the 10th grade class (rising 16) where the ancient tally sticks, plain clay-tokens, complex clay-tokens and metal coins make for fertile material for teachers to use as a fun and interesting means to introduce the early phenomenon of economic

exchange, value creation, money issue and record keeping – all in an engaging manner. One could imagine students making and firing their own clay-tokens and using them for exchange with each other. It then becomes self-evident that it is their own activity that creates the clay-tokens representing something they are 'bringing to the table' for other's needs. After all, it is human activity that creates bookkeeping (accounting) as money.²⁹ That is, recording and reckoning. Reckoning or accounting; meaning both counting of figures and a kind of story telling or reporting.

The teaching of history, in the right way, during the formative years of school awakens faculties in the student that can then act as a humanizing force that engenders a love of the earth and of humanity generally.³⁰ Between the geology of the living earth and the history of the civilizations and cultures of humanity lies human activity and economic life. World history and cosmic history are woven into our life-body, so we bear within ourselves the fruits of the past incarnations in each cultural period of our evolution. This is the source of our intrinsic qualities and talents that we come into this world with and why immersing students in the various cultural epochs is so fundamental for child development. This is why Waldorf educators are ideally versed in world and cosmic history, for it underpins the entire Waldorf curricula.³¹

The development of human consciousness is the essential feature of all seven post-Atlantean cultural periods.³² Each cultural period resembles the path of the development of the individual as they go through their own seven-year periods of life.³³ The progress of developing individuals in association moves history forward in order to have humanity's common goal emerge.³⁴

Understanding basic economic and monetary history and development of civilizations through the various cultural epochs up to the present will al-

²⁹ Fionn Meier (w/CHB) 'Money is Accounting' – is the idea ripe for the world? A Research Colloquium Report, October 2018, Goetheanum, Dornach, Switzerland.

³⁰ Werner Glas, "The Waldorf School Approach to History" 1963 Foreword by Stewart C. Easton.

³¹ Michaela Glockler, M.D. "How Does the Middle School Meet Puberty? AWSNA Teachers' Conference, Kimberton Waldorf School June 23, 2002 AWSNA Publications. "Rudolf Steiner names the etheric body also the "social body" because we carry the world and cosmic history in it."

³² Rudolf Steiner, "The man of today belongs to all the seven post-Atlantean epochs for he/she has been, or will be, incarnated in each of them. In every incarnation, we receive what that particular epoch can give us. Thus, we bear within ourselves the fruits of past phases of evolution. Our intrinsic qualities and talents are those we have acquired during the several post-Atlantean epochs and they lie more or less within the range of human consciousness as it is today." 'The Tasks of the Fifth Post-Atlantean Epoch' 1910, November 7 Berlin.

³³ Rudolf Steiner, "And the most important phases in the evolution of consciousness during these seven epochs resemble what the individual undergoes in the seven 'ages' or periods of their own life." 'The Tasks of the Fifth Post-Atlantean Epoch' 1910, November 7 Berlin.

³⁴ Ita Wegman, "The Mystery of the Earth" 1929 from the book, "The Mysteries" published 1995 Temple Lodge.

low for both class teachers and high school teachers to cooperate and harmonize their teaching of economics, finance and entrepreneurship. Schools – both public and private, Waldorf or not – need reimagining and re-enlivening. Thinking for oneself, financial and economic awareness and learning how to take initiative are not top priority in schools today. That is one reason Waldorf schools may be in the best position to take the lead position in education by demonstrating how economic and financial and entrepreneurship for students can be developed throughout Waldorf curricula.

Section collaboration is essential for this endeavor in order to ensure that the economic and monetary concepts and underlying principles as well as the pedagogical methods and approach are based on the collegial work and perceptions from spiritual scientific research and the Economics Course of Rudolf Steiner. Cooperation in the worldwide field of economic life is needed more than anything. All the fields of science, imbued with spiritual scientific knowledge, have something to do with the economy and how resources are used to meet human needs.

"We feel the Earth not merely as a structure composed of continents and seas, rivers and lakes, mountain ranges and plateau, but also as a friend, as a being of intelligence and soul. It is our duty in this age to carry the wisdom of the Earth herself into our economic arrangements."³⁵

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 so called 8th/9th divide. It can be quite fruitful to have the high school specialist teachers know what related material has been presented to the student in the lower grades so that seeds planted earlier are taken up again to the next level and further matured. Is there a need to find continuity and consistency in the realm of financial literacy, numeracy and economics content among Waldorf teachers across the grades?

Section collaboration will be essential for ensuring that the economic and monetary concepts and underlying principles as well as the pedagogical methods and approach are based on the collegial work and perceptions from spiritual scientific research and the Economics Course of Rudolf Steiner. I sense an opportunity to re-enliven schools by transforming them into schools for taking initiative. As Anita Grandjean, a colleague in the Economics Section, put it in Montreal a few years ago "We do not need high schools we need "I" Schools!

My Approach to talking about True Price, Income and Economic Associations

Marcelo Delajara / Mexico City

In the June issue of *Associate!* there is talk again, with good reason, of the need to discuss within our community Steiner's ideas on *the Threefold Nature of Social Life*. In this context, I want to tell about my recent experience teaching other adults interested in associative economics the concepts of 'true price' and 'economic associations'.

In the months of January to April 2019, I coordinated a workshop in associative economics for authorities, teachers, and parents of Colegio Inlakesh, a Waldorf school in Mexico City. The workshop comprised 12 sessions of 2 hours on Fridays, from 8 a.m. to 10 a.m. We covered topics related to the threefold nature of social life; especially the form and composition of decision-making bodies in companies, government, and cultural institutions, such as schools. The workshop ended with a discussion of the financing and organization of Waldorf schools based on Christopher Houghton Budd's book (*Freeing the Circling Stars*³⁶).

One of the issues I had to delve into was the notion of 'true price' and income from the point of view of associative economics. It was the first time in 25 years of teaching Economics, Mathematics, and Finance (I hold a Ph.D. in Economics), that I would speak of economic ideas that had not been conceived around the theory of marginal utility, with all their implications for the nature of price.

But it was clear to me that I wanted to follow Steiner's indications and not pose the problem of determining 'true price' from a theoretical perspective. Then it occurred to me to organize a dramatization, in which a group of people in an economic association (of which Steiner also speaks) had to determine the price of a new good.

I, therefore, organized the activity as a meeting of a local economic association, where representatives of producers, intermediaries, consumers, and an independent consultant, would be present, had to discuss and reach an agreement on the 'true price' of a new product that would go on the market.

In the days leading up to the meeting, I contacted four parents participating in the workshop, and asked them to take up one of the four roles I mentioned above. I gave each of them only information about the needs of the group they would represent. They did not know the information with which the others would arrive at the meeting.

³⁵ *The Earth as a basis of World Economy*, Walter J Stein, The Present Age, Special Edition, London 1937

³⁶ <https://cfae.biz/publications/chb-collected-works/full-chb-list/freeing-the-circling-stars/> Also in Spanish and forthcoming in Portuguese.

When the day came, I sat the four 'members of the association' in the center of a circle of people, from where the rest of the participants could only listen to what these four actors were discussing. No one else could intervene, the others witnessed how an agreement was reached, and I only moderated the discussion when it seemed to wane.

Then I posed the problem to everyone by reading the following text:

Wine is produced in Tequisquiapan (a town north of Mexico City). A group of small grape producers, attentive to a certain regional demand that is not being satisfied by the large wineries, is considering producing organic wines. The production of organic wine has different cost than ordinary wine. The income of these small producers would be directly related to the production of organic wine – since, instead of selling their grape production to wineries, they would use it for the production of the new organic wine. For the initial investment, they have a loan from a public program for productive development, the terms of which are flexible. The public entity is willing to negotiate the interest rate and the duration of the loan as long as the project is viable, sustainable over time, and improves income and well-being in the area. In order to determine it, it is necessary to estimate the price and the quantity produced; data that cannot be obtained because there is currently no market for a similar product with known supply and demand from which such data can be inferred. The municipal president, alerted to the problem, decides to summon a representative of each of the directly interested parties - small producers and potential distributors and consumers – as well as a consultant, to clarify, define and agree on the relevant points in a meeting.

Then I asked the 'members of the association' to initiate a discussion on the price of the product, on the assumption that they would all act with good will, but would also be loyal to the interest group they represented.

The representative of the organic wine producers had this information:

- *The cost of production of 1 liter of organic wine is 130 pesos. The families of small producers need 100 pesos of income per liter of organic wine produced to reach a minimum socially acceptable standard of living.*

The representative of the wine distributors had this information:

- *Distributors buy a liter of non-organic wine from large wineries for 150 pesos and sell it to final consumers for 250 pesos. The difference covers the cost of distribution and allows them to achieve a minimum socially acceptable standard of living.*

The consumer representative only knew this:

- *At least half of the consumers in the area expressed a very strong preference for organic wine. They would be willing to pay up to 300 pesos per liter for that wine.*

The consultant had this information:

- *1 liter of regular wine (non-organic) has a production cost of 65 pesos. The cost of distribution to the final consumer of a liter of wine is the same if it is organic or common.*

As I expected, the discussion eventually led to a comparison between the price to the public of non-organic wine (you may have noticed that it is 250 pesos) and the price of organic wine, which should be 330 pesos, if consumers are to pay the 'true price' (i.e. the price that allows the product to be on the market and that generates enough income for all involved and their families, which is Steiner's "true price formula").

As you may have noticed, the representative of the consumers "had the instruction" not to offer more than 300 pesos. However, when faced with the minimum needs of producers and distributors, who had the opportunity to explain them, the consumer representative agreed to pay more in order to make the product available on the market.

By virtue of this dramatization, I saw how two essential elements of Steiner's economics became articulated and represented in reality. On the one hand, the determination of the 'true price' that he talks about in his *Economics Course* and, on the other hand, the functioning of an economic association, which he talks about in his book and lectures on the threefold nature of social life.

! Austral Brasil !

CHB responding to Camila Panain

Somewhere I heard that Rudolf Steiner said that Brazil is about the future world economy. I do not know if this is true, but in my own work I have thought about this a lot; also why I ever went there. My first workshop was, *What future Brazil?* It resulted in large pictures being created by those taking part.

Each of the forty participants was given an A4 sheet of paper after my talk to draw, not write, what they thought I had been talking about. Then the group went for coffee and I grouped the pictures by the images in them (stars, flowers, etc.). When the participants came back, they were split randomly into five groups, each in front of a black flat on which they had to draw together an image of what they thought the eight on the floor were about. Then a break. Then everyone came back and sat in the auditorium (at Monte Azul) and

each picture had to be given a title, by the crowd shouting out, except those who had participated in the actual drawing being named.

Then another break. In the evening, I put the five pictures in an arc with a spot light and a white chair in front of each and as they came back I chose at random five people, who then had to say what Brazil was all about, the years of dictatorship included.

But the reason for the translation work you are involved with in Portuguese and in Spanish is because I have a wider image of South America in this regard. We (myself and colleagues in Argentina) are finishing similar publications in Spanish, but one is Spanish only and is called *Associativa Austral*. The key idea there is that the future world economy as regards associative economics may well begin or find a new stimulus in that part of the world.

I never meant to go to South America, but was invited and everything has flowed out of that. I had no prior sense of what I now think, it is what has come to me from being there, also at the macro level of central banking and so on (which for many people is my unseen life, my doctorate having included the Bank of Brazil).

I write this out of solidarity but also to give a sense of the macro / world-at-large importance I attach to the work of the Economics Section, and the community of researchers it is making visible. But also, when I look at Bolsonaro, Brazil can only be so seemingly dark because it has this bright potential. You will see that in the pictures.

If only something concrete can now start in Brazil concerning these matters; but it may have already begun when I was there in October and again in January. The importance about finding concrete solutions to funding Waldorf schools, for example, is not to give money to schools with wealthy parents. That makes no sense. First of all, it is to find ways to channel taxation (legislated gift money) to education on the terms of education, not the state. But the deeper reason, and the one Steiner placed above all others, was not to fund 'Waldorf schools', but to fund teachers who wanted to educate children to be true human beings, not monkeys or assemblages of atoms.

What Lucia is doing with *ConteBem*, for example, is more financially true to Steiner's image than the private Sao Paulo Waldorf School. Behind that is the main macro intention Steiner had, to find ways to fund a free spiritual life (for which education is but an instance). The background to *Freeing the Circling Stars*, for example, that you have just translated, as also *Youth Bonds*, was that those ideas were wrung out of discussions with finance people in the West, not in Germany. It



was to the West that Steiner looked, especially after World War 1. North America is perhaps too technical and self-centred in this regard, but not so South America.

Part of this involves finding people who can be as at home in financial markets and such circles as in associative economics. This is the 'trick'. By being at home in both those worlds we will find the vocabulary that works in both. When I did my doctoral research at the Bank of Brazil, I used the device from *Eat, Pray, Love*,³⁷ that every town can be summed up in one word. New York – success; Los Angeles – fame; London – liquidity. But I applied it to countries because Milton Friedman, of all people, said that humanity would harmonise itself when each country used monetary policy to follow its own 'light'.³⁸ In Brazil, when I asked what one word would sum up Brazil, I was told 'dancing'.

Also, if you read *Rare Albion*, you will see that the road to the castle in the sky is green and on either side the kerbs are yellow and blue. That is a hidden reference, but now revealed to you!, to the colours of the Brazilian flag. But also to its motto. For what would 'Order and Progress' mean in a single world economy? Most countries have an anthem or slogan that is conceived nationalistically; but seen as one of the lights, in your case the light of Brazil, what are their meanings? Usually, they are injunctions from the higher being or folk soul of a country to its citizens to awaken the nobler part of their being.

Perhaps your flag means "Love as a principle, order as the basis; progress as the goal."

³⁷ *Eat, Pray, Love*. Elizabeth Gilbert, Penguin 2006.

³⁸ "...flexible exchange rates are a means of combining interdependence among countries through trade with a maximum of internal monetary independence; they are a means of permitting each country to seek for monetary stability according to its own lights, without either imposing its mistakes on its neighbours or having their mistakes imposed on it. If all countries succeeded, the result would be a system of reasonably stable exchange rates; the substance of effective harmonisation would be attained without the risks of formal but ineffective harmonisation." – M Friedman: *Essays in Positive Economics*. Chicago: Phoenix, 1966, p.200.

Possible Land Initiative in California

(From an email to CHB)

Stann Whipple

I have just finished my first reading of the most recent issue of *Associate!* Of particular interest was Marc Desaulles's contribution clarifying how the 'company' form has been adapted to heal the selfish tendencies prevalent in economic life today.

As mentioned in a previous email, East Bay Waldorf School has ceased 'trading', leaving the Board holding the assets, which include a newly acquired 80 acre parcel extending the original 11 acres on two sides. The EBWS non-profit holds this property 'free and clear' as regards title with some property tax liability (still being discussed) and some School created debt.

There are limited operational funds covering monthly overheads to last approximately six months and there are discussions about how to start up pre-school and kindergarten programs under the restrictions of covid.

Since this time last year, I have been active in promoting ideas for healthy use of the larger land parcel (which has been mostly unused for 35 years) with the vision that it would economically support the activities of a Waldorf School in the way you set out in "Freeing Circling Stars". How to 'sell' this to the current Board hinges in part on how to legally define and separate the activities given the current status. Is there any operating example that could help?

Here is where I think introducing Marc's article could prove useful as a 'proven path', albeit not in the USA. I have suggested creating a separate entity giving the School a 99-year lease for its site. I appreciate you taking the time to reply and give me your insights. What you say about Marc³⁹ is essential to understanding how to go forward with the current project here.

The school situation is complicated and will have a better result if the larger property is sorted out so that favorable conditions for a future school can be offered. I am looking actively and energetically at what is needed for the next 20-50 years from a parcel of land bordered by nearly 100 existing residents. How best to create a residential property company connecting the 80 acres as the renewable resource site for the food, fiber and fuel needs of this neighborhood is my foundational research question. Developing local economic systems has a key role to play in transforming the dependency on and dominance of large scale corporate driven practices. My intention, if success-

³⁹ CHB: That one cannot accomplish anything out of structure alone, but one needs an entrepreneur, for whom the structure then becomes important, either constricting or underwriting the entrepreneur's initiatives. When looking at the watch Marc describes, don't forget the watchmaker!

ful, is to create a pilot project demonstrating and thus educating/illustrating the feasibility of such a local relationship between residents and property.

Our political and environmental 'climates' are falling into chaotic situations for the foreseeable future. These uncertain times bring challenges to old thinking so I am hopeful that I can be part of a shift towards better social conditions for all.

Dissemination

Publishing Strategy

In August, we sent out an announcement to all Anthroposophical Societies about our publishing work. The editor of the Society's journal in the USA demurred to mention it on the ground that he perceived it as "obscure for many if not most of us." Taking this as a possibly more widely held critique, Kim and I revisited our approach to publishing, which we have reiterated below as an invitation for comments.

1: Do the Research

No 1 has to be to conduct research, to do the work of a section of the School, such that any results can ray out into civilization (directly or via the Society). Our starting point is a professional circle of members of the School active in practical economic and financial contexts – academia, finance, running businesses, project management, etc. Our primary concern is to find *common conceptual ground* between ourselves and the works of Steiner, especially his 'technical' contributions to the social sciences. To the extent it is concrete, such research also frames debates more precisely and more comprehensibly.

2: Build a Literature

By way of masters theses, doctoral dissertations, journal papers and so on, gradually to build a 'literature', so that slowly but surely, Rudolf Steiner is brought into today's debates with relevance and credibility. This involves representing Steiner to examiners who are skeptical of him, to put it mildly, yet often express appreciation for the way he has been brought to their attention.

3: Design Policies / Make Recommendations

There is a great need to find a human and professional interface by engaging with people where they are at in policy and academic settings. This has to be at a very concrete and technical level; one has to know the history of the social sciences, the challenges of epistemology, the techniques of monetary policy, and so on. Otherwise there is no basis for dialogue and still less for influencing policy – not in places like central banks or business schools, at any rate. The best medium for this is to design and make policy recommendations.

4: Make Results Available (Bookstore)

Next, is to make this material available as a resource, for those who have found their way to Steiner's work; or who can do so thereby, especially younger students. This is not easy in a world that would rather take up social democracy, alternative economics and so on, despite Steiner's unequivocal distancing of himself from such things. Universities do not want Steiner people in them 'confusing' their students; meaning, leading them to challenge Samuelson, et al., lest Steiner makes their tropes and doctrines contestable even by students of a young age. Getting past this obstacle is a main purpose of the online Bookstore. For, how will our work imbue social life with its next impulses if people do not know about it, along with the appropriate tools for doing so. Accounting, above all, with 'tweaking' the corporation a close second.

5: Walking our Talk

Policy recommendations have to be doable, meaning we have already done them! We have to 'walk our talk' by being first movers who pilot arrangements that others can then replicate. If that is attended to, mainstream thinking will become modified in ways that befriend rather than contest what anthroposophy wants to bring to the world. This raises a delicate point: *What is this talk?*

Many people who are cursorily familiar with Rudolf Steiner's Economics Course put it in a context that is often un-economic and inaccurate. Rather than 'reach out', should one not be asking why so few people are 'looking in'? And might this be because their vision or expectations have been blurred by 'fuzzy' representations of Steiner's thinking that also give the impression of 'job done' in that regard?

6: A Matter of Will

All this is also a matter of will. I know from countless courses, wide email correspondence and workshops over forty years or more, that to meet associative economics is to meet the *threshold*, though one rarely hears that term used directly. For many years, I have been asked, and also tried, to make Steiner's contribution more 'accessible'. But my experience is that that does not work. Premature, over-enthusiastic and, to be candid, relativist or 'crowd-pleasing' encounters with Steiner's work simply don't carry people.⁴⁰

Better by far is the day-to-day interface we all have in the world we are trying to influence *by being within it*. As active representatives of Anthroposophy in our chosen fields, this is the test bed of our ideas; everything we lift up into the light of collegial spiritual scientific research has to be wrung out of life experience. In academia, this is scornfully referred to as "reversing theory out

⁴⁰ I think this is especially true of the *Economics Course*, which was the hardest course Steiner ever gave, according to those who attended it. One can see that from the way it was delivered in two parts, and the subsequent paucity of follow up.

of practice"; in reality, research which is *not* of this kind is akin to moving deckchairs on a sinking ship or fiddling while Rome burns.

Bookstore Update

The new bookstore (associative-economics.com) is operating well; now just need to get the word out. Please let colleagues know about its existence when you get the opportunity.

We are preparing more books for publication, including Spanish versions of *A Human Response to Globalisation*, *The Metamorphosis of Capitalism* and *The Right-on Corporation*. Other titles are also underway in Portuguese.

Glossary and Catalogues

A short (downloadable) glossary of mainly anthroposophical terms is on the Bookstore website as something readers can consult if they are not already familiar with Steiner's work. This seemed more 'efficient' than explaining every term as it became used, bearing in mind that the publications are for everyone, not only those familiar with Anthroposophy. Two downloadable PDF overview catalogues of the two (*Associative Economics Worldwide* and *CHB/Collected Works*) imprints will also be uploaded shortly.

Website

As some of you have commented, there have been some issues with the website, which are hopefully now resolved. The aim to date has been to treat it primarily as a resource, and there is indeed a wealth of material on it. Where achievable, this is also becoming available in English, Portuguese, German and Spanish – reflecting the growing interest in those language-areas.

But it is now becoming over-loaded and requires pruning. This may entail relocating some of the material (publications and financial literacy) on 'outside' websites, allowing the main pages within the Goetheanum site to remain simpler and readily managed. Any feedback would be welcome to economics@goetheanum.ch.

