Anthroposophy worldwide

What is happening in the Anthroposophical Society

5 · 1 May 2026

4.50 CHF

With draft of revised constitution and statutes



Anthroposophical Society

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Image (Page 1) Justus Wittich during the celebration of the completed Rudolf Steiner edition at the 2026 AGM, photo: Xue Li

Wanting Society

The power of community engagement

The development of community life is based on personal inner development. This thesis was put forward by Esther Nyagah of the Forum for Anthroposophy in Kenya during the Anthroposophical Conference held from 30 March to 2 April 2026.

Today unfolds amid swift tech shifts, scattered societies, strained traditions and unpredictable futures. Across lands, people face growing divides, isolation, uneven economies and unclear values. When moments grow complex, deeper inquiry tends to surface:

- What truly forms the foundation of a healthy community?
- Can society transform if the individual does not transform?
- In what manner might African settings reveal aspects of this link?

Beginning not with theories but lived experience, anthroposophy emerged through Rudolf Steiner's insights into the human as a dynamic being - physical, emotional, and conscious - growing inwardly while influencing collective life. Without developed individuals, community deteriorates into:

- herd mentality
- ideological conformity
- mechanical collectivism.

When a person lacks internal growth, outside rules will not make up the difference. What people build comes from how they think. So, change within society starts by working on oneself.

I am because we are

Africa presents a deep sense of shared existence, reflected in the idea known as Ubuntu, which means 'I am because we are.'

Identity exists through connections, within networks of kinship, lineage, territory, forebear and unseen powers whereby persons take shape. Such a perspective arises from how existence is perceived.

- Strong communal cohesion
- Interdependence
- Spiritual embeddedness

Wisdom travels across generations, carried by stories told slowly around fires. Ritual shapes understanding, its rhythms guiding how people see the world. Experience teaches what words sometimes cannot express. Far beyond mere habit, practice becomes knowledge over time. What some call ordinary life holds depth while others overlook entirely. Spirit moves within routine actions, unnoticed yet present. Separating holy from common makes little sense where everything belongs. Daily moments breathe meaning without announcement.

Still, if personal identity grows without attention, shared spaces might silently encourage conformity instead. This will:

- suppress dissent of individuals
- discourage personal initiative
- enforce conformity through cultural pressure.

In fast-growing cities across Africa, youth navigate pressures from age-old community norms alongside modern desires shaped by global ideas. Such balancing acts frequently result in fractured self-perceptions.

Chosen bond

What matters lies less in leaving shared bonds behind and more in stirring mindful self-awareness inside them. This allows young Africans

- to imagine
- to develop self-knowledge and moral courage
- think independently
- act responsibly
- remain rooted in communal care.

These people might reshape Ubuntu, transforming it into deliberate unity rather than passive connection. What once flowed without thought could become a chosen bond.

One cannot rely on structures to fix what people must face. Change begins when awareness grows among those who see clearly that 'my development is not separate from humanity's development.' | *Esther Nyagah, Kenya*



Second century of anthroposophy

Set in motion in a very positive way

Dear Members,
At this year's Annual General Meeting on 18 April 2026, the members unanimously approved the appointment of Sebastian Bauer as a new Executive Council member and treasurer. The Executive Council is delighted by this and I as treasurer am particularly pleased.

After two terms of office spanning seven years and having reached the internally agreed age limit of 70, I am stepping down from my responsibilities in the overall leadership and for the finances. As a former Executive Council member I will continue to be available to the Goetheanum and assist with various tasks.

Numerous developments

Numerous developments have taken place during my time in office since 2012. They include a major refurbishment of the stage technology and the installation of an orchestra pit, the completion of the concrete and roof refurbishment at the Goetheanum, the redesigning of the West entrance as the main access to the building and the development of the entire campus.

This was made possible by the financial support of a large number of members in Central Europe and by the trusting and fruitful cooperation within the Executive Council and the Goetheanum leadership. Similarly, we coped with the physical closure and disruption of operations at the Goetheanum from 2020 until the spring of 2022 resulting from official COVID-19 measures that, among other things, led to an enormous increase in digital global communication in four languages.

New member groups in Latin America, Asia and most recently on the African continent have been able to halt and reverse the previous decline in membership over the last two years: last year the Anthroposophical Society gained over 1700 new members.

An important impulse of the past decade were the joint intensive efforts to promote the School of Spiritual Science, whose links with the Sections were strengthened. These efforts manifested in the restructuring of the General Anthroposophical Section and the addition of the Section for Inclusive Social Development.

Finally, during this year's Annual General Meeting, the work of the Rudolf Steiner Archives and of the Rudolf Steiner Estate Administration was honoured with a ceremony marking the completion of the Complete Edition of Rudolf Steiner's work. Prior to this, the financial merger of the publishing companies Rudolf Steiner Verlagand Verlag am Goetheanum into a joint public limited company (Philosophisch-Anthroposophische Verlage) had been finalized.

Last but not least, a convention has submitted a proposal for a revised constitution of the General Anthroposophical Society for consultation.

I think the foundations for the second century of anthroposophy in the world have been set in motion in a very positive way. Looking back, I would like to express my sincere thanks for the trust placed in me, the constructive criticism and the fruitful collaboration growing from it.| *Justus Wittich, Goetheanum, outgoing treasurer*

Image: Justus Wittich, photo: Xue Li

Rudolf Steiner

Trust

Just as love will inspire in the human hand, the human arm, the strength from within to become active, an atmosphere of trust will have to stream into us from the outside so that the actions will find their way from one person to the other. The morality of the future will have to arise from the moral love that has been released from the deepest depths of the human soul, and future social actions will have to be immersed in trust. This atmosphere of trust above all will be essential if human individualities are to meet on moral ground.

Source GA 217, 8 October 1922

Context Tribute paid to Justus Wittich by Constanza Kaliks at the 2026 Annual General Meeting (page 4)

Faith

Human beings need inner faith, faith in the guidance of spirit beings.
On this faith they can build their eternal being and essence,
permeating sense existence with eternal light and strength.

Source GA 40 (for the Rietmann family, 12 April 1923)

Context Stefan Hasler's report as Executive Council member at the 2026 AGM (page 5)



General Anthroposophical Society

Bright, friendly, appreciative and quite cheerful

The Annual General Meeting at the Goetheanum from 17 to 19 April 2026 boasted a ceremony celebrating the finalization of the complete edition of Rudolf Steiner's works, the confirmation of Sebastian Bauer as treasurer, a proposal for a revised constitution and contributions on the theme of Trust.

The atmosphere at the Annual General Meeting was bright, friendly, respectful and cheerful. The mood was generally relaxed and there was quite a lot of laughter. The theme Ways of Trust permeated many contributions, including the reports of the Executive Council. Three special events stood out.

'Universe of scholarship'

Given their once strained relationship, a joint **ceremony of the Rudolf Steiner Estate Administration and the General Anthroposophical Society** is special in itself. The finalization of Rudolf Steiner's Complete Works was cause for celebration.

What the Estate Administration, its archive and the Rudolf Steiner Verlag have achieved was visible in the 453 published volumes of this edition that were set up along the twelve-metre-long proscenium of the Goetheanum Stage. They filled the space precisely. With a twinkle in her eye, **Angelika Schmitt**, co-head of the Rudolf Steiner Archives, remarked that the stage had clearly been created for the Complete Works.

In their speeches, **Cornelius Bohlen**, president of the Rudolf Steiner Estate Administration, and **Justus Wittich**, who spoke on behalf of the Goetheanum, expressed their gratitude for the work that went into this undertaking and for the support that had been received. **Harald S. Liehr**, head of the Culture and Literature Programme at Schwabe Publishing in Basel, Switzerland and Berlin, Germany, described the Complete Works as a 'universe of scholarship'.

Looking back on the key priorities of three generations of archive directors revealed that during **Walter Kugler's** tenure, which fell in the time of the 50th anniversary of Rudolf Steiner's death, the focus was on exhibitions of the blackboard drawings, whilst **David Marc Hoffmann** focused on finalizing the complete edition. **Philip Kovce** and **Angelika Schmitt** will continue to expand access to Steiner's work, not least through digital means.

After the ceremony, the Helene Finckh Hut was opened as an exhibition venue, but not before **Peter Selg** had paid tribute to her work: 'Helene Finckh recorded a third of Rudolf Steiner's lectures down to the class lessons.' She took shorthand notes, produced the transcripts, typed everything up and read the typed texts aloud to Marie Steiner.

'Linden tree on the village green'

The second highlight concerned the **Treasurer**. In accordance with an internal agreement at the Goetheanum, **Justus Wittich** did not stand for a third term following his 70th birthday. He presented his final financial report (see Anthroposophy Worldwide 4/2026) showing that the year 2025 closed with a surplus of 1.46 million Swiss francs.

When he became treasurer fourteen years ago, he found the Goetheanum in a difficult situation (page 3): a financial crisis, many redundancies, a building in need of renovation and criticism of the Executive Council. Since then, the Goetheanum has repositioned itself in the world, both internally and externally (including the sections), and has been recognized increasingly as a place of inner spirituality in the past 20 years.

The pandemic was the next challenge. There had not always been agreement with the members on this point, he said. Moving on from there was a laborious process that was not always pleasant for either side. But things are happening now to work through the conflict: a conversation that was disrupted because the Goetheanum Leadership may have focused too much on itself has been rekindled. As one of the tasks lying ahead, he identified that the outer growth needed to be matched by inner growth and that it was important to attract younger people to the Society.

Several speakers, including some country representatives, paid tribute to Justus Wittich's personality and work. Here are two descriptions that stand for many others:

Constanza Kaliks emphasized one quality that Justus Wittich brought with him: 'The trust you inspire is a reality. You have shown us that every day.' **Rebekka Frischknecht** from the management team painted a poetic picture: over the years, Justus Wittich has become 'the linden tree on the Goetheanum's village green. People enjoy being in his company, whether in conversation or simply just being there. Whether it rains or snows, in thunder and lightning or in sunny weather, people like to stand beneath his foliage and experience a little peace, warmth and a sense that things are moving forward.'

Justus Wittich introduced **Sebastian Bauer** as the new treasurer and Sebastian Bauer then introduced himself, outlining his personal and professional background as well as his relationship to anthroposophy (see Anthroposophy Worldwide 1–2/2026). He was confirmed by the General Meeting with a large majority and no dissenting votes.

Draft of a revised constitution

With the words 'No decisions are being made just yet; we are opening the consultation process', Ueli Hurter introduced the third key point on the agenda of this AGM: the process surrounding the Convention's proposal for a revised constitution of the General Anthroposophical Society. Following an introductory address by **Gerald Häfner**, four members of the Convention spent a good half-hour reading

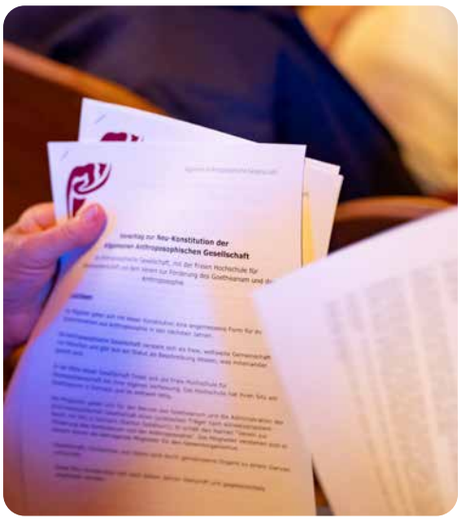
out all four parts of the draft (pages 6 to 9). Members of the Convention and the General Meeting then discussed the draft in ten working groups, one of which was online.

After Ueli Hurter had outlined the further course of the consultation process (page 10), there were 16 contributions plus four responses from members of the Convention regarding the draft. Points raised included the following:

Is the envisaged organizational form a single, dual or tripartite structure? Of how many entities would one have to be a member in future?

The relationship between ideal and earthly aspects (for example, entry in the commercial register) as well as the question of the actual implementation of a 'world society' within the country societies were also discussed. The point was also made that this Society was based not solely on a constitution but also on the Foundation Stone Meditation.

A request was put to the Convention to outline any alternatives that had been considered and to state the reasons why they were rejected or adopted.





Trust as leitmotif

The AGM's theme – Trust – also wove through the Executive Council reports. Speakers took up the motif spontaneously and even the auditor Stephan Wenk referred to it explicitly by thanking for the trust placed in him. Just a few contributions will be mentioned here as examples of the dimensions of trust that were addressed.

According to **Constanza Kaliks** building trust involves connecting with something that one has in common, as had been experienced at the World Early Years Conference (p. 12ff.), and that in the final months of his life Rudolf Steiner had planted many seeds, with the Anthroposophical Leading Thoughts for instance, and the School of Spiritual Science.

Ueli Hurter spoke about trust towards one's own body, trust at the social and soul level, for example in situations of collaboration, and – referring to artificial intelligence – the trust in our own ability to think.

Stefan Hasler used a verse by Rudolf Steiner (page 3) to cast light on various aspects of trust. He spoke of his numerous fields of activity, where he can place his trust in others. He also thanked the members for their trust, encouragement and faith.

Jan Göschel, head of the Section for Inclusive Social Development, explained what it means when someone else trusts us more than we trust ourselves, because we might have doubts about being equal to a task we are facing. When we prove to someone (a child entrusted to us for instance) that we are trustworthy, we experience a 'huge amount of trust' being shown to us.

Kai Iruma, a representative of the Rudolf Steiner Society in Japan (Anthroposophy Worldwide 1–2/2026), spoke of the mistrust Japan had felt repeatedly in its history towards Christianity and the West, a mistrust that also affected the relationship with anthroposophy. He closed with the hope that the Anthroposophical Society was on the path to becoming a true world society.

Nodar Belkania, representative of Georgia, concluded that 'when we really practise responsibility in our relationships, fear and uncertainty will disappear from our encounters and give way to joy and trust.'

Eduardo Rincon, co-leader of the Section for Agriculture, spoke about courage of the heart. The path of knowledge, he said, comes from the heart and is a need of the heart, and we need to trust what comes from the heart. He also quoted Rudolf Steiner and Ita Wegman as saying that the heart, where polarities meet, is the true centre of the human being.

Marion Debus, co-leader of the Medical Section, pointed out that when we trust others we gift them substance for development. How can I bring so much trust to what lies dormant in another person that this dormant part of them can unfold? This touches on the question of destiny. While this is not so difficult to do within one's own spiritual stream, it is a challenge towards people representing another stream.

Niels Henrik Nielsen, representative of Denmark, asked how one can give one's trust to others without expecting something in return. Trust, he said, is a force because one does not expect anything, but one gives and enables development. Or are there hidden corners where I pursue my own personal interests? How can I become a trustworthy person?

'We love what we do'

During the discussion of the Executive Council reports the workload of its members was addressed. Ueli Hurter's answer was, 'Yes, it is a lot, but you also get into the flow of things, and we love what we do.'

Questions were raised about the relationship between speech and drama and eurythmy at the Goetheanum and about the translation of Rudolf Steiner's complete works into all languages.

The Executive Council was discharged by a great majority without any votes against.

Society matters

Eckart Dönges turned his **Motion 2** into a concern and passed it on to the Convention. It refers to the possible re-inclusion in the statutes of a statement that was in the original Christmas Conference Statutes: 'The Anthroposophical Society does not consider politics to be part of its remit.'

Manfred Knausz asked in his **Motion 1** about the possibility of asking all members to vote on the revised constitution in 2027. Views aired during the following discussion included 'Such a ballot vote is a political instrument', 'Members need to be present to make decisions', 'It is not always possible to get a visa for Switzerland' and 'Not everyone can afford to travel to Switzerland'. A point of order to not have a consultative vote on this concern was voted on and rejected. In the following consultative vote the concern received a clear majority. The Executive Council is therefore requested to 'create the legal foundations for a ballot vote that includes all members' at the 2027 AGM.

Marc Desaules, Switzerland, **Charles Burkam**, USA, and **Julian Schily**, Germany, explained the proposal for a **new regulation regarding membership fees**: there should no longer be a fixed amount for membership in the General Anthroposophical Society – which has been unaffordable for many countries and therefore exclusionary. Instead, half the income countries have from their members' fees should go to their own society and the other half to the General Anthroposophical Society: not as a levy paid to a country that is anyway wealthy, but because this enables anthroposophical work in one's own country since someone is looking after the whole.

Problems were addressed

Nathaniel Williams, head of the Youth Section, responded to a criticism of the International Students' Conference (page 16). During **Holy Week** of all times, **drumming** could be heard around the Goetheanum **for long periods of time**. Williams sincerely apologized for this but also quoted Steiner who said in one of his Faculty Meetings with the teachers: 'What attracts [the young people] is all the fanfare' (GA 300c, faculty meeting of 27 March 1924, please note the wider context of the quote).

With regard to a **conflict within the Anthroposophical Society's Weleda advisory committee** (Anthroposophy Worldwide 5/2025), Stefan Hasler pointed out that the conflict had not been resolved yet, and that continued conversations were taking place with the AGM preparation group.

The **AGM** was productive but – given an attendance that varied between around 120 and 300 members in the Main Auditorium – **it was not exactly well attended**.

Reports from member groups

The following member groups reported on their activities: **Transparent Communication, the General Anthroposophical Society's Weleda Advisory Committee** and the **International Members' Forum** (see page 14).

During the **Commemoration of the Dead** tributes were paid to Michael Schmock, Germany, Nicanor Perlas, Philippines, Ha Vinh Tho, Switzerland, and Barbara Günther, Canada. | *Sebastian Jüngel*

More reporting on the 2026 AGM is planned.

Image (Pages 4 and 5) 2026 AGM at the Goetheanum. Stefan Hasler congratulates Sebastian Bauer; documents, votes, photo: Xue Li



General Anthroposophical Society

Letter to the Members

Dear Members,

We send attached the draft for the New Constitution of the General Anthroposophical Society. The draft was developed on behalf of the General Anthroposophical Society by the Convention as a committee consisting of twelve members and was presented at the AGM on 17 and 18 April 2026. This presentation marks the beginning of a consultation period – a process for feedback, exchange and further development of the draft within the worldwide Anthroposophical Society. You are all invited to participate in this process.

The aim is to put the finalized version to the vote in a year's time, at the 2027 Annual General Meeting. If this joint new endeavour proves successful, we will – a hundred years after the Anthroposophical Society's foundation at the Christmas Conference of 1923/1924 – have a basis for its future activities.

A note of explanation

The New Constitution of the current General Anthroposophical Society envisages a structure of three entities:

- The proposed **Statutes of the Anthroposophical Society** as a World Society update the statutes proposed by Rudolf Steiner in 1923 and adopted by the 1923/1924 Christmas Conference. The Statutes describe an independent union of individuals wishing to connect worldwide to foster anthroposophy.
- The **Constitution of the School of Spiritual Science** describes the current situation of the working structures with the Sections and the First Class. This constitution is to be decided by the Collegium of the School of Spiritual Science at the Goetheanum, but it is part of the overall Constitution.
- The proposed **Statutes of the Supporting Association for the Goetheanum and Anthroposophy** correspond to the Swiss law of associations. The Association supports the Goetheanum and the Anthroposophical Society with the School of Spiritual Science and gives it legal and financial agency.

We are aware that this draft will give rise to many questions. This is good. We want to work through these questions together in a transparent and comprehensive manner. The new Constitution should find a strong basis among the members that will consciously support the new legal form of our Society. We look forward to your active participation.

The members of the Convention and we, the Executive Council, are available for information, orientation, contributions and visits.

With warm regards on behalf of the Executive Council and the Convention | *Justus Wittich, Constanza Kaliks, Ueli Hurter and Stefan Hasler*

Image Ueli Hurter, Stefan Hasler, Constanza Kaliks and Justus Wittich, photo: Xue Li

Proposed Revised Constitution of the General Anthroposophical Society

as Anthroposophical Society, with the School of Spiritual Science and the Supporting Association for the Goetheanum and Anthroposophy

Guiding Principles

With this Constitution, the Members adopt an appropriate organizational form for their collaboration out of anthroposophy for the coming years.

The Anthroposophical Society understands itself to be a free, worldwide community of human beings, and adopts its Statutes as an expression of the shared intentions of its Members.

This Society carries at its center the School of Spiritual Science as an independent university with its own constitution. The School is based at the Goetheanum in Dornach and is active worldwide

For the operation of the Goetheanum and the administration of the Anthroposophical Society, the Members establish a legal entity under Swiss law, with its registered office in Dornach (Canton of Solothurn). This entity carries the name "Supporting Association for the Goetheanum and Anthroposophy" (legal name in German: 'Verein zur Förderung des Goetheanum und der Anthroposophie'). The Members regard themselves as Contributing Members of this Association, in support of the whole organism.

Society, School and Association form an integrated whole through shared organs.

After seven years, this Revised Constitution shall be reviewed and amended, as appropriate.

Statutes of the Anthroposophical Society as World Society

1 The Anthroposophical Society is an association of people who wish to nurture the life of the soul in the individual human being and in human society on the basis of a true knowledge of the spiritual world.

2 The Members who have come together at the Goetheanum and around the world for the Annual General Meeting in 2027 resolve to undertake a constitutional renewal of the Society, which was founded at the Christmas Conference of 1923/24. They are filled with the conviction that in anthroposophy there is a science of the spiritual world. This science was inaugurated through the work of Rudolf Steiner and is available to all interested human beings as a starting point for embarking on their own path of knowledge through education and research. The Members recognize anthroposophy as a source, enabling them to contribute needed impulses to the civilizational challenges of the present time. They see this as a task of the Society. The Society will attempt to respond to this task by focusing its efforts on this anthroposophical spiritual science, which is being cultivated at the Goetheanum in Dornach and throughout the world, and on its results for social, practical and religious life, and for the artistic and general spiritual life of the human being.

3 The Members recognize and agree with the view, expressed in the Founding Statutes of 1923, that anthroposophy offers results that can serve to inspire the spiritual life of every human being, without regard to origin, nationality or religion. There are no other prerequisites for adopting anthroposophy as a foundation for life than an open-minded human nature. Its application leads to exact results, which complement those of the other sciences. Once these likewise gain general recognition, they will bring about the same progress in all areas of life, not just in the spiritual, but also in the artistic and practical fields.

4 The Anthroposophical Society seeks dialogue and public engagement in its activities. Membership is open to anyone who recognizes as justified the existence of an institution, such as the Goetheanum in Dornach, in its capacity as an independent university or School of Spiritual Science. The Society rejects all forms of sectarian activity. Its engagement in civil society is independent of political parties.

5 The Anthroposophical Society sees the School of Spiritual Science, as an independent university active at the Goetheanum and worldwide, as a central focus of its work.

6 To foster and deepen the understanding of anthroposophy, and to develop responses to the challenges of the present time, the Anthroposophical Society creates spaces where its Members and the interested public can meet, take initiative and creatively shape the life of spirit and soul, as well as social life.

7 The School of Spiritual Science, as an independent university, was established by Rudolf Steiner. Today, a self-governing Collegium carries the responsibility for the School.

8 The publications of the Society and the School of Spiritual Science are available to the general public.

9 The aim of the Anthroposophical Society is to promote research in the spiritual field; that of the School of Spiritual Science is to conduct this research. Dogmatism shall have no place in the Anthroposophical Society.

10 Each year, the Anthroposophical Society holds an Annual General Meeting at the Goetheanum and/or elsewhere, at which the Executive Council reports on its activities. The Annual General Meeting is understood as a space for spiritual impulses, encounters between Members and shared awareness of anthroposophical initiatives in and for the world.

11 For the operation of the Goetheanum and the administration of the Anthroposophical Society, the Society is supported by the "Supporting Association for the Goetheanum and Anthroposophy" (legal name in German: 'Verein zur Förderung des Goetheanum und der Anthroposophie'). Every Member of the worldwide Anthroposophical Society is at the same time a Contributing Members of this Association.

The Anthroposophical Society delegates to Executive Council of this Association the granting of the right to use the name "Anthroposophical Society."

12 Membership in the Anthroposophical Society, and at the same time in the "Supporting Association for the Goetheanum and Anthroposophy," is obtained through an application for admission. As a rule, the Country Societies and groups are responsible for admitting Members. Confirmations of admission to the Society and the Association are submitted to the Executive Council, which signs them, acting in trust on behalf of the groups. In exceptional cases, direct membership at the Goetheanum is possible.

Resignation or expulsion from the Association leads to the termination of membership in the Anthroposophical Society. As a rule, the groups are responsible for collecting membership dues.

13 Members may form smaller or larger groups in any regional or thematic field. In different countries, linguistic and cultural regions, corresponding branches may be established (e.g. country societies).

Each group may adopt its own statutes, provided that these do not conflict with the Statutes of the Anthroposophical Society.

14 Regular reports on matters of the Anthroposophical Society are published in "Anthroposophy worldwide: What is happening in the Anthroposophical Society."

15 The formation and expansion of the Executive Council take place on the basis of a proposal from the Executive Council, following approval by the Goetheanum Leadership, the Conference of Country Representatives and the Annual General Meeting of the Anthroposophical Society, and is confirmed at the General Assembly of the "Supporting Association for the Goetheanum and Anthroposophy". The Executive Council brings its initiatives to the attention of the Members, takes note of what is happening within the membership and in the groups, and contributes to their networking and connection with one another. Together with the "Circle of Representatives of the Countries and Cultural Regions", the Executive Council forms a collegium for the Anthroposophical Society as a world society. It may be expanded to include further representatives of the anthroposophical movement and its fields of work, as tasks require.

Constitution of the School of Spiritual Science

A) The School as Independent University in the Overall Context

The Anthroposophical Society sees the School of Spiritual Science, as an independent university active in Dornach and worldwide, as a central focus of its work. With anthroposophy as a modern science of the spirit Rudolf Steiner developed a new approach to research that seeks insight into the world and nature.
This approach to research includes a meditative path of knowledge (First Class) and practical engagement in the world through various fields of work (Sections).

B) Sections

The School fulfils its teaching and research responsibilities through its academic departments or Sections. These departments operate autonomously within their respective fields while also collaborating across disciplines, contributing to the School's overall mission through their specific areas of focus.
The Sections' academic and artistic research activities, as well as their educational and professional development programs, are organized on a decentralized basis. In addition to collaborating with academic partners, the Sections also seek to cooperate with organizations that conduct practical research and work in their respective fields (farms, schools, clinics, etc.).
The current Sections and their fields are Agriculture, Education, General Anthroposophy, Humanities, Inclusive Social Development, Mathematics and Astronomy, Medicine, Natural Sciences, Performing Arts (including Eurythmy and Stage), Social Sciences, Visual Arts, Youth.

C) Collegium of the School of Spiritual Science at the Goetheanum

The Sections are led by Section Leaders, who together form the Collegium of the School and, through it, represent the School within the Goetheanum Leadership. In accordance with its rules of procedure, the Goetheanum Leadership is responsible for appointing the Section Leaders and develops procedures governing the appointment process and the formation of nominating committees.

D) First Class

With its 19 class lessons and their mantras, the School of Spiritual Science is founded on a path of meditative schooling and world orientation conveyed by Rudolf Steiner.

Members of the Anthroposophical Society who wish to serve as representatives of anthroposophy in the world may apply for membership in the First Class. The Collegium of the School decides on admission or dismissal.

Individual members of the regional School of Spiritual Science groups are designated by these groups to facilitate their work and maintain contact with the Collegium of the School at the Goetheanum ('Class Holders'). Their selection is made subject to consent by the Collegium of the School.

E) Organization

Beyond the provisions of this Constitution, the School organizes itself within its respective spheres of activity. This Constitution may be further developed and amended by unanimous decision of the Collegium of the School.

Statutes of the Supporting Association for the Goetheanum and Anthroposophy

§ 1 Name and Registered Office

The "Supporting Association for the Goetheanum and Anthroposophy" (legal name in German: 'Verein zur Förderung des Goetheanum und der Anthroposophie') is an association established under Article 60 et seq. of the Swiss Civil Code, with its registered office in Dornach, Switzerland.

§ 2 Aims and Objectives of the Association

The Association serves to promote the work of Rudolf Steiner, Anthroposophy, and the School of Spiritual Science. It does so by serving as the legal entity for the Anthroposophical Society, which was founded by Rudolf Steiner, and is active worldwide, and of the School of Spiritual Science. It supports their work through the administration of the Goetheanum as a building and operational entity, as well as the management of its assets.

From 1925 to 2027, its name was "General Anthroposophical Society" (legal name in German: 'Allgemeine Anthroposophische Gesellschaft'). The Association has been registered in the Commercial Register since 1913.

§ 3 Membership

Membership is obtained by application to the responsible office of the Anthroposophical Society and affirmation by the Executive Council. Membership becomes effective upon written confirmation by a member of the Executive Council.

In the Association, Members regard themselves as Contributing Members who actively participate and take initiative within the groups of the Anthroposophical Society and who, through their membership dues, support the School of Spiritual Science and the Goetheanum.

A Member's resignation takes effect upon submission of a written notice of resignation to the Executive Council and simultaneously terminates the membership in the Anthroposophical Society.

A member may be expelled by the Executive Council without specification of cause following the completion of a mediation process.

§ 4 Membership Dues and Other Funds

The Association is funded by membership dues, grants and donations, bequests, investment income, admission fees, fees for services, publications, and related sources. The level of membership dues is proposed by the International Circle of Treasurers of the country societies and determined annually by the General Assembly.

§ 5 Statutory Bodies of the Association

The Statutory Bodies of the Association are:

- General Assembly
- Executive Council
- Auditor
- Asset Trustees
- International Circle of Treasurers

§ 6 General Assembly

The Association shall hold an ordinary General Assembly within the first six months following the end of the fiscal year. The Executive Council shall announce the date at least three months in advance. The agenda set by the Executive Council shall be published in the Association's official publication or by other means, along with the invitation to all Members, six weeks prior to the General Assembly.

The General Assembly may be held as an in-person meeting, by written ballot, by electronic ballot, or as a virtual meeting. In the case of a virtual meeting, it must be ensured that video and audio from all participating Members are transmitted. The Executive Council decides on the format of the meeting.
A number of Members to be determined from time to time in the rules of procedure or the Executive Council may call an extraordinary General Assembly at any time.

§ 7 Duties and Powers of the General Assembly

The regular duties and responsibilities of the General Assembly are as follows:

- Consent to the formation of the Executive Council
- Review of the Executive Council's Annual Report
- Review of the Auditor's Report and Approval of the Annual Financial Statements
- Discharge of the Executive Council
- Election of the Auditor
- Setting membership dues
- Amendments to the Statutes

Beyond that, the General Assembly decides only on matters reserved for it by its Statutes or applicable law, or those brought before it by the Executive Council.

The General Assembly shall be chaired by a member of the Executive Council or a person designated by the Executive Council.

Unless otherwise specified in the Statutes, resolutions shall be adopted by a majority of the votes cast at the General Assembly.

The resolutions of the General Assembly shall be recorded in minutes, which shall be published in the Society's official publication.

§ 8 Executive Council

The Association is managed by the Executive Council, which consists of at least three members.

It represents the Association externally, designates the authorized signatories, and determines the method of signing.

The Executive Council has all powers not expressly reserved by law or these Statutes for another body.

§ 9 Auditor

The General Assembly shall appoint a recognized auditor to audit the accounting and cash management.

§ 10 Asset Trustees

The Asset Trustees Circle is responsible for decisions regarding assets and real estate. It consists of two members of the Executive Council who are delegated by the Executive Council and two professionally qualified individuals appointed by the Executive Council for a term of three years. In the event of a tie, the board member designated as treasurer has the deciding vote.
The Asset Trustees are advised, supported and granted annual discharge by the International Circle of Treasurers.

§ 11 The International Circle of Treasurers

The treasurers of the country societies form the International Circle of Treasurers in accordance with their rules of procedure and advise the Executive Council on financial matters as well as on the management of assets and real estate.

The International Circle of Treasurers prepares a recommendation to the General Assembly regarding the approval of the annual financial statements.

§ 12 Overall Organization of the Association

In addition to its Statutory Bodies (§5), the Association establishes further forms of organization. These include, in particular:

- The Goetheanum Leadership
- Circle of Representatives of Countries and Cultural Regions
- Administration of the Anthroposophical Society
- Goetheanum with Administration, Stage and Operations
- Real Estate and Asset Management

§ 13 Goetheanum Leadership

The Executive Council of the Association and the Collegium of the School of Spiritual Science together form the Goetheanum Leadership. Based on a holistic view and acting through mandates, the Goetheanum Leadership directs the Goetheanum as the center of the Anthroposophical Society. It adopts its own rules of procedure.

§ 14 Circle of Representatives of Countries and Cultural Regions

The Country Representatives, together with Representatives from Cultural Regions, form a circle to advise the Goetheanum Leadership and the Executive Council. The Circle adopts its own rules of procedure.

§ 15 Administration of the Anthroposophical Society

The administration of the Anthroposophical Society is the responsibility of and managed by the Executive Council.

§ 16 Goetheanum with Administration and Operations

The administration, the conference and stage operations at the Goetheanum, and all associated economic operations, buildings, and outdoor grounds are the responsibility of the Executive Council together with the Goetheanum Leadership and are overseen by individuals with specific mandates.

§ 17 Real Estate and Asset Management

The Association's real estate and asset management, including the exercise of ownership interests in anthroposophical enterprises and real estate, may also be carried out through subsidiaries or other legal entities. Through these activities, the Association aims to (1) strengthen its own economic foundation and (2) safeguard the anthroposophical impulse in the stewardship of land, assets, and enterprises.

Provided these two objectives are upheld, real estate and equity interests may be transferred to other tax-exempt entities after the Executive Council informs and consults with the International Circle of Treasurers. The area of real estate and asset management is the responsibility of and is managed by the Asset Trustees.

§ 18 Liability

The Association's assets are the sole source of liability for the association's obligations. Members are not personally liable. Members are not required to make additional contributions for any shortfalls.

§ 19 Changes to Statutes

Amendments to the Statutes require a two-thirds majority of the votes cast at the General Assembly. Amendments to the Statutes that concern the Association's aims and objectives require, in addition to a resolution by the General Assembly, the approval of the governing bodies of the affected entities (Anthroposophical Society, School of Spiritual Science).

§ 20 Dissolution of the Association

The dissolution of the Association requires a three-quarters majority of the votes cast at the General Assembly.
In the event of the Association's dissolution, the General Assembly must decide on the disposition of the Association's assets and the manner of liquidation. The Association's assets must be used in accordance with the Association's purposes.

§ 21 Official Publication

The official publication is "Anthroposophy worldwide", a supplement to the weekly magazine "Das Goetheanum". It can also be delivered independently of the weekly magazine by mail or electronically.

Translated by Jan Göschel



General Anthroposophical Society

Consultation on the revised constitution

of the General
Anthroposophical Society

The consultation will enable all members, groups and country societies to study the revised constitution proposed by the Convention in their own time and to ask questions, enter into an exchange and submit their own proposals for changes and amendments.

During the entire process, the Convention members can be invited to conversations, email communication, online discussions and conferences or seminars.

Process stages:

1. Study, questions, proposals

The members consider the draft. Everyone is invited to study the proposed new constitution, ask questions and propose amendments.

When submitting proposals for amendments please:

- clearly identify the sender
- clearly mark the proposed changes

The deadline for this first stage is **10 October at the very latest!**

Proposals for amendments will be published in the Forum of the Member Area (see below)
https://login.goetheanum.ch/dashboard

During a **second stage**, members will have the opportunity until 11 January 2027 to respond to the intermediate result and to send in further proposals for amendments.

In addition, a **Constitution Conference** will be held in Dornach from **9 to 11 December 2026** for shared deepening and consultation. Date to be confirmed.

2. Consolidation and revision

The outcomes of the discussions, submissions and of the conference will be carefully reviewed and incorporated transparently into a revised version.

By 15 February 2027

- The Convention works out a new version of the revised constitution
- Verification through trade register and tax office

3. The revised version is sent to everyone

The revised version is sent to all members. This marks the beginning of the final phase of preparation for the 2027 Annual General Meeting.

By 18 February 2027 (= 8 weeks before the AGM):

- publication of the revised constitution as it will be put to the vote
- despatch by email to all members
- publication in Anthroposophy Worldwide

4. The Annual General Meeting decides

The members convene for a concluding discussion of the draft, to integrate final changes and vote on the revised constitution.

Date of the AGM: 16–18 April 2027

- presentation of the revised version and the most important changes compared to the first draft
- discussion and consideration of proposed amendments
- vote on the revised constitution
-

5. The worldwide membership has the final say

All members around the world - including those who were unable to attend the AGM - are invited to vote on the outcome of the AGM.

19 April to 19 July 2027

- Worldwide voting by mail
- The members approve or reject the revised constitution adopted at the Annual General Meeting
- The result of the global ballot is binding

Exchange with Convention members:

The following members of the Convention can be contacted:

Marjatta van Boeschoten
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Gerhard Schuster gerhardsch33@gmail.com
Armin Steuernagel armin@steuernagel.email
Justus Wittich justus.wittich@goetheanum.ch

Please contact them directly or via the convention email address: konvent@goetheanum.ch
Possible languages: German, English, French, Spanish

Dates agreed so far with Convention members:

9 May 2026, 9 am to 5 pm
Dornach Member Forum

17 May 2026, 3 pm (CEST)
International Members' Forum, online with Convention members, EN/ES (and other languages) – www.initiative-memberforums-worldwide.cl

6 June 2026, Bochum-Langendreer Waldorf School, Germany 9:30–10:30 am + 3:30–4:30 pm
Work groups with Monika Elbert, Gerhard Schuster, Justus Wittich during the youth conference of the Anthroposophical Society in Germany

16 June 2026, 8 am (CEST) and 6 October 2026, 4 pm (CEST). Zoom meeting for young members (under 40), English

5 September 2026, Rudolf Steiner Haus Frankfurt/ Main, Germany, check the time
With Monika Elbert and Justus Wittich

12 September 2026, Rudolf Steiner Haus Hanover, Germany, check the time
With Monika Elbert

24 October 2026, Rudolf Steiner Haus Freiburg, Germany, 2:30–6:00 pm
With Moritz Christoph and Gerhard Schuster

24 October 2026, Anthroposophical Society in Munich, Germany, 11 am to 4 pm
With Monika Elbert

Image Convention members during the 2026 AGM, photo: Xue Li



100 Years' Waldorf Kindergartens

Early Waldorf educators

In 2026 Waldorf Kindergarten Education celebrates its 100th anniversary. Today there are more than 2000 Waldorf kindergartens and nurseries in seventy countries.

The idea of a kindergarten is, in the grand scheme of human history, very recent. Although facilities for the care of young children have existed since around 1800, kindergartens with their own educational mission have been in existence for less than 200 years – more precisely since 1840.

The fact that the teachers of the first Waldorf school saw the need to establish a Waldorf kindergarten suggests that the world of work had changed so dramatically after the First World War that children could no longer grow up alongside their parents and their work. It is not surprising that the first Waldorf kindergartens of the 1920s and 1930s were established in larger cities; what is rather surprising is that, alongside England and Germany, they were set up primarily in the countries of Central and Eastern Europe.

Artistic activity

Interestingly, it was not trained kindergarten teachers – who at that time largely came from the tradition and training institutions of Friedrich Fröbel's (1782–1852) pedagogy – who were at the forefront of these kindergartens, but artists, painters or eurythmists who were enthusiastic about working with young children and developed their own approaches. It was as clear to them as it was to Friedrich Fröbel, Maria Montessori (1870–1952) and Rudolf Steiner (1861–1925) that young children learn in a very different way to school-age children and that they require an environment tailored to their particular, imitative learning, an environment that caters to their empathetic needs and supports their motor development.

Due to their own professional backgrounds, they placed particular emphasis on artistic activities and were far more artistically active with the children than Waldorf Kindergartens have been since after World War II. And since there were no kindergarten school curricula and no state-recognized training for Waldorf kindergarten educators until the 1970s, the first Waldorf nursery schools much more strongly shaped by the personalities of the educators than is the case today.| *Nana Göbel, Deutschland*

Extracts from Waldorf Worldwide, Spring/Summer 2026, the Newsletter of Friends of Waldorf Education
Web www.freunde-waldorf.de/en/the-friends/publications/printed-newsletter/

Image 2026 World Early Years Conference, photo: Xue Li

100 Years' Waldorf Kindergartens

Children as co-creators and discoverers

The first Waldorf Kindergarten was established in Stuttgart, Germany, by Elisabeth von Grunelius. Due to changes in society, new challenges arise and ways must be found to do justice to the child's inner being and the situation of the parents.

Imitation, this central element of Waldorf kindergarten education, promotes initiative, motivation to learn and the capacity for freedom. Children are not forced to conform to the existing culture but learn and adapt to the people around them because they want to, because they love the world and us, who are in their immediate environment. Imitation sooner or later turns into zest for action. Encouraging the ability to imitate means supporting a profound ability to relate.

Movement and enjoyment of activity

However, the ability to imitate is steadily declining, a process that Rudolf Steiner pointed out seven years before the first Waldorf kindergarten was founded. The disappearance of physical work, the general tendency to regard children as discussion partners for all questions of life, the belief that good school grades and professional success can only be achieved through explicit learning, as well as speed and nervousness in everyday life, the replacement of adult caregiving by screens and AI-controlled toys, and many other factors reinforce this tendency. Many children are very good at reflecting, thinking about and talking about what they have experienced. However, this hinders their ability to imitate while movement and enjoyment of activity promote it.

Since work is disappearing from everyday life, it must at least take place in the kindergarten. Shouldn't cleaning, cooking, washing, making and repairing furniture and toys, growing vegetables, digging, sowing and harvesting be done on a much larger scale? All of this requires a lot of preparation. But it is worthwhile since it promotes initiative, motivation to learn, the capacity for freedom and relationships, as well as concentration – qualities that will be urgently needed in the future.

Initiative that comes from the child

The great urge to be active and move around, the joy of experimentation and the desire to change the existing environment, which is so uncomfortable for adults, remain with many children until the age of six or seven. Imaginative, symbolic, improvised play is added in four- to five-year olds and transforms into project-based play in six- to seven-year-olds. What all these forms of play have in common from the first few months onwards is that the initiative comes from the child. Young children learn much more as active co-creators than as passive observers and develop self-confidence through the experience of self-efficacy that stays with them throughout their lives. They develop their motor, language, and thinking skills through self-activity and learn about the world by first putting it in their mouths, then in their hands, and finally doing something with it. They also learn social skills much more intensively through experience in daily play than through admonitions.

Although the educational value of self-initiated play is generally recognized, it is becoming less and less common. Kindergartens are mutating into preschools – instead of creating living spaces, curricula are being applied. In the family, both too close and too lax a con-

nection to the child can prevent free play. Often it cannot take place because the family schedule leaves no free time. As parents we are plagued by the fear that our child might get bored. Even in Waldorf kindergartens it is much easier to do guided craft activities than to supervise free play.

In the future it will become an increasingly challenging task to provide time and space for free play and to supervise it in such a way that it can develop harmoniously. For educators accompanying free play is a highly complex task that requires lifelong training. It requires attention, improvisational skills, humour, a mixture of inner calm and high responsiveness, imagination and enthusiasm for one's own work. Just as with the promotion of imitation skills, the involvement of adults in practical work is extremely helpful when it comes to accompanying play.

Wonder, admiration and awe

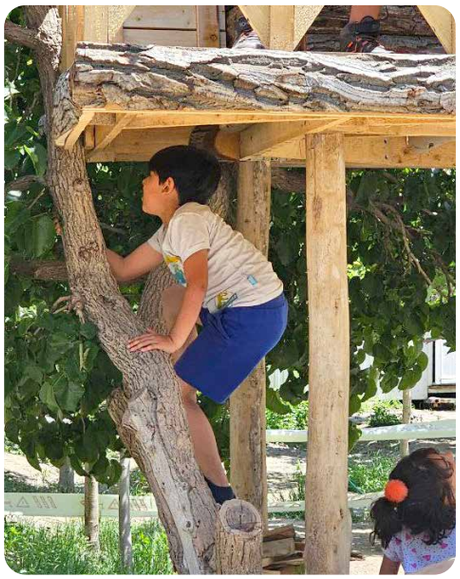
It doesn't take much to elicit amazement and joy in a young child. A handkerchief, a small bell hidden in a handkerchief that rings, emerges and disappears again. A match that flares up and is blown out again. A face that is hidden in the hands and reappears. Bright admiration when someone hammers in a nail, or reverent listening when grandma or granddad reads a story aloud.

Amazement, admiration, awe are feeling that are not highly valued today. We even view them with a certain mistrust. If we allow ourselves to be carried away by these feelings without reflection, we could become dependent on people or ideologies and lose our autonomy and critical judgement. Rituals, religious practices, stories, mythological narratives and fairy tales, which gave rise to such feelings, no longer have any social significance.

Young children are experts in this: they admire and revere everything in their environment. Their ability to imitate could even be described as an enhanced capacity for reverence. However, these feelings quickly disappear if they are not cultivated.

There is much that can be done in Waldorf kindergartens to nurture them: by refraining from rational explanations, through devotion to sensory experiences, through symbolic stories, through rituals that accompany the course of the day, through celebrations that are prepared for a long time and which can further enhance these feelings through anticipation. | *Philipp Reubke, Goetheanum*

Excerpts from the book 99 und 1 Pionierinnen der Waldorfkindergartenbewegung 1924–2026 by Nana Göbel, Verlag am Goetheanum, 2026. **English** 100 Founders, 100 Years of Steiner/Waldorf Early Childhood Education **Spanish** 100 Pioneras, 100 Años de la Educación Infantil Steiner/Waldorf



Iran

Freedom as a path of development

Arefeh Rezvanmanesh works in Iran, a country where political uncertainty and social upheaval shape the daily lives of many families. She and her team founded the Garden of Childhood Kindergarten in 2021.

When we began our work, government pressure and the resulting need to operate in secret seemed to be the greatest obstacle. But very quickly something deeper became apparent: it was our observations of the children that gave us pause for thought. Children who seemingly had 'everything' – and yet slept restlessly, appeared cautious and fearful when playing, whose zest for life seemed subdued, as if they had withdrawn somewhat into themselves.

In our search for the causes we first had to talk to the parents. Their questions kept coming back in similar forms: why shouldn't television and mobile phones always be available? Why should reading and writing be learnt at a time determined by the teacher? Why shouldn't we let a child be if they don't want to go to school for once? Why can't they just stay in the garden all day and play?

Shaped by social conditions

It became clear to us that social conditions profoundly shape our understanding and experience of freedom. We ourselves – parents and educators alike – had scarcely ever experienced social freedom in a stable and genuine way. Many parents approached the subject of freedom with great tension, sometimes even with anger, and unconsciously tried to compensate for their lack of experience in their parenting.

At the same time many adults feared that authority might be confused with blind obedience. 'Leadership' came under suspicion. As a result children were given choices that went far beyond what was appropriate for their stage of development – extending to decisions affecting their family or their own compulsory schooling. What was intended as freedom overwhelmed the children. They appeared disoriented and unsettled. In our nursery we could clearly see this. The children who did not trust their carers who did not respond when singing, who looked confused or carried on playing as if 'absent'. It took a long time for a fragmented coexistence to develop into a supportive togetherness.

For a child the loss of a reliable point of reference means not only a lack of trust in adults but that the world itself becomes uncertain.

Rethinking human foundations

Gradually we came to understand that if the child is truly to experience change, adults must rethink and reshape concepts such as freedom, care, authority and simplicity in their own daily lives. That is why our path became a shared journey with the families. We developed a shared language: freedom is not to be confused with letting go – and care is not to be confused with control. A child does not need endless scope for decision-making but rhythm, clear boundaries and a reliable caregiver. We tried to understand authority not as power but as a supportive, responsible presence.

Today, after more than five years, we have become a community of around sixty families. We endure threats, repair ceilings that have collapsed after heavy rain, overcome financial difficulties, and have recently been able to jointly purchase the plot of land on which our group rooms stand.

If I were to summarize the outcome, I would put it this way: in Iran we were less concerned with implementing a 'model' Waldorf approach than we were compelled to rethink its human foundations – how a child gains trust in the world, how their will develops and how freedom arises from the slow maturation of thought and action. | *Arefeh Rezvanmanesh, Iran*

Extracts from Waldorf Worldwide, Spring/Summer 2026, the Newsletter published by Friends of Waldorf Education

Web www.freunde-waldorf.de/en/the-friends/publications/printed-newsletter/

Image Garden of Childhood, Maschhad, Iran, courtesy photo.

Research in the Sectionen

General Anthroposophical Section

Studies on the lessons of the first class of the School of Spiritual Science

Research in the General Anthroposophical Section at the Goetheanum, in as much as it relates to the inner path of development in the first class of the Michael School, focuses mainly on four major topics and questions: (1) Deepening the understanding of Rudolf Steiner's intentions in establishing the first class. (2) Style, form, composition and mantric content of the lessons held by Rudolf Steiner himself. (3) Ita Wegman's continued work with the class lessons after Rudolf Steiner's death. (4) The relationship of the class lessons with general anthroposophy, the Karma Lectures and the Leading Thoughts.

The intentions of the first class of the Michael School

Study of the documents has revealed that Rudolf Steiner started the class lessons three weeks later than planned because his intentions had not been rightly understood before that.[1] His intention was not to offer esoteric lessons for people with a special interest in such topics, or even for the spiritually 'advanced'. He wanted to found a community that would take responsibility for an effective anthroposophy, a school that would represent anthroposophy, a study course that would prepare participants through inner training for taking on responsibility. The necessary conditions for becoming a member of the School were defined by Rudolf Steiner as sufficient knowledge of anthroposophy, affirmation through membership of the Anthroposophical Society as the entity carrying the School as well as the personal decision to be a representative.

The class lessons for members of the School of Spiritual Science were certainly not 'secret' but were held during all the major events of the Anthroposophical Society that took place after the Christmas Conference of 1923/1924. They were advertised in the programmes, designated as class lessons, and Rudolf Steiner wrote about them in the Newsletters of the Anthroposophical Society.

Neither was School membership a private matter but had to do with the professional commitment to the effectiveness of anthroposophy in the different spheres of life. Rudolf Steiner recommended that the teachers of the Waldorf school in Stuttgart (DE), whom he viewed as representatives of anthroposophy in the field of education, become School members. In 1924 all the Christian Community priests and 'young medics' joined the School, as did the artists who worked at the Goetheanum and elsewhere, all the leading figures in supportive education and many of those present at the Koberwitz course about a new agriculture of the living earth.

In recent years, these developments have been studied within the General Anthroposophical Section at the Goetheanum Class Conference and published to highlight on their relevance today.[2]

Rudolf Steiners intention was not to offer esoteric lessons for people with a special interest in such topics, or even for the spiritually 'advanced'. He wanted to found a community that would take responsibility for an effective anthroposophy

The School of Spiritual Science Conference to be held at the Goetheanum in November 2026, which will include all class lessons in German, English, Spanish and French, is also committed to this orientation.[3] Further studies into the relationship of the specialist sections with the class lessons will follow. They will be published in the School of Spiritual Science Newsletter that is released by the General Anthroposophical Section twice yearly in five languages on behalf of the Goetheanum Leadership.[4]

Rudolf Steiner's class lessons

The class lessons held by Rudolf Steiner constituted a new approach to esoteric teaching, although there had been an Esoteric School under his leadership as early as 1904 in the German Section of the Theosophical Society. In-depth studies are currently carried out within the Section into Rudolf Steiner's way of holding the class lessons, which can be seen as the archetype of today's and future lessons.

Rudolf Steiner did not read Mass. The lessons he held were lessons in spirit-presence that breathed freedom and they included the blackboard drawings and notes he created during the lessons. He did not merely develop references to the mantric essence of the lessons but a new form of lived and taught spirituality. The lessons were vibrant events that could be deeply experienced by everyone present. The chorus of the spiritual hierarchies, the words of the Guardian of the Threshold and of the human beings called upon resounded in a shared Michaelic space that connected everyone in it.

The current studies aim to provide a clearer picture of Rudolf Steiner's special approach and its model character.

In 1992, the Rudolf Steiner estate administration (Nachlassverwaltung) published all the surviving preliminary manuscripts for the mantras. It is essential in this context to earnestly consider these and to experience the process of the evolving mantric words in thought and meditation. The short-hand notes reflect the ultimate form of the class lessons. To experience their process of becoming can open up ways of approaching the spiritual content that are informed by spirit presence and openness to the future.[5]

Ita Wegman's continuation of the esoteric work

Although Rudolf Steiner pointed out in all the class lessons from September 1924 that Ita Wegman was co-responsible for the lessons and their mantric essence, her special task in connection with the 'Esoteric School of the Goetheanum' remained unrecognized for many decades.[6] Little or nothing was known either about her attempts to continue the lessons after Rudolf Steiner's death as the person co-responsible for the first class, not only in Dornach, Switzerland, but as early as 1925 in European capitals such as Paris (France), The Hague (Netherlands), Vienna (Austria), Prague (Czechoslovakia) and London (Great Britain) as well as other German cities.

On the occasion of Ita Wegman's 150th birthday on 22 February 2026, these activities and the motifs that guided them were for the first time researched in detail and published within the General Anthroposophical Section / Ita Wegman Institute,[7] including her collaboration with regional class holders whose work had started in Rudolf Steiner's lifetime with his support.[8]

Ita Wegman's initiative to continue the class work after 30 March 1925 is important, particularly in relation to the specialized professional fields. She made sure that Rudolf Steiner's

intentions would live on in the professional working communities, particularly in medicine, supportive education and education. The spiritually oriented communities were facing tremendous external difficulties that would stretch them to the limit once the Nazis had seized power. Rudolf Steiner anticipated these challenges and referred to them often; the forces appear prominently in the class lessons.[9]

On 12 February 1933, Werner Pache, who worked with children with support needs at Schloss Hamborn in Germany, wrote to Ita Wegman: 'We would like to ask again if you could possibly travel via Hamborn on your way back from England and hold a class lesson here. As I stood on Wittenberg Square in Berlin the night before last, where, as in many other public places, Hitler's speech boomed out over loudspeakers and the power of Ahriman was almost overwhelming, I suddenly felt a calm confidence so strong that I was all at once detached from this evil power. I felt that our cause will not perish.'[10]

Class lessons and general anthroposophy

The lessons of the first class of the School of Spiritual Science constitute a true treasure that will very probably become more widespread in the coming decades and centuries. The whole of anthroposophy streamed into and culminated in these lessons. Multiple studies are therefore needed to explore in greater depth the general anthroposophical motifs and ideas underlying the class lessons, a type of research that only grew more autonomous and dynamic in the twenty-first century.[11] In the years to come the existing attempts must be deepened and continued in dialogue with Rudolf Steiner's complete works.

The Leadership of the General Anthroposophical Section at the Goetheanum has embarked on a three-year process working, among other things, on the convergence of the class lessons, the Karma Lectures and Rudolf Steiner's Leading Thoughts – the three great general anthroposophical contributions that emerged after the Christmas Conference of 1923/1924. A special bilingual (German/English) edition released by the Section explores the intentions and structure of Rudolf Steiner's Leading Thoughts. It came out on the hundredth anniversary of Rudolf Steiner's death as a study edition involving three international anthroposophical publishers. A special volume with the Karma Lectures is envisaged as a comprehensive, chronological study edition with annotations and commentary that will also consider the motifs and themes of the simultaneously held class lessons and the Leading Thoughts.

In this way the leadership of the General Anthroposophical Section in collaboration with many School members tries to do justice to some of the tasks set by Rudolf Steiner. The written elaborations are an original task of the School but not an end unto themselves. Their purpose is rather to promote the developmental processes enabled by the Michael School – as the spiritual core shared by all the sections – and to benefit the work in the diverse fields.| *Peter Selg, Goetheanum*

| 1 Cf. Constanza Kaliks / Peter Selg (eds): Die 19 Klassenstunden. Studien zu Intention, Komposition, Mantren, 2025, p. 56ff. **| 2** For instance Peter Selg: The Anthroposophical World Society and Its School for Spiritual Science, SteinerBooks 2024, trans. M. and D. Miller **| 3** allgemeine-sektion.goetheanum.ch **| 4** Subscription to free newsletter at schoolmembership@goetheanum.ch **| 5** Peter Selg: Rudolf Steiner hält Klassenstunden. Vom Werden des mantrischen Wortes. Aufsätze zur Ersten Klasse (in print) **| 6** Rudolf Steiner: Esoterische Unterweisungen für die erste Klasse der Freien Hochschule für Geisteswissenschaft am Goetheanum (GA 270), 2020, p. 282. Available in English as: Esoteric Lessons of the First Class of the School of Spiritual Science at the Goetheanum, Dornach 2020 **| 7** Peter Selg: Die Zukunft der Hochschule. Briefe und Aufsätze Ita Wegman, April – Dezember 1925, 2026 **| 8** Johannes Kiersch: Die Entwicklung der Freien Hochschule für Geisteswissenschaft. Die Erste Klasse, 2005, p. 91ff. Available in English as A History of the School of Spiritual Science. The First Class, Temple Lodge Publishing 2006, trans. Anna R. Meuss **| 9** Peter Selg: Facing Evil and the Guardian Speaks. Esoteric Lessons of the First Class. SteinerBooks 2024, trans. Jeff Martin **| 10** Ita Wegman Archives, Arlesheim (Switzerland) **| 11** Cf. Peter Selg: Rudolf Steiner and the School for Spiritual Science. The Foundation of the First Class. SteinerBooks 2012, trans. Margot M. Saar; Sergei O. Prokofieff: The First Class of the Michael School and its Christological Foundations. Philosophisch-Anthroposophischer Verlag am Goetheanum 2009; Peter Selg: The Michael School and the School for Spiritual Science, SteinerBooks 2016, trans. Matthew Barton; Sergei O. Prokofieff: The Esoteric Path Through the Nineteen Class Lessons in the Light of the Supersensible Mystery of Golgotha and the Fifth Gospel. Philosophisch-Anthroposophischer Verlag am Goetheanum 2016.



International Members' Forum

The spiritual impulse of the Christmas Conference - Ways of understanding the present and the future

We would like to repeat our invitation to the next International Members' Forum on 17 May 2026. The International Forum is a free initiative of members for members of the Anthroposophical Society and for people from the anthroposophical movement. Among the Forum's original goals is the attempt to contribute to connecting the periphery with the centre and the centre with the periphery in addition to the general meetings.

Looking at the draft for a revised Constitution

This is particularly relevant to the next Forum since the Constitution Convention at the Goetheanum prepared a draft for new Statutes of the Anthroposophical Society, which was presented at this year's AGM. Now we have a year to think about, discuss and comment on this draft. We have invited members of the Convention to join the Forum in May.
The first part of the Forum will be dedicated to Rudolf Steiner's original intentions and the impulse of the Christmas Conference of 1923/1924. We will reflect on questions such as:

- What qualities does the Anthroposophical Society need given the situation in the world today?
- What is the essence of the Christmas Conference impulse? And what is its significance for the present time?
- What direction should we take so that all that can become lived reality in the General Anthroposophical Society and the anthroposophical movement?

During the second part we want to look at and discuss how the Convention has implemented this original intention in its proposal.

There will be work groups on the impulse of the Christmas Conference and groups that look more deeply at the current draft for the Statutes. Participants can choose from these latter groups which will be offered by different Convention members and other members of the Society.
In the plenary session the groups will report on their work and participants can ask questions, give feedback or submit proposals to the representatives of the Convention.
Use the following link to find the work groups and topics on offer:

initiative-memberforums-worldwide.cl/online

Please register your interest

With this exchange we wish to allow as many members as possible to be actively involved in the renewal of the statutes, so that the result can be carried by a broad consciousness and become a living reality in the Anthroposophical Society.
The Forum language will be English with simultaneous interpretation into Spanish, German, Dutch and possibly other languages.

Please register as soon as possible for the Forum at docs.google.com/forms/d/e/1FAIpQLSczxBgq_QoR1w1WCyE3gxwn574my-WD3zCR8tqtfqnig9RFA9Q/viewform
The Zoom link will be sent to you one day before the Forum.
We look forward to welcoming you to the Forum. | *Moritz Christoph, Germany; Tatiana García-Cuerva, Switzerland; Philip Jacobsen, Switzerland, Lohengrin Jaramillo, Columbia; Bernadett Kiss, Hungary; Jérémy Langella, France; Amalia Michielli, Brazil; Victoria Ponce, Canada; Pablo Vidales, Chile, Juan Arboleda, Columbia*

Image (page 14) Earth, drawing: Maria Guerrero on Pixabay

Membership News

The Membership Office at the Goetheanum is pleased to announce that the Anthroposophical Society has gained 78 new members between 10 March and 7 April 2026. They are in 15 countries: Brazil, Croatia, the Central African Republic, Denmark, Germany, Hungary, Japan, the Netherlands, Norway, Poland, Spain, South Africa, South Korea, Switzerland and Thailand

Between 10 March and 7 April 2026, we heard of 41 people leaving the Society.

We have been informed that the following 35 members have crossed the threshold of death and provide this information in their remembrance.

Unknown date of death

Vesna Grbić, Zagreb (HR)
David Valbracht, Newtonville (USA)

Kerstin Eriksson-Csiky, Västerås (SE), 22 January 2023
Jan Bjerström, Bromma (SE), 18 October 2023
Ella Öström, Stockholm (SE), 27 March 2024
Louise Berg, Solna (SE), 20 August 2024
Hildegun Berchtold, Årsta (SE), 16 December 2024
Christian Reuter, Kelowna (CA), in 2025
Hilary Groves, Boston (GB), 27 February 2025
Kerstin Thorburn, Ekerö (SE), 21 March 2025
Gunilla Banck, Järna (SE), 22 April 2025
Benny Roos, Valsta (SE), 29 June 2025
Ingvar Lönsted, Järna (SE), 12 July 2025
Lukas Berner, Stjärnsund (SE), 3 October 2025
Tudi Tamelander, Norrköping (SE), 7 November 2025
Jürgen Linde-Scheer, Schwelm (DE), 22 December 2025
Sven Bergvall, Ödeshög (SE), 31 December 2025
Trudy Frey-Reichert, Lengnau (CH), 13 January 2026
Christiane Werner, Braunschweig (DE), 15 January 2026
Carl Joos, Waldstatt (CH), 26 January 2026
Thengis Tsouloukidse, Kleinmachnow (DE), 8 February 2026
Christel Schröder, Braunschweig (DE), 14 February 2026
Peter Edelmann, Cuxhaven (DE), 27 February 2026
Christiane Sternke, Wittnau (DE), 27 February 2026
Odd Moen, Gamle Fredrikstad (NO), in March 2026
Heinz Buddemeier, Ottersberg (DE), 2 March 2026
Joëlle Guépy, Stuttgart (DE), 7 March 2026
Elisabeth Dietrich, Berlin (DE), 10 March 2026
Tilman Wacker, Kirchzarten (DE), 10 March 2026
Peter Broström, Ödeshög (SE), 12 March 2026
Brigitte Gottschlich, Frankfurt am Main (DE), 19 March 2026
Lorraine Koczyrkewycz, Westcourt (AU), 19 March 2026
Jan Guettler, Oslo (NO), 20 March 2026
Christa Winterberg, Frankfurt am Main (DE), 20 March 2026
Arne Christiansen Schleitz, Vester Skerning (DK), 23 March 2026

About us Anthroposophy Worldwide. What is happening in the Anthroposophical Society appears monthly in German, English, French and Spanish as a members' supplement to the weekly ‹Das Goetheanum›. **Publisher** General Anthroposophical Society represented by Justus Wittich. **Editor/production** Sebastian Jüngel (responsible). Picture editor Sofia Lismont. **Translation** Margot M. Saar (English edition), Michael Kranawetvogl (Spanish edition), Jean Pierre Ablard (translation and coordination French edition) and Anselme Killian (translator French edition). **Proofreading** Merle Rüdisser (Jenny Bolsius for English edition). **Address** Anthroposophy Worldwide, PO Box, 4143 Dornach, Switzerland, newsletter@anthroposophie.org • We expressly wish for active support and collaboration. **Subscriptions** To receive Anthroposophy Worldwide please go to www.anthroposophie.org/en/order. Digital subscriptions are free. As a supplement to Das Goetheanum, Anthroposophy Worldwide is also free of charge. If the printed edition is posted to you, we ask for a donation to cover costs: www. goetheanum.org/en/donations. **Subscription service hours** Monday 11 am to 2 pm, phone +42 61 706 44 61. **Printed** by Birkhäuser+gbc, 4153 Reinach, Switzerland. **Design concept** by Karl Lierl, Unterföhring, Germany, further developed by Sebastian Jüngel, implemented by Fabian Roschka. ©2026 General Anthroposophical Society, Dornach, Switzerland

Youth Section

Disconnect to Connect

The Youth Section at the Goetheanum invited young people to an International Students' Conference from 1 to 5 April 2026 with the theme Disconnect to Connect.



What does it really mean to connect in a world that is constantly 'online' yet often feels distant? In the first week of April, nearly 1,000 young people aged 16 to 20 from around the globe gathered in Dornach, Switzerland, to explore this very question. They had come to take part in this year's International Students Conference, held under the theme "Disconnect to Connect."

I met Waldorf students and teachers from Germany, Switzerland, Italy, Georgia, California, Mexico, Chile, Taiwan, the Netherlands, Belgium, China, the Philippines, Brazil, Canada, Spain, and South Korea. The students were not just participants but active contributors to the conference's vibrant cultural evening programme. Their meticulously rehearsed performances brought the conference to life. To name just a few: a wild dragon dance from China, a deeply moving musical from Georgia, energetic pop songs performed by a South Korean choir and a beautiful eurythmy performance from California.

The Youth Section at the Goetheanum invited experts from a wide range of fields to offer 28 workshops. Topics ranged from creative storytelling, economics, clowning, youth advocacy, African rhythms, yoga, singing, Brazilian dancing, social threefolding, body painting to Chilean mythologies.

Different ways to feel connected

In small conversation groups, we were encouraged to engage with the ideas presented by the experts, form our own opinions and connect with students from other continents. Our mobile phone gives us the impression of being connected everywhere and at all times. Although we constantly receive pictures and messages, some of us still admitted to feeling alone sometimes. We discovered that there are many different ways to feel connected. Some people volunteer, helping others and receiving a lot in return. Others take up gardening to feel closer to nature. Sharing not only updates with friends but also hobbies like music or sport is a great way to feel a sense of belonging. Shared experiences bring people together, and shared memories create deep friendships.

At the same time, we realized that we can't, and don't want to, completely say goodbye to smartphones and modern technology. It's not about turning away from technology but about developing an awareness of when and why we use our smartphones, and how we can achieve a genuine sense of connection with our environment. After all, smartphones allow us to stay in touch with the new friends we met at the International Students' Conference across the globe.

Life cycle of water

Since I work as a High School teacher in Berlin, I attended the teachers' workshop. Here I met the teachers of these impressive students and had inspiring conversations about their educational approaches. Our group prepared the project titled The Song of Water. With rhythm, song, choreography, and a rainbow painted on scraps of fabric, the students embodied the life cycle of water. At the end of the seminar, we spread across the entire Goetheanum campus, singing together and gradually connecting our individual fabric pieces into a vast, web-like structure. It was a powerful and moving image. Over a thousand individuals becoming a single, collective work of art. A visible expression of connection across distance and difference.

The conference also featured thought-provoking lectures from Gerald Häfner (former member of the European Parliament), Frank Stigma (expert for e-waste), Luigi Amato (Waldorf alumnus who travelled through South America for two years as a backpacker while disconnecting from modern technology) and Dr Michaela Glöckler (former head of the Medical Section at the Goetheanum).

During the final round table, students were invited to come on stage to join the experts in an open discussion. The conversation sparked many questions and thoughts in me that will resonate for a long time. I believe many participants will return home not only with new friendships from around the world, but also with a deeper awareness of what it means to truly be connected.

When we visit each other, don't expect daily online posts from us. Instead of hundreds of photos, we'll bring stories and memories that will stay with us - and connect us - forever. | *Damon Ruhländer, Germany*

Image Connecting without smartphones, photo: Sabrina Xuan.