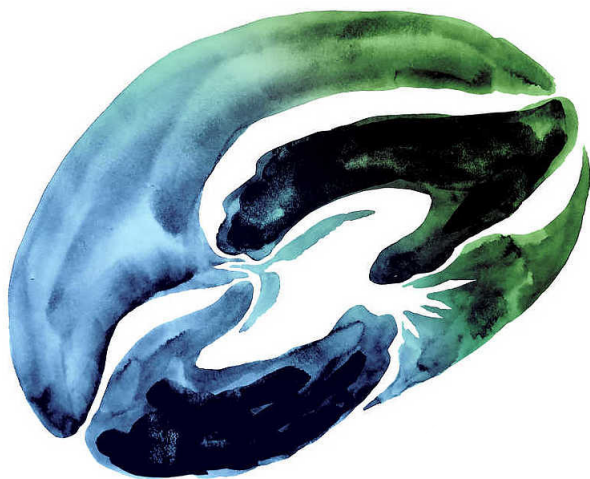


# Working for freedom and the common good

*Bringing a new life into the economy*



*A book of songs and articles  
created by the Youth Section*

Dear Readers,

This small booklet has been created as part of the event “Working for freedom and the common good”, a collaboration between the World Goetheanum Association and the Youth Section of the Independent School of Spiritual Science in Switzerland. It is inspired in large part by the centenary of the first World Power Conference (WPC), inaugurated by Daniel Dunlop. It is one of many events that have taken place in honor of the moment. In September we do not only want to delve into the historical and intellectual background of the World Power Conference but also to invite people from different generations into dialogue and long-term cooperation, who want to contribute to an economy of fraternity. The intention is not only to look back, but to look back to see more clearly where we are now and where we might decide to go.

Crispian Villeneuve has provided a sketch of Daniel Dunlop’s professional life leading up to the WPC, as well as an article from Dunlop’s hand from one hundred years ago. Salvatore Lavecchia elucidates the intentions of the WPC and the greater social vision presented by Rudolf Steiner in his book “Towards Social Renewal”, which informed Dunlop’s initiative. In the last piece one can find indications of the remarkably prophetic and sober character of Dunlop’s efforts through references to recent research from the fields of political economy and the social sciences.

The movement for the threefold social order embraces democratic ideas of legitimacy. It has always been assumed that for it to become and manifest, it would need to be understood by most people. Clearly, great social movements do not only find their feet through theory, but also through the social imagination, stories, great rhetoric, and, in many powerful instances, through songs. In recent months leading up to the event a group of young people sought out old folk songs, in different languages, that touch on social issues from around the world. Ângela Millan, Manuela Smolovich, Ani Jibghashvili, Keivan Azimi, Tom Vassão, Gabriele Nys, Santiago Mampaey and Jacinta Gorchs have sung them, spent time creating illustrations and discovered new verses that try to express the warm and bright ideals at the heart of the vision of the threefold social organism.

From September 19–21, 2024 working groups will be discussing the most basic and promising ideas of associative economics and social threefolding and singing these songs as well. May the connections, thoughts and melodies be a contribution toward peace and one step on a journey that will undoubtedly be very long.

*Nathaniel Williams  
Leader of the Section for the Spiritual Striving  
of the Youth at the Goetheanum*

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**Daniel Nicol Dunlop**  
 28 December 1868, Kilmarnock  
 – 30 May 1935, London

*Crispian Villeneuve was born in England in 1950. In 1973, he encountered Anthroposophy in London and has worked for many years caring for people with special needs in Camphill centers. He is the author of 'Rudolf Steiner: The British Connection' and 'Rudolf Steiner in Britain: A Documentation of His Ten Visits.'*

## ***D.N. Dunlop and the Background to the World Power Conference***

*Crispian Villeneuve*

D.N. Dunlop was born in 1868 at Kilmarnock in Scotland, as son of the Quaker architect Alexander Dunlop and his wife Catherine. She came from the Isle of Arran, where the boy attended a village school. But from 1882 onwards he was educated on the mainland at South Beach Grammar School in Ardrossan. Leaving school in 1886, he found employment with the Howe Machine Company in Glasgow, and there fell in with followers of Thomas Lake Harris and his associated viticultural firm of Lay, Clarke and Co., in which connection he made an early journey to New York. Returning across the Atlantic as an agent of that firm he headed for Ireland, and in Dublin probably in 1890 came across Theosophy. He found further work as a clerk in an insurance office, and at the latest by 1896 had progressed to General Secretary of the Cooney Manufacturing Company. After making other journeys to New York partly for theosophical conventions, he moved over there in 1897 to be employed with the Pierce and Miller Engineering Company. And two years later in New York he went on to gain a post in the then newly forming British Westinghouse Electric Company. This proved to be a turning point in his professional career.

Towards the end of 1899, Dunlop moved back across the Atlantic and settled in London, now as Assistant Publicity Manager of British Westinghouse. Already in 1904 he was promoted to Publicity Manager, also handling publicity for the firm's European branches. In 1907 he further took on the post of Sales Manager of the Supply Department, and with the firm's support came to make over the following years a close study of its sales problems. This led him finally to the conviction that the best solution to many serious difficulties affecting the industry of that time was cooperation between all British electrical firms through a strong central association able to represent their interests in all directions. Subsequently, in 1911, he went on to found as a three-year experiment the British Electrical and Allied Manufacturers' Association (BEAMA), and to manage it for which he resigned from the Westinghouse firm. By 1914 it was clear to all concerned that this experiment had indeed proved successful,

and the BEAMA continued thereafter on a permanent basis, with Dunlop as Secretary, later Director.

In 1915 BEAMA Overseas Committees were created in British Empire Dominions. A quarterly was also launched entitled The BEAMA Journal, to which Dunlop regularly contributed articles. Many early ones were included in revised form into his book *British Destiny* (1916), a remarkable work of original content which stands in notable contrast to his skillfully plagiarised theosophical ones. He increasingly began to interest himself in the teachings of Rudolf Steiner, and a strong impression was made upon him in 1920 by the publication in English of *The Threefold State*, with its concluding chapter headed "International Aspects of the Threefold Commonwealth". Towards the end of that year he finally joined the Anthroposophical Society.

By that time there was a British Empire Exhibition being planned, and in 1921 the BEAMA agreed to take part in its engineering section. In conjunction therewith, Dunlop further seized the opportunity in 1922, shortly after his first meeting in London with Rudolf Steiner, to propose to the Council of the BEAMA the holding of a World Power Conference. This proposal was accepted, and preparation went ahead. Dunlop enlisted the support of leading British scientists, engineers and industrialists as well as State Departments and Dominion representatives, and in the name of the British Empire, invited many other nations to take part. By 1923 national committees were being formed within these invited nations, and in January 1924 The BEAMA Journal was renamed *World Power* in order to associate the electrical and allied industry with the forthcoming World Power Conference.

On the 30th of June 1924, the very day when the conference was opened in London by the Prince of Wales as President of the British Empire Exhibition, The Daily Telegraph published the article below. Although its national and temporal context – in a British newspaper during the years still affected by the consequences of the First World War – might seem quite distant from today, the issues which it raises nonetheless retain their relevance in the century which has passed since its publication.

## ***Power Development: First World Conference***

*By D.N. Dunlop, Organising Director, World Power Conference*

There has been discussion, in the economic and technical press especially, of the necessity for evaluation on a new basis of everything which goes to form real wealth in a modern industrial State. We have already passed successfully through a first phase of the reconstruction fever which survived the War, not without traces however of the struggle. At this distance of four years it would appear that the enthusiasms of that period have only been petrified in a series of government reports, and that no move forward has taken place. This attitude would be mistaken, even if industrial and scientific work alone were considered. The various bodies constituted in 1920 have performed valuable work, and have contributed in no small measure to the solution of many technical problems weighing on industry which might otherwise have weakened its position in international competition for the markets of the world.

The fact however remains that no general move forward co-ordinating all those specialised activities has taken place, with the result that some proportion of the effort carried out in scientific and industrial, as well as economic, research has been lost through lack of direction, through duplication of work carried out already abroad, and above all through lack of a policy which would bring national progress into line with international, and thus contribute to the economic progress of the world. This quality of insularity constituted the main weakness of the reconstruction schemes put forward at the conclusion of the War, and to it we can attribute the disuse and even discredit into which they have fallen.

### **International Co-operation**

In the conviction that economic restoration should come from within, and the promotion of a genuine spirit of international co-operation is required before any thought of reorganisation and reconstruction can materialise, the electrical industry of Britain decided over a year ago to summon a

World Power Conference which should deal with fundamental problems confronting the electrical industry in common with others, not on narrow technical lines but on those broader lines which give to developments something like international approval. This has been the root idea of the First World Power Conference as now constituted, and it is impossible to avoid the conclusion that even now, before a single discussion has taken place or a single line of policy been laid down, the conference has been fully justified.

We can now see in actual psychological action the joining together of those old bonds of mentality and enthusiasm which contributed so much before the War to all that is finest and noblest in scientific and industrial progress. It is no longer permissible to speak of national but of international effort, not only in research but also in industrial development. The leading countries of the world have sent their experts, and the list of names alone is impressive. The United States, Canada, Australia, New Zealand, India, Sweden, Norway, Austria, Germany, Italy, Russia, France, Spain, Belgium, Switzerland, China, Japan, among other countries, have presented reports which got down to reality, to fundamentals, with the result that each report constitutes a contribution to knowledge.

Apart from the idea of international co-operation, the World Power Conference has met to consider certain well-defined problems which require ventilation at least if progress is to be made internationally. We have now reached a stage where examination of our whole industrial system is required if expansion in the future on economic lines is to be realised. The machinery of production seems to have fallen in its development behind the needs of our present markets and standard of living, with the result that manufacture has become uneconomic, expensive, needlessly wasteful both of materials and of time. The only possible remedy for this lies in more accurate knowledge of the present economic development of the world, so that intensive cultivation of the least developed territories may be carried out through financial and labour enterprise, and a general international levelling-up take place. The World Power Conference uses this theory as a starting-point, and it is in the light of such a theory that its papers should be considered.

### **Dependence on Power**

The progression throughout the Conference is quite clear. The economic and industrial structure of the world depends on power – since man, unaided, is helpless against the forces of Nature – and the natural sequence of investigation would be from the survey of the world's resources in power-producing materials and agents to the use made of them at present in the chief manufacturing countries of the world, and the policy to be pursued in future utilisation; from that point to the part played by power in industry, science, agriculture and transport, and finally to the financial, legislative and educational aspects of power development, while a section may usefully be devoted to the influence of research and social study on industry itself and power expansion.

Through this series, from the raw material of power to its highest embodiment in science and research, we touch point by point on practically every fundamental in the present industrial and economic structure, and gain for perhaps the first time some real insight into those links which bind up one nation with another. The days of narrow national development are over, even if tariff walls seem to climb higher and higher into the sky – they might be regarded as a recognition of international bonds – and the future of the world is becoming more and more a question of international co-operation, so that a general movement for the world as a whole may take the place of isolated and badly directed advances. [...]

I would now like to draw attention particularly to certain activities arising from the information supplied by the participating countries which will determine the value of the Conference as a whole for the solution of many vital problems confronting British industry and trade. [...] The Dominions and Russia especially are pushing forward important power development schemes, many of them unique in modern industrial history; but those schemes are only fringing on the immense wealth of natural power resources available not only in water power but also in fuel, and the harnessing on an extensive scale of those resources involves a greater demand for capital and for man. [...]



### Ideal of Efficiency

The study of fuel supplies, of water power, of power generation and distribution, of transport, of finance, research, and education, all come back to this question of progressive industrialisation, since it is obviously impossible for any country to keep at a standstill on the path of evolution, and it seems that this path can only lead to more and more complete industrialisation. But a higher conception of industrial processes, a surer knowledge of the function played by industry in the State, and a more insistent investigation of the material resources at our disposal have taken the place of the ruthless desire for wealth which characterised the industrial revolution of the last century.

We are now entering upon the early stages of a new revolution, which will bring industry into line with the highest achievements of any nation in science, education and sociology, will preserve intact the ideal of efficiency, but conceived on different lines – conservation to the maximum degree of all sources of wealth left to us by Nature, consistent with improvement in scientific and industrial processes to make this conservation good. The World Power Conference by pooling international opinion on those things and coordinating the knowledge of many countries will create, perhaps, a sure foundation for this revolution. The Conference goes beyond technical things into consideration of those broader issues that decide the economic progress of the world.

## *Die Freiheit und das Gute wollen 100 Jahre nach der ersten World Power Conference<sup>1</sup>*

*Salvatore Lavecchia*

### Experiment der sozialen Dreigliederung

*“Der Schlüssel, mit dem die in der Materie noch schlummernden Kräfte erschlossen werden können, liegt im Herzen des Menschen. Wenn der Mensch das Gute will, dann werden sich die Stürme der nationalen und internationalen Zänkereien beruhigen, und die Ordnung des gestirnten Himmels wird auf Erden wieder ihr Abbild finden.”*

So äußerte sich Daniel Nicol Dunlop – unter anderem Initiator und Organisator der anthroposophischen Summer Schools von Penmaenmawr (1923) und Torquay (1924) – in der Eröffnungsrede der ersten Teilkonferenz der World Power Conference – power hat hier die Bedeutung von Energie –, die in Basel zwischen dem 30. August und dem 8. September 1926 stattfand (Basle Sectional Meeting 1926)<sup>2</sup>.

Unter Dunlops Initiative hatte die erste World Power Conference<sup>3</sup> genau vor 100 Jahren vom 30. Juni bis zum 12. Juli 1924 in London stattgefunden.

1 | 19.-21. September 2024 wird am Goetheanum eine Tagung in Erinnerung an dieses Ereignis stattfinden, die durch eine Zusammenarbeit der Jugendsektion mit der World Goetheanum Association entstanden ist: “Die Freiheit und das Gute wollen. Der Wirtschaft neues Leben schenken 100 Jahre nach der ersten World Power Conference”. Die Tagung wird sich nicht auf die Evozierung vergangener Ereignisse beschränken, sondern möchte auch, durch das Gespräch zwischen jüngeren Menschen und erfahrenen UnternehmerInnen, einen intergenerationellen Impuls der konkreten Operativität in Zusammenklang mit den Intentionen der World Power Conference bewirken.

2 | Zitiert nach Thomas Meyer, D.N. Dunlop. Ein Zeit- und Lebensbild, Verlag am Goetheanum, Dornach 1987, 262 (aus Transactions of the World Power Conference, Basle Sectional Meeting 1926, Birkhäuser Verlag, Basel 1926, Vol. 1, 1198ff.). Alle hier präsentierten Zitate aus Dunlops Reden sind aus dem genannten Buch entnommen. Weitere Materialien zu Dunlop sind in Crispian Villeneuve, Rudolf Steiner in Britain, 2 voll., Temple Lodge, Forest Row, Sussex, U.K., 2004; Eleanor Merry, Erinnerungen an Rudolf Steiner und D.N. Dunlop, übers. Thomas Meyer, Perseus Verlag, Basel 2015. Siehe auch Thomas Meyer, Dunlop, Daniel Nicol, in Bodo von Plato (Hg.), Anthroposophie im 20. Jahrhundert. Ein Kulturimpuls in biographischen Porträts, Verlag am Goetheanum, Dornach 2033, 160-163.

3 | Die betreffende gleichnamige Organisation, die von Dunlop schon im Jahr 1923 gegründet worden war, wurde 1968 in World Energy Council umbenannt (<https://www.worldenergy.org/>; zur Geschichte vgl. <https://www.worldenergy.org/centenary/our-history>).

Sie war von einer Rede des Prince of Wales (nachher Edward VIII) eröffnet worden und involvierte mehr als 2000 Delegierten aus 40 Ländern – einschließlich Deutschland, das hier zum ersten Mal nach dem Ersten Weltkrieg wieder zu einer internationalen Konferenz eingeladen worden war<sup>4</sup>.

Dunlops Intentionen wurden kurz nach seinem Tod von Walter Johannes Stein – der seit 1932 enger Mitarbeiter von ihm war – folgendermaßen auf den Punkt gebracht:

*“D.N. Dunlop gründete im Jahre 1924 die World Power Conference. In Wirklichkeit wollte er eine Weltwirtschaftskonferenz begründen. Er sagte in diesem Zusammenhang zu mir: ‘Ich erkannte, dass es unmöglich war, Politiker zusammenzubringen, und da alle wichtigen wirtschaftlichen Entscheidungen von Politikern gefällt werden, war es aussichtslos, bereits im ersten Schritt eine internationale Wirtschaftskörperschaft zu bilden. Doch es war möglich, Menschen auf dem Felde technischer Sachfragen zusammenzubringen, und so habe ich hier angefangen. Doch hatte ich immer die Vorstellung im Hintergrund, diese Körperschaft von Technikern zu einer solchen von Experten aus allen Zweigen der Industrie und der Landwirtschaft zu erweitern, und ich wollte nicht nur die Produzenten und Händler, sondern auch die Konsumenten einschließen, um auch ihre Gesichtspunkte zu berücksichtigen’”<sup>5</sup>.*

Ausgehend von diesen Worten erweist sich Dunlops Initiative als der erste Versuch, eine Weltorganisation zu gründen, die einerseits mit der Wirtschaft verbunden, andererseits aus dem Geist der sozialen Dreigliederung geboren worden war, die durch Rudolf Steiner angeregt worden war. Dieser Geist wird dadurch offenbar, dass diese Initiative als unabhängig von der rechtlichen/politischen Sphäre gedacht wurde<sup>6</sup>, und sich eben auf die Sphäre der Wirtschaft konzentrierte. Die Sphäre der Wirtschaft war wiederum die einzige, in Bezug auf die Steiner eine die ganze Welt umfassende Dynamik der Entwicklung als sinnvoll betrachtete, die zur Überwindung der Konkurrenz zwischen Staaten oder ähnlichen Instanzen führen sollte.

4 | Zu dieser ersten Conference vgl. Meyer, D.N. Dunlop, 247-254.

5 | 5 Meyer, D.N. Dunlop, 256 (aus Walter Johannes Stein, Am Appreciation of D.N. Dunlop, The Present Age, Vol. I, Nr. 1, Dec. 1935).

6 | 6 Diese Unabhängigkeit wurde auch vom Prince of Wales hervorgehoben, der in seiner Eröffnungsrede der ersten World Power Conference zwischen der Sphäre unterschied, in der die Vereinten Nationen handeln – juristisch-politischer Sphäre –, und der Sphäre, in der Technologie und Wirtschaft wirken. Vgl. Meyer, D.N. Dunlop, 249-251 (aus Speeches by H.R.H. The Prince of Wales, London, ohne Jahresangabe, 279 ff.).

### **Impuls für ein freies Geistesleben**

Der Zusammenklang zwischen Dunlops Intentionen und der von Steiner angeregten Dreigliederung wird außerdem von der Tatsache bewiesen, dass einerseits Quelle und Mitte der World Power Conference die Synergie zwischen Technik/Wissenschaft – das heißt Kultur- beziehungsweise Geistesleben – und einer auch die Konsumenten aktiv involvierenden Wirtschaft war, andererseits Dunlop die dringende Notwendigkeit eines freien, unabhängigen Geisteslebens wahrnahm. In der oben zitierten Basler Rede bezieht sich Dunlop auf die Befürchtungen die Zukunft der Menschheit betreffend, und sagt:

*“Diese Furchtempfindungen können nur in befriedigendem Maße überwunden werden, wenn ein freies und unabhängiges Geistesleben geschaffen wird, aus dem heraus wohltätige Einflüsse in die wirtschaftliche wie in die politische Sphäre einfließen”<sup>7</sup>.*

Nach Dunlop war dieser der einzige Weg, der die berechtigten Befürchtungen der Öffentlichkeit in Bezug auf den Umgang mit den Kräften der Natur vonseiten der Wirtschaft sowie der Technik und der Wissenschaft hätte überwinden können. Dunlop war nämlich einerseits von der außerordentlichen Beschleunigung der materiellen Entwicklung der Menschheit, andererseits von der Möglichkeit bewusst, dass diese Entwicklung zur Beherrschung der Menschheit durch ‘intelligente’ Maschinen sowie zu Zivilisationen führen könnte, die durch die irrationale Entfaltung der eigenen materiellen Macht den eigenen Untergang bewirken würden; und er nahm wahr, dass solche Szenarien eben allein durch die Ermöglichung eines freien Geisteslebens hätten vermieden werden können. Dies implizierte seinerseits ein bedingungsloses Vertrauen in den Menschen als freies, das heißt als geistiges Wesen. Gerade dieses Vertrauen gründete die tiefsten Intentionen der World Power Conference:

*“Der Schlüssel zum Glück der Welt liegt nicht in der Rückkehr zum Lebensstandard eines vergangenen Jahrzehntes, sondern in unsrer Fähigkeit, voneinander zu lernen und in solcher Art zu handeln, daß sich von Mensch zu Mensch Vertrauen bilden kann”<sup>8</sup>.*

7 | Meyer, D.N. Dunlop, 261. Zu den hier angedeuteten weiteren Inhalten dieser Rede siehe Meyer, 260-262.

8 | Meyer, D.N. Dunlop, 260.



Das genannte Vertrauen ist auch Vertrauen in den guten Willen, den der Mensch offenbaren kann, und der nur ausgehend von einer authentischen Freiheit geboren wird. Da dieser Wille aus dem Ich hervorquillt, wirkt er als harmonisch verwandelnd, und folglich als Anfang einer Alchemie, die mit der gegenwärtigen Bewusstseinsform der Menschheit zusammenklingt. Diese Alchemie ist dazu fähig, die in der Materie noch schlummernden Kräfte zu erschließen, ohne sinnlos zerstörerische Prozesse sowie immer mehr explosive Konflikte zu generieren, so dass "die Ordnung des gestirnten Himmels [...] auf Erden wieder ihr Abbild finden" kann<sup>9</sup>. Dieses Abbild wird wiederum keine Vergangenheit reproduzieren, denn es wird aufgrund einer authentischen Freiheit erzeugt, und somit eine Harmonie manifestieren, die ohne das Wirken der Menschen nie gegenwärtige Wirklichkeit werden könnte.

### Ein noch aktueller Pionier

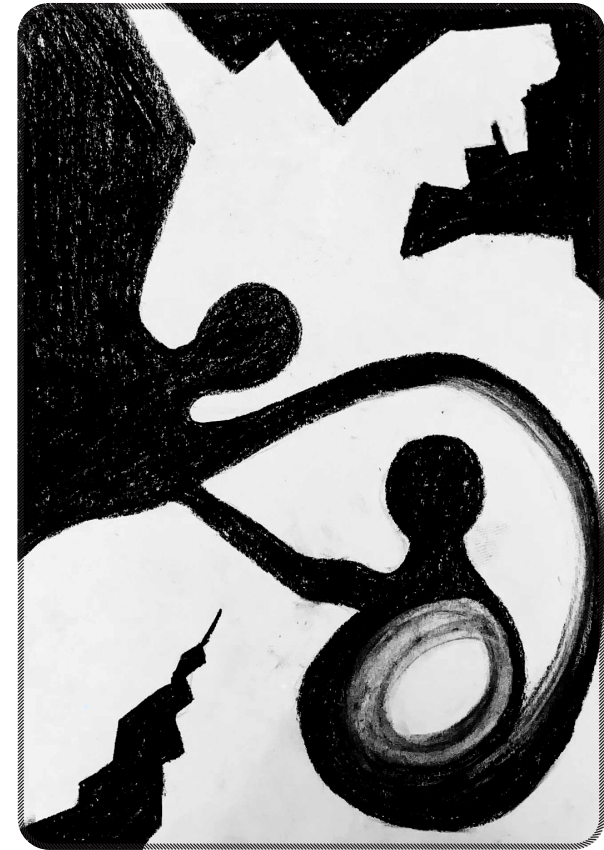
Die Initiative und die Intentionen, die der World Power Conference zugrunde lagen, bleiben noch heute pionierhaft. Und tragischerweise hat sich die Entwicklung der letzten Jahrzehnte immer mehr so orientiert, dass eine gesunde, auf harmonischer Kooperation gründende 'Globalisierung' der Wirtschaft – wie diejenige, die Steiner und Dunlop erhofften –, die in fruchtbarer Synergie mit einem freien Leben der Technik/Wissenschaft/Kultur wirken könnte, immer mehr durch die Globalisierung der Dynamiken ersetzt wurde, von denen die moderne Form des Nationalstaates geprägt wird. Diese Form, die dazu tendiert, durch eine zentralistische Reglementierung die Aufgaben des Wirtschafts- sowie des Geisteslebens in sich zu absorbieren, durchdringt immer tiefer alle möglichen Organisationen, die ursprünglich als positive Alternativen zu den Nationalstaates gedacht worden waren. Es ergibt sich daraus eine immer mehr totalisierende Tendenz zur "Juristisierung", und somit Standardisierung und Bürokratisierung aller Tätigkeiten und Sphären des menschlichen Lebens, das heißt zu einer Hypertrophie der politisch-juristischen Sphäre. Dieser Prozess wird wiederum immer mehr von immer expliziteren Versuchen einer Weltregierung begleitet, die – gleichsam wie ein Megastaat – im Grunde genau die Einseitigkeiten des Einheitsstaates reproduzieren würde, dabei deren problematische Aspekte unendlich amplifizierend. Gewiss werden solche Versuche durch Instanzen und Organisationen geführt, die mit dem Geistesleben verbunden sind. Ihre Intentionen sind jedoch denen von Steiner und

<sup>9</sup> | Vgl. das Zitat am Anfang dieser Betrachtungen.

Dunlop radikal entgegengesetzt, die in jedem Menschen die Quelle eines möglichen freien Geisteslebens anerkannten. So entspringt das common good, auf das diese Instanzen und Organisationen sich beziehen – davon ausgegangen, dass es sich wirklich um ein good handelt –, nicht der Freiheit der Menschen, sondern einer unfreien Implementierung durch juristische Maßnahmen. Es entspringt, anders gesagt, nicht dem Vertrauen in den Menschen als Wesen, das das Gute frei wollen kann, sondern – wie im von Hobbes konzipierten Leviathan – einer Wahrnehmung des Menschen als Wesens, das naturgemäß zum Krieg aller gegen alle neigt, und deshalb nicht ausgehend von einem freien Vertrauen, sondern nur aufgrund von Angst orientiert werden kann. Dunlop wusste, dass die diesen Versuchen zugrunde liegende Logik nur die Tendenz nach immer mehr zerstörerischen Konkurrenz und Konflikten gesteigert hätte, und somit die Verwirklichung der von ihm evozierten dystopischen Szenarien beschleunigt hätte. Daher sein Wille, eine wirklich neue Organisation zu konstituieren, wie die World Power Conference. Noch heute kann dieser Wille als einsam empfunden werden. Die letzten hundert Jahre haben genug bewiesen, dass die mangelnde Überwindung dieser Einsamkeit, statt daran anzunähern, vom Willen zum Guten eher entfernt.

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*Duerme, negrito*  
*Latin American folk song*



*This song is from the Caribbean, from the border between Venezuela and Colombia, by an unknown author. The song tells the life of a woman who must work long days in the field, far from her home. The Argentine folklorist Atahualpa Yupanqui popularized it by recording it in 1969 and turning it into a children's classic throughout the Spanish-speaking countries of Latin America.*

*Original text***Part I (2x)**

Duerme, duerme, negrito  
Que tu mama está en el campo  
negrito

**Part II**

Te va a traer codornices  
Para ti  
Te va a traer rica fruta  
Para ti  
Te va a traer carne de cerdo  
Para ti  
Te va a traer muchas cosas  
Para ti

**Part III**

Y si el negro no se duerme  
Viene el diablo blanco  
Y zás! Le come la patita  
Chacapumba, chacapumba,  
Chacapumba, chacapum...

**Part I****Part IV**

Trabajando  
Trabajando duramente,  
trabajando sí  
Trabajando y va de luto,  
trabajando sí  
Trabajando y no le pagan,  
trabajando sí  
Trabajando y va tosiendo,  
trabajando sí

*New verses***Part I (2x)**

Si despiertas atento  
Tus alianzas te inspiran  
aliento

**Part II**

Tal vez sabés quien cosecha  
para ti  
Tal vez sabés quien cose ropa  
para ti  
Si lo sabés, qué alimentos  
consumís?  
Si lo sabés, con que ropa  
te vestís?

**Part III**

Y si un día te levantas  
Buscas tus designios  
Y zás! Encuentras tu camino  
Chacapumba, chacapumba,  
Chacapumba, chacapum...

**Part I****Part IV**

Sal y mira, si,  
y que a todos nos escuchen  
Sal y mira, si,  
unite con tus hermanos  
Sal y mira, si,  
que lo social es un arte  
Sal y mira, si,  
habla claras tus verdades.  
Sal y mira, si

**Outro**

Nos escuchen, si  
Es un arte, si  
Tus verdades, si

*Translation*

*Sleep, sleep, little boy  
Your mama is in the field, little boy*

*If you truly wake up  
You take heart seeing your alliances*

*She's gonna bring you quail  
For you  
She's gonna bring you good fruit  
For you  
She'll bring you pork  
For you  
She'll bring you lots of things  
For you*

*Maybe you know who harvests  
For you  
Maybe you know who sews clothes  
For you  
If you know it,  
what foods do you eat?  
If you know it,  
what clothes do you wear?*

*And if the little boy doesn't go to sleep  
The white devil comes along  
And zap! He eats his toe  
Chacapumba...*

*And if one day you wake up  
seeking your most inner calling  
And zap! You find your path  
Chacapumba...*

*Working  
Working hard,  
working yes  
Working and she's in mourning,  
working yes,  
Working and not getting paid,  
working yes  
Working and coughing,  
working yes*

*Go out and see, yes,  
and let us all be heard  
Go out and see, yes,  
unite with your brothers and sisters  
Go out and see, yes, t  
hat social life is an art  
Go out and see, yes,  
speak your truths clearly  
Go out and see, yes*

*May we be heard, yes  
It is an art, yes  
Your truths, yes*

*Se otto ore*  
Italian folk song



*"Se otto ore" is an Italian folk song by an anonymous author, it originates in the first years of the 20th century. It was born as a protest song by women who were weeding the rice, known by the name of "Mondine", aimed at demanding "eight hours" as the maximum daily work time and defending their salary.*

*Original text*

Se otto ore vi sembran poche,  
provate voi a lavorare }<sup>2x</sup>

e troverete la differenza  
di lavorare e comandare. }<sup>2x</sup>

E noi faremo come la Russia  
chi non lavora non mangerà;

e quei vigliacchi di quei signori  
andranno loro a lavorar. }<sup>2x</sup>

*New verses*

Le otto ore dipendono  
dal modo in cui si lavora }<sup>2x</sup>

Avete sentito la differenza  
tra lucrare e guadagnare? }<sup>2x</sup>

E noi faremo la nostra cultura  
che nutrirà lo spirito

E così con nuove idee  
poi torneremo a lavorare }<sup>2x</sup>

*Translation*

*If eight hours seem few to you,  
try working yourself*

*and you will find the difference  
between working and commanding.*

*And we will do as in Russia  
Whoever does not work will not eat;*

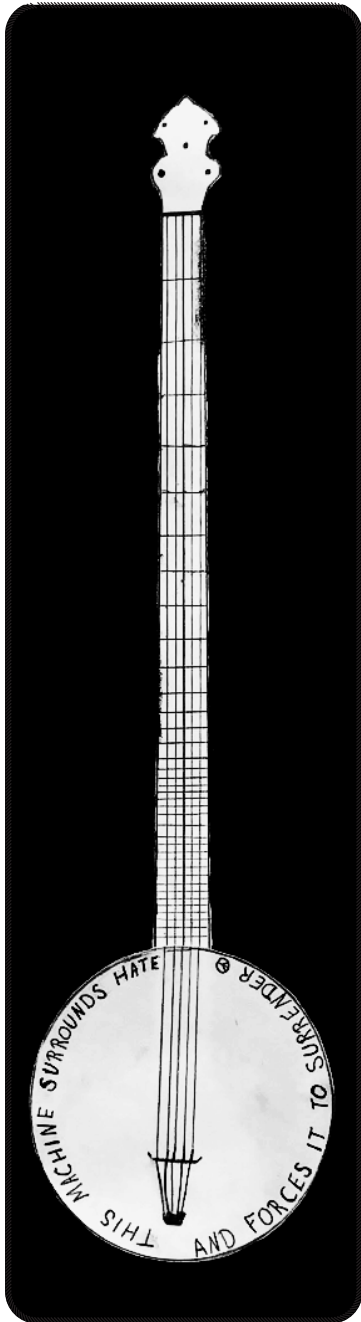
*And those cowardly gentlemen  
Should go to work themselves.*

*Depending on how you work  
Eight hours can vary greatly*

*have you ever sensed the difference  
between profiteering and meaningful work?*

*And we will foster our culture  
So that the spirit is nourished*

*and with new ideas  
we will return to work.*



## *Step by Step*

*Pete Seeger*

### *Original text*

Step by step, the longest march  
Can be won, can be won  
Many stones can form an arch  
Singly none, singly none  
And by union what we will  
Can be accomplished still  
Drops of water turn a mill  
Singly none, singly none

### *New verse*

Song by song new social thought  
Can grow strong, can grow strong  
Goodwill can inspire the heart  
Truly sung, truly sung  
And when capital, work and land,  
For funds do not change hands,  
Only goods in market stands  
Then we've won, then we've won.

*Waldemar Hille found the lyrics to this song in the preamble to the constitution of the first mineworkers union in the US, written in 1870. He asked Pete Seeger if he knew of a good tune these words could be put to. Pete used the melody of "The Praties They Grow Small", a traditional Irish song written in the 1840's. Finally, "Step by step" was released in 1959.*

## *Hammer Song*

*Pete Seeger*

### *Original text*

If I had a hammer  
I'd hammer in the morning  
I'd hammer in the evening  
All over this land  
I'd hammer out danger  
I'd hammer out a warning  
I'd hammer out love between  
My brothers and my sisters  
All over this land

If I had a bell  
I'd ring it in the morning  
I'd ring it in the evening  
All over this land  
I'd ring out danger  
I'd ring out a warning  
I'd ring out love between  
My brothers and my sisters  
All over this land

*"If I Had a Hammer" is a protest song written by Pete Seeger and Lee Hays. It was written in 1949 in support of the Progressive movement in the US, featuring images of workers who engage in hard manual labor. The song had a huge impact in the youth of the US in 1960, re-emerging with the human civil rights movement.*

If I had a song  
I'd sing it in the morning  
I'd sing it in the evening  
All over this land  
I'd sing out danger  
I'd sing out a warning  
I'd sing out love between  
My brothers and my sisters  
All over this land

Well, I've got a hammer  
And I've got a bell  
And I've got a song to sing  
All over this land  
It's the hammer of justice  
It's the bell of freedom  
It's a song about love between  
My brothers and my sisters  
All over this land



*Die Moorsoldaten*  
German folk song



*This song was written in 1933 by prisoners of the Börgermoor concentration camp, near Papenburg, Emsland in Germany. In this camp, mainly political opponents of the Nazi regime were imprisoned, and coerced to cultivate the peatbog with simple tools such as shovels.*



*Original text*

Wohin auch das Auge blicket  
Moor und Heide nur ringsum  
Vogelsang uns nicht erquicket  
Eichen stehen kahl und krumm

**Chorus 1**

Wir sind die Moorsoldaten  
Und ziehen mit dem Spaten  
Ins Moor

Hier in dieser öden Heide  
Ist das Lager aufgebaut  
Wo wir fern von jeder Freude  
Hinter Stacheldraht verstaut

**Chorus 1**

Morgens ziehen die Kolonnen  
Durch das Moor zur Arbeit hin  
Graben bei dem Brand der Sonne  
Doch zur Heimat steht der Sinn

**Chorus 1**

Auf und nieder geh'n die Posten  
Keiner, keiner kann hindurch  
Flucht wird nur das Leben kosten  
Vierfach ist umzäunt die Burg

**Chorus 1**

Doch für uns gibt es kein Klagen  
Ewig kann nicht Winter sein!  
Einmal werden froh wir sagen  
Heimat du bist wieder mein!

**Chorus 2**

Dann zieh'n die Moorsoldaten  
Nicht mehr mit dem Spaten  
Ins Moor

*New verses*

Arbeit muss den And'ren dienen  
Keiner schafft für sich allein  
Stacheldraht und Waffen können  
Nie des Herzens Grundtrieb sein

**Chorus 3**

Und Waffen sollen schmelzen  
Und Mensch' einander helfen  
Empor

Weder Geld noch Waffendrohung  
Kann der Arbeit Sinn verleihn  
Im Innern entsteht die Achtung  
Für geschwisterliches Sein

**Chorus 3**

Die Zeit mahnt uns "Zusammen  
kommen",  
eh' der Staat mit Fäusten schlägt  
aus der Freiheit schließt zusammen  
was das Träge niederlegt.

**Chorus 3 (2x)***Translation*

*Far and wide as the eye can wander  
Heath and bog are everywhere  
Not a bird sings out to cheer us  
Oaks are standing, gaunt and bare*

**Chorus 1**

*We are the peat bog soldiers  
We're marching with our spades to  
the bog*

*Here on this barren heath  
The camp is set up  
Where we are far from all joy  
Stowed behind barbed wire*

**Chorus 1**

*In the morning the columns move  
Across the moor to work  
Digging in the blaze of the sun  
But going home is on their minds*

**Chorus 1**

*Up and down the guards are pacing  
No one, no one can go through  
Flight would mean a sure death facing  
Guns and barbed wire greet our view*

**Chorus 1**

*But for us there is no complaining  
Winter will in time be past  
One day we shall cry rejoicing  
"Homeland dear, you're mine at last!"*

**Chorus 2**

*Then will the peat bog soldiers  
March no more with spades to the  
bog*

*Work must serve others  
No one works for themselves alone  
Barbed wire and guns can never  
Be the deepest urge of the heart*

**Chorus 3**

*And weapons should be melted  
And people help one another  
To rise*

*Neither money nor threat of force  
Can endow work with meaning  
In the heart respect awakens  
For filial existence*

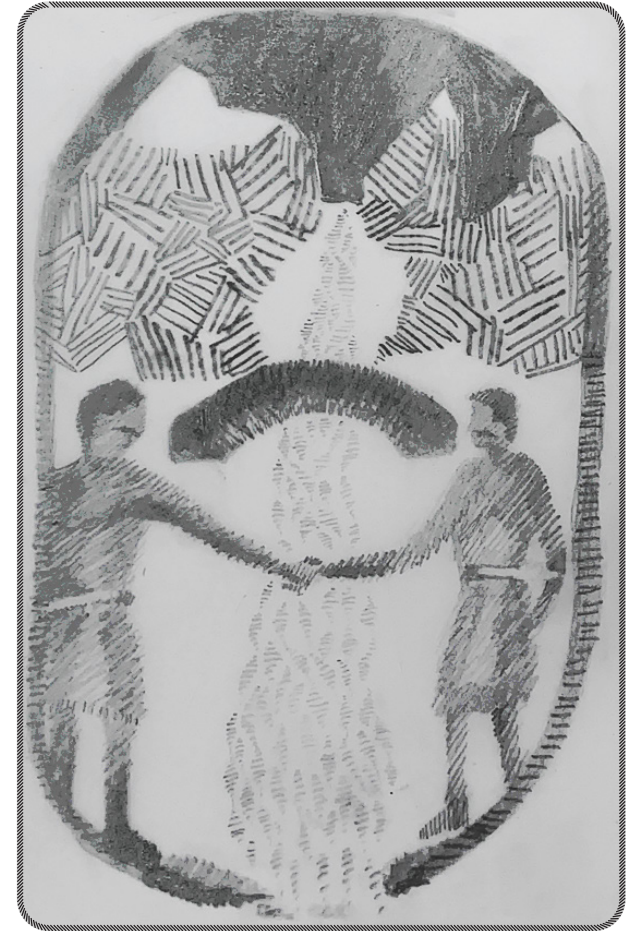
**Chorus 3**

*Our time calls on us to join together  
Before the fist of the state comes  
down  
Unite and connect in freedom  
What is fragmented by apathy*

**Chorus 3 (2x)**

## ჩაკრულო - Chakrulo

Georgian folk song



*Chakrulo (ჩაკრულო) is a Georgian polyphonic choral folk song from the region of Qartl-Kakheti. The song's first two verses describe a servants rebellion against their lord Mukhran. These lyrics have no connection with its following verses, that are patriotic and describe preparation for the battle. This gives us basis to think that the song originally had different first two verses that were changed when Georgia united with the Russian empire, in XIX century. Moreover, in Soviet times the song was called "Revolutionary". But today there exist many versions of the song which don't mention confrontation between two social classes.*

*Original text*

ხიდისთავს შევკრათ პირობა,  
ჩვენ გავხდეთ ღვიძლი ძმანია,  
ჩაუხტეთ მუხრან ბატონსა,  
თავს დავანგრიოთ ბანია.

მუხრან ბატონის ყმობითა,  
ფქვილი ვერ დავდგი გოდრიითა,  
დეკეული ვერ გავზარდე,  
კალო ვერ ვლენე მოზვრითა.

ხმალო ხევსურეთს ნაჭედო,  
თელავში თუშმა გაგფერა,  
მეფე ერეკლემ გაკურთხა,  
საომრად ჯვარი დაგწერა.

მტერო დამჩაგრე არ ვსტირი,  
ტირილი დიაცთ წესია,  
ბევრჯერ ვყოფილვარ ამ დღეში,  
მაგრამ არ დამიკვნესია.

მაცადე ერთი ავლესო,  
ხმალ-ჩახმახ ცეცხლის მკვესია,  
სულ წმინდათ მოგამკვეინო,  
რაც ჩემთვის დაგიტესია...

*New verses*

ხიდისთავს შევკრათ პირობა,  
ჩვენ გავხდეთ ღვიძლი ძმანია,  
მოვეხმოთ მუხრან ბატონსაც,  
განა არა ვართ ერთნია?

ერთად, შეგნებულ შრომითა  
ფქვილსაცა დავდგამთ გოდრიითა,  
დეკეულსაც ხომ გამოვზრდით,  
კალოსაც დავლენთ მოზვრითა.

*When Georgian vocal polyphony was recognized by UNESCO, as an Intangible Heritage masterpiece in 2001, Chakrulo was cited as a prime example. Chakrulo was one of the 29 musical compositions included on the Voyager Golden Records that were sent into space on Voyager 2 on 20 August 1977, and Voyager 1 on 5 September 1977.*

*Phonetic*

Khidistavs shevk'rat p'iroba,  
chven gavkhdet ghvidzli dzmania,  
chavukht'et Mukhran bat'onsa,  
tavs davangriot bania.

Mukhran bat'onis q'mobita,  
pkvili ver davdgi godrita,  
dek'euli ver gavzarde,  
k'alo ver vlets'e mozvrita.

khmalo Khevsurets nach'edo,  
Telavshi tushma dagpera,  
mepe Erekle'm gak'urtkha,  
saomrad jvari dagts'era.

mt'ero damchagre ar vst'iri,  
t'irili diatst ts'esia,  
bevrijer vq'opilvar am dgheshi,  
magram ar damik'vnesia.

matsade erti avleso,  
khmal-chakhmakh tsetskhilis  
mk'vesia,  
sul ts'mindat mogamk'evino,  
rats chemtvis dagitesia...

Khidistavs shevk'rat p'iroba,  
chven gavkhdet ghvidzli dzmania,  
movukhmot Mukhran bat'onsats,  
gana ara vart ertnia?

ertad, shegnebul shromita  
pkvilsatsa davdgamt godrita,  
dek'eulsats khom gamovzrdit,  
k'alosats davlets't mozvrita.

*Translation*

*Let's make a promise on the top of the bridge,  
To become true brothers,  
And let's attack Mukhran master  
Let's destroy his household,*

*Because I was serving Mukhran master,  
I could not put the bucket of flour at my house,  
I couldn't raise the heifer,  
I couldn't separate the grain with bull-calf*

*You - the sword hammered out in Khevsureti  
Tush painted you in Telavi,  
King Erekle blessed you,  
He gave you the blessing to go to war*

*Go ahead my enemy, oppress me, I'm not crying  
Crying is women's rule  
I've been in this state many times  
But I've never groan*

*let me sharpen my sword,  
The sword is a fire slayer.  
I will make you harvest (by cutting through  
the grass)  
What you have sowed for me...*

*Let's make a promise on the top of the bridge,  
To become true brothers,  
Let's invite Mukhran master too  
Aren't we all the same?*

*With united, conscious work  
We will be able to put the bucket of flour at our house,  
We will be able to raise the heifer too, won't we?  
We will also be able to separate the grain with bull-calf*

## *Voluntary Cooperation 100 Years after the first World Power Conference*

*Nathaniel Williams*

Writing about the first World Power Conference, and the vision that inspired it, one is led to a remarkable individual, Daniel Dunlop. The picture presented here of Dunlop, whose interests and capacities were truly diverse, is necessarily partial<sup>1</sup>. This article focuses on his vision and ideas as they relate to social change and cooperation on a global, international scale. How do the ideas stand up to current understandings of political economy now, a century later? What new challenges do they face and what opportunities do they offer? Can they only be of historical interest, outmoded by the color and texture of their time, or do they touch on realistic visions and aspirations for us, these 100 years later, as prophetic in the best sense of the word? What follows are only a few indications regarding these questions. This essay is intended to provide context for the event “Working for Freedom and the Common Good” taking place September 19-21, of 2024, at the Goetheanum. A more comprehensive engagement would require quite a different format and scope.

Two perspectives stand out when considering these questions. One leads us into research concerning cooperation, motivation and political economy of recent decades. The second leads to a consideration of the significance of the spiritual views of human nature and the world that gave such a unique quality to Dunlop’s practical and social work.

In 1907, around his fortieth year of life, after years working as an employee of the British Westinghouse Electric Company, Dunlop increasingly focuses on the potential in ideas of increased cooperation between all British electrical companies as a response to serious difficulties within the industry. In 1911 he establishes the British Electrical and Allied Manufacturers Association (BEAMA) which, after a three-year experiment, confirms his intuition through its success<sup>2</sup>. In 1916 he publishes *British Destiny; the principles of progress*, articulating his ideas

1 | For more on Daniel Dunlop see T.H. Meyer, D.N. Dunlop, *A Man of Our Time: A Biography*. Temple Lodge Publishing, 2014. There is a remarkable amount of biographical material on Dunlop in Crispian Villeneuve’s *Rudolf Steiner in Britain: A Documentation of His Ten Visits, 1902-25*. Temple Lodge Publishing, 2009.

2 | See contribution in this publication by Crispian Villeneuve.

and motives for promoting and establishing associations dedicated to voluntary cooperation<sup>3</sup>. The tendency of increasing circles of association in his work, which are also inherent in the idea of voluntary economic cooperation, leads him first from looking only at the difficulties of the British Westinghouse Electric Company toward the foundation of BEAMA, then, in 1924, to the envisioning and executing a World Power Conference (later renamed as the World Energy Council) as part of the British Empire Exhibition<sup>4</sup>. At this time Dunlop becomes increasingly familiar with the political and sociological ideas of Rudolf Steiner and the movement for the threefold social order<sup>5</sup>. Rudolf Steiner presented a view of modern society in Europe that could improve through a threefold sociology. These three dimensions of social life while autonomous were mutually dependent at the same time. The three sociologies emerged through the modern economy, the state and independent cultural life, encompassing pure research, education, the arts, and religion among other creative pursuits. Independent cultural life in this sense is the abilities of each individual to fructify society. For obvious reasons this article pays special attention to Steiner’s sociological understanding of the economy, which is referred to as associative economics. This should be kept in mind as it leads to a limited picture. Dunlop experienced a natural resonance with Steiner’s economic ideas, for Steiner characterizes the inherent tendency toward voluntary cooperation and fraternity as the cardinal latent virtue of the modern economy. After the establishment of the World Power Conference (WPC) Dunlop worked with Walter Johannes Stein on a World Economic Conference up to the moment of his death in 1935. These indications of the professional trajectory of Dunlop’s life are offered as a backdrop for the ideas that carried his social and economic innovations and how they have weathered the century.

3 | *Daniel Dunlop British Destiny; the principles of progress*, London, The Path Pub. Co., 1916.

4 | For those interested in the history of the World Power Conference, or World Energy Council, see Wright, Rebecca, Hiroki Shin, and Frank Trentmann. *From World Power Conference to World Energy Council: 90 Years of Energy Cooperation, 1923-2013*. London: World Energy Council, 2013.

5 | See Rudolf Steiner’s *Die Kernpunkte der Sozialen Frage in den Lebensnotwendigkeiten der Gegenwart und Zukunft*. Steiner Verlag, Dornach, 2022 (*Towards Social Renewal: Rethinking the Basis of Society*. Rudolf Steiner Press, 1999). *Nationalökonomischer Kurs: vierzehn Vorträge, gehalten in Dornach vom 24. Juli bis 6. August 1922 für Studenten der Nationalökonomie*. Rudolf-Steiner-Verlag, 1996 (*Rethinking Economics: Lectures and Seminars on World Economics*. SteinerBooks, 2013).

### Globalization and International Cooperation

Dunlop's enthusiasm in social progress and reform were with him already as a young man when he was drawn to spiritual perspectives on social progress and to communal ideas. A major part of his life, as anyone can plainly see who looks into his biography, was dedicated to spiritual pursuits, initiatives and organizations. In 1916, with the publication of *British destiny; the principles of progress*, he sets out his ideas in a form that relates to modern, global industrial economy. The book, addressed the Brits, celebrates the strengths of the British Empire while also mentioning its failings. In a time where many were enthusiastically espousing the virtues of eugenics, he suggests a peculiarity inherent to different nations and the shifting hierarchies of global power through history while denying any enduring hierarchy of race. His book, which appears during WWI, is intended as a moment of reckoning with the future responsibility of the British. His main point turns on the importance of the principle of voluntary cooperation for progress in the future. He develops and justifies this idea while pointing toward the emerging, unprecedented context of the coming centuries of globalism and internationalism when transnational connection and cooperation will be a necessity. Describing the apparent irreconcilable contradiction of individuality and cooperation he writes:

*"In natural organisms Individuality and Co-operation are as exactly adjusted as the most delicate balance, but in most organizations of men one is always threatening the other, because it is not recognized that co-operation is necessary to give value to individual efforts."*<sup>6</sup>

While the main tenor of the work is a kind of homage to the successes of modern science and industry, he also argues that one of the obstacles of modern science is the inability to come to clear principles, and the tendency to get caught up in mutually exclusive fact collecting. He articulates two fundamental insights that emerge in the tension between individualism and cooperation in the economy. On the one hand an unfettered competition unleashes a race toward "ruinous reduction of prices" and the deterioration of quality connected with this. On the other hand, excessive coordination through a centralized control, blocks the fruitful contributions that individual efforts might bring into society. He

6 | *Daniel Dunlop, British Destiny; the principles of progress*, 43.

concludes that the inability to see the connection between these two tendencies, in a living and harmonious way, is the central defect of current social and industrial experiments. It is a particular interpretation of the law of cooperation;

*"We have not learned yet how to provide for individual expression in co-operative enterprises."*<sup>7</sup>

The idea of voluntary cooperation implies the individual's intrinsic motivation to cooperate. It would require the individual to experience the interests of others as also their interests. He suggests to his British readers that developing ways to expand our awareness of our actual interests (which leads to voluntary cooperation) as the path of progress for the global influence of the Empire.

Dunlop emphasizes that state administered socialism and laissez-faire attitudes both miss the mark in this regard, the former by excluding the voluntary creative contribution of each individual in the economy and the latter through the lack of cooperation. At points his exasperation for this type of thinking comes through, a thinking that can only relate to one extreme in political and economic theory and cannot rise from polarity to a living unity:

*"What is there new in any proposal or plan on foot to-day? One feels like Solomon even though we live in our "great Western civilization." There is, indeed, nothing new under the sun! Politics are stale; tariff discussions are threadbare; "Capital" and "Labour" hold their same old ideas. When shall we see through all these veils and penetrate to the real issues, the vital causes of conditions? Like automatons, all go on with the game, bored often to terrible dullness, and we wonder why catastrophes happen and why we are so helpless."*<sup>8</sup>

Dunlop draws on the likes of Kropotkin and Humboldt among others and on the constitution of modern states and their peculiarly democratic ideals. He acknowledges that these modern ideals of democracy presuppose everyone playing a part in the structuring of common life but also points out that the state itself is felt to be outside of the people, as an external

7 | *Ibid.* 45.

8 | *Ibid.* 51-52.



authority. His suggestions reveal an optimism regarding the underlying ethical potential in human cooperation. His comments and criticisms on the undervaluing of social imagination and intelligence, and the cultural poverty of 1916, bring his fundamentally spiritual view of life, and the human being, into clear view:

*"... underneath the striving for material prosperity there is in the hearts of man an ideal that is expressed as a desire to remove the causes of poverty and war. Our religious aspiration and philosophical vision seek to manifest themselves in an ordered and joyous world; and each level, the spiritual and the physical, holds for the other a great gift- through the one redemption from self-destruction, through the other freedom for self-expression."*<sup>9</sup>

His anthropology leads toward knowledge of the spiritual, mental dimension of life and human nature, toward theosophy or anthroposophy. Repeatedly he points to the harmonious and ordered life of the world over which humans have no influence or jurisdiction and suggests that once the human being was enmeshed in an instinctive submission to such forces as well. The current degree of self-consciousness require that the formation of society is first and foremost a question of responsibility of individual initiative and relationships. Self-conscious motivation must increasingly take the place of instinct. He situates his social ideas of increased individual participation in society within a vision of evolution which foregrounds the peculiar capacities of freedom and responsibility of modern self-consciousness.

At the end of the book he proposes a national industrial federation arranged in the spirit of voluntary cooperation that brings together trade associations, employers' associations, trade unions and labor organizations, scientific and learned societies, agricultural cooperatives and financial associations.

*"When scientists, philosophers, artists, educationalists and industrialists (employers and employees) all recognize the respective functions of each, they will see the necessity for their intelligent co-operation in order to produce a better civilization, and they will apply their combined energies to the solution of the social problems about which man continually speculate and theorize."*<sup>10</sup>

9 | *Ibid.* 73.

10 | *Ibid.* 82.

It is important to keep in mind that this is an individual who is writing after having achieved success along these lines in the field of electrical enterprise, and who goes on to establish the World Power Conference in 1924. In an article from Dunlop's hand in 1924<sup>11</sup> Dunlop suggests that a new industrial revolution is needed that moves beyond the ruthless desire for wealth and natural resources:

*"We are in the early stages of that new revolution, which will bring industry into line with the highest achievements of any nation in science, education and sociology, will preserve intact the idea of efficiency, but conceived on different lines – conservation to the maximum degree of all sources of wealth left to us by Nature, consistent with improvement in scientific and industrial processes to make this conservation good."*

The conference is to deal with broader issues, not just technical ones, and to unfold in such a way that there could arise a feeling of legitimacy in the management and stewarding of resources around the world.

Between publishing *British Destiny* and the World Power Conference Dunlop met Rudolf Steiner. Dunlop played a central role in establishing an anthroposophical society in Great Britain dedicated to the methods and fruits of spiritual inquiry Steiner had developed. Dunlop also became familiar with the sociological ideas Steiner developed in the last decade of his life through Steiner's books and his political activism in Germany during the tumultuous years between 1919 and 1922. As regards the economy Steiner foresaw the immanent potential for voluntary cooperation along the lines Dunlop had already imagined. Steiner suggested that associations needed to be framed along new lines, which would also include consumers, and this represents at least one of the novelties of Dunlop's idea for the World Economic Conference; it would include consumers as well. An illuminating publication, especially regarding the idea and strategy to move from the WPC to the World Economic Conference, is a special edition of *"The Present Age"*<sup>12</sup> from 1937.

11 | See Villeneuve in this publication.

12 | Walter Johannes Stein. *"The Earth as a Basis of World Economy:" The Present Age 2 (Double Number 7), 1937.*



### **The World Economic Conference: Ecology and Global Economic Cooperation**

One of the intriguing sentences from Dunlop's hand in 1916 reads:

*"It is ... evident that international Philosophy and Science, and even the study of Comparative Religions, have not been carried far enough yet to secure a working basis for physical or geographical internationalism."*<sup>13</sup>

Daniel Dunlop died in 1935 while working on the establishment of a World Economic Conference and Walter Johannes Stein was one of his main collaborators during the years leading up to his death. The idea of "geographical internationalism" becomes more understandable after reading the special edition of "The Present Age" from 1937. It is in this book that Walter Johannes Stein acknowledges that he cannot see a way forward in continuing the work without Dunlop. He voiced the hope that "future promoters of a World Economic Conference may make use of the foundations which we ... worked out together"<sup>14</sup>.

Anyone interested in learning about new economic ideas will certainly be surprised when they read the pamphlet. It is easy to think about progress in the economy being dependent on new inventions, new sources of energy and new social ideas, but this is not what Stein focuses on. His essay emphasizes the impartiality that arises when scientists and technicians share their knowledge about the world and how it naturally leads into an awareness of ecological and economic interdependence. This quality of awareness has a potential to escape national consciousness and other forms of group egotism while inspiring a planetary solidarity. This is perhaps what some mean when they refer to ecological consciousness today. The feeling of the limited and interdependent nature of the earth and its resources was at the heart of Stein's message:

*"The conception of the earth as a whole engenders a form of moral impulse which unlike that of the Orient as exemplified in its philosophy and its religion, is not moral through any conscious act of the will, but is based on an objective comprehension of the equilibrium of all surrounding forces."*<sup>15</sup>

<sup>13</sup> | Daniel Dunlop, *British Destiny; the principles of progress*, 31.

<sup>14</sup> | Walter Johannes Stein. "The Earth as a Basis of World Economy," 8.

<sup>15</sup> | *Ibid.* 12.

He touches on various dynamics of the environmental sciences with a spiritually informed gaze. For Stein a peculiar moral force of the occident emerges in the impartiality of environmental science. It contains a seed for social life as well as ecological stewardship,

*"The living earth, regarded as the foundation of economic and social life, presents quite a different aspect in the form of understanding and solving problems, from the earth when looked upon -as it usually is- as a mere object of exploitation."*<sup>16</sup>

An economist or social thinker of Stein's own decade might easily have been disappointed. His pamphlet could leave the impression of a naïve natural scientist lacking familiarity with the history of economic thought and political philosophy, there is almost no mention of sociological or psychological dynamics, and economics is, after all, a field of social science. Even when we admit an element of naivety in Stein's presentation, looking at this small booklet today we see much more. He addressed in 1937 what has become the cardinal challenge of political economy. Given the increasing pressures of the global ecological and climate challenges it is impossible to miss the point: awareness of the limited nature of the earth in its living, interdependent character, helps to tune the heart toward sober and practical economic judgement and a cooperative, humanitarian sensibility. The economy and the planets interdependent ecological life processes must be understood as intimately connected. These comments set the stage for a new evaluation of the ideas at the foundation of the proposed WEC.

### **The Social Ideas of the World Economic Conference 100 years later**

Now we return to our opening questions: How do these ideas stand up to current understandings in political economy relating to cooperation? What new challenges do they face and what opportunities do they offer us? Were they envisioned and articulated in such a way that they can only be of historical interest, hopelessly outmoded by the color of their time or can they be seen as an inspiring and realistic vision even 100 years later, as prophetic in the best sense of the word?

Select books that summarize thousands of research projects that focus primarily on questions of cooperation are introduced here, as well as a

<sup>16</sup> | *Ibid.* 12-13.

few illustrative examples, to show that Dunlop's judgment has largely been vindicated with the passage of time. This is reason for optimism, for his ideas, like the outcomes of the countless research projects, give our spirit and heart reason for hope while working toward a vision of a decentralized yet global, culture of cooperative economics.

It is well known in the social sciences that our own thoughts, biases and orientations are woven into the phenomena of society. Social existence is not simply an objective pattern or process we are victim to, our own thoughts, and the institutions they support, have to be understood as part of social reality. Some research shows that we ourselves are most often the main obstacles in working for the good. Currently our habitual thoughts, biases and orientations can blind us to the possibilities of cooperation and they can lead to misunderstandings, destruction and alienation. It is even possible to feel that beyond our own habitual thinking a healthy social life, lying in potential just below the surface of modernity, radiates promise. It is true that the world needs to change but this change requires a new flexibility and vitality of understanding and action. While there is good news it brings along serious challenges, as we will see.

Before turning to the greater ideas of a World Economic Conference (WPC) we should dwell on the idea of cooperative resource management for the greater good, one of the fundamental intentions of the WPC. A core purpose of the WPC was to work toward international voluntary cooperation as regards the limited "common pool resources" (CPR) of the planet. In the WPC we can make out a possible venue for scientists, technicians and engineers to work in an impartial way on understanding the energy reserves of the earth as a natural gift of all humankind, in a cooperative spirit. As already mentioned, Stein saw this not simply as an ideological orientation but one that emerges when the environmental sciences tune our awareness toward our shared interdependence. Because these matters are determined by the environmental sciences, and at the same time the economy has increasingly revealed its global, interdependent character, they can be seen as largely independent of political states. The practical question arises naturally as to how to cooperatively regulate their use and stewardship.

This view clashes with many of the conventional ideas we live by and it really makes little difference if one leans toward a conservative or

progressive ideology. This is also one of the core points that Elinor Ostrom, who was awarded the Nobel Prize for her work in 2009, articulates in her book *Governing the Commons*. Her work led her and her colleagues into a process of uncovering thousands of case studies that demonstrate novel forms of common-pool resource management that escape the habitual economic and political ideas that inform today's policies. In different ways they demonstrate cooperative sharing of natural resources in situations that are neither regulated by government policy or private ownership.

*"... communities of individuals have relied on institutions resembling neither the state nor the market to govern some resource systems with reasonable degrees of success over long periods of time."*<sup>17</sup>

Ostrom discusses the imagination of "the tragedy of the commons" articulated by Garrett Hardin at length, a parable that suggests common resources will necessarily be ruined without government intervention and nationalization or clear private ownership. While dominant political ideologies have very different ideas about governing the commons they both see the state as the central arbiter.

*"One set of advocates presumes that a central authority must assume continuing responsibility to make unitary decisions for a particular resource. The other presumes that a central authority should parcel out ownership rights to the resource and then allow individuals to pursue their own self-interest within a set of well-defined property rights. Both centralization advocates and privatization advocates accept as a central tenet that institutional change must come from outside and be imposed on the individuals effected."*<sup>18</sup>

Ostrom limits her focus on examples of CPR management impacting no more than 15,000 people (this question of scale is meaningful for anyone trying to imagine a world economic conference). At the same time we are emboldened to reevaluate the significance of smaller cooperatives when we consider a successful example she offers in the first chapter that describes the inshore fishery of Alanya. In trying to understand how such a small example from the field could attain global significance we need

<sup>17</sup> | Elinor Ostrom. *Governing the Commons: The Evolution of Institutions for Collective Action*. Cambridge University Press, 1990, 1.

<sup>18</sup> | *Ibid.* 14.

only consider that "...it is estimated that 90% of the world's fishermen and over half the fish consumed each year are captured in small-scale, inshore fisheries..."<sup>19</sup>

Ostrom points out that most of the metaphors that guide economic and political thought and policy are remarkably removed from life. The institutions they describe are so abstract they are almost "institution-free". Describing those who believe in a nationalization strategy she writes:

*"An assertion that central regulation is necessary tells us nothing about the way a central agency should be constituted, what authority it should have, how the limits on the authority should be maintained, how it will obtain information or how its agents should be selected, motivated to do their work, and have their performances monitored and rewarded or sanctioned."*<sup>20</sup>

The significance of this "theory at a distance" comes through clearly in her description of the cooperative that has emerged in Alanya. Under considerable natural and social pressures the fishermen were able to come up with a plan that took into account the movement of fish in different seasons and varying productivity of different fishing sites. The fishermen themselves experimented and mapped the area and collaborated on a set of rules that could be seen as fair based on their intimate insight into their profession and the peculiarities of the environment and their location. A central authority would have had to hire a fulltime staff to gather the knowledge who would in turn need to gather experience over a long period of time. The movement of the fish would have to be monitored in an ongoing way throughout the seasons even beyond the first proposed solution and the participants monitored as well. It would be both a daunting challenge for a central authority and very expensive. As it happens the rules were devised and modified by the participants, who already had significant knowledge of the situation, or who were motivated to uncover it, and they also monitored and enforced the agreement.

A second significant critique Ostrom returns to again and again touches on the dogma that individuals are determined to follow their narrow self-interest. This is connected with the necessary assumption of a significant task for a central authority. This dogma makes up the starting point for

19 | Ibid. 27. This is a figure that has not changed dramatically over the last 30 years according to the food and agriculture organization of the UN.

20 | Ibid. 22.

much social thought. She suggests that empirical and attentive study of human societies tempers the foundations of this view. Empirical studies reveal its limitations. She suggests that "Instead of presuming that some individuals are incompetent, evil or irrational, and others are omniscient, I presume that individuals have very similar limited capabilities to reason and figure out the structure of complex environments."<sup>21</sup> This leads her toward an understanding that suggests economic cultures where communication involving those with intimate knowledge of the resources under consideration play a central role in discovering how to steward and share a common resource as key to moving toward cooperative regulation of CPRs.

One goal of the WPC was to work toward a cooperative, international regulation of CPRs. A World Economic Conference would have an expanded scope, not one focused on CPRs. It would also require involving consumers, and indeed this is one of the intentions that Dunlop and Stein were working with. Rudolf Steiner articulated the need to create economic associations of producers, consumers and distributors with a high level of independence from the state, or a central authority:

*"Economic life is struggling to take the form its own peculiar forces give it, independent of state institutions and of political lines of thought. The only way this form can be realized is through the growth of associations that spring up out of purely economic considerations. These will include consumers, traders and producers. Their size and scope will be regulated by the actual conditions of life. Those too small would show themselves to be too expensive to operate. Those too large would get beyond the economic grasp of management."*

Comparing Ostrom's observations with Steiner's ideas we find definite parallels:

*"Within the individual associations a general harmony of interests can prevail, provided there is practical sense and technical knowledge. The regulation of the production, circulation and consumption of goods will not be done by laws, but by the persons concerned, out of their own direct insight and interests. The necessary insight will be developed through people's own share in the life of the associations, and the fact that the various interests are obliged to arrive at a mutual balance by contract, will guarantee that the goods circulate at their proper relative values."*

21 | Ibid. 25.

After a critique of the political form that labor unions assume in fighting for social justice, which are set up not unlike political bodies, he echoes Ostrom's critiques of the absurd costs a central authority would require to come to the information that made the agreements such as those achieved in Alanya. He warns:

*"Beware of thinking that this can be done by general debate in parliamentary assemblies. Who would ever be at work if an endless number of people had to spend their time negotiating about the work? Everything will take place by agreement between people and between associations, while production continues. The necessary requirement is that the joint agreement be in accordance with the insight of the workers and the interests of the consumers."*<sup>22</sup>

Highlighting the natural and elegant conditions of cooperation intrinsic to the sociology of the modern economy, where there is a high degree of specialization and division of labor, Steiner writes:

*"In the associations each individual would learn what he should know through contact with another. Through the participants insight and experience in relation to their respective activities and their resulting ability to exercise collective judgment, knowledge of what is economically possible would arise."*<sup>23</sup>

Two of the most common elements in economic models, thinking and policy are incentives and punishments. These are informed by a long-standing strategy to try to account for actions that can be broadly predicted, such as acting on one's own self-interest, in order to shape policy and organizational life. These reflect the view already criticized by Ostrom, of the inherently egotistical nature of the human being that must be managed by greed, fear and a central authority. Associative economics involves understanding the latent cooperative and social forces in human nature; indeed, it situates these most prominently in the economy.

Current habits of thought encourage us to disregard this as wishful thinking, as romantic or utopian. The inherent capacity for cooperation is

<sup>22</sup> | See introduction of Rudolf Steiner. *Towards Social Renewal: Rethinking the Basis of Society*. Rudolf Steiner Press, 1999.

<sup>23</sup> | *Ibid*.

in question. Can one make out convergences in research on this theme in the social sciences today? In *The Penguin and the Leviathan* Yochai Benkler summarizes views on cooperation emerging from these fields in recent decades.

*"Through the work of hundreds of scientists, we have begun to see mounting evidence in psychology, organizational sociology, political science, experiential economics, and elsewhere that people are in fact more cooperative and selfless, or at least behave far less selfishly, than most economists and others previously assumed. This isn't just theory; dozens of field studies have identified cooperative systems, often more stable and effective than equivalent incentive-based ones."*

And later:

*"...in hundreds of studies, conducted in numerous disciplines across dozens of societies, a basic pattern emerges. In any given experiment, a large minority of people (about 30 %) behave as though they really are selfish, as the mainstream commonly assumes. But here is the rub: Fully half of all people systematically and predictably behave cooperatively."*<sup>24</sup>

These studies were undertaken in different cultural contexts that cannot be elucidated here, but many of them were conducted in contexts where the egotistical nature of the human being is the mainstream and dominant image. What does this imply while considering that what we think influences and shapes our actions and societal life, that we participate in the emergence of the phenomena, that we are not just neutral observers or investigators? Indeed, Michael Sandel has pointed out that the 30% that act as mainstream theory predicts are often students of conventional ideas in business and economics<sup>25</sup> that promote selfish behavior. This is not mentioned as a criticism of these people but to try to emphasize the latent sensibilities and cooperative attitudes that could be unleashed by a widespread understanding, and practice, of voluntary cooperation carried by intrinsic motivations instead of systems of reward and punishment. If such a cultural shift were to take root one might wonder what the percentages of similar studies would be.

<sup>24</sup> | *Ibid*.

<sup>25</sup> | Michael J. Sandel. *What Money Can't Buy: The Moral Limits of Markets*. Farrar, Straus and Giroux, 2012.

The summary of recent social scientific perspectives on cooperation and the dominant, yet unsupported, ideas in political economy in Michael Sandel's *What Money Can't Buy* and *The Penguin and the Leviathan* by Yochai Benkler contain many cases that validate the efforts of Steiner and Dunlop of a century ago.

As already mentioned, Dunlop's conception of a World Economic Conference was informed by Rudolf Steiner's political vision of the Threefold Social Order. Steiner suggests that in the modern economy the impulse of cooperation is implicit (which is not true in the same way of the state and cultural life). He suggested that political and economic ideas were not able to keep up with social life itself and that we were in effect asleep to the great social potential we are embedded in. From the most basic point of view the modern economy consists in a global interdependent cooperative dynamic. Through specialization and the division of labor individuals work together to perform tasks that benefit others. We are working to provide for others day in and day out. Moreover, the complex and sophisticated products that are being made are dependent on high levels of cooperation within factory settings but also complex value chains and mutually dependent enterprises.

As already mentioned, the vision that Dunlop had of establishing a World Economic Conference dedicated to these ideas would mean that consumers and distributors would also join in. Much like the stewarding of the inland fishery was dependent on integrating the value judgements of the fishermen themselves, so too the value judgements at all stages of the economic process, production, distribution and consumption, have a role to play in arriving at true price<sup>26</sup>. Steiner suggested that the style of communication in economic life was important, that it required people who had practical, immediate and intimate knowledge of the bioregion, materials and processes at stake to talk about what they knew, what they needed and what their needs and challenges were. He explicitly refers to this as a non-abstract, picture like discourse. We are not to imagine spreadsheets detailing quarterly earnings as a method of communication but something quite different. He suggests that achieving it allows workers and consumers to overcome alienation from the products and one

26 | *The idea of true price as it is used here is the result of an associative process wherein contracts are created that allow for a cooperative undertaking to move forward while each person is supported so they can contribute their particular part in the process.*

another, and for awareness to grow of the meaning beyond the paycheck in economic life. Moreover, he suggests that this would naturally lead to significant improvements in economic production itself.

One instructive example from Benkler's book involves the transformation of a car manufacturing plant in California. It was a General Motors factory where tensions between the management and the workers were high. Workers often did not come to work, and quality levels were very low. GM offered Toyota a joint venture where GM would provide the plant and market half the cars while Toyota would invest 100 million and take over management. When the plant opened under the new management almost all the workers returned, most of them members of a labor union. Within two years the plant was more productive than any other GM plant in the country, and quality ratings higher than any plant in the USA. Over five years confidential worker satisfaction surveys saw workers satisfied with their employment rise from 60% to over 90%.

One of the important changes in management involved how tasks were distributed. Previously a small group of industrial engineers had given tasks, mandating how they were to be performed down to the simplest body movements. Under the new management everyone was assigned to collaborative teams of 4-6 people. They knew the parameters, namely the time frame and the task at hand, and they had to discover the best way to achieve it together through discussion and experimentation. Workers were also encouraged to rotate through the plant and to perform jobs at different points in the production process to develop an overall understanding of the enterprise and offered possibilities to develop new skills. The new management also introduced the practice of "Kaizen" or continuous improvement. This involves a welcoming of suggestions for improvement from anyone in the factory and eventually it led to the creation of problem-solving circles, volunteer brainstorming sessions conducted informally over lunch. This attitude of voluntary, intrinsically motivated cooperation spilled out into the suppliers of parts and other services. The management "partnered with suppliers on investments, worked with them on quality improvements, and selected the suppliers based on whom they had the best long-standing relationship with, rather than from whom they could extract the lowest possible price."<sup>27</sup>

27 | Yochai Benkler. *The Penguin and the Leviathan: How Cooperation Triumphs over Self-Interest*. Crown, 2011, 209.



Benkler also notes the work of John Seely Brown and John Hagel who have suggested the creation of "loose networks of firms that work together to come up with new products, process and ideas. Communication plays a key role in these networks, because in order to work, they depend on the various players in the creation net truly revealing what they can realistically do, and at what costs, and what makes sense from each of their perspectives."<sup>28</sup> The work of Brown and Hagel is one variety of what has come to be called "open innovation". Some of the most intriguing initiatives connected with this area include large scale projects such as open-source software systems.

Both Benkler and Sandel present summaries of research relating to intrinsic motivation, as opposed to extrinsic motivations of reward and punishment. The many case studies and experiments relating to this all describe the powerful capacity for intrinsic motivation among people. This capacity is not only one that improves people's experiences, but it leads to higher levels of quality, connection and responsibility. This is connected to another key idea in associative economics, namely the separation of work from income. Steiner suggested the idea that one is working for a wage, or for money, veils and deadens the social and cooperative reality of economic life, leading to alienation. He suggests that fruitful forms for offering financial support should be found so that individuals can understand their income as provided to them by a cooperative enterprise so they are sufficiently supported while they work on a project or provide a service, of intrinsic meaning. This frames work not being for pay but pay enabling work. The associative process was to enable "true price" in this sense. Benkler points out how important framing like this is in establishing cooperative processes. The orientation, the cultural backdrop of a project is part of what determines our cooperation. These ideas are examples of what Dunlop presented as voluntary cooperation, where one learns "... that the interest of others is actually also his interest. It is not possible to get beyond self-interest; what is possible is an enlargement of intelligence to perceive how extensive self-interest really is".<sup>29</sup>

28 | Ibid. 109 and Hagel, John, and John Seely Brown. 2008. "Creation Nets: Harnessing The Potential Of Open Innovation." *Journal of Service Science (JSS)* 1(2): 27–40.

29 | Daniel Dunlop, *British Destiny; the principles of progress*, 47-48.

Familiarity with the core ideas of voluntary cooperation/associative economics and contemporary social science reveals their deep resonances. 100 years after the WPC, which was to be a step in the direction of a World Economic Conference, there is reason to feel that looking back we are also looking toward a possible future. Our sanguinity is rightfully tempered by the implicit awareness that it is our own habitual thinking that is often spreading darkness throughout society, intertwined in our lives, markets and institutions. This thinking is deeply entrenched in our social imagination, and, despite the examples of research described here, the universities.

### **New dimensions of knowing: a spiritual understanding of the human being**

This brings us to the deeper challenge that Dunlop's work implies developing a spiritual view of the human being and the world. Any treatment of his social ideas eventually leads to such conceptions. Social sciences are often unfavorably compared with the "hard", natural sciences despite the sophisticated arguments and examples that justify qualitative research practices from the last century. The so-called hard sciences have proven their ability to work with hypothesis testing and experiment leading to remarkable predictions and instrumental understandings of certain parts of the world. While it is not true of all natural science, tremendous effort has been put into aligning quantifiable functions with phenomena which can be tested through experimentation. The breathtaking successes of aeronautics is one example of the technological achievements connected with these efforts. In many ways the social sciences have tried to achieve similar successes by adopting similar ways of thinking. Many of the theorists who suggest self-interest as the best predictor of human action are heir to this lineage of science, which is centuries in the making. It most often involves presuming or creating simple models of human action that are supposed to lead to relatively accurate prediction and thus able to guide policy. It is viewed as an achievement if these models can be expressed by simple logical functions or quantified. Even while proponents of these simple pictures, that depict a creature who responds positively to pleasure and negatively to pain, suggest that they are fully aware this does not exhaust the reality of human life and potential, it is considered effective and useful knowledge. It is an instrument for grand political and economic visions. It is important to point out that mature scientific thought even in this direction emphasizes the limitations of such models.



Milton Friedman, one of the most famous and influential theorists to argue for the virtue of self-interest in economic policy, as well as a way to protect political liberty, did not think this view actually captured the fundamental nature of all people. He recognized the existence of idealists and individuals able to cooperate without financial incentives or threats, he just estimated that these were the minority (and wrongly it turns out)<sup>30</sup>. But what is important to notice is how the instrumental is positioned as a justification for an impoverished image of the human being.

But acknowledgment by theorists and social scientists that the models are just simplifications of life that can help guide policy mask a deeper, meaningful trend. This trend is connected with our techno-scientific age, which is predominantly shaped by a scientific culture that imagines the world as a matrix of functions that can be manipulated and calculated. The only challenge is to discover the function of a phenomena and to find a mathematical form that can express it. This approach to knowledge encompasses our understanding of ourselves, of the human being, in important ways. There is a further nuance that is important to emphasize here: this trend situates the imagination of a matrix of functions/phenomena as “realities” while our qualitative, lived experience and self-consciousness are felt to be illusions. This abstract and removed style of knowing leads us to expect knowledge and its uses to take on certain forms. We are instinctively wary of ideas that emphasize human freedom, spiritual meaning and intrinsically motivated, and illuminated lives. Dominant forms of thought lead us to expect mechano-morphic explanations and to undervalue our own self-consciousness, ethical imagination and agency. We have already touched on this when paying attention to the comments Ostrom makes of the highly abstract modern models of human life and action.

This understandably leads us to imagine social and political challenges as problems of social engineering. How might society be set up and tuned like a machine, that social policy and the state can be designed and implemented without relying on voluntary action and freedom? This expresses the deeper poverty in understanding the human being and human potential that exceeds the mere usefulness of models. This way of representing the world cannot come to terms with human freedom and the human spirit. Indeed, we might feel ourselves to be programmed

30 | Milton Friedman. *Capitalism and Freedom*. University of Chicago Press, 2020.

by “nature”, as behavioral psychologists tell us, to act in ways we cannot change. What does consciousness on the part of many social scientists that their models are limited in their explanatory ability signify when many see that they not only function (the success in addicting the rising generation to social media is one recent example of this) but they feel that they describe the “reality” of human nature. Even if our own actions and the studies of thousands of social scientists describe a well-founded possibility of voluntary cooperation around the world, for many the notion of the voluntary, of freedom, rings empty. These indications only emphasize the significance of Dunlop’s understanding of the human being as a free being within the great tapestry of cosmic creation<sup>31</sup>. This is a deeper and significant challenge we face when coming to terms with Dunlop’s initiative: There is no voluntary cooperation for a society or culture that cannot come to terms with the free spirit and its place in world, or which cannot lift itself into sufficient self-awareness to realize its own reality and efficacy. What many might read as an idiosyncrasy of Dunlop’s work, namely his spiritual worldview, which can be passed over while celebrating his economic projects and ideas inspired by voluntary cooperation, turns out to be central.

These are difficult ideas to wrestle with as they require much more of us than recognizing the outcome of some industrious social scientists who have shown a tendency toward cooperation in human beings. The idea of the human being as a function within a greater machine, be it a market, a state or a religious sect, requires very little of us. It is a knowledge that does not ask us to change. The notion of the unified state, or the central authority that Ostrom points out, which plays such a central role in current social thought as a means to solve our many social problems, is one symbol for this externalization of our agency and responsibility. We easily imagine we are only conscious of the unfolding of the mechanisms of existence and feel we are not creators but passengers. We might help set up or devise a central authority, through great effort, but then it should largely run on its own, if we have understood all the important functions correctly.

31 | Adam Frank, Marcelo Gleiser, and Evan Thompson’s *The Blind Spot: Why Science Cannot Ignore Human Experience*. MIT Press, 2024, offers a perspective on deeper trends of scientific culture, and their social/ecological implications, drawing on the phenomenological tradition. The economic vision of both Dunlop and Steiner embraced natural science, properly understood, but they also sought to expand phenomenology in the direction of contemplative research and spiritual understanding. This is one of the deeper challenges in our own day yet one that deserves attention. One reason for this is that contemplative forms of realism that transcend most European phenomenology, while embracing natural science, have been shown to have played an important, if unacknowledged role, in the emergence of the ecological movement. For more on this see Dan McKanan’s *Eco-Alchemy: Anthroposophy and the History and Future of Environmentalism*. Univ. of California Press, 2017.

It is perhaps this more subtle and expansive mood of the heart and mind that threaten the promising insights and the possibility of being guided by Dunlop's spirit. The world is asking much more of us, as does voluntary cooperation. Still, to work in harmony with intrinsic tendencies is not to go to battle with one another and the world. There are resources here that we are currently unable to access due to our own orientations. It also offers us the opportunity of being awake instead of sleepwalking. This is a bold pleasure, one that repels lazy tendencies and habit. Indeed, waking up can be frightening, which is another reason we avoid it. But it does matter if we sleep or wake. Our sleep relates to increased suffering and alienation, ecological depletion and destruction as well as a growth in the power of central authoritarian styles of governance. What will the middle of the 21st century be like if thinking is not enlivened and the seeds of voluntary cooperation, that are very plainly in sight, are not tended?

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