



23rd Annual Meeting / Economics Conference of the Goetheanum

Towards 2025 Part 1

One hundred plus ten / Whitsun – Michaelmas 2024

Internal document sent to all Economics Conference colleagues. Please, do not circulate it, therefore.

Reviewing the material we have received, gave us the impression of colleagues being either tired (understandably), getting old (true enough in some cases!), or (possibly) simply not feeling the need to share news of their endeavours with others. We do not think the last of these to be the case, however, both because of what we have received and because of what comes across our desk, as it were, either because of the networks Christopher¹ sits in the middle of or because of what he knows from his travels as convenor. On the other hand, it might just be a matter of trimming a lavender bush that has become too 'leggy'!

To touch on a perennial concern, we have put this issue together as if it is what would happen in an Economics Section at this juncture, its conspicuous absence notwithstanding. We do not see this as our private view, however, but offer it as something the Economics Conference of the Goetheanum – as the place-holder for that section – can focus on for the next ten years: until Michaelmas 2033.

There are two parts to this edition. The first part begins with responses we received to the *Advent Digest*, collated under the theme: **We are for going forwards. From the Convenor's Desk** then takes us on a 'world tour' of **Who is doing what**, followed by news of **Some Forthcoming Events, Stop Press**, reporting on two new publications, and a touch-base concerning **Administrative Matters**.

Then there is a second part: **100+10 / The Next Phase**. This is a deliberate change of tone and gear; both a statement of understanding and intent on our parts as Convenor and Administrator. Like all good statements and intentions, it is put interrogatively: *Is this something we all can resonate with?*

We want to adjust both course and compass in a way that is less contemplative and more strategic, using that term not in a militarist sense but as giving pace and direction to what it lives in our will to do. Whether that is in the realm of concepts and policy or economic deeds done, but done associatively.

We take these steps mindful that to be an Economics Conference 'colleague' means one has taken several steps already. Firstly, becoming a member of the Anthroposophical Society in recognition of the importance of Anthroposophy in one's life. Secondly,

becoming a member of the School of Spiritual Science in declaration of one's readiness as best one can to represent 'the anthroposophical cause' (albeit in ways that allow oneself, one's colleagues and Rudolf Steiner all to be free). Thirdly, finding oneself in the First Class of the School and in its Section for General Anthroposophy.

But two other steps have also been taken: electing, presumably, to place one's contribution to economics (however one describes that) within the Social Sciences Section and, within that context, in the Economics Conference. We take this as our assumed common ground. Meaning, if that is *not* how you understand things – which is merely a formal spelling out of how things are understood and organised today – now is the time to say so. But in saying so, also to say how you do understand your situation.

We mention all this knowing well enough that that is possibly not how the current leader of the Social Sciences Section, sees things, that he does not reply to correspondence, and that a number of colleagues see the Social Sciences Section as non-performant and some have also 'left' it. On the other hand, part of today's delicate karma is such that Gerald Haefner sees the entire current focus and substance of his Section as given over to a review of the history of the Society/School. At the same time, many of us, especially (but by no means only) in the US and Canada, are equally preoccupied with these questions and in particular with their financial dimension, without consideration of which, both outwardly and karmically, any legal or statutory revisions are surely of uncertain validity.

It is out of this background (that many of you are already privy to and part of) that we have felt it right to take precisely these themes as the focus and content of **Towards 2025**.² Together with framing our next steps in inter-sectional terms, we have also decided to pace ourselves with two editions: this one from Whitsun to Michaelmas 2024, and a second one from Michaelmas to the centenary of Rudolf Steiner's deathday on 30 March 2025.

Warm greetings between Whitsun and St Johns,

– Christopher and Kim

¹ In this edition, we are experimenting in seeking a balance between formality and the sense of a research community by occasional use of Christian or first names.

² We apologise to those who submitted items not showing in this edition. Events are moving quickly and we felt it best to hold those over till the next edition.

We're all for going forwards

Leif Sonstenes / Karlsruhe, Germany

After the very successful *Colours of Money Seminar* in June 2022, the question was, what next? The *Colours of Money Seminar* was a kind of culmination of Christopher's seven previous visits to Karlsruhe. Although these have been enthusiastically received, we have not yet achieved enough traction or found or become the entrepreneurs ready to take those next steps. After mutual deliberation, we decided to circle back and begin anew with a weekend seminar program in November 2023 that was more accessible to people with less background experience in associative economics: *From Neoliberalism (now) to Associative Economics (future)*. Over one and a half days, Christopher sketched the history of money and economics from ancient to modern times, current economic phenomena and in light thereof, which goals can we pursue in the near future to bring economic evolution back onto a human-worthy track after the last hundred years of the grand detour?

The seminar was enthusiastically received by the mostly younger 12 participants and was rounded out with a Friday evening lecture with the same title as the seminar and on Saturday evening, we heard about *Folk souls and the world economy. Own lights theory and how the world economy can develop in a healthy way*. We capitalized on the momentum generated by the seminar and public lectures to have Leif Sonstenes give an introduction to double-entry bookkeeping at the Freunde³ as the start of a new financial literacy training for about 30 employees. The first 5 modules were given before the Christmas break, with the work set to continue in February.

Our weekly study group of 'World Economy' (8 long-term, regular participants who also receive an on-going weekly training in double-entry bookkeeping) is holding, preparing, and inwardly warming a space within the Parzival Centre⁴ complex to host a competence centre for financial literacy and be a home for an economics group of the Anthroposophical Society some cafes (thank you, Daniel Osmer!) and other cultural events open to our immediate neighbours and the community at large. I have carried this image for several years now... We are not quite there yet, but I aim to report on something more concrete in the near future.

Stefanie Guyot / Montreux, Switzerland

In the great work done over the past decades I recognized different steps. First a deepening of Steiner's economical impulse and bringing it further in the actual economic context. All that being now accessible through a lot of publications!

Directly or indirectly, this understanding gave the ground to start serious projects – teaching financial

³ Freunde der Erziehungskunst / The Friends of Waldorf Education, of which Leif is the finance director.

⁴ Parzival Centre, founded by Bernt Ruf for 'difficult' and disadvantaged children and young people; co-sponsor of the Karlsruhe seminars.

Facing west from California's shores,
Inquiring, tireless, seeking what is yet unfound,

I, a child, very old, over waves,
towards the house of maternity,
the land of migrations, look afar,

Look off the shores of my Western sea
– the circle almost circled;

For, starting westward from Hindustan,
from the vales of Kashmere,

From Asia – from the north – from the God,
the sage, and the hero,

From the south – from the flowery peninsulas,
and the Spice Islands,

Long having wander'd since
– round the earth having wander'd,

Now I face home again – very pleas'd and joyous,

(But where is what I started for so long ago?
... and why is it yet unfound?)

– Walt Whitman

Mais c'est tellement grand que ça bloque toute la vue
c'est trop volumineux pour être porté
Trop lourd pour être tiré
Trop mouvant pour être retenu
Je ne peux qu'y pénétrer.
Y pénétrer sans mourir!
Arrogance ou foi?

Because it's so big it blocks all the view
And it's too voluminous to be carried
Too heavy to be pulled
Too moving to be retained...
I can only enter it.
Enter it without dying!
Arrogance or faith?

– Anita Grandjean (Tr. CHB)

literacy, creating the Fonds Goetheanum, initiating the treasurers meetings worldwide, to start to embed the economic activities in the accounting of country societies worldwide and reinforce the relation to the Goetheanum, etc. All this is now in the world and out of that spirit even more will come!

Therefore, I would see one of the next steps in the necessity to share this journey, let others know about the elaborated substance and projects all over the world, they may inspire and give hope, courage and ground in their initiatives. That we work on the question how we could make our work more visible? This could lead to another step: At the beginning of GA 260, following Steiner's introduction for the eurythmy performance (23.12.1923), Marie Steiner quotes him while being part at different meetings all over Europe in 1923 to give a new ground to the Anthroposophical Society. There Steiner says how necessary it is that the Society sets itself an own task which differentiates her from the anthroposophical movement; a positive task which can be recognized as such by the members and make them feel respectful for it. This struck me.

In my view the further step of the Economics Conference could be, out of the perspective of the Christmas Conference 1923 and its own work, to define that positive task in the actual context which should give the members that sense of respect and joy to be part of it, all based on the new understanding of economy Rudolf Steiner has given us.

can getting strategic
a message from Michael
coming of itself
to inform and liberate
councils to work in concert

of my professional efforts from here on out, yet I am just at the beginning of learning the body of work

produced over the past decades. I need to build connections with those of you out there doing the work; I need your feedback and guidance on this path. I have set myself the goal of reorienting my work life so that associative economic initiatives are front and center.

Through the commitment of its members, the Economics Conference is like a mirror which gives us the opportunity in a questioning mood to check our thoughts and deeds in their horizontal and vertical dimensions. A very precious moment that could further help the Anthroposophical Society to remain alive.

Patrick O'Meara / Washington, D.C., USA

My clearest goals with respect to working with associative economics in the next year and beyond are admittedly not immediately practical. They have mostly to do with deepening my understanding of the economics course, expanding my familiarity with mainstream literature on economic history and the history of economic thought and expressing my thoughts in written form, a practice that I find helpfully clarifying even when it doesn't result in something that is of value to others.⁵

In that vein, an immediate goal and commitment I have made to myself is to complete a half-completed essay on the ideas and structure of the economics course. After that is done, one possible project is the articulation of a plausible path that so-called responsible capital could take to become truly responsible, including the financial products that might enable this to happen. Such a project could be framed in a way that is understandable to labor union and capital stewardship professional colleagues, even if their interest in it is not likely.

Beyond this, I am eager to play a supporting role in efforts to spread an understanding of true financial literacy, both in schools and more widely. Likewise I hope to support efforts to truthen the finances of the Society. Part of doing this is for me to gain a greater understanding of what true financial literacy and truer finances are or can be. I feel I am still only part way to such an understanding but at least perceive the importance of making further progress. A chief way to do this will be to continue my involvement with the Economics Group in North America and the Economics Conference.

Jenny Doty / Rockford, Il., USA

I'm just 6 months new to the Economics Conference, yet I have been distraught since learning that it is possible that this group may be disbanded. It must not be! I have a strong desire to remain a part of this community of people working with Steiner's economic ideas. This material will be the centerpiece

Being new to the group, I am not clear what Christopher's tasks have been in the Economics Conference separate from his own career activities. What are the pieces that will be laid down? What needs continuation that I could carry? I could help in communication, organizing, and project management; perhaps supporting Kim as Administrator.

As to my own activity, I would like to create a working group to support farmland transition cases. I have connected with a landowner (and anticipate meeting more) that is interested in pursuing alternatives to transitioning his ranchland to the next generation. He is without an heir interested in working the land and wants to keep the land in production. As opposed to selling it outright, he's been thinking about forming a nonprofit. I have accounting and tax expertise, yet it would be great to have a few experienced 'study buddies' to discuss these types of cases with.

Anita Grandjean / Neuchatel, Switzerland

We see demonstrations everywhere, people on the streets, blocking major roads, camping on roundabouts, etc. It represents so much energy, organisation and damage. Every time, I'm reminded of the well-known technique used to oppose this: let them shout for as long as possible, they'll get tired!

Wouldn't the sought result be much greater and much quicker if all these people went calmly and casually to withdraw the money they have in the bank, even if it's not much – when you see the crowds in the street, it would already represent quite a lot – and lent it directly, without intermediaries, to young people who have initiatives but are unable to carry them out for lack of money?

One can only dream of what that would lead to:

- young people given the opportunity to achieve things that we don't even think about, and which may hold the key to solutions to problems that still seem unsolvable.
- promoting a link that is so vital to a healthy economy, between those who have and those who do.

There would be no need to get together to act. All it would take is one message on a network: empty your accounts! That would panic the banks. They would be forced to react and that would reveal their feet of clay, but it would also force everyone to tackle the problems highlighted by the demonstrations.

⁵ Ah, but it does! Though unpublished, Patrick has written a number of valuable exploratory essays. – CHB.

Yes it would, but without going to the bank with a banner, without shouting, without breaking and entering, without hatred. It's less risky so perhaps less exciting. On the other hand, and this is revealing, it requires more courage.

Marcelo Delajara / Mexico City, Mexico

I want to start my response to the *Advent Digest*, 6 December 2023, saying that the paragraphs in the opening section 'Laying down/ Towards 2025' made no sense to me until I found them again in the words Christopher said in L'Aubier during the sessions there on Friday, January 5.⁶ It was only then that I felt alarm, fear and dismay, in that order and increasingly. I thought this 'premature end' (my image at that moment) was not deserved by Christopher or any of the Economics Conference colleagues.⁷ The past cannot be changed, however. Therefore, I would like now to focus on answering the questions asked in the *Digest* about the future.⁸

I am a teacher of and researcher in economics. The change that I see and that I could drive belongs to these realms. In the case of teaching, I consider that I am ready to introduce Steiner's and the Economics

Conference's contribution to economic thinking in certain parts of the economics degree curriculum; in particular, in my teaching on money and banking. The way to do this is to follow the economic thinking on this topic from Keynes's tract on money, through the developments that led to the conception of independent central banks in the second part of the 20th century, to Christopher's contributions based on the thought of Rudolf Steiner and his own research. This would lead students, not only to understand better why Mexico has a relatively successful central bank, but it would also take them and me to the frontier of knowledge in monetary economics. I strongly feel that this will strengthen the teaching of economics and that it will be very well received by students, who are eager for better answers (or questions) about current economic problems.⁹

So, my aim is to change the subject matter of my advance course in macroeconomics – which I have been teaching since 2015 in Mexico City, and in which I have some freedom to choose the contents¹⁰

⁶ See report on p.13.

⁷ What was explained in the subsequent hours, about the attempts to attract the attention and support of the leaders of the Social Sciences Section at the Goetheanum to the work and conclusions of the Economics Conference and their negative response, somewhat mitigated my initial feelings, but they also raised more questions. I think it makes no sense to say that things could have happened differently, even if that would have been the best outcome.

⁸ To wit, "where you see change is needed (but change you would drive!) and what – Economics Conference or no – you see yourself doing to bring the insights in Rudolf Steiner's economics course more into play in your context and country. What obstacles do you face, what support do you need, and what goals have you set yourself? And how strategic are you planning to be, and what does that mean in your case?"

⁹ Might it also create a worldwide Spanish-speaking interest in your course? – CHB.

¹⁰ Do you also include the history of economic thought, which can help contextualise Steiner? – CHB.

– from economic growth to monetary theory and policy. It is not that Rudolf Steiner's economics course says nothing about growth, on the contrary, but the most pressing and fundamental issues today (even for economic growth!) are related to money. In relation to economic research, I work on measuring living incomes and living wages around the world. This gives me an opportunity to understand better what achieving true prices means or would mean in the global economy.

One limitation I face here is my still limited knowledge of how prices are set in reality by the different actors in supply chains and what conventional modern theory says about it. It is a time limitation within my daily work schedule, which I have to find a way to overcome – perhaps the way out is to strategically approach those colleagues near me who already know a lot about that topic and seek a collaboration. From the side of the Economics Conference colleagues, I count on the support of those who have already explored the topic through theses and other publications. All this in the short and medium term. In the long term, there are the obligations, let's say, as a member of the School. All this work that I plan to do should go back to fertilizing the original source. But, will the funding needed for this appear, or will there continue to be a wall that resists the winds of change?

Is this because the Economics Conference's presence is too timid? Why does *Das Goetheanum* not publish some of the material that we think and talk about? Or that none of the Economics Conference members' books are published through Verlag am Goetheanum? Why is the work of the Economics Conference not included or featured in the Social Sciences Section? Will or how can this change during the next 10 years?

Ralf Neff / Berlin / Germany

Thank you for your announcement of a new publication of Bernhard Behrens's essays. The economic conference lives on in my heart and in my worklife...

Charles Burkam / Amsterdam / Netherlands

Through my participation in Economics Conference and/or US Economics Group activities over the past two years, I have come to see the Christmas Conference Meeting as a living deed that was, and is, central to the further development of spiritual science within the Anthroposophical Movement / Society and critical to the evolution of humanity.

Moreover, out of my nearly 30 years of work with anthroposophical institutions, I have experienced aversion, if not fear, disinterest and undervaluing of economic life as a bearer of spiritual insights and messages. One consequence may be that 'threefold thinking' has achieved a 'segregated' picture of the three social realms, rather than an interweaving and balanced 'wholeness' including a conscious connection to the economic aspect. My own research also includes the significance of planetary rhythms and cycles within biography and study of Steiner's

lecture, *The Invisible Man within Us – the Pathology underlying Therapy*,¹¹ to see if insights about individual health and illness might illuminate approaches to healing societal ills.

Since originally writing this contribution in January 2024, I became treasurer of the Anthroposophical Society in America, in which capacity I attended the Dornach AGM recently, where I observed the struggles over processes and organizational forms. The ASA General Council is working towards developing a strategic plan of action that could help us all become clearer about the Society and the School and so enable anthroposophical / spiritual scientific work reach its potential in the world.

With a thorough and shared exploration of the central questions facing the ASA, I am hoping that the resulting 'strategic plan' can contribute clarity and cohesion within the movement. This could also engender the commitment that would enable the ASA to reach its own goals and best fulfill its role as a part of the world movement.

Courage and Capricorn

December 21 to January 21

Herbert Witzemann.

Published in Dornach in 1968, and based on brief indications by Rudolf Steiner for meditations which may be practiced in accordance with the changing year.

No beginning without courage. No courage without truth.

The source of true courage is an experience which brings together past and future, for truth is not bound to time. From life between death and rebirth, we bring with us into the life which lies before us the urge to mitigate the consequences of our actions in a previous earth life. This thought which turns toward the past, forms a link with the thought of the future. The fruit of a past life becomes incorporated into the spiritual germ of man, ripens in the life between death and rebirth, and will appear in a new life, transformed into new aptitudes and capabilities.

In the interpenetration of these two thoughts, the present becomes the moment of courage. Such courage which is first practiced inwardly, then realized in the experience of destiny, leads to the apprehension of immortality. It is that confident knowledge that in a past life the strength was developed which places the individual before eventualities in the destinies of a later life. It is this courage which redeems the frailty of the mortal body. In the encounter with people with whom one is connected by destiny, this courage becomes the awakener of the consciousness of immortality. It becomes the power of redemption.

A meditation which strengthens the power of this redemptive courage, is the immersion in destiny as a consequence of events we have brought upon ourselves. Imagine as you go through the day, that every person you encounter has made a destiny appointment with you and listen for the intent of that meeting.

¹¹ GA 211.

From the Convenor's Desk

chb

Although always in some sense addressed to the problems of our time, the contributions in this edition are not necessarily targeted on them or meant to solve them. Our interest is in what colleagues are doing, as best they can, given their karma and their circumstances, to further associative economics – whether that be through conceptual contributions and academic work or how they conduct their businesses and contribute to transactional economic life. For it has to be admitted that, while micro examples of associative economics are difficult to achieve in a universe predicated on narrow egoism, unless they do occur *but are also 'mined' for their policy implications*¹² the macro-economic story will not change. That is to say, it will not be changed by anything Rudolf Steiner or his colleagues say, but by what we do – and only if what we do is truly (even comprehensively) associative and not nominal or an exercise in 'cherry-picking', as many 'true price' websites, for example, seem to be.

The material collected here is a mix of what has been sent in, what has built up in my 'inbox' during our (now over) hibernation, and what I have gleaned from my travels. And, indeed, there is a lot to share, so much so that the word 'hibernation' now seems inapt. There is also a shift of emphasis that we would like to make, focusing on what we are doing that references what one might call the Economics Conference's legacy to date.

Who is doing what?

Some of us are represented through direct contributions in this publication, but many others of us are also very active. Allow me to take you on a 'world tour' of those activities work I know about:

In **Germany**, *Leif Sonstenes* continues his work with financial literacy and staff at the Friends of Waldorf Education.¹³ It is interesting to wonder where such NGO funding of Waldorf schools will be ten years from now. *Christian Bosse* has recently taken over from Jean-Claude Lin¹⁴ at the publishing houses of Urachhaus and FreiesGeistesLeben in Stuttgart.

In **Switzerland**, *Marc Desaulles* and *Anita Grandjean* continue to address the financial and economic challenges facing the anthroposophical movement with the Anthroposophical Society at its heart – especially, in their case in Switzerland and at the Goetheanum. Mention of this is important when one considers that in many ways that is where associative economics has to cut its teeth and 'walk its own talk', but needs to do so on the very ground of economics given by Rudolf Steiner through the way he himself structured and conducted the various activities and enterprises linked to his name – the Society included.

¹² Unkindly called reversing theory out of practice!

¹³ See earlier footnote.

¹⁴ Jean-Claude wrote the foreword to the original 1979 edition of *Prelude in Economics*.

Alongside his financial literacy work, *Fionn Meier*, also in Switzerland, continues his research into the prospects for threefold society in Switzerland today. In this connection, he works closely with Sylvain Coiplet in Berlin to become clear what Rudolf Steiner said originally, and, therefore, whether he has been rightly understood first in German and then in other languages, especially English.

Camila Pannain is active as a Waldorf teacher in **Italy**, both actually teaching and wondering how things will develop there (see *Italian Adventures*, p. 19). She is also active in **Brazil** where, with *Lucia Sigolo*, she is finalising the Portuguese version of Fionn's economics curriculum. Together they are promoting events under the heading of *Dialogos Associativa*. If that were not enough, Lucia continues her work with disadvantaged women in Sao Paulo (*ConteBem*¹⁵) which has just completed its 11th cohort. With its nine 3-hour sessions, over 140 women have now taken this financial literacy course!

The wires have been humming between *Jason Brittin* in England and colleagues in **Argentina**. Jason and *Mauricio Garay* in Mendoza have been exploring the important topic of combining associative economics with project management. In Mendoza they are also reviewing the meaning of being a branch of the Society, whether as part of a Country Society or direct to the Goetheanum.

In **Ecuador**, the 5 members of the Economics Conference there, *Jose Lovato*, *Alberto Baldeon*, *Gabriella Palacios* and *Fabiola Catcuago*, are deliberating on an October workshop and what would be most appropriate to do at this moment in the economic life of that country.

As far as associative economics is concerned, in **England**, interestingly, the centenary of the World Power Conference¹⁶ is being met by a strange and noticeable silence – both karmically and practically. *John Byrde* (an Economics Conference colleague living in Romania) gave a zoomcast in the US a few months ago about Daniel Dunlop, and a day in Dunlop's honour was held in Stroud, but not under the auspices of either the Economics Conference or the Social Sciences Section, but by Richard Ramsbotham, who is mainly active with Shakespeare and Steiner's *Mystery Plays*. On the other hand, I am immersing myself in Goethe, finance, what I call 'the grey time' (when in the 17th century the economy could have grown alongside the nation state), and the consequences of this for looking afresh at the founding of the Bank of England. What karmic irony is it that sees little to zero awareness or interest in these topics in the anthroposophical movement in Britain, yet they have piqued the interest of the Bank's archivist and historian?

country hold your star
you have a social contract
to tame the wild will
when dues are not for purchase
markets can turn toward I-beings

¹⁵ Part of her partnership within TRIPE Consultancy: <https://tripeconsultoria.com.br>

¹⁶ <https://worldenergycongress.org/rotterdam/about/global-impact/>

"[With a job] you surrender yourself to somebody else's wishes for the little money that they give you at the end of the month... that's not what human beings are all about. We are not built for serving somebody else. Human beings are very independent, packed with unlimited creative capacity..."

"Our institutions have been designed the wrong way. If you have money, you get more money ... but if you have no money, you don't get any money. So you stay where you are.

"...finance is the oxygen of entrepreneurship. If you connect finance with people, people suddenly become very active, become alive, their minds start ticking, they start creating things. They look at the world in a different way."

– Muhammad Yunus

A Circular Community

Despite my questioning, when I put this information together, I find courage and continued commitment because, aside from my wider biographical connections, I have always hoped for and now believe myself to be part of a mutually-recognising community that seeks together, albeit independently, to advance practical implementation of associative economics. And to do so as a community of colleagues grounding their work in economics on spiritual science.

One way of describing such a circle is that it consists of individual members of the School of Spiritual Science who find themselves related to one another through being informed, guided and even inspired by the path illustrated by the 19 lessons of the First Class, each in accord with his or her karma.

Further, if this is our shared ground, is our meeting in a wide circle linked to how the Second Class might have been worked or might yet work? Similarly, what of the Third Class? How can that be characterised? The topic is controversial, but if, as for me is the case, one understands there to be one condition not also three for membership of the School, does that not imply the existence of three classes not just one – at least in the sense of Jürgen Smit's 'tasks, seeds and qualities'?¹⁷

There is yet another dimension: the relation between the way the Economics Conference is conceived and is developing, and what one might call the sociology of the Christmas Conference. Above all, how does such a circle as ours relate to itself? Via a central person or across the circle using the medium of the inner and outer substance we jointly create? Or should there be a shared leadership of two or more? Or a collegium?¹⁸

¹⁷ See 'Tasks, Seeds and Qualities, A Tribute to Jürgen Smit,' in *The Deed of Rudolf Steiner Sociological Masterpiece / Economic Testament*. Christopher Houghton Budd, 2019. (Search aeBookstore.com.)

¹⁸ Strictly speaking, a college of peers, though not all of the same rank or standing.

I have always averred a single person in this role: that is, a single soul, but in convenor mode. Such that – always tempered by the building of collective substance – many tones sound into the one soul (with its attendant karma), there to be synthesised as effectively as that karma allows and then rayed back with, hopefully, a response that is recognisable to all in the circle, and indicative of what we might all ascribe to as future orientation and even next steps.

Part of the hygiene of the 'single soul' approach is to review regularly, as I am doing now, how things are working. In my case, there is the added complication that I wear a number of hats (publisher, convenor, academic, editor, etc.) so that the risk is always present that one's own karma will over-ride or at least over-influence shared karma.

The sociology of the Christmas Conference is also relevant in other respects. For example, when developing groups to further associative economics should we make more evident the link between discovering associative economics and its ideal corollary of joining the Anthroposophical Society, and representing associative economics and its corollary of becoming a member of the School? And as our work grows should we take a cue from Denis de Rougemont's 6th 'principle of federation': *a federation is formed neighbour to neighbour, through individuals and groups, and not from a centre or by means of government.*

Though not the only ones in recent months, these are the main topics that have come across my desk. All of them warrant our collective consideration – preferably with some immediacy. The rest of this edition of *Towards 2025* has been produced mindful of them, but with a request to everyone to respond so that the next issue can take the discussion further.

Finally, a special welcome to new members!

Mexico:

Marcelo Delajara – economist

Quito, Ecuador:

José Javier Reyes Lovato – young entrepreneur
Fabiola Catucuago – co-treasurer of
Anthroposophical Society branch in Quito.

Sao Paulo, Brazil:

Maria de Fatima Helou – entrepreneur and affiliated to Lievegoed's social development movement.

Some Forthcoming Events

These events, carried by various Economics Conference colleagues, are those that have been made known to us. Some are by invitation, others are the continuation of existing projects.

Tartu, Estonia

14-16 June 2024

The Anthroposophical Society as part of (not apart from) our time.

Sao Paulo, Brazil

20-22 September 2024 (provisional)

Dialogos Associativa 7

Quito, Ecuador

4-6 October 2024

Prospects for associative economics in Ecuador

Melbourne, Australia

14 November – 3 December 2024

Various monetary workshops

Stop Press

Beyond Gold

In July, Christopher Houghton Budd's new book, *Beyond Gold – Hayek, Keynes and Steiner in concert* will be published.¹⁹ It is a study of how things might have been (and might yet become) had Hayek and Keynes met Steiner and taken up his idea of money as bookkeeping (instead of as a thing).

Bernard Behrens Legacy

On the publishing front, at the suggestion of Fionn Meier, Stephen Vallus and Christopher Houghton Budd are in the final stages of producing a book by and about German-American, Bernard Behrens's work in the US just after World War Two. The closing editorial words read:

'To paraphrase the three aims of the United States to which Behrens draws our attention: Is this how we will find the way to bring democracy to everybody, affording a permanent basis for peace and opening the way for the spirit to manifest through free individuality? It belongs to the merit of Bernard Behrens's work, once brought up to date and 'tidied up', that it can help set our sails fair for such a coming wind, assuming the Gods intend it and that we are fit enough as sailors to catch it. Whether that wind will blow fresh from behind because we better understand what the United States is all about, or new from in front, because that understanding allows us to see more accurately what lies before us, remains to be seen. But in that event, the 'us' would refer to all those for whom, as the venue for all humanity to meet and master its untrammled but also unbridled will, the United States is a shared country.'

¹⁹ <https://ethicspress.com/products/beyond-gold>

Associate!

Hibernating, or perhaps in pralaya, the situation regarding *Associate!* remains unclear. The main question here is whether and, if so, how it could achieve increased presence. This in turn is probably a matter of whether anyone is minded – or by karma destined – to pick up that particular mantle. It is likely also connected to whether and, if so, how our work with associative economics can find a wider audience – in both mainstream circles and the anthroposophical movement; ideally simultaneously, at least contemporaneously.

Administrative Matters

Revised website

As regards the further life of the Economics Conference of the Goetheanum a refresh of its website in the style of the Agriculture Section (<https://www.sektion-landwirtschaft.org/en/>) is being considered with our webmaster-colleague, Jesse Osmer...

Spend-out / Fresh funding needed

The Economics Conference is like a mini spend-out foundation, except that it is not a foundation, but a fund designed to be like a reservoir, that receives funds which are then available to flow when needed into its administration on the one side and research on the other. Looking forward ten years, fresh funds will be needed. Hopefully, these will have a different emphasis in two respects: they will be regular and they will come from an ever-wider group of contributors. We understand the arrangements in place to be in the spirit of the Treasurers Guidelines:²⁰ 7. *The councils agree that it is not for the Sections to find alone the funds needed to carry out their work.* 8. *The councils will aim to include infrastructure when presenting the financing needs of the Sections.*

Accounts to year-end 2023

Our current balances are shown below. If you have any comments or questions, please do not hesitate to email us at economics@goetheanum.org.

Where	HIB	Local
Goetheanum	8,440.58	8,440.58 CHF
Switzerland	43,583.55	43,583.55 CHF
Netherlands	121.48	124.00 EUR
UK	4,975.55	4,325.64 GBP
Canada	2,815.94	4,250.08 CAD
US	740.21	819.07 USD
Ecuador	2,194.83	2,430.00 USD
Brazil	5,181.16	30,091.72 BRL

Total **68,053.30**

The Economists' Prayer

Christ John of Rose Cross
protect us

Guide us on our path
in the hope that it is your path too

Help us be attentive
but nonetheless decisive

To centre the economy
is to resolve the chaos in karma

Facing us with the astral life
in touching a task perhaps not his

Of keeping true the economic
structure of the world

Grant us the courage
to pursue our objectives

And the forces of spirit
to remain conscious of you.

L'Aubier, Switzerland

24 February 1990

²⁰ See *Anthroposophy Worldwide*, 11/21.

100+10 / The Next Phase

This second part begins with two related items by Christopher Houghton Budd and Marc Desaulles, which in their different ways set the stage for the discussion of the next ten years, as introduced in the immediately following item. Both touch on a key consideration for that period: what Marc calls the need to understand what a 'modern esoteric' entails.²¹ That esoteric has to do with what one might describe as the Rosicrucian underpinning of the Michael School, and so these first two pieces are immediately followed by a report on the Holy Nights retreat held at L'Aubier, Neuchatel, Switzerland, where this idea began to be broached in our context. (Marc has presented it elsewhere in the anthroposophical movement.)

With the stage set in this way, the remainder of the journal is given over to a focus on our work, now conceived in the spirit of intersectional partnership.

A Next Address²²

In the days directly after the recent AGM in Dornach, I conceived the idea of 'a Next Address'.

Although, of course, Rudolf Steiner did a great deal between when he retired from public view (on 29 September 1924) and his death shortly after 4am on 30 March 1925,²³ the idea is to pick up where he left off, as it were – at the end of his half-given last address – by imagining a next address. But not from him to us, or us to him – rather, from us standing beside him looking from Michaelmas 1924 forwards to, say, Michaelmas 2033. A time distant enough to give us a sense of aspired achievements or achievable aspirations by then, of timing and traction and thought-led action. After all, by now we have acquired plenty of potential motive forces; it's time to put them to use by giving them focus, guidance and historical and spiritual efficacy.

Addressed to today and all our tomorrows and mindful of all our yesterlives and journeys to date, it would endeavour to imagine and reiterate Rudolf Steiner's mission afresh. Conceived in the spirit of syllables rather than consonants, conception then

²¹ This is the theme of the October AGM of the Anthroposophical Society in America, occasioned by Marc being invited to be the guest speaker by Mary Adams, the General Secretary (also an Economics Conference colleague) as a sequel to the L'Aubier Retreat (reported on p.13). In this connection, too, we have included a 'welcoming postscript' article by Daniel Osmer on the relationship between Switzerland and the United States and the Europe-America connection, the latter a theme Marc intends to explore. It is also included because one of the questions being asked in the Anthroposophical Society in America is whether the constitutional construct of the Anthroposophical Society in a country should match or echo that country's external rights life.

²² The allusion is to *The Last Address*. Rudolf Steiner Press, London 1967.

²³ Source: Ita Wegman Nachrichtenblatt 1925 at <https://reverseritual.com/rudolf-steiners-deathday/>

birth, it is a call to intention in collegueship with Rudolf Steiner. It is about telling a four-part story: (i) Rudolf Steiner, his mission and legacy as humanity's brother and Anthroposophy's 'midwife'; (ii) the Anthroposophical Society as the future family of humanity, having evolved beyond consanguinity to where the I is grounded in itself; (iii) the School of Spiritual Science, whose deep, widened and representative understanding of human existence enables us to overcome our limited knowledge; and (iv) coherent initiatives undertaken in collaborative gratitude to Rudolf Steiner on the basis of his work and insights.

Nice idea, but...

One should, of course, ask what would such a 'next address' realistically entail? Referring to the content of *The Last Address*, twenty-five years into the 21st century, what is the mark of those who prepare the Michaelic Mood? What, today, characterises 'letting the Michael Power and Will penetrate all life?' And what did Steiner mean by 'the leadership of [not at] the Goetheanum'?

'The Last Address' was only half-delivered, as Rudolf Steiner could not complete what he had to say. It left us, in Alfred Heidenreich's closing introductory words, with 'an esoteric riddle ... [such] that we might grow by pondering it reverently and thus be led eventually to revelations which we should discover ourselves.' The substance of this riddle – the inclusion of Lazarus-John the Evangelist in the sequence of incarnations from Elijah to Novalis, and so on – is the subject of the book, *Christianity as Mystical Fact*.²⁴

Can we claim or report any such revelations – or growth – now, one hundred years later? And how, if at all, does the story outlined above relate to any of this, especially when the Anthroposophical Society and the School of Spiritual Science within it are considered in their financial aspect?

If our answers to these questions are in the negative, then where are we and what are we to do? And yet, lest or before we despair or deem ourselves unworthy, how can we have any hope of rising to that occasion if, in the way we conduct our own lives, we do not follow Rudolf Steiner's own 'logic' and examples in regard to that story's four main elements?

Until we satisfy ourselves, and the gods who attend us, on that account, the jury has to be out. All the more reason, therefore, for putting all our focus on getting these four aspects of the anthroposophical movement rightly arranged, first in our own minds and conduct, and then making that the basis of the

²⁴ *Christianity as Mystical Fact* (1902) Steiner Books: New York 1997. Also, *John the Baptist and St John the Evangelist*, Maria von Nagy (1957), *The Raising of Lazarus*, John Cornish (1979) St Georges Publications: New York, and *The Gospel of St John and the Mind of Today*, John Cornish (1981) St Georges Publications: New York.

next phase. There is an idea currently being iterated of 100+1 years; I suggest we also think in terms of 100+10 years.

Michaelmas milestones / Rosicrucian reiterations

I offer the idea of 'a next address' partly in order not to date the next phase from the Christmas Conference directly, but from after when (among many other things) the First Class lessons were added, the karma lectures given and the July 1924 announcement made, that the Gods had accepted the risks Steiner took in refounding the Society the way he did. But also to make Michaelmas – already this year – the pacing device for our strategic behaviour; milestones we can use to set and assess our progress and, hopefully, success.

I am also deliberately trying to echo and reinforce the essence of Marc's 'message' in his following article. While pacing ourselves at Michaelmas can be seen as opportunities for renewed resolve and inspiration, and inbreathing of fresh impetus, those things need to be reinforced by being grounded and carried on earth by what one might call acts of incarnation and incorporation designed to anchor our efforts in but not tie them to earthly existence.

The karma of material resourcing

Though not directly said by him, a key point made by Marc in his article concerns, in effect, the karma of those whose task it is to resource the work of the Michael School without thereby trapping that school in the ways of the world. This has long been a theme of mine, witness a 4pp document that recently resurfaced which I wrote in November 1979 after attending a weekend seminar under the heading of *The Anthroposophical Society – an Unfinished Work of Art* (the theme of lectures by Rudi Lissau, Council member of the Anthroposophical Society in Great Britain at the time). The article ends:

'I want to describe an economic basis for the Anthroposophical Society that would enable the Sun Mystery to renew the economic life of the West. The Society should be without interest in the economic life. Any interest it has will tie it to the old mysteries. Its every need should be met by free-willed gifts. Any buildings it needs should be given to it. All its expenses should, as it were, be paid by free-willed gifts of those who recognise the value of it.

As a Society, it should have no economic interest (in the technical sense) in any activity save the fostering of soul life. It should be realised by all that, to give estates to the Society for whatever reason ties it to the old mysteries. Every effort should be made within the Society to render it dependent solely on the free-willed gifts of those who recognise the value of it. The Society should 'disappear' economically and become a sun-space, drawing into itself free-willed gifts. If this happens, not only will the Anthroposophical Society light up in the *cultural* life of the West, it will also give direction to its *economic* life.

Those who give to the Society will have to enter the economy quite deliberately in order to produce the wherewithal for a wholly spiritual undertaking. We will have to ask for a rise on the grounds that the Anthroposophical Society needs to be supported. Profits will have to be created with the same purpose in mind. The economy will receive as an impulse in this way the task of quite consciously realising the spirit. The entire inner content of capital economy presses inexorably to this end. In this way, the economy will develop an interest in the spirit. As things stand, the spirit has an interest in the economy and this is an unhealthy, nay untenable, condition for modern spiritual evolution.

If we wish to further the completion of Rudolf Steiner's 'unfinished work' we must strive as much as we are able not to vest in the Society interests which contradict its task in human evolution.'

What I meant (and still mean) by 'interest in a technical sense', is that when, for whatever reason, one seeks funds for oneself the world can become blocked from giving one those funds. While I might now rephrase things to a degree, 45 years later I stand by those statements. Indeed, I would add that this is how the West can 'sweep out its denial of the spirit.'

Once it has got to the wild, willed West, and so there become 'free', our will needs to be harnessed to spiritual intent. It needs to devote itself to resourcing free spiritual life, thereby using our own will forces to endow it. As Marc puts it, this is in the first place a question of how we ourselves think and behave.

The meeting of poles depends on us *Marc Desaulles*²⁵

Living together becomes difficult as the anti-social character of individualization in modern society takes over and prevents us from meeting. At the same time, a multiplicity of viewpoints leads to all kinds of life projects which often collide. In the world at large, this leads to today's armed conflicts with their unspeakable suffering and desolation. In the case of the anthroposophical movement, it leads to internal strife and the development of opposing actions that cause us to lose sight of the wonderful perspectives that anthroposophy provides, and diverts us from the tasks that fall to us when faced with the rapid and dramatic developments of a civilization that has lost track of the meaning of things and facts.

I don't think it is by increasing the administrative and statutory aspect of the Anthroposophical Society that we will become better suited to promoting a brighter human future. Indeed, I would say there is very little to modify in the actual constitution of the Society! It is elsewhere that we must concentrate our attention and focus our efforts – by working on our way of

²⁵ Written for a Swiss readership and published in March in German and French, at the author's suggestion this version is abridged by Christopher Houghton Budd to draw attention to its universal considerations.

seeing and doing. And through our own commitment to this task.

Threefold. Yes, but how?

Similarly, I have always felt uneasy when people talk of the threefoldness of the anthroposophical movement in terms of the School of Spiritual Science, then, outside in the world, the fields of application, and in the middle, the Anthroposophical Society. This image comes up very often, nearly everywhere. And yet, in my soul it resonates like an abstraction.

Thinking like this is perhaps even what led us to the situation in which we now find ourselves: one that prevents the ordering impulse of the 1923/24 Christmas Conference from influencing today's Society, and so separates it from the flow and life of anthroposophical activities, diverting us into sectarianism.

Approaching threefolding requires a completely different route. It begins by distinguishing polarities, then looking for where they meet, a middle element that is often of a completely different nature. An example *par excellence* is found in the words of the Foundation Stone: "you live in the limbs"; "you live in the resting head" – two opposite places in the body. But the third, "you live in the beat of heart and lungs", is first of all not a place in the body, but a momentum, an activity: a pulsating.

The third element is not of the same nature as the other two! In the same spirit, the first Goetheanum did not have three domes, only two. It was polar: the small and the large. The third element had to be sought elsewhere, in the meeting between the stage and the hall, in the shared activity of speaking and listening.

The principle of a polarity transcended by meeting in the middle and so becoming movement and life – that is the key to threefolding.

The Society and the School

Where is this polarity in the anthroposophical movement? Without looking too hard, one can find it in the founding statutes of the Society, whose social architecture is like that of the first Goetheanum with its two cupolas. Two spaces of polar qualities: the Anthroposophical Society and the School of Spiritual Science, with two kinds of members – some wanting to know more about anthroposophy, others willing to represent anthroposophy in the world.

How is the meeting established in this case? On the side of the Society, there is the Vorstand, which undertakes its administration. On the side of the School, there is a collegium (college) of section leaders, who, through a form still more implicit than explicit, together assume responsibility for the leadership of the School.

These two groups of people are called to lead respectively and autonomously the Anthroposophical Society and the School of Spiritual Science. What

then happens when they meet? They form the leadership of the Goetheanum, and take care of the life and influence of the activities there: a centre for research work, conferences and archives, receiving visitors, looking after the grounds. In short, a host of activities that embody and manifest the spiritual and cultural potential of anthroposophy when concentrated in one place.

We can similarly think of members of the School specializing in a particular field – medicine or agriculture, for example. They become involved in life by opening a medical practice or running a farm. They arouse interest around them through their practice, giving rise to people discovering a relation to anthroposophy. Does this not echo the two domes with their different qualities: professional commitment representing the anthroposophical 'cause'²⁶ met by recognition of this in its surroundings? Each time, as it were, a small Goetheanum living in the world?

Fields of activity

What, then, of the fields of application 'outside in the world'? I don't see them outside the organization of the Society and the School, added as if to make a threesome, but in fact separated from both. No, the fields of activity are born through the meeting precisely of the two poles Society and School. In this sense, the fields of activity are themselves the very means whereby the anthroposophical movement fertilizes modern civilization.

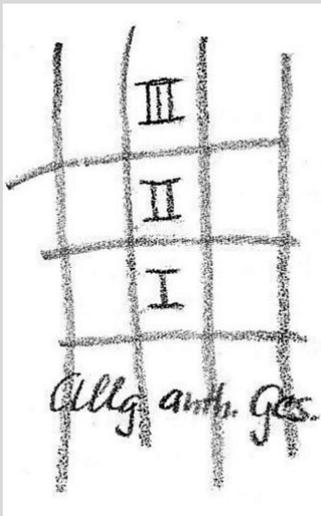
It is because I live with this image of the anthroposophical movement that I feel uneasiness every time I hear about the Anthroposophical Society as the middle element of a threefolded arrangement. I believe this image is false, and its effect is far from trivial: it separates in thought the Society and the anthroposophical movement, a thought which – like any thought, even the most abstract – ends up becoming a reality. In this case, also a social reality.

We need, therefore, to take seriously the polarity between Society and the School, but also to recognise the self-evident fact that one pole cannot have power over another.

Two streams

Once this overall picture of the organization of the Society and the School has been sketched, one can take a further step. Two streams share one completely different dynamic in the School. As also, although more difficult to perceive, in the Society. Rudolf Steiner's 'grid' drawing of December 27, 1923 makes this clear:

²⁶ The German word is 'Sache', which is variously understood as 'thing', 'matter' and 'cause'. Here, cause is used, but one might also think in terms of 'for the sake of Anthroposophia', which in German translates as for her willing. In this sense, to be a 'representant' (the French word used by Steiner) can be understood as doing one's best to do Anthroposophia's bidding, aligning one's will with hers. – CHB.



Two gestures meet there. One of *horizontal* lines distinguishing between the Anthroposophical Society and the three classes of the School. And a second gesture of *vertical* lines differentiating the Sections. Through their different directions, these gestures express dimensions that have nothing to do with each other. And yet they intersect and are thus called upon to interact.

The vertical gesture one can discover prefigured in the deed of December 15, 1911 that sought to establish, to use the provisional name given to it, a 'Society for a Theosophical Art and Way of Life.'²⁷ During a very special lecture by Rudolf Steiner, roles are interpreted (this is the term used) to different personalities for branches of public life, arts in general, the art of painting, architecture, music, literature. He specified that, under the protectorate of the individuality of Christian Rosenkretz, a *way of working* was to be established that cannot be expressed, because in doing so we would distort its character – as if one were to say the words, "I am silent." One can see here a germ of what will only come true later with the sections of the School of Spiritual Science.

How very different this *way of working* must be than one defined by statutes.

This attempt by Rudolf Steiner did not succeed. However, we find – and this is certainly not by chance – a link through several of the people involved in the first board of directors of the 'Johannesbau Verein', the association created in Switzerland the same year to assume the land ownership, construction and financing of what would become the Goetheanum. Less than ten of them were called on to bear this great responsibility; they alone had the right to vote. When in 1918 this association was renamed, it is not surprising to find a reference to the School: 'Association of the Goetheanum of the School of Spiritual Science', prefiguring here also the work of the sections.

It is characteristic of this vertical gesture, which we can call Rosicrucian, to find a small number of people, chosen for their proven abilities, experts in their field and committed to a *way of working*.

The horizontal gesture is completely different. Its horizontality suggests openness to everyone, a

cosmopolitan signature linked to the spirit of our time; we can call it Michaelic.

This gesture of openness to the world was already expressed in 1912 during the founding of the Anthroposophical Society on Cologne, Germany and again in article 4 of the statutes approved during the 1923/24 Christmas Congress: 'Anyone can become a member, without regard to nationality, social standing, religion, scientific or artistic conviction, who considers as justified the existence of an institution such as the Goetheanum in Dornach, in its capacity as a School of Spiritual Science.'

This gesture of openness based on the individual is confirmed again regarding access to the First Class of the School. It is up to each member to take the initiative. There is no question here of being called or selected! It is out of one's own decision that the request to join is made, expressing one's willingness to become a representative of the anthroposophical 'cause'. The School in which we then enter is named the School of Michael. And it is characteristic of this horizontal, Michaelic gesture, that there one finds the greatest imaginable openness and that decisions concerning joining it are made by those individuals themselves.

In this way, the 'grid' drawing, as abstract as it is at first sight, starts to make sense. How, though, does the meeting happen here of the Rosicrucian stream and the Michaelic stream?

An unsuspected potential...

It is up to us, as members, to make this meeting happen.

Within the School, with its horizontal gesture, even though things are beginning to change, we still talk too often as if the School were the contents of the First Class. In doing so, we forget an existential component. One cannot enter the School without also being part of the Section for General Anthroposophy, that is to say, without integrating in oneself this Rosicrucian way of working, which since 1924 can be formulated as willing to be a worthy representative of the anthroposophical 'cause'. But even more widespread is another situation: starting from our link with the vertical gesture of belonging to one section, we forget the other. It is not possible to enter a section without being part – in principle, at least – of the most open society there is, which asks no more than that something like the Goetheanum be considered justified.

Both by the first attitude and by the second, we obstruct the meeting of the two streams *within the School of Spiritual Science*, hindering its impulses from entering the world in the way they could – at the best making it difficult, at worst having no effect at all.

Within the Society, we also find these two gestures. But it's more complicated, and here one finds the source of most questions concerning its constitution. Here, the horizontal Michael gesture of the Anthroposophical Society of the Christmas Meeting 'rubs shoulders' with the contrasting Rosicrucian

²⁷ *Rudolf Steiner's Endowment: Centenary Reflections on His Attempt for a Theosophical Art and Way of Life, 15 December 1911*, Virginia Sease, Temple Lodge Publishing, London 2012. Also: <https://rudolfsteinerbookstore.com/product/the-stiftung-of-1911/>

vertical gesture of the Goetheanum Association, further renamed on February 8, 1925 as today's General Anthroposophical Society.

Let us recall in passing that the clinic, the publications and the administration of the Anthroposophical Society were integrated into it, such that these enterprises had section leaders at their head. The changes of February 8, 1925 are often thought to be an error, but I think the opposite is true. I see this complex matter as the last, perhaps desperate, act of Rudolf Steiner to bring together in the Anthroposophical Society also the Michaelic with the Rosicrucian stream, just as he did in the School.

... depends on us

To move forward together, we must rediscover how to distinguish these two qualities in today's Society through the way we are members of it. Legally, there is only one society listed in the Trade Register: the General Anthroposophical Society. On the one hand, even if it no longer shows it explicitly or statutorily, the Society has the Michaelic quality of being horizontal, open, cosmopolitan, alive to each member taking initiatives in complete freedom,²⁸ without however constraining anyone else through the exercise of this freedom. Nothing in the usual and formal law of associations belongs here. On the other hand, and here, too, even if it no longer shows it explicitly or statutorily, it has the vertical Rosicrucian quality necessary for undertaking entrepreneurial initiatives and dealing with real estate ownership and financial affairs, where only those, because of their know-how relative to the tasks to be accomplished, have a true right (but also a duty) to decide matters.

Ultimately, only we, the members, can enable the Michaelic and Rosicrucian streams to meet in the Anthroposophical Society so that its mission of peace can ray out and become fruitful for the world. This may well entail changes to statutes, but we will not arrive properly at this possibility other than by renouncing our will to exercise power where this does not have its rightful place, and learning a new way of working together based solely on trust. Ever and again, we will then draw from this the strength to engage and commit ourselves

*So that good may become
What we from our hearts would found
And from our heads direct
With single purpose.*

²⁸ Especially Rudolf Steiner, of course! – CHB.

Step into Another World! With the Anthroposophical Society (1923-2023) L'Aubier, Montezillon / 31 December 2023 – 6 January 2024

Kim Chotzen / Viroqua, USA

Directly after the Christmas Centennial Conference some of us gathered for the remaining Holy Nights at L'Aubier in Switzerland. Though intended as an in-house Anthroposophical Society event, not specifically linked to economics as a discipline, some themes nevertheless arose which we touch on here...

It's almost impossible to impart the significance of the experience shared at L'Aubier amongst those 23 individuals who met for 6 days during the recent Holy Nights. We gathered for a commemoration of the 'Deed of Rudolf Steiner' – the Christmas Conference for the re-founding of the Anthroposophical Society, 1923/24.

We were reminded of this great Deed via themes that represent and demonstrate its unparalleled relevance for modern humanity. Themes such as *Initiative taker as Neophyte, Company as Temple*, and *Money as Guardian* were considered from two perspectives: the Christmas Conference and the Economics Course of 1922.

Each morning began with the rhythm of the Foundation Stone Meditation. We considered the Christmas Conference as an archetype of two qualities of being on this earth: *individual* human beings within a free spiritual life in link with the Cosmic Being of the Christ. By working with the *Foundation Stone Meditation*, it is given to us to develop the substance to become the individual foundation stones of an invisible edifice.

The *social* Being, which is linked to a memory of the place which existed on earth – the first Goetheanum – where we could find each other and gain courage for the great task of overcoming materialism in our age, is now a *cosmic* Being. The *Statutes* describe how we can maintain a link with that Being on our path with others as we create social arrangements, forms for living and working together. It was in this context that Marc Desaulles spoke of the Anthroposophical Society as a Resurrection Body of the old Goetheanum with its two aspects, individual and social.

Marc touched on the Michaelic and Rosicrucian streams, whose dynamic can be found by the modern initiate, today's entrepreneur. Complete openness and complete esotericism can be seen in the social form of the Company as a modern temple, a Meeting Place for the Gods, where finances and accounting provide an, if not *the* experience of the Threshold and the Guardian today.

Anita Grandjean spoke clearly of the path of the initiative taker (today's initiate) as a modern Hibernian Mystery experience, and of how the choice before us now is stark: Artificial Intelligence (AI), where enhancement is from the outside and we have an illusion of being an I; or Michael Intelligence (MI)



– enhancement from within by Imagination, Inspiration and Intuition; developing the I with the Christ,

because it is He who gives us strength to overcome our egotism, and to experience the joy of giving for the good of all, doing unto others as you would have done unto you.

These themes were shared in response to the nature and development of spiritual and economic life in 'the West', which Christopher Houghton Budd shared out of his experiences especially in the Americas.

Taken all together, the story became one of money as a realm in which the initiate can experience the Christ. Old thoughts – suggesting that having money in the bank as a thing to be possessed and hoarded gives one ground – can give way to new: finding oneself and, indeed, joy in providing the ground for someone else. Confidence comes from this.

Rudolf Steiner warned that free spiritual life tends toward tyranny.²⁹ Because of this, we need to be ever cognizant of the battle, since the Mystery of Golgotha, between the 'good gods' – those who, with Michael, leave the human being free to unfold the New Mysteries, and the 'bad gods' – those who refuse the evolution of the human being and fight to retain control of human initiative. The challenge is to develop new social forms such that freedom prevails.

This is precisely the significance of Rudolf Steiner's Deed. He became the archetypal initiative taker by assuming the Presidency of and uniting himself with the Anthroposophical Society. It matters greatly that there *is* a Society. Can we imagine the Christmas Conference as a meta-event (describing a new rights life as of that moment, but, to begin with, outside the existing legal language) that shows how to safeguard freedom in the structures of human working and living? From worldwide activity to local striving?

By becoming members of the Society, we commit to uniting with Rudolf Steiner on the paths illumined for us not only by his own Deed, but by ours also. For such a commitment, one can almost hear him saying, 'thank you.'



²⁹ 14 October 1921, Dornach (GA 339).

A Matter of Sections

In whatever ways our next ten years are conceived and conducted, one consideration above all needs to be kept in mind – and centre-stage, not in the curtains-off, where it has already been too long. That is the elephant of all elephants in the room of economics discourse: Given all Rudolf Steiner has contributed to that field of endeavour, including as it necessarily does accounting and economic history, why is his work scarcely known? Is this related to the fact that there is no focused and formal expression of this in the form of a Section for Economics?

As with the Little Prince, a question once asked – and this one especially – ought never to be let go until it admits of an answer. In the next ten years, maybe not only will this riddle will be solved, but the challenge it entails will also be risen to and met. In the meantime, things can surely be modelled in 'what if' style, which is how this part of Towards 2025 is framed: What if the Economics Conference of the Goetheanum partnered with the Sections; and in particular, as presented here, with those concerned with General Anthroposophy, Agriculture and Pedagogy?

The examples given here not only illustrate what is possible, but are 'live' and on-going. Cast forward ten years, they also indicate how differently things might become, if only the anthroposophical movement were to overcome its fear of its shadow – which is one way of describing how finance is experienced when at the threshold on earth but without the orientation an Economics Section would provide.

Economics Conference

Section for General Anthroposophy

The Economics of our Society

When one joins the School of Spiritual Science one does so in its first (of three) classes and in the Section for General Anthroposophy. There is debate about quite what the 'remit' of this Section is, but one aspect is, of course, the epistemological and meditative challenges implicit in becoming a spiritual scientist. Also here, as we have previously mentioned, is the home of Christology – especially the little-tilled field of Christian finance.

*But here, too, one can, to begin with at least, take one's first steps regarding questions concerning the financing of the Anthroposophical Society. In what follows, we look at current developments involving those of us who are regular participants in the monthly meetings of the Economics Group of the Anthroposophical Society in America (as it still calls itself) have been party to. Building on Meg Freeling's paper, *Truth in our Finances* and the various visits to branches documented on the*

Hope.Springs.Eternal website, substantial work is being done in the US by members of the Economics Group of the Anthroposophical Society in America who also belong to the Economics Conference of the Goetheanum. The focus is entirely on the way the Anthroposophical Society in America is financed and how this might come into better alignment with what Rudolf Steiner seems to have had in mind, but we hope it is of relevance more widely.

The Economics Group

Kim Chotzen

The Economics Group of the Anthroposophical Society in America began December 12, 2017 with 8 members of the Anthroposophical Society in America and became a recognized subject matter group in 2018. We are all also members of the Economics Conference concerned with furthering its work, particularly as it concerns the economics of the United States in general and in the Anthroposophical Society in America (USA) in particular. Since its inception, new participants who, as Economics Conference colleagues also find themselves rightly placed karmically within the group, have joined from Canada, Mexico and England.

Over the last 7 years, we have met monthly, via phone, zoom and in-person events, which we have organized. We have featured various presentations by one another with follow-up discussions; similarly, we supported the Economics Conference event, *A Second Chance for the World* in Vancouver, Canada in 2019. The recent Treasurer's Research Meeting, which took place in Ann Arbor, MI in March of this year (see below), was hosted by the Economics Group, including running the funding for the event through the host account of the Anthroposophical Society in America, which had been set up for that purpose in 2023.

Pertaining to this, we understand that one of the objectives of the Anthroposophical Society in America is to provide the infrastructure – meaning website function, advertising wherewithal, etc. – for Group and Branch activity, so that their funding could be channeled directly via the Society (rather than a private person, foundation or the like). The professional and level of seriousness for such activity is evidenced by the fact that a retainer of USD 5,000 was agreed to set up such an account in the Society's books, all of which embodies an approach, via finance, that gives life to the very body of Anthroposophia so that Her work may influence the world without becoming part of it.

Treasuring the Treasurers

Under the auspices of the Economics Group of the Anthroposophical Society in America, in March 2024 a by-invitation workshop was held for people directly involved in the financing of the Society and its

branches in the US, Canada and Mexico. Attended by the treasurers of the US and Canada and the US General Secretary, a full report is available here: [Treasurers Seminar Report](#).

The following texts are abridgements from a 'scrapbook' of the event. They convey something of its hopes and intentions, at least on the part of their authors who in the past year have carried and cared for these themes on a tour of the Americas, culminating at the AGM in Dornach.

Why we bother

*Lorene Allen / Amsterdam, Netherlands
(Provider of the poems that punctuate this issue.)*

Traveling with Christopher this past year came out of an impulse to cultivate an understanding of associative economic social structures through immersion and repetition in what he had to say. Listening to the presentations in different communities, varied cultures and in changing environments, the content of the world of Rudolf Steiner's economic thought came into more focus. Witnessing the efforts of Anthroposophical Societies in the USA, Ecuador, Brazil and Switzerland has opened my appreciation for the consciousness it takes to try and become a living example of the Christmas Conference.

I have accompanied these travels by writing poems which allow me to transform a formal approach to learning into what I sense in myself during the shared process of our research. The poems are a response to the shared experience of the content as we develop it. To arrive at my own understanding of more formal presentations, I write in hopes of warming the content and perhaps bearing freedom to the fettering of too much form.

poems
with soul
the fettering of too much form.

For me, the Christmas Conference is a feast whose flavors I want to share. I get filled with energy which overflows into the simple poetic form of tankas.³⁰ I find composing them enhances my learning and gives me a way to share with others.

Christopher Houghton Budd / Folkestone, England

Why treasure the treasurers? Since its inception, the leadership focus of the Anthroposophical Society has, quite rightly, been on its Councils and its General Secretaries, to whom it falls to read the runes of the Society both worldwide and in their countries. From this reading, they sense what is the right thing to do by the anthroposophical movement as a whole. But how are their visions, once adopted and elaborated by their Councils, to be resourced?

³⁰ The tanka is a 31 syllable poem, traditionally written in a single unbroken line. A form of waka, Japanese for song or verse, tanka translates as 'short song' and is better known, as here, in its five-line, 5 7 5 7 7 syllable count form.

This is the role of the Treasurers, who for the most part remain quietly off-stage, but whose job it is to ensure the finances are available to realize a Council's intentions as carried by the members.

It is my life-long conviction that there exist souls whose destiny it is, and so come prepared, to undertake the resourcing of the Anthroposophical Society, with the School of Spiritual Science within it, as also the wider world of 'anthroposophical' undertakings, but that these souls stay away when not given their rightful recognition.

Regarding the branch work in Viroqua

Kim Chotzen

The newly recognized branch of the Anthroposophical Society in America in Viroqua, Wisconsin has been clarifying its focus, its activities as well as its name. Viroqua is a small, (population 4,000) rural town that has a history of various anthroposophical activities.



Recently, members of the School of Spiritual Science decided a more committed step in the region was needed to represent anthroposophy, especially in the face of the defamations against it and Rudolf Steiner that came to the fore during the so-called 'covid years'. The branch was officially recognized in 2022.

Some members of the branch still feel quite distant from both the Country Society (the Anthroposophical Society in America) and the General Anthroposophical Society and in some cases have little awareness of the meaning or necessity of their pink membership cards.

I recently became an active member, catalyzed by the work of the Circle of Treasurers and my sense of its undeniably orienting potential for the overall cause of anthroposophy. At the treasurer's research conference held this year in Ann Arbor, MI (see previous items). I became inspired to take on the treasurer's tasks of the branch and have begun to work with the same Chart of Accounts that is used by the Country Group Treasurers along with the ideas implicit in the Treasurer's Guidelines (see *Anthroposophy Worldwide*, 11/21) as they apply to an 'associative branch' (see section in Treasurers Seminar Report³¹). By attempting to work with the same financial background and structure the worldwide treasurers use to manage the General Anthroposophical Society's finances, it is possible to have a direct experience of the inextricable link (from microcosm to macrocosm and back again) between the local branches, the Country Society and the worldwide activity of the General Society.

The steadying effect of putting financial ground under the work of the Anthroposophical Society on all levels – whether local, national or worldwide – seems to be having several outcomes here in

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http://www.hopespringseternal.world/fileadmin/user_upload/EGA_Treasurers_Research_Meeting.pdf

can we see ourselves
parts of a Michaelic
society where
the treasurers' new guidelines
serve as deliberate form

Viroqua: cohering long-held disparate views amongst the members; and finding consensus to base our work on the Christmas Conference Statutes and

the archetypal structures which underlie the whole Foundation Meeting.

In reworking our purpose statement, we have included the First Statute³² and the double-cupola archetypal structure as conscious starting points. I have also introduced the statutes being developed by the Anthroposophical Society in the Valle des Chillos,³³ one of the Goetheanum branches in Quito, Ecuador as a useful prototype.

Out of all of this, one can begin to get a sense of what working with the reversed cultus is about – taking interest in and recognizing the spirit in another out of one's own I-being consciousness, allows the spiritual world to interact with our meek human endeavors in the branch. This gives me hope that Rudolf Steiner's intentions with the Christmas Conference can become both recognized and achieved such that good may become from what 'we from our hearts would found, and from our heads direct with purposeful will.'

Economics Conference Section for Agriculture Farm Viability

One important milestone immediately accompanying publication of this edition is the centenary of the Agriculture Course, given in Koberwitz, in Poland in June 1924. We mention it because in many respects it was also a course in economics. Indeed, if one wants to get under the skin of farming economics, one has also to familiarise oneself with those lectures and the images they evoke. What better way to understand what economists, albeit in unexplored recesses of their minds, mean by 'land'!

Heading for Dornach

Congratulations are due to another Economics Conference colleague, Eduardo Rincon, who is heading for Dornach to become co-leader of the Agriculture Section with Ueli Huerter. A keen advocate of threefold society, Eduardo is a botanist

³² 'The Anthroposophical Society is to be an association of people whose will it is to nurture the life of the soul, both in the individual and in human society, on the basis of a true knowledge of the spiritual world.'

³³ The first settlers of the Valley of the Chillos date back to the year 11,000 BC. In the 15th century, the Quito-Cara inhabited this region due to its temperate climate and due to the richness of its soil. In 1460, the Incas arrived and divided the region into two parts between the poor and the rich. By 1580 religious orders had acquired the lands of the Valley of Los Chillos and converted them into haciendas, since when the cultivation of the 'best corn in the region' began. One of the most famous haciendas was owned by Juan Pío Montufar, hero of Ecuador's independence. It was here in 1809 that secret meetings conspiring against the Spanish Crown, culminated in the December 'Christmas Conspiracy'. (! – Eds.)

and well-known artist. He founded the *Impulso biodinamico de Mexico*³⁴ in Mexico and was its president for five years. He takes office at the start of the second 100 years of the biodynamic movement.

If you would like to get your own measure of Eduardo, we recommend his Whitsun 'debut' zoom presentation, here in a currently incomplete form: <https://www.youtube.com/watch?v=9Ox6RSWLwHE>

Seed Corn

The Economics Conference may not have been as vocal as it might have about the economics of farming, partly in deference to the Economy Council of the Agriculture Section, partly because for a long time so much of the economic dimension of the biodynamic farming movement has been seen in terms of banking solutions and communitarian approaches.

But there have been events recently in the United States under the heading of *Seed Corn* (derived from the book of the same name which charts Christopher Houghton Budd's long history in this field³⁵). In March 2023 in Chicago, this was the rubric that brought to a certain culmination a story that for over 15 years had long been 'brewing' through the relation to our work of Xavier Andriillon (now sadly having left the movement) and Anna Chotzen, a former Waldorf student. I met them both, but separately, in England in 2009. Before Xavier left our circle his engagement as a well-known, respected and widely-experienced agronomist culminated in his doctoral work, 'True Price as Condition of Sustainability: The Global Coffee Crisis (1999–2003) and the Brazilian Amazon as Case Studies',³⁶ where he details how to approach or operationalise true price via four main indicator-tools.

Parallel to this, Anna has been pursuing a career in understanding and underpinning the economics of farmers, especially Latino farmers in the North West of the United States – a field of endeavour that necessarily involves questions of ownership and succession.

Currently working with *Viva Farms*,³⁷ she met up last year with Jenny Doty (see next item) who is also concerned with these questions in the Midwest United States. To cut a long story short, at the recent mainstream (i.e. non-anthroposophical, non bio-dynamic) National Farm Viability Conference in Charleston, West Virginia, USA,³⁸ Jenny made a side contribution to one of the seminars, included below as *Concerning Farm Finance*. Anna held a direct seminar at the same event, a report of which is also included below.

³⁴ <https://www.abdmexico.com>

³⁵ <https://aebookstore.com/publications/chb-collected-works/full-chb-list/seed-corn/>

³⁶ Available online and also published as *Beyond Brundtland, True Price and Sustainability*. Search aebookstore.com.

³⁷ <https://vivafarms.org>

³⁸ <https://www.farmviabilityconference.com>

Concerning Farm Finance Jenny Doty, Rockford, IL., USA

My contribution to this evolving material will be primarily conceptual. I don't have any specific edits or recommendations to make to the agenda or description. Rather, I aim to introduce to you working concepts, guiding ideas and resources that a group of my colleagues have been working on for several years.

I am active in a circle of professionals that are interested in the associative aspects of economic life. We refer to this body of theories as 'associative economics,' and several materials have been published over the past decades. <https://aebookstore.com/publications/>

Drilling down to the level of financing for farming enterprises, some key ideas in associative economics are:

- Cease offering collateralized operating capital. Capital can be secured when the farmer provides a reasonable and researched financial plan, including a budget with cash flow projections. This level of preparedness signifies that the borrower possesses an appropriate level of financial literacy.
- Borrowed money must be offered on terms that are a function of a farm's profitability – not a function of the bank or shareholders' desire for a specific return. Interest rates based on farm profitability may be positive, zero or negative.
- There is ample money available in the world to fund financially-literate farm initiatives. The error we find ourselves up against in society is the idea of stockpiling money. Humanity needs to move away from a culture of making money in life, then sharing it at the end of life, to a mindset of regular shedding excess capital on everyone's part (not just the rich). And we need to move to transferring the governance and use of capital to those who require it.

The current model of traditional financing has run out of road. Profit maximization for the sole purpose of benefiting private individuals – at the exclusion of the rest of humanity – is an antiquated mindset. The future is a thinking based on money as a flow, as bookkeeping. It is inspiring to think about how many restorative farm businesses might be launched were we able to conceptualize a flow of money, freely made available via the terms laid out above, bringing farms to financial life.

Framing Farm Viability Anna Chotzen, Mount Vernon, WA, USA

Anna's presentation was centered on Xavier Andriillon's above-mentioned PhD, with its four indicators listed below and shown in the adjacent image. Her presentation laid the foundation for an open roundtable discussion, with the central question: Do the four indicators provide a comprehensive framework for understanding, assessing, and enhancing farm viability?

These brief notes provide a synopsis, rather than formal report, of some of the themes discussed.

1. Overcome reliance on non-operational income to cover business and household needs (including rent, speculation, subsidies, or remittance);
2. Eliminate cost avoidance strategies that misrepresent true operational and household expenses;
3. Have optimal access to productive assets and avoid being financially compelled to deplete or liquidate them;
4. Decrease debt levels and debt/equity ratio so as to be able to pay both interest and capital out of one's operating income.

There was a lot of affirmative feedback about the indicators themselves – participants said that they provided a helpful framework and starting point for talking to farmers about what viability means for them.

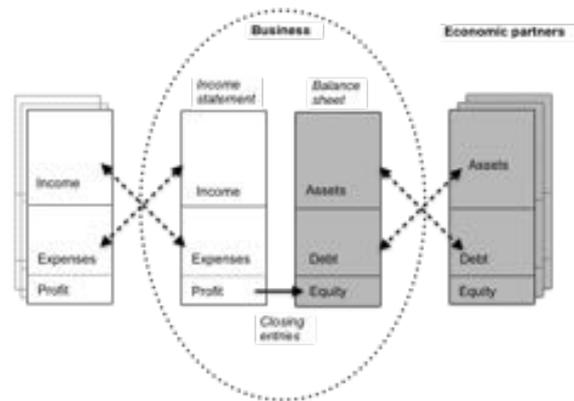
There was also a lot of discussion about the role of off-farm income, given that it is so commonplace for farmers (or their spouses) to have off-farm work. I made the point that the indicators are not intended to make any moral judgement of farmers' choices (e.g. that it's bad to have off-farm income) but rather, that it is important to be objective about how the farm is being sustained. If farmers choose to have off-farm jobs because they want to, we're not in the business of telling them they should not. Our aim is to help them understand their business objectively.

I also pointed out that if farmers have off-farm jobs, it's important that they ask themselves why. Again, not to determine if it is right or wrong, but to be clear. For example, besides needing additional income, farmers often have off-farm jobs for other reasons, such as to get health insurance.

We also talked about how to value non-financial elements of both farming and personal well-being – e.g. How do the indicators help us value the soil health farmers promote, or the fact that they contribute in myriad positive ways to their community, or the burnout they feel when they are overworked and undercompensated?

There were questions along the lines of: So, what if we start using these indicators with farmers, and they see what viability means for them, and then they have to square this with the reality within which they operate (high land costs, high interest rates, low prices, etc.)? How do we keep farmers from getting discouraged?

My response to this was to say that changing the context has to start with farmers knowing their true costs and being honest about their true needs, and therefore, what viability means for them. The economic context within which we all exist will not change overnight, but starting with farm viability has to be the place from which the change is initiated. Then, economic partners (lenders, buyers, etc.) will



at least make their decisions with full knowledge of what farmers need.

One of the accountants brought up the importance of including cash flow and having cash reserves as a buffer to weather hard years, and that this is also part of viability. And one of the lenders noted that we were not talking about the statement of cash flows at all, and that he looks primarily at the cash flow statement to get a sense of the health of a business and its loan readiness or lack thereof.

Several people in the room were involved in succession planning and land transfer issues and saw the indicators as a good way to get objective about whether or not the existing business is viable, before looking at passing it on or selling it to a new farmer.

i am a Demeter farmer !
A personal view / chb

At the very outset of my involvement with bio-dynamic farming, I wondered at the wisdom of focusing the name 'Demeter' on products and farms. My experience as a trader told me how easily both could be separated from the real foundation of farming – the self-grounded striving of the farmer. Herbert Koepf, when at Emerson College and part of the Experimental Circle, used to say that Biodynamic farming is 85% the farmer.

I have no doubt that this is still the case – that whatever we do from outside by way of branding and standards will be of no avail unless such striving is awoken (and accompanied) on the part of farmers themselves in ways that are possible post the culmination of the anthroposophical movement. The task of associative economists is to befriend farmers such that property ownership, land values and collateralised loans do not drive them into the paths of non-organic farming.

The name 'Demeter' should really be attached to farmers so that with warranted pride and inner certainty they can all say: ***i am a Demeter farmer !***

Economics Conference Section for Pedagogy Finance and Education

From Kenya to Ecuador, in many parts of the world, Waldorf schools are deeply troubled, and not only in their task of 'educating towards freedom', as Frans Carlgren famously put it.³⁹ They are also under huge pressure of two kinds: the lack of appropriate financing, and the low levels of financial literacy, both as part of their curricula and on the part of many teachers. This section of Towards 2025 reports on recent activities (in Italy and Brazil) that seek to address these challenges.



Italian Adventures

Many in Italy are concerned at the financial challenges facing Waldorf schools there, where for the most part their status is fee-paying schools, with state funding either eschewed or

simply unavailable. In November 2023, *Christopher Houghton Budd* gave an evening talk in Varese (north of Milan). Hosted and translated by *Camila Pannain*, its theme was *Nuancing Modern Finance – the contribution of Rudolf Steiner*.

This was followed by an invitation to speak to a group studying associative economics in Milan, led by Renato Malinverno, who shared his overview and concerns about the anthroposophical movement in Italy and the particular nature of the state there.

There are many threefold groups and nuances in Italy. In April, one group, *Rinascita18 Accademia* asked *Christopher* to speak to its online forum in April, that meets regularly on the basis of its understanding of threefold society, The theme and the content was *Rethinking the financing of Waldorf education*.



Dialogos Associativa

For some years now, *Lucia Sigolo* and *Camila Pannain* have been active in Sao Paulo, Brazil, under the rubric *Dialogos Associativa*. Five 'light' gatherings in August most

years were followed by a major event in March in Olinda this year, where they were joined by *Christopher Houghton Budd* and *Lorene Allen* in Olinda. The event took a day for each of the two main themes: How to finance schools associatively? And how to introduce associative financial literacy into schools, whether on the part of teachers, administrators, parents or students themselves? Each day had a core publication in the background – *Christopher's Freeing the Circling*

Everything that disappears in the center re-enters from the periphery.'

– Rudolf Steiner, *Spiritual Hierarchies*. GA 110

*Stars*⁴⁰ and Fionn's economics curriculum⁴¹ –, both now in Portuguese.

Attended by teachers, school managers, accountants, economists, among other professionals from 6 different states, the research retreat took place in an atmosphere of great exchange, and it was possible to arouse everyone's interest and delve deeper into these important and significant themes. Many seeds were certainly planted, witness the following testimonials:

Sergio Takahashi / Business Administrator
Escola Waldorf Micael Fortaleza Manager, State of Ceará/BR

First of all, I'd like to thank you for preparing the event and for your willingness to hold it here in our "Northeast"! We know how much we need events outside the southeast and south. The movements and schools here in the region are still few and far between, but we need everyone's support for Anthroposophy and Waldorf Pedagogy to flourish here in the region.

The content was very rich! The exchanges between the participants during the breaks gave the meeting extra movement! I believe that if there were more spaces for 'official' exchange throughout the event, regarding the themes presented, the participants could enjoy it even more. I left with my heart warmed by hope, my mind bubbling with ideas and my desire to put at least some of what I saw into practice!

Marcia Regina Bertollo / Accountant
Escola Arandu Florianópolis Manager, State of Santa Catarina/BR

My perception and light on the retreat in Olinda: I emphasize that the answers are still coming little by little in insights and dreams. What I experienced with the group was special and challenging. The theme addressed, under the light of accounting, provided a ground for ideas to grow and then fly freely.

I feel that for the first time in anthroposophy a different idea about Steiner's writings is taking shape in the world. We've left the field of ideas and gone into the field: ideas x actions. A place I like to be. I suggest that this kind of meeting could take place every year in different places with everyone's participation and involvement. When it comes to Florianópolis, I'm available to help organize it.

³⁹ <https://www.florisbooks.co.uk/book/Frans-Carlgren/Education+Towards+Freedom/9780863156519>

⁴⁰ <https://aebookstore.com/publications/chb-collected-works/full-chb-list/freeing-the-circling-stars/>

⁴¹ <http://associative-financial-literacy.com/wp-content/uploads/2023/09/AFL-Swiss-Curriculum.pdf>

Malu Müller Luft / Adwoman, acts on behalf of Escola Waldorf Querência Porto Alegre, Rio Grande do Sul/BR

Putting into words what we experienced during these four days in Olinda would not be possible or fair. It felt like a spiritual retreat. All the teachings coming from the cosmic sphere wove through my heart, enlightening my thoughts, and now apply to my will! As we heard from Christopher Budd: a free spiritual life only happens when each individual takes financial responsibility for his or her own life.

I am always thinking about all the learning acquired through the "Conversation Circles with a warm look at our biography in relation to money and personal finances", a space where you are. I am grateful to you (Camila and Lucia) and to Christopher for this encouragement! I receive Lorene as a gift of life, for the profound exchanges between one meal and another, and on the nighttime walks through the streets of Olinda. - A fraternal hug.

Maria de Fátima Helou / Business administrator, facilitator of development processes

Being at the 6th Dialogues on Associative Economics reconnected me with the importance of accounting and finance in the education of young people and adults. Clarity and the search for ways to make money flow into cultural life is, for me, the question we must work on. At the same time, being in Olinda reinforced the view of education as the priority in the social change we seek. I came back motivated to delve deeper and move in these areas!

Juliana Baitz / Geography Teacher grades 10 to 12, Escola Waldorf Rudolf Steiner, São Paulo, São Paulo/BR

In March of this year, I had a transformative experience. I had already participated in other courses and events with Lúcia, Flávio and Camila. But participating in this retreat was incomparable. Starting with the choice of location, the organization of the event, which inspired us in relation to the choices we make regarding the use of money and our time. Understanding how we can share this

vision and these choices with children, young people and adults with whom we share the path.

The experience and vision shared by Christopher



Budd were highly inspiring. Many dreams, encounters and many conversations that transformed me. I am grateful for all the encounters that this retreat provided.

This event also marked a new departure in that various organisations engaged in its support, as evidenced by their providing their logos for use in our publicity. Due in part to a conversation between Christopher Houghton Budd and Constanza Kaliks, leader of the Pedagogical section, it was also undertaken in link with the Rudolf Steiner Schools Federation in Brazil.



Economics Curriculum

The Economics Curriculum produced by Fionn Meier and his Swiss colleagues, is now available in German, English, Italian French... and Portuguese.⁴² Here is a flavour from the Portuguese translators, Lucia Sigolo and Camila Panain.

This material was produced by three teachers/economists who work in Waldorf schools in Germany and Switzerland, and is the result of in-depth research and field experience in the classroom. Fionn Meier, the driver of this work, has been dedicated to this topic for many years. He is our colleague in the Goetheanum Economics Conference, an international group mainly related to the ideas and principles of associative economics.

We have been part of this group for many years. Both of us have degrees in business administration and, at earlier points in our lives worked in banks or financial markets, realizing there that something didn't seem to be flowing correctly. By different paths and a few decades later, we found ourselves in the Economics Conference group becoming increasingly involved in financial literacy, enthusiastically disseminating this work in Brazil.

This curriculum is a great achievement! Its rich content opens many doors and can be used as a great starting point, even if it is short on examples closer to the Brazilian reality.

i am a Waldorf teacher !

A personal view / chb

At the very outset of my involvement with Waldorf education, I wondered at the wisdom of focusing the name 'Waldorf' on curricula and schools. My experience as a god-parent and then parent of Waldorf students told me how easily both could be

⁴² <https://associative-financial-literacy.com/resources/> Then section 4, first item.

separated from the real foundation of teaching – the self-grounded striving of the teacher.

I have no doubt that this is still the case – that whatever we do from outside by way of branding and standards will be of no avail unless such striving is awoken (and accompanied) on the part of teachers themselves in ways that are possible post the culmination of the anthroposophical movement. The task of associative economists is to befriend teachers such that property ownership, land values and collateralised loans do not drive them into the path of the national curriculum.

The name 'Waldorf' should really be attached to teachers so that with warranted pride and inner certainty they can all say: ***i am a Waldorf teacher !***

Post Scriptum

*We close with a special, albeit heavily abridged contribution from **Daniel Osmer, Sebastopol, California** submitted as a gesture of welcome to Marc Desaulles when he comes to the US in October for the Society's annual gathering. It extends considerations already made elsewhere by Daniel, so we have felt free to shorten it. Our aim is to illustrate Daniel's main point as concerns this theme of this issue: the linkages between Switzerland, the United States and, maybe, the way the Society in the United States conceived its own constitution.*

Historical Conscience

The teaching of history, including the stories of ancient civilizations and diverse cultures, in the right way, awakens new faculties and perceptions that can act as a 'humanizing force' in life – engendering a love of the earth and of humanity generally.⁴³ Between the ecology and the geology of the living earth lies the breadth and depth of human activity and economic life that need to be understood and organized. How do we create a republic that is stable, equitable, and self-governing? Can a large and expanding nation be a genuine republic or smaller entities confederate into something larger? Is there a way for a nation to hold the power of a large state and maintain the flexibility of a smaller one?

Both the United States and Switzerland have a history of striving for and developing a federation, a republic, that aims for self-governance and equal justice under the law. In each case, success was dependent upon the ability to win and be victorious on the battlefield, which was dependent upon the financial and diplomatic field.

⁴³ From the Stuart Easton preface to *The Waldorf School Approach to Teaching History*. Werner Glas, 1966.

"Developing in the West of Europe is that which tends toward the emancipation of the personality, that which seeks to overcome nationality and attain to the universally-human."⁴⁴

Founding stories of Switzerland and the United States

Switzerland's story begins at a time of transition (1200-1500) that marks the emergence of two worldwide social impulses that unfold, increase, and take effect over the next millennia – Personality and Nationality: 'The 15th century onwards will see two contradictory impulses at work: the rise of nationalism and awakening of the self-sufficient personality.'⁴⁵ The Swiss have a history of federation that goes back at least to the 13th century and is a candidate for the world's oldest republic to have made it to the 21st century. The first three cantons became aware of the need to defend themselves against aggressive intrusions, including the invasion of Bern in 1289 to demand tax payment.

The story of the West, of the United States, begins a few centuries after the Swiss experience and marks a world historic inflection point in relation to the two impulses that emerged during the above mentioned 'time of transition'. These two impulses rose to the surface of history during the late 18th century when revolution by the common man resulted in more than a hundred colonies gaining independence, even if marginal, after the emergence of the United States. Among others, the currency act and stamp tax of 1764 gave an initial impetus for separating from the most powerful empire in the world. The founding of the United States, even with its serious growing pains, seems to be the culmination and focal point for a cooperative mission to create a place in the world for the development of the 'universally human', a country that is available to anyone anywhere as long as one can hold certain truths to be self-evident. The '*Federalist Papers*' in 1788 written by Publius⁴⁶ was the first stage of an effort to create a more perfect union.

While the 'federalist idea' has three main aspects – voluntary contracts between collective entities, self-governance, autonomy, of the entities in each level of a two or multitier organization, and the diffusion of power is preferable to its centralization – the related topic – What is a federation? – is addressed by what is often referred to as 'the federalist principle'? If, 'in its most general sense, federalism is an arrangement in which, two or more self-governing communities share the same political space,'⁴⁷ then, as described by Walter Johannes Stein, a federation is '*an institutional device designed to divide sovereignty and prevent the concentration of*

⁴⁴ *From Symptom to Reality in Modern History*, Rudolf Steiner, 3-18 October 1918, Dornach, Switzerland.

⁴⁵ *Symptom to Reality in Modern History*, op. cit.

⁴⁶ Publius was the pen name used by Alexander Hamilton, James Madison, and John Jay when they created and published a collection of documents written to influence the vote of New York State legislature supporting the ratification of the new US Constitution. This collection of papers written by the three of them became known as the *Federalist Papers*.

⁴⁷ Denis de Rougemont, *Lettre aux Européens* (Paris: Albin Michel, 1976).

authority and power in a single decision-making locus. Its chief objective [is] to promote political pluralism and maximize liberty.⁴⁸

Federation and federalism

Both federation and federalism share a root word that comes from the Latin word *foedus*, meaning treaty, contract, or covenant. This word comes from the old Latin *fides* that means trust. The original sense of federation is an alliance or league that has joined together through an agreement or covenant between them for defensive purposes. In *Federalist Paper #39*, James Madison spoke of federalism and the US constitution as 'neither a national nor a federal constitution, but a composition of both.' Originally, federation and confederation tended to have a common meaning. That changed after the United States Revolution as Alexander Hamilton used his financial acumen and the assumption of the debt of all the 13 states to ensure a more centralized governance. This issue caused a split among the founding fathers that led to the two parties being formed: the federalists (centralizers) and democrat republicans (decentralizers).^{49,50}

Some fathers of federalism

In *Johannes Althusius* (1557-1638) 1603 publication of *Politica Methodice Digesta*, he described a new form for organizing society in tiers of families, guilds, cities, states, and a universal commonwealth. This new social idea he called a 'consociation', a bottom-up organization of society. It promoted indirect representation at the higher levels and a self-governing basis that provides the framework for resolving conflicts through consensus thus allowing people to live together with a modicum of harmony.

Charles-Louis Montesquieu (1689-1755), in his *The Spirit of Laws* 1748, provided the first modern analysis and description of federation and federalism terms while also inserting them into the political conversation during the founding of the United States, including mention in the *Federalist Papers* of the the United States's Revolution. The process that resulted in the United States Constitution began March 1, 1781, when the Articles of Confederation became operative after their signing by 13 states.

Montesquieu also pointed to the ancient history of the Greek city-states and the Republic of Rome. Their experiments with self-governance were often quoted in '*The Federalist Papers*' by Madison and Hamilton. Montesquieu also mentions Greek historian Polybius (208 BC) who identifies Aristotle as the source of his threefold idea of a mixed government. Aristotle considered the constitutional form – a combination of monarchy, aristocracy, and democracy – as the ideal stable government with the corresponding

degenerations or opposites as anarchy, oligarchy, and tyranny.

Pierre-Joseph Proudhon (1809-1865), French politician and economist, formulated a 'dialectic of autonomies' on the basic distinction of 'liberty vs. authority'. He focused on economic structures considering political one's dependent upon economic and financial. Proudhon was a student of the Swiss Confederation and its federal terminology, having spent much of his life in the neighboring French region of Jura. He used the term 'fraternizations' to refer to the natural collective movement of unity and a "spontaneous harmony of interests" that he thought would appear, necessarily to replace despotism. His 'federative principle' comes from his intuition of a social tendency based on the 'dynamics of antinomies' and a mixture of the new type of federalism ('federation') and the old type of federalism ('confederation'). He is known for his one-liner, 'property is theft', from his 1840 book, *What is Property, Or an Inquiry into the Principles of Right and Government*.



Swiss writer, editor and publisher *Denis de Rougemont* (1906-1985), attended university in Neuchatel and furthered Proudhon's work on the 'dialectic of autonomies' and the

basic distinction of 'liberty vs. authority', using a similar methodological lens. Rougemont recommends agreeing to a conception of the human being before tackling political problems. He describes the human being as both free and responsible – autonomous and united. In his 'Federalist Attitude' address in 1947, he speaks about the double responsibility of the human being:

"... on the one hand as concerns one's own unique vocation, and on the other hand as concerns the community in which one carries out one's vocation".

can let us now open
the gifts of our destiny
ending loneliness
making each primary
as the sun's light warms each one

⁴⁸ *A Journey through the History of Federalism; Is Multilevel Governance a Form of Federalism?* Frédéric Lépine, in *L'Europe en Formation* 2012/1 (n° 363), pp. 21 to 62.

⁴⁹ How this became today's two main political parties is a story to be told on another occasion.

⁵⁰ *A Journey through the History of Federalism; Is Multilevel Governance a Form of Federalism?* Op. cit.