

SCOPE

NEWS FROM THE ANTHROPOSOPHICAL MOVEMENT

ISSUE 35 | AUGUST 2023

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Reports from the Council

Community Building at the Motueka Steiner School

Michelle Vette's Address in Dornach

Updates on YIP, Sweden

New Member Emma Ratcliff

Editorial Scope July 2023

A magnificent rose-coloured sky greeted me this morning as I opened our kitchen blinds. Mount Pukeone had a soft dusting of snow, and the full moon was still visible in the early morning sky. This time of the year is rich with significant festivals such as the Festival of St. John and the Festival of Matariki. Cheryl Prigg, Christian Community priest, writes about the being and work of John the Baptist, following his incarnation as the prophet Elijah. She highlights the importance of the Baptism in the River Jordan, which enabled in humanity the capacity to understand the necessity for change in order to begin a new way of living, guided by an inner morality.

Anna Blackler tells us about the part-time Eurythmy training now available here in Aotearoa. About 19 participants have been working together since February 2022 under the expert tutelage of Sue Simpson and Elie Hoffman. This training is vitally important if we want to continue to offer Eurythmy in our schools. Ann Mansart reflects on the Eurythmy weekend with Stefan Hasler and was enriched by Stefan's reflections on how Rudolf Steiner came to develop the art of Eurythmy.

Community building continues at the newly integrated Motueka Steiner School, as reported by Edith Bulle. The school continues to expand, with 100 students on the roll including several international students, and a

parent community volunteering many hours to develop the farm campus.

Des Pemerika, principal at the Michael Park School in Auckland, recounts his experience at the World Teachers' Conference at the Goetheanum in April this year. He was greatly enriched by the Conference and came away with three taonga: developing a culturally responsive curriculum, beauty throughout the kura, and networking.

Quinne and Amber give a YIP update as their time draws to a close, and they recall the enriching experiences they have had during this time.

We include a condensed report by Peter Selg, member of the Executive Council, on Rudolf Steiner's vision for the Anthroposophical Society. Peter points out seven areas that were essential to Steiner's vision for the future of the Anthroposophical Society.

Many members requested a copy of Michelle Vette's address at the AGM in Dornach – which we include here. And finally, there is the Council update and the introduction of new member Emma Ratcliff.

Wishing you a happy Matariki, and looking forward to longer days and warmer weather!

ELIZABETH SWANEPOEL | EDITOR

Council Update

It is with pleasure that we write of the developments since the last Council update. We have been busy meeting and planning for the future as well as taking care of current issues as we catch up and move forward in recovering from the Cyclone. We acknowledge all those who have been impacted and wish all well in their own recovery.

It is exciting to let you know that we have co-opted a new member onto the Council, Emma Ratcliffe from Auckland. Emma brings a rich set of skills and diversity to her role and join the new constellation of the Council going forward from the upcoming AGM.

The Council have taken on the task of bringing a conference that also hosts the 2023 AGM this year. The regions and members indicated that they were unable to carry the annual conference this year. We have been busy with all the details that are involved in the preparation of a conference and an AGM. It is a large task and we hope members will be patient as we endeavour to bring it together.

With the 100 year anniversary next year of the founding of the Society at the Christmas Conference and the Foundation Stone meditation that was gifted to the members, it is an ideal time to take stock of the work in the world, where anthroposophy and the Society in New Zealand, Aotearoa has been, is now and where it envisions being in the future. Take a look at the details in the Scope here and you will have received email communication with a Save the Date, and more recently details for registration.

anthroposophy.org.nz/events/anthroposophical-society-conference-2023/

In the financial space we await the end of year accounts to be completed by the accountant. For the current year's work, please note that if you are still to file your annual membership declaration for 2023/2024 please do so via the website. There are important changes this year to how donations are allocated. Details are on the website.

MEMBERSHIP in 2023 | Anthroposophical Society in NZ
(anthroposophy.org.nz)

We have been delighted to use the Tinderbox fund to assist the initiative of some of our younger members to



attend the Goetheanum World conference. Your ongoing contributions to the Tinderbox Fund make this support of anthroposophy and initiatives into the future possible.

The General Secretary role has spanned international and national developments bringing the perspectives from each side and weaving them into the collective culture of understanding and mahi here in Aotearoa. As members have requested, the talk that was given at the beginning of the GAS AGM is included here in Scope.

The relationships around the world continue to be highlighted in the upcoming Goetheanum World Conference in late September. It is exciting to know several members from New Zealand will be there and that our Tinderbox has made possible several points of connection, particularly for younger members. The ASNZ Conference next month will be part of the flow of Societies around the world exploring the theme of Anthroposophy – and the next 100 years.

We would like to warmly welcome our new members and look forward to meeting with you in coming months.

With mid-winter behind us and Matariki newly risen in the sky, we would like to wish you all strength and courage as we look to the lengthening of the days and carry the light of the inner warmth and depths into the unfolding year.

TRISHA GLOVER, NIC PARKES & MICHELLE VETTE

Membership Changes:

We warmly welcoming new members

| | |
|------------------|--------------------|
| Rhylie Alexander | <i>Whangarei</i> |
| Emma Toy | <i>Marlborough</i> |
| Alison Davis | <i>Dunedin</i> |

Resignations

| | |
|-----------------|-------------------|
| Gabriel Suggate | |
| Pascal Suggate | |
| Susan Jenkins | <i>Nelson</i> |
| Kate Hartland | <i>Hawkes Bay</i> |

Died

| | | |
|---------------|----------------------|---------------------|
| Howard Ross | <i>20th February</i> | <i>Christchurch</i> |
| Heather McKay | <i>2nd March</i> | <i>Auckland</i> |

Important Dates:

18-20 August 2023

Future Visioning and Action ASNZ Conference and AGM, Tauhara, Taupo
- details on ASNZ website

3-5 May 2024

Proposed Conference with Ueli Hurter - details to follow

April 2025

Kolisko Conference- details to follow.



Emma Ratcliff

born in Australia, living in Aotearoa New Zealand since 2002

I have been working with anthroposophy in my occupational therapy practice for the past 20 years, bringing Rudolf Steiner’s pictures of child development and the 12 senses into my work. I had the privilege of working with Robyn Ritchie at Helios Integrative Medical Centre in Christchurch, where I learnt to weave anthroposophy into my mainstream practice. in a way that allows me to meet the children and parents of today, with the ever-changing landscape they face. I have a keen interest in bringing anthroposophical insights to the practical aspects of day-to-day life. I now live in Tamaki Makaurau Auckland, where I continue to work with families from Waldorf and mainstream schools. I have been serving on the Auckland Branch Committee since 2020 and the Hōhepa Auckland Regional Board since 2021. I am excited to be working with the National Council and look forward to engaging with this role.

The Festival Of John

By Cheryl Prigg,
priest of The Christian Community, New Zealand.

The being and work of John the Baptist still holds many mysteries for us today and invites us to look in many directions.

The New Testament reveals to us that John the Baptist is the same being as the prophet Elijah (Mark 9: 13). To understand Elijah, of course we must look back. Elijah showed the way forward by not fully identifying with, and unquestioningly following his ancestors. On Mount Horeb, he felt and expressed contrition, because he was experiencing in his inner life, a new faculty we identify as inner reflection. When seeking dialogue with God, he did not find His voice in the mighty wind, the earthquake, or the fire. Until that very moment, God's voice had always been discerned in the elements. For the first time in the history of humanity, Elijah heard a 'still small voice within' (1Kings 19: 4 – 14) – or what we know today as 'conscience'. In this moment, with Elijah, humanity took the first tiny step away from the external moral revelation of the Ten Commandments, towards development of an inner authority.

Thus, when Elijah incarnated again at the Turning Point of Time as John the Baptist, we find a being with the capacity of moral revelation from within. Through his own prior development, John was the one with the ability via baptism in the River Jordan, to bring human beings to the point of a kamaloka witnessing; similar to what happened to us after death, when we relive our life through the experiences – painful and joyful – that we have caused others.

This experience of baptism allowed his disciples and those who sought him, to understand the necessity to change how they were living their lives, and through the forces of inner reckoning, to begin a new way of living, guided by a new inner morality. 'Change your hearts and minds' proclaimed John, 'for the One who is bringing the Kingdom of God to the realm of the earth is at hand.'

The capacity for conscience entered the souls of humanity, as a seed for the future, at about the same time as the Christ impulse entered the earth sphere. This faculty has the potential to assist us to eliminate self-seeking and untruthfulness. It presses forth

from the depths of our soul, and speaks to us like an urging impulse, sounding a note of correction. Our final experience of each and every situation, whether it contains for us either satisfaction or dissatisfaction is determined by this still small voice within us, our developing inner voice of conscience.

This capacity can only be furthered when we are incarnated in a physical body. We strengthen this moral compass through the strengthening of our intrinsic Self, our I. We can do this by harkening to the being of John who continues to call us onward and to look forward, to continue to develop and master this inner faculty.

In very many artistic portrayals of John the Baptist, we see him pointing away from himself. He says to us, 'I must decrease so He may increase.' 'Make way for Him' - make room in your innermost being for Him who is the Being of morality and the meaning of the earth. John's mission and mysteries still remain so for us, until we experience this voice of conscience not just as an indicator of right or wrong, but a guide towards transforming ourselves until we too can stand with John as a flame-like being.

Perhaps over time, we may find that conscience is an inner force that calls forth wonder and compassion in us, and that faith, hope and love are also companions. That's six of a possible twelve. It's easy enough to think of beauty truth and goodness....

There has been a lot of back and forth over these last years about what is freedom and what is responsibility - two more to add to the twelve. Like our developing individuality, like the interrelationship between human and cosmic thinking, the way forward is to continually develop the discipline of a widening perspective, which culminates as twelve, and is guided by the light of truth that is present beyond the sphere of the senses.

These are not just words or thoughts, but beings who belong in the realm of thinking and willing that is united with the Being of Christ.

While the Northern hemisphere is celebrating John's Festival at the height of summer with fires in the light and heat of the day, in the Southern hemisphere we are given the opportunity to gradually redeem festivals from just celebrating the seasons, to Christian festivals which unite heaven and earth. Here in the Southern hemisphere, we have the opportunity to complete the world festival picture by contemplating the activity of fire, light and warmth in the cold and darkness of winter.

Part-time Eurythmy Training Begins in New Zealand

Compiled by Anna Blackler

In February 2022 a gathering from around Aotearoa of 19 eurythmy lovers ranging in age from not far from 20 to not far from 80 met in Taruna, Hawkes Bay to spend a beautiful three days together under the guidance of Sue Simpson and Elien Hoffman. Participants agreed that although the group had varying previous experience with eurythmy, everyone was helped to feel that they could participate and contribute, and that eurythmy and its related topics were introduced in a way that was not frightening or daunting but rather exciting and fascinating. During this workshop, a discussion time opened the space to consider a part-time NZ eurythmy training.

This news was received with much excitement and even a few tears. Many in the group have a long-time love affair with eurythmy and have wished, hoped, and prayed for a training for many years. It was decided to just get started, hold regular 'intensives' and 'regional workshops' and see how it developed from there.

We have been working together regularly for over a year now and right from our first meeting, a precious, loving, and supportive spirit has come into being. We are a strong group of individuals who take working with eurythmy seriously. With members spread from Christchurch to North Auckland we are a diverse group of men and women including parents, teachers, anthroposophists, therapists, a builder, priest, astrophysicist, lawyer and past Waldorf students. It has been so wonderful to be able to deep dive into the foundational principles of eurythmy with Sue and Elien and guest tutors such as Uta Stoll-Kuwilsky and Eileen Boland. We are thankful for the dedication to eurythmy that Sue and Elien have and for their commitment to us and developing this training opportunity.

At the end of April, a number of us had the pleasure of attending a weekend workshop in Auckland at Michael Park School given by Stefan Hasler, leader of the Performing Arts Section at the Goetheanum. The well attended workshop had around 30 of us moving and laughing as Stefan provided us with rich imaginations and experiences and even covered some new discoveries which added to our understanding of Steiner's indications for eurythmy. On

Saturday evening our training group presented some of our recent work along with performances from Sue, Elien, Stefan, Michael Burton, and Norbert Mulholland to an audience of family and friends of eurythmy.

Stefan's visit has enabled Sue and Elien to form a clear picture of what will be required for the part-time training to receive official recognition. A core of 10 of us are eager to see how we can make a part-time training a reality – although historically eurythmy training has been a four-year full-time training, this has had to be adjusted to meet these present times where many are not in a position to make this commitment. Stefan informed us that around 40% of the current trainings worldwide are part-time.

The New Zealand training continues with the 'just get started attitude' it began with, adapting to the emerging scope and landscape of what it will take to graduate eurythmists across New Zealand in the next few years. In addition to the intensive workshops in Hawkes Bay and regular regional workshops, regional groups meet and train weekly. Individually we are charged with a daily practice to build up our eurythmy bodies. This is an exciting time for us in the antipodes as previously we would have had to travel abroad (e.g., Australia, Europe, England) to attend any formal training.

This training that our group is pioneering is so important for New Zealand. There is certainly a need for more trained eurythmists to keep this beautiful art form developing and to ensure it is available within Waldorf/Steiner schools and that it can grow into its potential within therapy and social realms.

If you would like help to support this eurythmy training initiative or would like to enquire regarding joining a future training group, please contact Sue Simpson: sue.simpson0@gmail.com

Some of our group, tutors, and speakers before our presentation:

Performers Michael Burton, pianist William Green, Elien Hoffman, Stefan Hasler, Sue Simpson, Norbert Mulholland take a bow:

Community Building at the Motueka Steiner School

– *A View from the Side Lines*

By Edith Bulle

The Motueka Steiner School is now in its third year as an integrated, Special Character school in the public school system; well-established on its property on the hill, and with continuous projects on the agenda. Two new playgrounds for the students have just recently been built by parents of the school on the premises. The parent community has settled in, and international families have joined the group, bringing in new initiative and excitement for tasks at hand, especially for working bees in the garden and school property. The international children have received help in learning English as a foreign language and have joined their classes with enjoyment and curiosity.

About 100 children are now being taught at the school, and they actively engage in outdoor learning, going on field trips, canoe outings and hikes into the nearby mountain ranges. Outdoor educators and teacher trainers come and support the Motueka Steiner teachers with these activities so that everybody feels safe! The outdoor classroom has also been used as a place for theatre performances.

The next built has been planned with verve. It involves the kindergarten to move onto the school premises, a step which is not easily done and involves many organisational steps behind the scenes, including selling the present kindergarten in Motueka, negotiating details with the Ministry of Education and the school principal, the Trust and the parents, so that nobody feels left out. The building and move are planned to take place by the end of the school year, ready for the next one. Fingers crossed. Challenges will have to be met as they come up!

Community building will still remain an important feature in this project as a whole.

Parent enrichment has taken on different forms, ranging from regular Sharing Assemblies, where the students of each class perform aspects of their work, be it with a song accompanied by newly introduced recorders, or be it by a poem or a folk dance where everybody participates. The last assembly took place



Parents and Teachers at the Working Bee



A view from the top!



The Outdoor Kitchen

outside, for there is no Assembly Hall yet, but the weather was good, and the distant mountains sparkled in the sun.

Not all the activities can be mentioned here. A great deal of ongoing commitment is needed to fill the stalls at the Spring Fair with inspiring merchandise for fundraising. Many brilliant ideas are transformed into products which are appreciated by children and adults.

All in all, the Motueka Steiner School is on a good path with conviction and commitment of many people working towards the future of their children and the land.

Attending the World Teachers' Conference, Goetheanum

April 2023 – three taonga I took away from the experience.

By Des Pemerika, Principal of Michael Park School, Auckland

During the first week of the April break, I journeyed to Switzerland with three other colleagues from my kura to attend the World Teachers' Conference in Dornach. The theme for the conference was *Affirming – Nurturing – Trusting, an Education for Today and Tomorrow*.

We stayed in the beautiful town of Arlesheim, a lovely 15-minute walk to the Goetheanum. It was just the best way to start the day.

I chose the workshop that was led by Martyn Rawson called "Teaching Learning in Practice". In one of the sessions, we explored the relationship between Waldorf education and Anthroposophy; it was in a lecture that Rudolf Steiner gave in 1919 where he introduced the idea of a pedagogical anthropology that he explained the changing relationship of the body, mind, and spirit from childhood to adulthood. This session was significant for me as it provided clarity of the three-fold nature, that has been a key component not just in the pedagogy of our kura but also in Waldorf Schools around the world.

One could effortlessly go into detail about the lectures, discussion groups or workshops that I attended, nonetheless, for the purpose of this article I have identified three taonga that I took away from the conference.

Moving forward – developing a culturally responsive curriculum

If whanau were to come and visit my kura, how would they know that they were in a Steiner School in Aotearoa, New Zealand? What would that look like inside and outside of the classroom? To answer that question from a curriculum lens, involves the mahi that teachers are carrying out collaboratively developing and tweaking our local curriculum to ensure our main lessons, practice lessons, festivals and plays consciously have a Pasifika and Aotearoa, New Zealand focus in the content that we are delivering. Additionally, they would also experience te reo as a normalised feature in our communication within our teaching practice where we are supporting all our staff throughout our kura to have the confidence to use te reo in their daily communication at school.



Teachers and principal from Michael Park in front of the Goetheanum

Beauty throughout our kura (the finer details)

Staying in Arlesheim you could not help but appreciate the beauty in the shop window displays, the floral arrangements at the front door of the homes we passed each day when walking to the Goetheanum, the ornaments that were hanging in the windows and along the fences acknowledging Easter and the beauty of the gardens. In an effort to continue this experience back home, I came away with questions and goals to explore what we can do in our kura to appreciate the beauty and wonder of the festivals we celebrate, what would that look like throughout our kura, not just in our plays, but also in our main lesson books and student work from Class 1 to Class 12?



Des Pemerika, principal at Michael Park,
and William Bester, principal at Michael Mount, Johannesburg

Networking

There were over 1,000 people from 63 different nations attending the conference. It was a privilege that we were able to contribute to conversations within a global context. I met a number of new colleagues and have shared contact details, some of whom have already been in touch. It was wonderful making new friends and catching up with old acquaintances.

I cannot express my sincerest gratitude and appreciation of my Board and my Proprietors who enabled my colleagues and myself to attend the conference. The conference surpassed whatever preconceived ideas I had beforehand. To be able to walk within the building of the Goetheanum amongst like-minded individuals from all over the world is an experience that I will always cherish. The lectures and workshops were purposeful and the professional development from it has helped shape a vision of what that could look like within our curriculum, within our teaching practices and within our kura in Aotearoa, New Zealand.





Michelle Vette's Address at the AGM in Dornach, Switzerland

Tena koutou, tena koutou, tena tatou katoa,

I greet you, I greet you, I greet you and welcome you to this part of the AGM programme.

Ko Michelle Vette toku ingoa

My name is Michelle Vette

I am glad to make your acquaintance in two of the official languages of Aotearoa New Zealand. I am the General Secretary of New Zealand. I am also an Anthroposophic Nurse Specialist and Educator.

I would like to extend the gesture of Manaakitanga to you and to this Annual General Meeting. Manaakitanga is the indigenous practice of extending welcoming and ensuring a process is well set up to succeed from the first coming together. Manaakitanga derives from two words - 'mana' and 'aki'. Mana is a condition that holds everything in the highest regard. Aki means to uphold or support.

Extending Manaakitanga requires respect, humility, kindness, and honesty. I would like to offer these qualities to this gathering. Establishing manaakitanga involves a sharing of an environment and providing care into that space. It involves talking and establishing connections and interface. In New Zealand we talk about two degrees of separation - it takes two links of

conversation, and we will find someone we know or are related to in common. It is so much part of our identity that one of our telecoms providers is called 2- degrees.

Here at the Goetheanum our two degrees of separation comes out of our relationship to and in Anthroposophy; this is our common ground. Yet when I consider my turangawaiwai, my home place, where I stand on my feet, there I hear the Pacific Ocean 300 meters away; day and night it's rhythms and presence permeate me. And now here I stand in Switzerland, land locked and highly cultivated. What a polarity. And yet we can find each other through Anthroposophy, the School of Spiritual Science or work fields.

Today I am the first of seven speakers from around the world: Australia, Romania, France, Great Britain, the United States and Brazil. I am here from Aotearoa New Zealand, from the Antipodes, the first place to see, to greet the sun each day. I am told here I am the farthest away. I am from the far far southeast. The edge of the world. 27 hours of flying away.

Curiously when I am home, my experience is that I am the furthest away from nowhere, indeed I am exactly where I am meant to be. In myself, in anthroposophy. You could say Central Europe is nothing but a large landmass to the west. It is not central to me.

We can experience and overcome the polarity of near and far.

'The antipodes' is a term that first appeared in a translation of a Latin text as a word designating "men that have their feet against our feet," that is, inhabitants of the opposite side of the globe. My feet in New Zealand against your feet in Europe. The antipode of Waitangi, the place where our founding treaty was signed, has its antipode is Alzon in France. The antipode of my town is la Pueblo de Almoradiel, in Spain.

And yet the heart of Anthroposophy has my heartbeat too, mine, my colleagues at home, my colleagues here and perhaps yours also. In a New Zealand population of 4.9 million our small society is around 540 people, our society's population is strongly older, 80% over 60 years old.

Our activity is established – we have of 10 formal Steiner Schools, the oldest is 73 years old, our Hohepa or Camphill movement has five sites with full populations cared for, we have a manufacturing Weleda and gardens, Taruna, an adult education facility, an active School of Spiritual science, Christian Community activity, medical section, pedagogical section and biodynamics, and numerous faces of people of many cultures and ethnicity. I would say the Society is in a quiet recovery phase, slowly gaining new and younger members.

We have moved our emphasis from an outreach gesture of past years to one of in reach as we work to refine our internal systems and try to understand the best ways of communicating and being in relationship. We look forward to welcoming anthroposophic visitors coming to us again - beginning with Stefan Hassler next month. We know we are part of the global society. For us it is real, and the question seems more do you, does the rest of the world know or care? The other question is how do we keep discovering what is authentic anthroposophy in New Zealand, in our southern skies, in our cultural environment? What do we have to offer and how do we do that?

When I return to New Zealand I will travel to the different centres, the members will want to know about what is happening here at the AGM, about Parsifal being on, about the work of the General Secretaries. Some will long to know more, others will talk about the Swiss people needing to go over the old issues again.

For us the ongoing zoom meetings in the professional groups will continue around the world, in social development and inclusivity, the Medical Section, biodynamics and others. Working relationships exist and sustain across the vast distances, we now have more immediacy, we are more connected.

Our society has been buffeted by the pandemic times and now this year by major floods and a devastating Cyclone Gabrielle. We are experiencing jarring and separation socially. We heard a news report about a bank in Switzerland collapsing and being bought out. The week before it was the same in America. Stories from far away.

So, out of this far away-ness and polarity of experience, of night and day, of autumn and spring, of my feet against your feet, I would like to offer the first paving stone on the path into this year's AGM. From Aotearoa New Zealand, the land of the long white cloud, I bring a paving stone, here in this paua shell, a paving stone into the future and new beginnings. Beginnings that know both the history and the potential, that is potent and brave, that values each of us for our unique contribution and holds itself in its kaupapa, its principles and ideas.



Reflections on the weekend with Stefan Hasler

organised by the Pacifica College of Eurythmy, New Zealand

By Anne Mansart

On Friday evening, straight off a long-haul flight, Stefan talked about Rudolf Steiner as an artist. There was nothing in his family tradition nor in the environment of his early years that would have predestined him to become an artist. He took the path of science and technology. He had encountered some choral music in the Catholic church and some Hungarian music in his Central European environment. But it was only in his early adulthood that he experienced an abundance of literature, theatre, music, painting, and sculpture in towns like Berlin, Vienna, and Weimar. As a critic of literature and theatre, he became involved in them. Only after his 42nd year, out of grounded experiences and by grasping the spiritual life in daily life, he started giving indications to people to follow artistic endeavours and take in more of Anthroposophy by doing art. People needed to access their thinking, feeling AND willing capacities. So, he became a playwright because people needed to perform the Mystery plays; he became an architect because the plays needed the right environment to be performed in. Supported by artists, he elaborated new ways of painting and sculpting,

because the need for them arose. He created Eurythmy along with speech formation because a young girl asked for an Anthroposophical art of movement. The same can be said about the art of healing and many others. He engaged in all these artforms when he was ready, and because people needed them, giving indications, but also learning and doing the actual work.

On Saturday and Sunday, Stefan's teaching revolved around the experiencing of connection, the relation of centre/periphery and transitions.

On Saturday afternoon, a big group of eurythmy lovers joined the open workshop and wonderful things could be done with such numbers. Late Saturday afternoon, Michael Park School auditorium was available to present some of the students' work in progress and to savour performances by eurythmists and speech artists. The commentaries that introduced all the items were much appreciated by many, as they helped to understand eurythmy better for those less familiar with the art. The generous introductions also contributed to a relaxed and friendly atmosphere enjoyed by all.

Yip Update

Kia ora Michelle,

It's good to hear from you. We are in the rush of cleaning and closing as our yip year draws to an end. It's an emotional and beautiful whirlwind of reflection as we tie up our shared experiences and prepare to integrate our learnings into the future.

Since our last update we have focused on building community and fostering collaboration. Some key moments over the past months have included the Initiative Forum, International Internships, Personal Initiatives, and Outdoor Experience.

The Initiative Forum is an annual festival planned, organised, and run by the current yip year. The theme of our forum was Spark to Flame - Reigniting the Connection to Ourselves, Others and Nature. Around 100 participants joined us for five days. We invited contributors to give lectures or hold workshops, as well as hosting activities and open spaces ourselves, and from this we witnessed the emergence of many beautiful new connections and projects. Huge learning took place during the lead up, event, and aftermath. We learnt just how much work goes into running an event like this! Both of us were on the chef team and were very busy in the kitchen creating nourishing meals for our participants.

Soon afterwards, we set off on month long internships. Quinne went to Kufunda Village in Zimbabwe. Kufunda is a learning village focusing on fostering vibrant and healthy community whilst recovering a sense of pride in traditional Zimbabwean ways of life. Along with four other yippies, she met some incredible people, worked in the biodynamic gardens, attended a multi-day youth leadership workshop, taught and assisted in the Waldorf primary school, and organised a children's holiday program. This month was so incredibly rich. The vivacity and warmth she experienced, especially from the children, brought clarity about what really matters in life.

Amber travelled to the West Bank of Luxor, Egypt, to intern at a Waldorf-inspired community school called Hebet el Nile, which translates to "gift of the Nile." It was a month of being gently pushed to help

educate the teachers about what it was like for her to be educated in a Waldorf school back in New Zealand and how they might be able to improve their work at the school, as none of them had received any Waldorf teacher training due to resources being incredibly limited in Arabic. Amber also taught some of the art classes, showing the children how to mix colours, and also participated in holding daily lectures for the teachers, alongside with the other three yippies who came with her too, where they covered a brief overview of each class from grade one to twelve, sharing experiences and feedback. This was an incredibly meaningful and life-changing month, cultivating a deeper interest in Waldorf education and revealing just how important quality education is and also how important creative subjects are as well.

After landing back from Egypt and Zimbabwe at the beginning of April, we began a month of Self Designed Curriculum as a way to step into exploring our personal initiatives, which were presented during a very beautiful week of Swedish spring in full bloom. Self-Designed Curriculum gave us the time we needed to dive deeper into questions, interests and activities we don't usually have time to engage in. We had the opportunity to host and attend optional sessions, such as art sessions in the sun, foraging, birch tapping, tramping, learning about fertility awareness, practicing creative writing classes with Paul Matthews, lots of gardening and time to work towards our presentations.

For her Personal Initiative, Quinne explored broadening her awareness to find joy in small and often overlooked everyday things as a way to cultivate her mindset to bring light into the cold winter months, and Amber worked with finding inspiration to create art from the imagination instead of tangible objects and things in life.

This week of presentations was incredibly moving. To be able to share our unique and personal experiences in the form of our Personal Initiative presentations felt special as we all knew we were presenting to a room full of people who held and supported us in our explorations. To also be able to witness and to fully experience each of the 32 additional presentations from our fellow yippies was touching and deeply beautiful. Each presentation shed a new light on the individual and it felt like we were getting to know our peers on a more vulnerable and personal level.

Last week we wrapped up the year together in a fleet of 20 canoes, paddling over multiple Swedish lakes for 5 days during our Outdoor Experience. The stunning landscape of fairy tale forests, accommodating islands, almost everlasting sun, and beaver dams held the space for us to be present as a group, witnessing the



Amber introducing form drawing to the teachers of Hebat el Nile, Luxor, Egypt



Quinne and Amber with the other chefs during the Spark to Flame Forum

Quinne teaching a song to Class 4&5, Kufunda, Zimbabwe



change we'd gone through, with exterior distractions removed. We each went on a 24-hour solo whilst fasting, which really allowed for a deep contemplation and reflection. It was so wonderful to see the world come alive again after a long, cold winter. As we began to look forward into our next steps, ospreys soared overhead guarding their nests, and served as a reminder of how potent with growth and opportunity this time of year is.

Overall, throughout the lectures, the community life, the internship and Personal Initiative and outdoor experience I have slowly grown more secure in my beliefs and in what I value. I came to yip as someone who felt overwhelmed by the world, and now I am leaving as someone who feels confident in navigating change as well as questioning the things that are often not questioned. I also think that my internship experience in Luxor really opened my eyes when it comes to education and has since left me questioning my role in that area in the future.

[Amber]

Through exploring such a wide range of interests and observing and learning from so many unique ways of living, I have gained a much clearer sense of self during this past year at yip. I feel inspired to go forth into the world carrying the knowledge of the impact that is possible when people come together to collaborate and co-create. I am incredibly grateful to have had the opportunity to participate in such a formative and abundant journey of learning.

[Quinne]



Rudolf Steiner's Vision for the Anthroposophical Society

By Peter Selg

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Friedrich Wilhelm Schelling wrote in his 1811 work *The Ages of the World*: «The past is known, the present is comprehended, the future is anticipated. That which is known is told, that which is comprehended is depicted, that which is anticipated is prophesied. »

We therefore have the task of «knowing» and «telling» the past, of practising «spirit recollection» and talking about it. Furthermore, we have the obligation to «comprehend» and «depict» the present, i.e., to spiritually contemplate the current situation and its challenges – and to highlight it and our behaviour. After all, we are facing an open future which, however, should not be a tabula rasa but which we must at least «sense», anticipating in outline; otherwise, we will be completely surprised, if not ambushed by it. We should live towards it in an awake state, learn to «prophesy» it – «practise spirit vision», including the coming spirit, the spirit (or demon) of what is to come.

Having been asked what kind of vision Rudolf Steiner developed in 1923 for the Anthroposophical Society after the Goetheanum burned down and on the way to the Christmas Conference – an Anthroposophical Society fit for the future, which makes possible, deserves, and needs a second Goetheanum – I will briefly report on what was important, indeed essential, to him in doing so. We should «know» and «tell» about it in detail, but I want to keep it short here, so I will pick out seven

points. Keeping these seven points or problems in mind, we are not in danger, I think, of falling into the first temptation, that of «praising» times past; rather, we find ourselves confronted with the second situation, that of the unresolved past, which to a large extent continues into the present. And this prevents real presence, presence of mind, from arising as a prerequisite for an actual future. Put positively: in the course of a general meeting and in the affairs of the Anthroposophical Society in general, it is necessary to «counter» this past criticised by Steiner, indeed, to act in a completely different diction.

1. Representation

The first point: the representation of anthroposophy in public. Rudolf Steiner made it clear in 1923: the building was destructible because no Anthroposophical Society effectively protected it – and the «cause of Anthroposophy». Because the distortions and defamations of the daily press and various brochures and monographs had remained unanswered, and a destructive mood had gained the upper hand. Because the members preferred to concern themselves with the «cycles» or their internal conflicts, personal desires, and ambitions, instead of looking after the public image of anthroposophy and countering the distortions with the true image of anthroposophy. «For

in a certain sense the Dornach building, which spoke out aloud to the whole world, lacked the background of the protective Anthroposophical Society. » Rudolf Steiner certainly regarded the Anthroposophical Society as a public «body», a public society, a society with an «objective spirit», as «objective» as that of other specialist societies. It was intended to represent anthroposophy knowledgeably in the world, as a «world society» – just as the Society for Internal Medicine represents internal medicine, its expertise, scope, and dignity. This was not the case in 1923 in and through the Anthroposophical Society – a largely self-absorbed, conflict-ridden, publicly invisible or, according to Steiner, «sectarian» Anthroposophical Society. Can we really say that this is the «actual past» or do we still «constantly» live in it?

2. Interest and Shared Responsibility

The second point: Steiner wanted and needed – not for himself, but for the «cause of anthroposophy» to flourish in the world – an Anthroposophical Society that would take shared responsibility for the anthroposophical institutions in the world, be existentially interested in them, and committed to them, take their destiny upon itself, and not stand on the sidelines as a mere study of society. «The Society must grow along with anthroposophy. » Conversely, Steiner demanded of the teachers of the Waldorf School and all the other initiators of the anthroposophical establishments that they continue to commit themselves to the Anthroposophical Society from which they had all started. He considered the distance between the Society and the anthroposophical institutions, which had been developing since 1919, to be dangerous and momentous. The Society lost more and more contact with operative anthroposophy in the world – and the activists of the establishments left behind (and abandoned) that community of destiny to which they had once pledged themselves. The institutions will, Rudolf Steiner «prophesied», lose more and more of their spiritual substance and spiritual identity if this course is continued – and the Anthroposophical Society will become smaller and more and more insignificant. Can we say that we have overcome this «past»?

3. Taking on Social Tasks

Very closely connected with this – it actually all belongs together – is my third point: Rudolf Steiner wanted the Anthroposophical Society as such, as a society, to take on tasks in civilisation, tasks for which people «outside» can have respect. Only then, he said, would the Society become «reality» – through positive formation of will, through concrete content and commitment, «so that

it stands as such in the world and the world finally knows what the Anthroposophical Society as such wants». Steiner was not speaking here of «occult» tasks that members – then as now – ascribe to themselves, but of those that are seen and recognised in the public sphere: «[...] that even the opponents say that there is something there for which they have respect, which is being worked on in the Anthroposophical Society. » Rudolf Steiner wanted such publicly relevant tasks to be spoken of in the meetings – including the general meetings – to be considered and mutually agreed upon.

I do not want to specifically raise the question here and in the following points as to whether we have mastered this problem or this task in 2023 – although I am very much of the opinion that intensive work has been done on this over the last hundred years. We are not living in 1923. And yet we are not rid of the past.

4. World Awareness

Rudolf Steiner fourthly wanted «world awareness» instead of a sectarian consciousness. He demanded of the members that they should make the problems of the time their own, instead of losing sight of the world of their time and activities in history over the multitude of their own problems. «A Society that places a Goetheanum in the world must itself look like a Goetheanum, at least in a certain way. But compare what the Goetheanum was and what the Anthroposophical Society is [...]. » The members should not «cocoon themselves in a sect» but lead a life in the world with «open eyes, with a practical sense». In reality, the Anthroposophical Society was damaging the reputation of anthroposophy and was becoming an «obstacle» to its further development. «Then anthroposophy must be completely misunderstood by the world because of the detours through the Anthroposophical Society. » All this also became an obstacle for young people who sought anthroposophy but could not «breathe» in such a society.

5. Knowledge and Respect

The last three points: Rudolf Steiner wanted the members of the Society to know about the scientific work and publications that had been done in their own ranks and were counted by Steiner as belonging to the realm of the School. He demanded respect for internal achievements – how could you demand that the «outside world» recognise anthroposophy if you yourself were incapable of similar attention and selflessness? It was a matter of «recognising human achievements and selflessly supporting making them known to the best of one's ability, instead of simply «accepting» good publications «with tremendous apathy, as if it was all

hugely a matter of course». If the Anthroposophical Society continued in this way, Steiner said in 1923, no anthroposophical book would be sold anymore in five years' time. It was the task of the Anthroposophical Society to bring the results of anthroposophical work into the world – «in all things it is a matter of placing them before the whole world», the results had to be made effective in the world «through» the Anthroposophical Society. But for that, you first have to have a fundamental knowledge of the works, you have to be interested in them. The Anthroposophical Society is not a family or a social end in itself, but a serviceable tool or organ in the work of Michael.

6. Sense of Community

And this is my penultimate point, in international cooperation and community. The year 1923 was the one in which Rudolf Steiner initiated the founding of «autonomous national societies» in many countries of the world; they were to combine at the end of 1923 to form an international or «general» Anthroposophical Society. It was for such a world society in the spirit of Michael and with the above-mentioned tasks that Steiner wanted to construct a second building – and for no other. All «special interests» of groups were to be overcome; every new member should be able to feel that they are representing a «great cause» throughout the world by becoming a member of the Society. The Goetheanum had to contribute to «creating anthroposophical understanding throughout the world» – so that something effective could happen for the future of humanity and the earth. Results of the School of Spiritual Science in the various fields of civilisation must be worked on and brought into the world – with the help of the cosmopolitan Anthroposophical Society.

7. Relationship with the Being of Anthroposophy

And this brings me to the last point – in responsibility before and for the being of anthroposophy. Rudolf Steiner repeatedly emphasised in 1923 that anthroposophy should be regarded «like a living being», «which walks invisibly among us», towards which we had to feel responsible. Anthroposophy as a «living entity» could be consulted at every moment of life – and it should be. This belonged to the conditions of life of the Anthroposophical Society: to see anthroposophy as a living being and to follow it, to feel it pulsating in our own heart – «like something knocking at the gate of our heart with anthroposophy and saying: let me in, for I am you yourself; I am the true being of your humanity!» In our own heart and in the heart of our fellow anthroposophist, in the I and in the Thou, in the social space of an Anthroposophical Society that had

to find itself anew spiritually and socially in order to do justice to its mission.

Rudolf Steiner wanted «sincerity in love» in the Anthroposophical Society, instead of a culture of criticism and paralysis; he wanted purposeful work in the world and built on corresponding developments, which, however, did not really happen in 1923, despite countless meetings. «Stubbornness» and «fanaticism», «abstract idealism», «mysticism» and «special interests» continued to determine the being of the Society, Steiner said, even though people subjectively felt they were doing the best they could. The fundamental questions raised by Rudolf Steiner – such as the image of anthroposophy in the public sphere, the connection between the Society and the «movement», «world awareness» and public tasks – were hardly addressed, as the study of historical documents shows; instead, there were overly complicated social processes, votes and wishes of all kinds, with a predominantly subjective character. Steiner's hope for a «forward-looking» Anthroposophical Society with a cosmopolitan orientation, with worldwide participation in the progress of anthroposophy and «the mission of Michael», was not fulfilled.

Needless to say, Rudolf Steiner in no way criticised the study work of the Society and its branches, which continued to take place and which he highly respected, indeed considered indispensable; but through this alone neither the Goetheanum nor the Michaelic age could be saved. At the end of 1923, Rudolf Steiner finally took over as chair of the Anthroposophical Society himself in order to show what he meant, how he meant it, and that what was meant – with regard to the Society and the School – was possible.

It is important to commemorate the Christmas Conference comprehensively in 2023, but also the processes that preceded it. Without solving the problems described by Rudolf Steiner and addressing the challenges and responsibilities associated with them, there will be no present and future in the meaning of Schelling. If, however, the gradual accomplishment of the determined tasks succeeds, in the meaning of the «Leading Thoughts», the future is at least open and with it a goal, oriented towards the «ever-returning shore of the sun» (Ingeborg Bachmann).

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