



# International Journal for Eurythmy Therapy (12/2014)



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Dear Colleagues and Physicians,  
Dear Friends of Eurythmy Therapy Worldwide,

*In this Eurythmy Therapy Journal, country representatives will be painting a global picture in the reports of their country's culture — whereas in previous years we read about their geology and natural topography. As a taster, let me just say that this year we'll be hearing quite a bit about music and language. When we focus on it, it becomes clear how rich this life of music and language is that surrounds us. Perhaps it may counterbalance all the suffering, unrest and warfare which convulse our earth and us all!*

**Research** was a particular focus this year. Different colleagues have taken up many different research projects; there has been the work on Masters degrees; and two studies at the Alanus University. At the same time, Christopher Kübler has begun work internationally, not only to take up contact with all the colleagues undertaking research, but also to develop a meaningful overview of the work being done, and a systematic methodology. In collaboration with researchers he is engaged in seeking and elaborating methods appropriate both to eurythmy therapy and to a scientifically valid approach, that may be used for perception, evaluation and communication of the process of eurythmy therapy, 'sounding' and its effects. He represents eurythmy therapy on our behalf in all the anthroposophical research groups.

In June 2014, after a six-month development phase, the **ARCIM Institute** (Filder Clinic, Germany), in collaboration with the Eurythmy Therapy Forum, made available a web-based, retrospective patient questionnaire in nine languages and forty countries. Patients are impressed and happy that they can contribute to supporting the efficacy of eurythmy therapy by sharing their experiences. Patients' views will become more important in future — not least politically. In this way we are well up with this trend into the future. By the end of this year initial results from the ARCIM Institute should be available. We are very grateful to the Institute — and to Dr Jan Vagedes — for their patience! We are not exactly very swift at responding to these kinds of challenge, even when it concerns the perception of our own profession.

**Inter-professional work** within anthroposophic medicine has been a feature of life in countries far and wide, depending on local circumstances. This year there were new impulses, such as the 'health week' in Iceland, where all the therapists met to work together for the participants who had travelled to join this week. This work will be continued and intensified, and in summer 2015 they will offer their services once more, as an anthroposophic medical impulse in the far north, to people from around the world seeking rest and recuperation. <<http://www.english.healthweeks.is>>

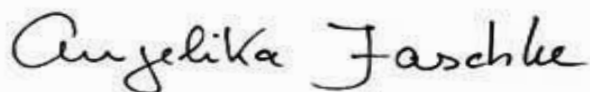
**The planned training for trainers**, which is also inter-professional, held its first module in Dornach in September, which was very well attended.

**AnthroMed®/Eurythmy Therapy** the international quality trademark for anthroposophic medicine, was awarded this year to twelve of the thirteen professional associations. It represents our only protection for the name of Eurythmy Therapy, and incorporates strict criteria, based on the methodology described in the Eurythmy Therapy Course.

Last but not least, the preparatory group for the **2nd World Eurythmy Therapy Conference (16–21 May 2016)** offers a first glimpse of what we may look forward to.

I hope you enjoy this Journal!

With all good wishes,



Angelika Faschke

## Eurythmy Therapy in the Medical Section

*The key to contemporary social life lies in what is universally human; spiritual science is the substance from which this key is wrought.*

*(Summary of thoughts from CW 174 Karma of Untruthfulness Volume 2, 15.1.1917, by Rudolf Steiner)*

### Eurythmy Therapy Parallel Conference in the Annual Conference 18–21 September 2014 (Review)

#### 11th Eurythmy Therapy Delegates' Conference



I took part in the Annual Conference as a eurythmy therapist, and was grateful to be able to get to know my colleagues better, in our three-day internal conference for eurythmy therapists. It was a good opportunity to deepen my own profession, permeate my eurythmy therapy work with knowledge I had already acquired, and enliven and renew it for my future work. Many thanks to those who facilitated our course with patience and perseverance enabling us to deepen our practical and methodological work.

We also had an opportunity to share in preparations for the World Eurythmy Therapy Conference of May 2016. We put forward suggestions and wishes, and soon found ourselves filled with enthusiasm and an expectant mood of looking forward. We gained a clear and positive insight into this work toward the future. It seems clear that this conference will give us eurythmy therapists many opportunities to broaden and deepen our work — it will surely be an opportunity not to be missed. The esoteric contemplations in the Great Hall were well presented and heart-warming talks, which touched soul and spirit. The theme of The Body as Temple of the Divine came across clearly, this body that carries our being in all its diversity and through all levels of incarnation. Although it was a real question as to whether Skype belongs in the Great Hall, it was a very moving moment when we were able to see dear Michaela Gloeckler in her hospital room and hear her profound message.

Warmest thanks to all those responsible for preparing this conference and facilitating it with such flexibility.

*Julia O'Leary*  
E-mail: [juliaoleary021@gmail.com](mailto:juliaoleary021@gmail.com)

This year, because of the renovations at the Goetheanum, there were separate parallel conferences for different professional groups. Eurythmy therapists could choose between two working groups, a research colloquium with Christopher Kuebler on issues and methods for approaching research in eurythmy therapy, through both conversation and practice; and a more practically oriented group that worked on deepening aspects of eurythmy therapy. I didn't find it easy to choose between them as both seemed so interesting. In the end I chose the practical deepening work. Experienced colleagues shared their very individual approaches to working with particular aspects of eurythmy therapy and how they seek to approach the sounds. For example, how do I come to imaginations and inspirations of the consonant and vowel? How can one work on the 'photographing' of consonants, or fruitfully apply the intoning in the vowel exercises? (Elke von Laue) How can I better understand, in their therapeutic efficacy, the sound sequences which we have already been given? (Norman Kingeter) I was particularly impressed by work on the colours of the sounds. (Elke Neukirch) This approach involved living into the colours through imagination and eurythmic movement in such a way that the qualities and forces of the being working through the colour can be experienced. This was a very demanding task which we could only begin to approach in the short time available. And yet I had a convincing experience of how the sound movements arose out of the colours of movement, character and feeling, in this case for the sounds M and A that we were using as examples. I experienced the power of the M in a new way, and also the great inwardness and breadth of the A. Yes, the time available was all too short, and yet I was able to take home with me new perspectives for my own practising and for my practical work.

*Katrin Schröder*  
E-mail: [lechtsundrinks@web.de](mailto:lechtsundrinks@web.de)

Well over 40 eurythmy therapists met in the 'Wooden House', in a space that could be divided by a partition wall, giving the opportunity of having two parallel groups: the research colloquium with Christopher Kübler; and the practical work on methods of eurythmy therapy with Elke Neukirch, Elke von Laue and Norman Kingeter. When we wished to share in conversation or work together as a whole group, we only had to open the partition.

Outside the fruit trees with their ripe fruits were laughing in the September sun; we were busy ripening our questions: am I confident in my judgment? How do I perceive the life of soul? How can we approach the lower senses? What must I do so that I can endure this 'perhaps'? What colour arises when I am in red and release it? How can I help the patient to an experience of inner 'hearkening'? What process of movement is revealed in the sound sequence LMNR?

*Manja Wodowoz de Boon*  
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### Preparation, in the 11th Delegates' Conference, for the 2nd World Eurythmy Therapy Conference (16–21 May 2016 in Dornach)

*Co-responsibility for the whole grows through the possibility of identifying with the whole.*  
(From the 5th Letter to Members, 17.2.1924)

The Delegates' Conference in 2013 decided that after more than seven years it would be time for the next World Conference of eurythmy therapists.

From an initial gathering of suggestions for relevant themes, it became clear that the theme ought to address a scientific approach to the whole sphere of the etheric and to its fields of tension.

This was investigated over the following year in different meetings and groupings.

A planning team took shape whose task it is to hold the broad picture and intention, while working closely with the Medical Section's conference organisation team.

There is also a team working on the whole conception and engaging intensively with questions of content; this group presented its initial concept at the Delegates' Conference in September 2014.

Then there is an international organising team of young colleagues who will be responsible for detailed implementation of the World Conference.

In order to include as many colleagues from different countries as possible in the preparation process, we included a session on this at the 2014 Delegates' Conference. The proposed concept was introduced and the 52 colleagues present contributed their ideas and suggestions, which were then worked, and taken up by the preparation team. This process produced an initial concept which will surely undergo further transformation over time.

The current situation may be found on the Eurythmy Therapy Forum's website [only in English at time of going to press]:

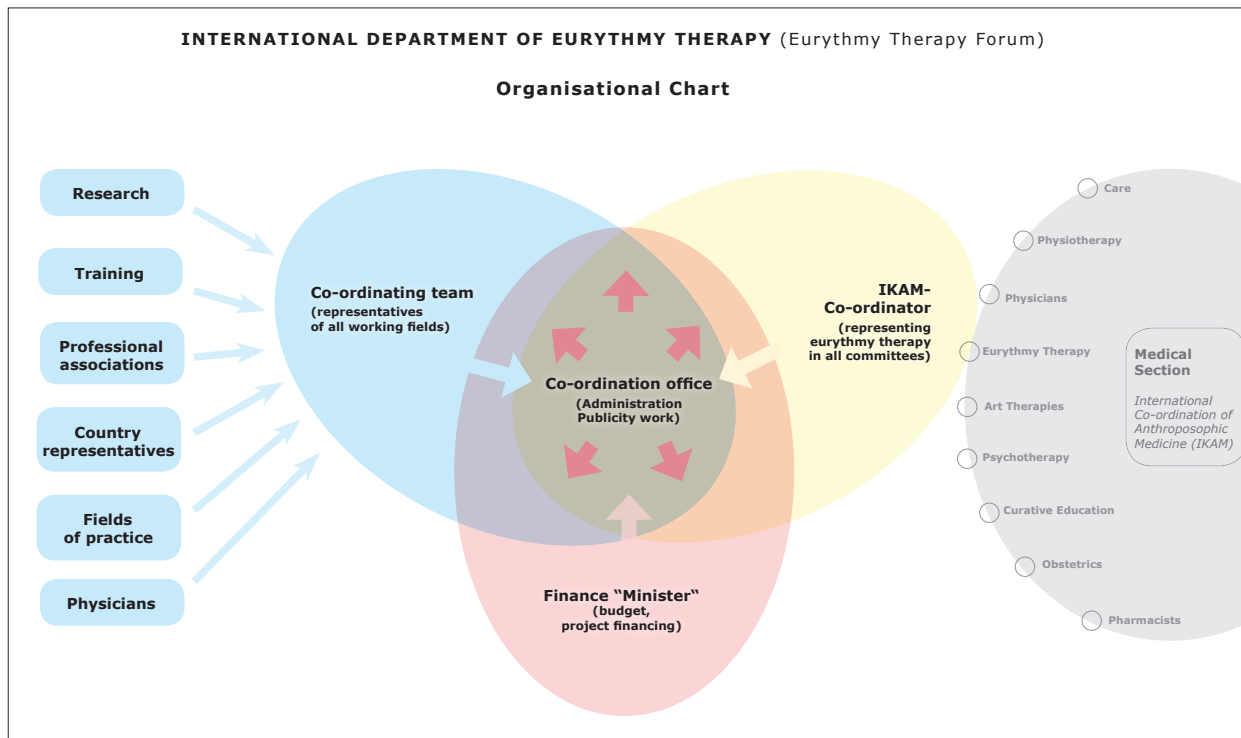
✂ [www.heileurythmie-medsektion.net/de/Welt-Heileurythmiekonferenz2016](http://www.heileurythmie-medsektion.net/de/Welt-Heileurythmiekonferenz2016)

We welcome input from colleagues from around the world.  
(AJ)

#### Deceased colleagues and doctors - 2013 / 2014

Brigitte Geromont	* 23.05.1924	† 10.03.2013
Ilse Kolbuszowski	* 15.03.1932	† 02.01.2014
Uta Guist	* 23.12.1944	† 09.04.2014
Ursula Ries	* 27.09.1955	† 26.04.2014
Marlene Ostheim	* 08.09.1949	† 04.07.2014
Sonja Hausruckinger	* 17.04.1958	† 16.07.2014
Gisela Rodi	* 18.07.1927	† 03.08.2014
Sabine Kohl	* 29.12.1925	† 04.08.2014
Frøydís Lutnæs-Mast	* 25.05.1950	† 05.08.2014
Dr. Albert Gessler	* 18.08.1930	† 04.01.2014
Dr. Rosselke Zech	* 25.09.1934	† 04.10.2014
Sergej O. Prokofieff	* 16.01.1954	† 26.07.2014

## The work of the Eurythmy Therapy Department's Co-ordination Team



This year's annual retreat took place in Dornach as usual during the first weekend in May.



Our task was to look at how appropriate the Forum's structures are to the changing conditions of the future and in how far they might need adapting.

We had been offered help in this process by the "Society for Forming Culture and the Economy", which made available some experienced young co-workers to help sharpen our view for the wider social environment. The gathering was enabled by sponsorship from a charitable foundation.

We began by making an overview of the current situation. We endeavoured to shed light on every detail and see it in the context of the whole organisation of the Forum. Over the years we have grown into a comprehensive organisation, culturally, politically and legally, and financially, as became clear to all of us through this work we undertook together. It is clear

that the pioneer phase is over. The consequence is that the social form needs to change in accordance with the requirements of the future.

Over our three days of work we came to the structural organigram above. This takes into account that the erstwhile IKAM Co-ordination, the „Finance Minister“ and the Administration, will become the point of contact and the decision-making focus for the whole organisation.

Our tried and tested way of having all the activities represented in the Co-ordination Team will continue as the basis for our work together — bearing in mind that colleagues continue to come and go. We are already in dialogue with individuals in relation to the administration and finance tasks (day to day budgeting and project financing).

We are convinced that this allocation of tasks will enable each individual to achieve and maintain a clear overview of their task, and that we can enable collaboration between experienced colleagues and the younger generation — with each in their right place working for the further development of this future-oriented, modern, professional community for eurythmy therapy. (AJ)

## The Finances

*"Money is a means of shaping society — if we make it do this in our work together." (GLS Bank Mirror 2012)*

A Michaelic impulse of community becomes particularly visible and effective in the financial sphere, and enables deeds which otherwise would not be able to come to realisation. After all, it is our own will that ever and again has to come to decisions out of knowledge, if it wants to be effective in the world. Many individual deeds can bring about much in community.

It is gratifying that the tasks of our international collaboration are increasing with our growing initiative — unfortunately the financial means do not grow in quite the same measure!

Warmest thanks to those colleagues who honour our decision and express their solidarity with our work financially each year. You are enabling our international profession to develop a clear profile and reputation.

Hopefully these lines may give thought to those who are not yet contributing, and encourage them to imagine the positive effect of any contribution they might still make.

The following forms part of our binding constitution in relation to financing the worldwide tasks of the Forum:

*"In 2007 the then Advisory Group proposed, and the Delegates' Conference confirmed, that every eurythmy therapist should, at least once a year, pay the income from one therapy session at their usual rate as a solidarity contribution for the Forum. The level of contribution will accordingly differ from country to country, and also within a country.*

*In this way we all contribute, according to our financial possibilities and resources, to the communal success of the international eurythmy therapy work in the Medical Section."*

(See the website: ✂ [www.heileurythmie-medsektion.net/en/pr/country\\_representatives](http://www.heileurythmie-medsektion.net/en/pr/country_representatives))

This decision is continually examined and brought up to date (most recently in September 2012).

The representatives for countries and fields of activity or of Professional Associations have the task to keep this decision in the forefront of members' awareness — and above all to share what the financial means are needed for — in such a way that every colleague will wish to do their utmost to support our worldwide collaboration, which benefits every individual member and helps our whole profession to thrive — all for the sake of the patients.

Some representative activities:

- the bilingual Eurythmy Therapy journal, both in print and digitally on the Forum website (cost: approx. 6,000 Euros p.a.),
- up to date, international website and public relations for the whole international professional community (cost: approx. 7,000 euros p.a.),
- email service for enquiries from around the world, certificates, issuing documents, and so on (cost: approx. 1,000 Euros p.a.),
- current and planned international studies on efficacy and quality of life (in collaboration with the ARCIM Institute and the University of Witten/Annen); developing and networking our dedicated eurythmy therapy research database; participation in the Anthromedics Library of Anthroposophic Medicine; and so on... (cost: approx. 8,000 Euros p.a.),
- preparations for the 2nd World Eurythmy Therapy Conference in May 2016, which has already incurred preliminary costs for promotion and publicity (cost in 2014: approx. 3,000 Euros),
- costs incurred by our **AnthroMed®** partners and for coordinating then **AnthroMed®**-Eurythmy Therapy website — the only means we have for internationally protecting the name and methodology of eurythmy therapy for our profession (cost: approx. 1,000 Euros p.a.),
- representation in Brussels through the International Federation of Anthroposophic Arts and Eurythmy Therapies, which no individual country would be able to afford (share of costs: approx. 1,000 Euros p.a.),
- last but not least, there are the colleagues who contribute all their work without charging a fee, but whose out of pocket expenses it is essential for us to reimburse (cost: approx. 20,000 Euros p.a.).

A detailed financial overview is available every year from your professional association or country representative. It is also available on the website under:

✂ [www.heileurythmie-medsektion.net/de/Arbeit/Finanzen](http://www.heileurythmie-medsektion.net/de/Arbeit/Finanzen)

### Financial overview for 2014 (preliminary)

#### Income:

Countries = 17,378 Euros  
Foundations = 23,000 Euros

**Total: = 40,378 Euros**

#### Expenditure:

Day-to-day budget = 20,798 Euros  
Projects = 19,455 Euros

**Total: = 40,253 Euros**

### Bank account:

Volksbank Dreiländereck EG  
Med. Sektion / Förderstiftung AM  
IBAN: DE92 6839 0000 0000 9707 60  
BIC/Swift: VOLODE66  
Reference: 1258, Name and year

Postal address of the Bank:  
Tumringer Strasse 237  
D-79539 Lörrach / Germany  
Fon: +49 7621 172 0



Goetheanum  
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Medical Section  
CH-4143 Dornach

International Coordination  
Anthroposophic Medicine / IKAM  
Eurythmy Therapy Department

# donate & help

Donations get to where they are needed.

**Yes!** I'll donate \_\_\_\_\_ euros.  once  every month  every 6 months  every year

My donation should go to

- the international support fund for eurythmy therapy within the Medical Section
- following project (e.g. training, research, professional accreditation): \_\_\_\_\_
- the work of the International Eurythmy Therapy Forum

## My contact details:

Full name \_\_\_\_\_

Address \_\_\_\_\_

Postcode, country \_\_\_\_\_

Telephone, fax \_\_\_\_\_ 

E-mail \_\_\_\_\_

## Bank details for the direct debit mandate\*:


Account name \_\_\_\_\_

Account number \_\_\_\_\_

Bank name and address \_\_\_\_\_

IBAN \_\_\_\_\_

BIC \_\_\_\_\_

- Yes, I would like to receive the International Journal for Eurythmy Therapy (I'll have to give my e-mail address for this purpose) 

\_\_\_\_\_  
Date, signature

\* To hold the administrative efforts as low as possible, I authorise you until further notice to draw abovementioned payments debiting my account. The direct-debit authorisation may be cancelled any time without observance of a time limit.







## How can I help?

Through donations to our international support fund in the Medical Section, earmarked for eurythmy therapy. We can use this to respond to urgent requests for support for eurythmy therapy initiatives all over the world.

Donations for specific projects (for instance accreditation of individual eurythmy therapy trainings; developing new eurythmy therapy trainings in different countries; research projects; supporting the compilation of the international survey of our professional status, organisation of the second World Eurythmy Therapy Conference 2016 and so on).

Since we now publish everything in English and German, we need support for translation costs.

We urgently need a solid and reliable financial basis for our coordination team's continuing international work, including public relations.



## Will my donation actually get to where it is needed?

The Eurythmy Therapy Forum has its own account within the Medical Section, guaranteeing that 100% of donations actually reaches the eurythmy therapy department without deductions for administrative costs.



## What can I achieve as a sponsor?

As a sponsor you can contribute with your donation to the further development of eurythmy therapy, through urgently needed research projects.

You will be contributing to the continuing establishment of worldwide networking and collaboration for approximately 1500 eurythmy therapists; and its further development where it already exists. This includes essential support for the travel costs of colleagues from far-off countries attending the annual Delegates' Conference.

Through the international Journal for Eurythmy Therapy (Newsletter) you will gain a comprehensive insight into and overview of the worldwide activities of the eurythmy therapy profession.

## Publicity Work

### How does a new issue of the Eurythmy Therapy Journal come into being?

The co-ordinating team asks itself this question very often because every year in December they find a new issue - both in German and in English - both in print and in on-line versions.

We have now looked into this matter and we have found a myriad of tiny notes written by the hardworking elves responsible for the Journal. This was the answer to our question - we were flabbergasted when we had put these notes into a chronological order.



The tiny notes contained information and requests of the different elves groups in order to co-ordinate the different tasks. We could not believe how much time and effort the elves are putting into this project throughout the year.

We don't want to deny our curious readers some examples of these notes. Begin reading!

Regina Delattre  
Publicity Coordination  
in the Department of Eurythmy Therapy  
of the Medical Section  
E-mail: [pr@heileurythmie-medsektion.net](mailto:pr@heileurythmie-medsektion.net)

**January:** No pause any more after the last issue's sending out at the end of December. Work starts again: looking for topics, for authors, for advertisers, for contents etc.

**April:** Special meeting: all elves responsible for this year's concept. The survey section has to be allocated. Editors in charge make a draft. One journal contains approx. 90 different articles.

**June:** Special meeting: Elves responsible for the layout discuss new ideas.

**September:** The 40 reports from the countries are arriving. All elves in charge of this section have to be available all the time. The texts have to be amended, corrected. The results have to be controlled several times.

Oh, my God, someone has sent in a new version of his/her text. Will we be able to integrate it?

**December:** Special meeting: The printing shop has still some questions. Some pictures are too bad. We have to request new ones very urgently.

**Very urgent: In February** short meetings concerning the schedule.

**May:** Urgent: Information for all our authors about the due date for delivery. Don't forget to inform them about word count and necessary quality of pictures.

**July:** Summer break??? Yes, but only very short!

**July:** No more breaks: Now we have to get the funding for printing, translations, layout and shipment. The advertisers have to get suggestions for their ads. We still need more authors for the fields of practice. Don't forget the reminders.

**November:** Colleagues, hang on! We have reached now the final stage. We have to focus a lot on the final corrections and finalising the layout. Every text coming in will be a mess for the layout.

**March:** Who has good relations with trainings, professional associations, fields of practice? We need up to date information. And we need authors for articles in other fields of work.

**May:** Special meeting: We need more advertisers to finance this issue. Anybody has got some ideas? We have to contact foundation to be able to pay 6.000 Euros for printing and sending out the journal.

**August:** Hot weather and a hot time for the elves in charge of collecting reports. Keep going!

**September:** Special meeting: All texts have to be controlled - and don't forget to control the pictures. Very often their quality is not sufficient. We need high quality - at least 300 dpi!! Some texts can be sent to the translators. They also need their time.

**Middle of November:** The trainers' council is still working. Some space (250 words) will be reserved for this report. Quickly, the printing shop is waiting for the finalised files!

**December:** Special meeting: Now it's the turn of the shipment elves. The issues - fresh off the press - in German and English have to be packed, got ready for shipment in many countries in the world. We hope no parcel will return....

**April:** Important meeting: The schedule has to be confirmed now. All the dates have to be met.

**May:** Don't forget to remind authors of due dates.

**May:** Remind country representatives of the necessity to finish their reports before the Annual Conference.

**September:** Special meeting: Some texts are too long, some are too short, quotes are wrong. It's very important to ask authors about corrections.

**October:** Intense activity in all departments. Now we expect translations from English into German, from German into English, corrections of grammar, spelling, content and layout tasks (i.e. collecting the texts, fitting them into the layout pattern, adaptations, alignments, painstakingly controlling if every line is correct...

**December:** Gratulation for all of you! Once again we have managed to produce a new issue. We spent more than 300 working hours in total for producing an issue of the Journal. We wish you a wonderful short break - and see you again in January.

## Important plans in the Eurythmy Therapy Department (Eurythmy Therapy Forum)

### Administration Department for Eurythmy Therapy

As described above, we have been working over the past year on restructuring the Eurythmy Therapy Forum. It is gratifying to see how our profession has grown and expanded its tasks internationally, to such an extent that the work now needs to be carried by more colleagues.

It will be crucial for us to be able to entrust the extensive administrative tasks to an individual with the competency and enthusiasm to devote to these tasks on a full time basis.

We are in touch with potential applicants. The task description has been prepared and the tasks clearly described.

There will be benefits for the whole professional community, as all enquiries will be forwarded promptly by the new office to the person most appropriate to deal with it.

All documents, minutes and agendas will in future be available from a central office. All changes of address (of which there are many in our profession!) will be dealt with right there and then. The issue of certificates and diplomas will also be handled by this office. News from the Co-ordination Team, from the Steering Group and the IKAM Co-ordination Office will be shared promptly in an international monthly newsletter, which will increase the transparency of our work!

This international Eurythmy Therapy Office will begin its work on 1st January 2015 with the email address [sekretariat@heileurythmie-medsektion.net](mailto:sekretariat@heileurythmie-medsektion.net). (AJ)

[www.heileurythmie-medsektion.net](http://www.heileurythmie-medsektion.net)

### Discussion Board on the Eurythmy Therapy Forum website

Thanks to the input of Regina Delattre and Angelika Jaschke, we eurythmy therapists have for ten years had access to an international website, with extensive information, news and documentation, to support us in our work and in spreading awareness of our profession.

Last year a discussion board was opened to promote professional exchange and sharing. Many people have already registered and shared their professional questions for their colleagues to address.

Further plans include an internal discussion board for trained eurythmy therapists and doctors; and an open platform for news and reports from different countries and fields of practice, which will also be for the benefit of the non-professional visitor to the website. These proposals for new platforms were put to council members of the professional associations on the 17th September, and they agreed to help in developing content.

We wish to celebrate this progress, and invite you to play an active part in these platforms, so that the intention becomes a reality filled with life.

*Aðalheiður J. Ólafsdóttir*  
Moderator of the Discussion Board  
[journal@heileurythmie-medsektion.net](mailto:journal@heileurythmie-medsektion.net)

### Buildup of a media library on the website of the Eurythmy Therapy Department

After several requests and considering future development, we are working at the buildup of a serious media library for eurythmy therapy videos and digital recording of speeches. We have noticed that meanwhile there is quite a number of poorly made videos on eurythmy therapy on the internet.

Since we cannot influence what is being published on the net, our response can only be that we create our own media library under the label of the Department for Eurythmy Therapy / Medical Section the quality of which can be assured by us.

Our first step will be to list the videos and publish links with YouTube /Vimeo on our website. Our aim is, however, to create an own section with eurythmy therapy videos. We will be happy to receive high quality material. We reserve the right - after consultation - to publish them in the future mediathek.

*Regina Delattre*

### Impressions from our work



## Training/Research

### Trainings



This year we spent much time looking at how we can do justice to today's students and patients by offering qualified training for therapists.

What do trainings need to be like today if they are not to simply continue the situation at school, but guarantee the training of competences in an adult-education setting?

In the training of trainers we were concerned with didactic questions – in the eurythmy therapy trainers' conference as well as within the interprofessional further training initiative that offers methodical basic work for trainers in all anthroposophic therapeutic professions (teach the teachers). As part of this work, a training profile for trainers in eurythmy therapy trainings was compiled.

Again and again, the question arises whether the basic eurythmy training can, or has to, be changed or adapted so that it can lead, together with the eurythmy therapy training, to a professional therapy

qualification. The future practice and acceptance of eurythmy depends on the structure and quality of our trainings.

Apart from the six established eurythmy therapy trainings worldwide there are a few national training initiatives which we try to support as much as we can on the basis of the international curriculum framework.

The South Pacific training in New Zealand has come to a successful conclusion in January 2014. In 2015 the training initiatives in Cape Town/South Africa, Kiev/Ukraine and Harduf/Israel will follow.

New initiatives are emerging in the Czech Republic, Hungary and the Netherlands and a new eurythmy therapy course for physicians is being set up in Chile.

*Angelika Stieber*  
Spokesperson of the international trainers' council  
E-mail: [angelikastieber@gmx.ch](mailto:angelikastieber@gmx.ch)

### USA

#### Eurythmy Therapy Training in Copake, NY

The Therapeutic Eurythmy Training in North America graduated its fourth course in February, 2014. Eight students received diplomas from the Medical Section in Dornach, Switzerland. The three year long, part time training, included two internships in addition to curricular studies. As in past courses, the Camphill Village, USA, located in Copake, New York, provided a home for the training.

At the Graduation Ceremony, the students expressed their gratitude to the Camphill Village. Dr. Maria van den Berg gave the keynote speech and presented the diplomas, on behalf of the Medical Section. Although Angelika Jaschke was unable to be with us, appreciation for her unending work and care for TETNA was expressed by the Faculty during the ceremony.

A new course is planned to begin in summer, 2015. Anna Ree, who co-founded the training has retired from position as Co-Director. She will continue to teach Therapeutic Tone Eurythmy. Her dedication made Therapeutic Eurythmy Training in North America a reality.

New applicants for the forthcoming training course should contact Seth Morrison at [tetna@mail.com](mailto:tetna@mail.com) or telephone him at 518 755 6839.

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### UKRAINE

#### Eurythmy Therapy Training in Kiev

The eurythmy therapy training was founded in September 2012 and has four modules per year.

Nineteen students began the course, determined to carry through. This year in spring (February) the unrest in Kiev was so severe that one module had to be cancelled, which meant that the whole syllabus is delayed and we do not yet know exactly when the training will finish (this should happen in the summer of 2015).

In addition, we have a problem achieving the necessary hours of practical work experience. Only four or five of our students have the language skills to go abroad.

All the others have to do their work experience with a few colleagues. In the last summer block in July we established contact with a curative education centre and an orphanage in Transcarpathia.

Here, "our" colleague Pia Wohlhauser and "our" doctor, Insa Sikken, met the young people and prepared therapy plans with the students. Two students have already given eurythmy therapy to several youngsters over three weeks. It is very important that they can work in their own country. Our future potential must become noticeable. We need active impulses.

The war-like situation threatens every aspect of our lives. As trainers we try to narrow down what needs doing and introduce the students to the essential foundations.

In our April module (this was when the fighting was worst and we had so many casualties in Kiev) we gave a lot of eurythmy therapy sessions to many people. This will be continued by the students.

As you see, the possibility for practical work experience arises out of the circumstances in the Ukraine.

One student (Tatiana Archipenka) has passed away after short, but serious illness – she was on the pioneering course of

the first eurythmy training, which had started on the morning of 11th September 2001. We remain connected with her. On behalf of the faculty and the students we thank all those who help us with their positive thoughts.

*On behalf of the carrying group:  
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## SOUTH AFRICA

### Southern Cross Eurythmy Therapy Training, Cape Town

The Southern Cross Eurythmy Therapy Training ( SCETT ) held their 3rd and 4th module training Eurythmists to become Eurythmy Therapists.

This year the modules focussed on the Rhythmical System and also the connection to the metabolic limb system which was presented last year.

Judith Tabberner brought the Medical lectures of Heart and Lung. These were followed by Tone Eurythmy Therapy brought by Evamaria Rascher with Bonnie Cohen on piano. The „Invisible Man“ lecture was presented and workshopped by Caroline Hurner. Further heart and lung eurythmy therapy exercises were brought by Christiane Wigand and Julia O'Leary.

In the last week of module 3, Thorwald and Margrit Thiersch brought the eye eurythmy therapy course. All the students were grateful for the courses and participated well in the work.

In the fourth module Dr. Pieter Widervanck from Ita Wegman Clinic lectured on the seven organs plus others giving a comprehensive scientific and Anthroposophical picture of their functions. Ursula Browning then brought the equivalent exercises in Eurythmy Therapy with an imaginative working of each organ and its relationship to the other organs.

This was a challenging time and we were very grateful to both Ursula and Pieter for their professional expertise in meeting this challenge and guiding the next steps to be taken. Each student presented their research project and these were most interesting.

Christiane Wigand and Julia o'Leary brought the child constitutions in healthy development and the eurythmy therapy needed when the constitution becomes one sided and leads to pathologies and curative conditions.

*On behalf of the carrying group:  
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## SWEDEN

### Läkeurytmi-Utbildningen i Norden Eurythmy Therapy Training in Scandinavia



This year in June the students of the Scandinavian eurythmy therapy training Läkeurytmiutbildningen i Norden received their diplomas from the Medical Section. The event was particularly festive because Angelika Jaschke, who brought the diplomas with

her from Dornach, visited the final training week. In her contributions she gave the graduates essential advice on inner and professional aspects.

The course started in the late summer of 2011 with ten students, one of whom had to stop after the first block. The students are all from Scandinavian countries: three from Finland, two from Denmark and four from Sweden. Before the course began, it received the IKAM accreditation of the Medical Section. This has given the lessons a more professional status, a fact that the teachers were pleased about.

The fields of practice are not so far developed. In the north, eurythmy therapy is hardly mentioned within the established health system and the health insurances do not pay for it. Many colleagues work in schools and institutions, which means that parents often have to pay for eurythmy therapy.

The Vidar Clinic in Järna offers good work experience possibilities for students. Here, they get to know the therapist's work and meet the patients.

The next training course will begin in the autumn of 2015. We are in the process of setting up a website in cooperation with the Rudolf Steiner Foundation, the Swedish Eurythmy Therapy Association, the Vidarkliniken Foundation and the other eurythmy therapy associations.

For Scandinavian eurythmists, Läkeurytmiutbildningen i Norden has been an important training centre over the last 25 years.

*On behalf of the carrying group:  
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## SWITZERLAND

### Eurythmy Therapy Training at the Goetheanum



At the end of the course that ran from 28 April to 16 May 2014 we were able to hand out diplomas to fourteen students (one of them male) from Switzerland, Germany, Georgia, Israel, Rumania and Taiwan. The diploma thesis had already been adapted to Swiss polytechnic

standards. It is good to know that many of the students are already working in their new profession in their own countries. On 10 August 2014 we welcomed the new course: nine students – 8 female, one male – from Switzerland, Germany and Japan. The course began with embryology and modelling. En-

thusiasm spread quickly, grew and had deepened impressively by the end of the sixth and final week. We were particularly pleased because we were able to see the theory applied in practice, for instance in the gardens and laboratory of Weleda or in patient discussions at the Arlesheim hospital. In these six intensive weeks it was possible to work thoroughly through all the exercises from the first to fourth lecture in the Curative Education Course.

During the same weeks we had our assessment for accreditation. The day when the assessors were there as well as the work with them went very well. I would like to take this opportunity to thank the assessors Annette Weisskircher (ET) and Ursa Neuhaus (nursing).

In the time leading up to the second block of our course in November/December, we will review and deepen all the contents, practise and internalize the exercises and work on various tasks. There will be more training blocks in the spring and summer of 2015, followed by practical work experience and the diploma course in 2016.

In addition, and partly also to complement the training syllabus, the following activities took place: themed guided tours of the Goetheanum with Kaspar Zett, a number of further training courses in eurythmy therapy and a lecture by Peter Selg. Apart from our "normal" training tasks, we are applying for state recognition as part of the umbrella association for complementary therapy, and we are looking into working more closely with basic eurythmy trainings.

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## NEW ZEALAND



In February 2010, as head of the Department of Eurythmy Therapy in the Medical Section of the School of Spiritual Science at the Goetheanum, Dornach, I visited my colleagues in New Zealand for the first time.

At that time there was a question of commencing a South-Pacific Eurythmy Therapy Training and a professional association and this was the reason for my journey.

Now, three years later, I can experience the examination of those eurythmists who had completed the training undertaken in the meantime. The final examination consisted of a lecture of a self-chosen topic around Eurythmy Therapy and a case study.

Twelve students from New Zealand, Australia and Japan (including two doctors) have participated in a two-year qualification in an optimally organised Eurythmy Therapy Training. Thanks to the wonderful space at the Hohepa Home School in Napier/Poraiti, optimal conditions were provided where the students could live and study during the training time. Practical training has been mentored mainly through the teachers, who travelled in both New Zealand and Australia from place to place to supervise their students.

Through the participation of many anthroposophic doctors in New Zealand all medical courses (according to the requirements of the international curriculum) could occur during the block courses.

Dr Broder von Laue introduced the spiritual aspect of cancer during the last week of the diploma course and presented details of the pathways and tasks of the Eurythmy Therapy. Future aspects for personal work were intensely inspired by his words.

In addition to eurythmy work I gave on the zodiac and planetary circle and the formation of the first Goetheanum, I also introduced the work of the international world-wide Medical Section, as one of eleven sections of the School of Spiritual Science at the Goetheanum.

Eurythmy therapy is the one and only profession with a solely anthroposophic-medical background and together we could focus on these inner tasks:

1. The necessity of ongoing, individual spiritual research (self-study)
2. To be aware of and to hold the connection with national and international colleagues.
3. To represent Eurythmy Therapy individually – towards the patients and the world around us.

It was with great joy and gratitude for this dignified and sustainable work of the teachers Patries Orange, Alfred Busch, Uta Stoll-Kuwilsky and Heike Houben I was able to present the international Eurythmy Therapy diplomas to the graduates.

We wish our new colleagues courage, initiative and responsibility. They are warmly welcomed as contributors in the world-wide profession of around 1600 colleagues in 40 countries. The leader of the Medical Section, Dr Michaela Gloeckler and the International Eurythmy Therapy Trainers' Council sincerely congratulate you.

*On behalf of the international co-ordination group  
of the Department of Eurythmy Therapy  
in der Medical Section, Angelika Jaschke*

## GREAT BRITAIN

### Eurythmy Therapy Training in Great Britain

In September the fourteen students finished the five-week course of the second year. They are now enthusiastic to go on with their longer placements and work with patients! We are grateful to all the mentors who make it possible for future colleagues to gain experience with the help of trained therapists.

The students appreciate it when they can experience the working together of the doctor and eurythmist. We are grateful to have had many such 'teams' teach together in our blocks, including Broder and Elke Von Laue, who came to teach a week on the theme of cancer. The last week in the summer block Shaina taught tone eurythmy therapy while Dr. James Dyson spoke about the four ethers and the seven life processes. The therapeutic work with music opened up a whole new world.

We were also pleased to have new eurythmy therapy colleagues teaching during this block. Glenda Monasch brought a wealth of experience from her work within schools in Boulder, Colorado, and Angela Ralph brought the students a wide view of therapy within the context of special needs.

Through the many guest teachers we have, the students can experience how each therapist has a different approach to how they work and carry out the therapeutic sounds. It becomes quite clear that we all have to find our own way of working. At the same time, in the eurythmy therapy sessions, we look

at each sound again and again to make clear what is the essence of each movement and what indications Rudolf Steiner has given.

As part of the work towards graduation the students write two papers. One is an in-depth case study and the other a research paper of their choice with eurythmy therapy as the central theme. During the graduation course next spring, the students will present their papers with the possibility of doing the eurythmy movements with the whole group. This is usually a very interesting and festive time in the training. The graduation will be on April 16th 2015.

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### **Eurythmy Therapy Training for Doctors and Dentists in the UK**

The Eurythmy Therapy Training for Doctors and Dentists in the UK (Peredur Centre for the Arts, East Grinstead) was carried by Andrea Damico Gibson and Katherine Beaven (eurythmy therapy) and Drs Jenny Josephson and Wilburg Keller Roth (MD).

Of the initial group of nine participants in this training, only three were able to complete it with a recognised eurythmy therapy diploma for medical doctors. This was due to a variety of unexpected and very challenging life circumstances which arose in the three year period of this training (June 2011- June 2014). The three graduates: Claudia Kempfen, Stroud, GB, Luiza Napiorkowska, Warsaw, Poland, and Jacquelin Marden, Glasgow, GB, ended the course by offering three very individual approaches to case studies.

In the final block lectures were given by Jenny Josephson on the planets and the todiac, and by Wilburg Keller Roth on the evolutionary sequences and "I think speech". These lectures were also open to the eurythmists and therapy students in the area. For the graduation ceremony Shaina Stoehr and Ursula Browning (course carriers of the Eurythmy Therapy Training in Stroud, UK) were able to attend helping to make it a truly festive occasion.

Three participants who were unable to complete the course for health reasons will hopefully have the opportunity to fulfill its requirements in the future.

No date has as of yet been decided on for a further training course, but anyone interested should contact ettdocs@yahoo.co.uk

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## **GERMANY**

### **ALFTER**

#### **Eurythmy Therapy at Alanus University of Arts and Social Sciences**



This year thirteen Alanus students completed their full time eurythmy therapy training with a Master's degree. Seven students also finished their part-time MA course.

Among the topics of this year's MA dissertations were a single case study on macular degeneration, "The importance of central coherence in the context of autism spectrum disorder", a group study on eurythmy therapy in in-patient addiction therapy and basic research such as "The form in eurythmy therapy", "Embryology as the starting point for the development of a eurythmic-artistic approach to therapy" and "Development of a Handbook for patients as a visual memory aid for selected basic eurythmy therapy exercises".

This year Alanus will offer its first part-time English MA course in eurythmy therapy. Our colleagues Shaina Stoehr and Coralee Schmandt will be in charge of this training. Fifteen students have registered to start their MA studies in eurythmy therapy at Alanus this autumn.

We welcome Dr Urs Pohlmann M.A. as a new member of our faculty. He will teach the medical foundations from the main stream and anthroposophically extended point of view. We would like to take this opportunity to thank Dr Albrecht Warning for supporting our research for many years and for his many creative presentations on medicine.

As in the previous year, Raphaela Fritzscht will support our faculty as lecturer during the first semester. Last year we were able to widen our study on the effect of eurythmy therapy in patients with pollen allergy into a multi-centre trial. Apart from the work with study participants at Alanus, five eurythmy therapists introduced other test participants to the sound sequence TSRMA in other places in Germany and Switzerland. In June we were able to present the first study results at the fourth international scientific conference on Anthroposophic Medicine in Leiden (NL). We will continue the study next year and prepare the publication of results.

In addition we will carry out a qualitative and quantitative group study to prove the effect of eurythmy therapy in stress prophylaxis.

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### **UNTERLENGENHARDT**

#### **Eurythmy therapy training Paracelsuszentrum**

*"The more faithfully you listen into yourself, the better you will hear what resounds around you. Only those who listen are able to speak." (Dag Hammarskjöld)*

Each sound is a good friend whom one gets to know in a new and deeper way every day. The patients help us to find ways of making this sound also their friend, to enter into conversation with it so that it can become a helper on the journey of wanting-to-become-better-again. This is the motto that



eurythmy therapy”.

Six of them are repeating the course at their own request to deepen its contents.

This training course has been accredited by the Society of Anthroposophic Physicians in Germany (GAÄD) and gives graduates the possibility to acquire the designation “Anthroposophic Physician GAÄD”. The course is scientifically supported by the qualitative documentation of the ARCIM Institute at the Filderklinik.

The seven eurythmists – or future eurythmy therapists – are between 34 and 65 years old and have years of professional experience in eurythmy. They are from Chile, Canada, Australia and Germany. The daily work with these future colleagues is so rewarding because we meet “at eye level”. Although the official German health regulations are getting ever more restrictive, we continue our training in cooperation with the Paracelsus Hospital in Unterlengenthal.

*On behalf of the carrying group:  
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### **VAIHINGEN/ENZ Eurythmy Therapy Training Akademie Vaihingen/ Enz**

Last year we reported on the beginnings of this part-time training initiative for eurythmy therapy. With strong support from wonderful physicians, we have entered deeply into the topic of pathology.

Dr Scheurle MD, came to speak about neurological diseases.

Dr Schürer MD, a specialist for cardiac and pulmonary diseases, offered an intensive weekend course and Dr Corinna Falk MD presented the basics of traumatic disorders and psychosomatics over two weekends.

Psychiatry was taught by eurythmy therapist Ursula Langerhorst and Ms Werner from Wiesneck.

Orthopaedics, gynaecology, eurythmy therapy in schools and a weekend on cancer still lie ahead.

We are already very busy preparing the long work experience and soon each student will have a placement where they can do the necessary hours.

The students also have the topics for their presentations and are well versed by now in the sound sequences.

We, the trainers, are amazed at an emerging new training where students and teachers learn from each other.

Since the beginning of 2014 the evaluation process has made great progress. In January, Annette Weißkircher

guides us in our eurythmy therapy training which has ten full-time students at present; three of them are doing practical work experience. 52 medical students and physicians are taking part in this year’s part-time course (2013-2016): “Physician with competence in

from the International Trainers’ Conference for Eurythmy Therapy, who also acts as IKAM assessor, visited us for the first time and gave us important inspirations. In August she came again with Ms Ursa Neuhaus from Bern. Ms Neuhaus is an Anthroposophic Nursing Specialist and IKAM assessor in Switzerland. Their immense expertise and human competence have helped us to get together almost all the documents needed for the audit. A warm thank-you!

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*(Note following the conclusion of the 2014 meeting of the Eurythmy Therapy Trainers’ Council.*

*A eurythmy therapy training with a parallel further training for untrained eurythmists will not be recognised by the Eurythmy Therapy Trainers’ Council. A mandatory, diploma-standard international Eurythmy Therapy Further Training Curriculum Framework in eurythmy and eurythmy therapy, for members of medical professions, is still to be elaborated. See also the short report from the Trainers’ Council on p.18.)*

In August 1922, Rudolf Steiner introduced the first Eurythmy figures: “You will find portrayals of human beings, where everything has been omitted but eurythmy for every single sound in its highest integrity...” (GA 279)

For many years now all the figures have been produced by hand in our studio in Kempten (Germ.), in close cooperation with the curative eurythmy training at the Paracelsus Centre in Unterlengenthal, Germany.

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## BALTIC COUNTRIES (Riga and Tartu) Eurythmy Therapy Training for Physicians



The training in Riga began in November 2007. The faithful physicians from Estonia and Latvia took it in turns to go to Riga and Tartu to get to know eurythmy therapy. The entire Eurythmy Therapy Course with the

corresponding Lectures to Doctors was studied in-depth and practised during the weekends, from Friday to Sunday. In the last two years we also worked on the Tone Eurythmy Course and continued to practise the indications regarding the sounds in eurythmy therapy.

The final diploma course took place from 11 to 19 June 2014 in Tartu. We started the day with the tenth weekly verse in eurythmy. After that we read a lecture from the Curative Education Course, which was then discussed in small groups. In the afternoon we read and discussed the Lecture to Doctors and did the eurythmy therapy exercises. An atmosphere of warmth and industriousness prevailed through all those days. Twelve physicians, seven from Latvia and five from Estonia, received their diploma on the last day in a festive celebration. .

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## Eurythmy Therapy for the Eyes

When we look into someone's – also a child's – eyes we experience: in this moment we meet the other person's innermost being. The eyes, whether they radiate with joy or look deeply sad, show what lives in the soul. As our gazes cross, each looks through the centre of their eyes.

When we behold the world with all its beauty and needs, our peripheral vision carries us out into the wide spaces, right up to the stars. In central vision our gaze is directed forward, as are our feet if they are closed. When we look far out, our eyes are like wide-open arms, lovingly embracing the world.

Today most people in the world direct their central vision to some kind of screen. They meet an illusory world and lose their connection with the periphery. As a result we see many disorders and illnesses.

We have special eurythmy therapy for these and many other eye problems. First, the therapeutic movement has to enter into a relationship with the warmth that envelops the eyes, and then seek to make a connection with the light – through the periphery of the limbs, down into the fingers and toes. Our inner uprightness carries our gaze, which is imbued with our 'I'. With eurythmy therapy for eyes, the central task is therefore to seek the relationship with the 'I' in every sound movement.

*Margret Thiersch  
Further training  
in the field of eurythmy therapy for eyes  
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## Vital Eurythmy as anti-stress therapy

*A person says, and proud he is,  
That work for him is utter bliss,  
But soon his words lose all their vigour,  
For work has drowned him with its rigour.  
(Eugen Roth)*



Foto: Annette Bopp

Work pressures, permanent electronic availability, growing demands, double and triple stress due to work and family – this is what everyday life is like today. In the work place and also in our social life we can hardly

avoid stress situations. It is therefore the more important that we learn to deal with stressors adequately and that we build up and foster inner resilience.

Christiane Hagemann, a eurythmy therapist and lecturer in adult education in Hamburg, and Michael Werner, a eurythmy teacher and organizational consultant, have developed the concept of Vital Eurythmy since 2008.

"Finding oneself, getting into contact with oneself, focusing on oneself are the essential elements of vital eurythmy", says Michael Werner. "They are crucial for us to be able to build up stress resistance and to grow stronger. Supporting, strengthening and stabilizing – they form the basis for inner strength and therefore for better performance." Vital eurythmy consists in special eurythmy exercises, short presentations and conversations: a new method of practising mindfulness that helps us decelerate and find our centre.

The positive effect of vital eurythmy in everyday life is apparent if we look at an example from Michael Werner's consultancy practice: a 50-year old entrepreneur has to take far-reaching decisions for his firm and for himself. He feels stressed by the task of having to reconcile outer pressures with his own expectations, and by having to develop orientation and new perspectives. He feels he is no longer in charge.

Over several weeks he undergoes counselling that is tailor-made for his particular situation, in combination with vital eurythmy exercises. They make it possible for him to develop an extended, non-verbal perception of his situation and use this as a basis for his decisions. Gradually his inner attitude changes and he is able to build up and implement new perspectives. He makes use of his experiences with vital eurythmy when he experiences stress in his work or personal life. He is in control of his life again and determines the direction it takes.

"In our workshops we speak about stress and its causes and we carry out activating experiential exercises that help participants to realize how they respond in stressful situations", explains Christiane Hagemann. "We look at these experiences, discuss and work on them with vital eurythmy exercises. This gives people a tool which they can use actively in their everyday life. It enables them to stand above their stress. In addition, we show them exercises they can easily integrate in their everyday life, with diverse effects: they can be stimulating, soothing, protecting, opening, vitalizing, strengthening, stabilizing".

Vital eurythmy is therefore an everyday tool that helps people to be more mindful of their own needs. It makes it possible for them to guide themselves and find inner balance. At a time that is informed by what the American psychologist Roy Baumeister referred to as "ego depletion", vital eurythmy can

help to strengthen the forces of the 'I'. It is therefore a new, fundamental and important salutogenic concept for our times.

For more information visit: ✨ [www.vitaleurythmie.de](http://www.vitaleurythmie.de)  
Here you find details of certified further training opportunities in vital eurythmy which will be offered from 31 October 2014 at Alanus University in Alfter, Germany. The course is for qua-

lified and experienced eurythmists, eurythmy therapists and eurythmy teachers and develops specialist professional as well as personal skills.

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### International Eurythmy Therapy Trainers Council 5–9 November 2014



We began with two days on research issues in relation to vowels and consonants, and a day on questions of methodology and didactics. The work was facilitated by experienced trainers and was open to mentors, tutors from new initiatives, and other colleagues interested in training issues. Every morning we built the archetypal cosmic form of the First Goetheanum in eurythmy together; this was also in preparation for the May 2016 World Conference.

Any new initiative had the opportunity to present its training impulse. Mentors of the pilot project „Training and further training in Vaihingen/Enz“ shared their evaluation, which was then discussed with those responsible for the project who were present. The issue was then worked on further in a three-step process within the Council retreat. It was important to think through the context for decisions about further training initiatives for people in therapeutic professions, and clearly to define the task of the Trainers' Council in this regard. As this task consists in bringing trained eurythmists to professional proficiency as eurythmy therapists, with the award of a diploma, it was not possible to support a further training awarding a partial qualification, if the participants did not already have an adequate qualification in eurythmy.

An integrated eurythmy and eurythmy therapy training is currently being planned, as well as further training options in the fields of practice for qualified eurythmy therapists. A portfolio model taking into account specific professional pre-qualifications is being tried out.

IKAM accreditation certificates were awarded to the trainings in Copake in America and Dornach in Switzerland. Since 2010 a common accreditation process has been developed for the eight professional groups in the Medical Section. This helps each training to practise self reflection and, through re-accreditation every five years, remain in a continuing process of adaptation to changing circumstances and students' needs. (AJ)

### Diploma Conferrals in 2014

New Zealand	12 students	graduation ceremony on January 19, 2014
Copake, USA	8 students	graduation ceremony on February 13, 2014
Unterlengenhardt, Germany	8 students	graduation ceremony on April 12, 2014
Dornach, Switzerland	14 students	graduation ceremony on May 16, 2014
Järna, Sweden	9 students	graduation ceremony on June 10, 2014
Alanus Hochschule, Germany	20 students	graduation ceremony on September 26, 2014

#### Eurythmy therapy courses for doctors:

Great Britain	3 doctors	graduation ceremony on June 1, 2014
Baltic countries	12 doctors	graduation ceremony on June 19, 2014

We would like to welcome 71 new eurythmy therapists. We wish them courage and the ability to abide by the eurythmy therapy groundwork they have received during their training. Now, within the daily work with patients their lifelong learning starts. We are also very happy about 15 physicians who got a basic access to eurythmy therapy and who are now more able to support us in our daily work.

In 2015 there will be trainings for eurythmists with diplomas in Dornach (Switzerland), Alanus (Germany), Unterlengenhardt (Germany), Stroud (UK), Copake (USA), Jaerna (Sweden), Vaihingen-Enz (Germany). There are also several one-off initiatives.

## Research



Research and scientific work are important topics in eurythmy therapy (EuTh) when it comes to questions such as its status within the health system and its further development. Although we look back on 90 years of experience with eurythmy therapy, there is little knowledge that could serve as a basis for academic discourse.

In 2013 and 2014 some exciting developments have taken place (see the research report available at: ✂ [www.heileurythmie-medsektion.net/de/tr/artikel](http://www.heileurythmie-medsektion.net/de/tr/artikel))

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### Explanatory and Experiential Science

There are various reasons why therapists tend to be sceptical of academic research. One of them might be that the research methods recognized in medicine today are alien to them and that the applied research procedures are often difficult to integrate into a therapist's everyday practice.

This makes it necessary to find research methods for eurythmy therapy that are scientific and compatible with the nature of eurythmy therapy.

At the heart of scientific research lies the question as to how one can gain certainty in one's own judgement and convey this certainty to others. Therapists, who want to take responsibility for their actions, also try to ensure that their decision to use a particular sequence of sounds in therapy is right for their patient. We need to pursue this process of gaining certainty in order to work out scientific research methods that are appropriate for eurythmy therapy. The observation of sound effects via the four will senses could play a particular part in this process. For the first scientific steps, it would be simply a matter of systematically cultivating and fine-tuning one of the methods which are intrinsic to eurythmy and with which every therapist is deeply familiar from his or her studies or professional routine. The next step would be to describe these "findings systematically and scientifically" and in adequate language.

The insights gained from this observation rely on one's own experience of the sequence of sounds and their effects. This means that something is asked of those who convey these insights as well as of those who want to gain access to them. This kind of research could, as "experiential science", complement the "explanatory science" that only observes processes from the outside and explains them through ideas arising from this observation without there having been actual experience of them. The results of such an "experiential science" could then form the foundation for further tests carried out with the quantitative and experimental methods of academic explanation science.

*J. Christopher Kübler*

### Research Day of the "Anthroposophic Physicians' Society in Germany" (GAÄD)

From 21 to 23 November 2014 the GAÄD held its autumn conference on research and practice in Kassel. This conference was interesting for eurythmy therapy because the question at its centre was which clinical research methods are suitable to ensure the competence of therapists, physicians and nurses in anthroposophic medicine and to gain academic recognition. As a means of making progress in this respect, we seek to establish close contact between clinical research, nursing and the medical and therapeutic practice. At this congress, eurythmy therapy was represented at the research level, because one can almost say that the survival of eurythmy therapy depends on its ability to provide adequate practical research which can be integrated into the everyday practice and which can be seen as scientific.

*J. Christopher Kübler*

### Research project on dental eurythmy therapy – Calling for active participation!!

Our work in dental eurythmy therapy has made good progress. The dental clinic in Graz (Austria) starts its first research project on the efficacy of eurythmy therapy in cases of tooth displacement. This (evidence based) study will also have control groups.

The study will be based on eurythmy therapy with children who should be six to eight years old when the therapy begins. At the beginning, the dentist or orthodontist will take a dental impression, a second one after one year of eurythmy therapy and a third and last one after two years. During that time, the children should not wear any other orthodontic appliances.

Any colleagues who have knowledge of dental eurythmy therapy can take part in this study. To enable a start with 60 children (30 should still be included after two years), additional further training courses in dental eurythmy therapy will be offered in various cities, mostly in Germany.

(For more details visit ✂ [www.heileurythmie-medsektion.net/de/termine](http://www.heileurythmie-medsektion.net/de/termine))

This is a chance that is not to be missed. I look forward to plenty of active participation.

*Mareike Kaiser  
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## Report from two scientific congresses in Leiden

Leiden is about one hour train ride from Amsterdam and has a famous picturesque old city and the oldest university in the Netherlands with an old tradition of promoting Medicine which is a good precondition for the Congress at the Hogeschool(HS) situated in the green area of the Leiden Bio Science Park.

### 1st congress: "The Contribution of Anthroposophic Medicine to the Development of Integrative Medicine" June 26, 2014

#### What is Integrative Medizin (IM)?

Integrative Medicine is the practice of medicine that reaffirms the importance of the relationship between practitioner and patient, focuses on the whole person, is informed by evidence, and makes use of all appropriate therapeutic approaches, healthcare professionals and disciplines to achieve optimal health and healing. ("The Integrative Medicine Consortium", 2004, edited May 2009)

In this open to the public congress Peter Heusser defined Integrative Medicine (IM) as a Whole Medical System (WMS). He distinguished two ways of approaching IM:

1. Conventional Medicine (CON) is combined parallel with Complementary Medicine (CAM) but each in his own way within its system.
2. Integration of the different systems as it happens already in Anthroposophic Medicine (AM) integrating CON according to its place within the four levels of: body, Etheric and Astral body and the I.

Whole medical systems (WMS) have specific concepts of the human being, and combine conventional and individual diagnosis. Aim of treatment is to stimulate the self regulating forces and the active involvement of the patient.

As Erik Baars pointed out: "Integrate Medicine is our future".

### 2nd congress: "4th International Scientific Congress on Anthroposophic Medicine" Juni 26 - 28, 2014

The second Congress with seventy-five participants from Netherlands, Germany, UK, Switzerland, Brazil and Australia comprised oral presentations of research studies, workshops, poster exhibition and round table discussions in small groups.

#### Research in Eurythmy Therapy

Katherine Beaven (UK) presented her neurology study and Annette Weisskircher (Alanus University) reported during the poster exhibition on their hay fever study.



Gunver Kienle led a workshop on writing Case Reports. She offers two day courses on this subject <http://www.care-statement.org/>.

Erik Baars offered a workshop to advise non-medical therapists with research questions.

And he continued: "As the non-medical therapies don't provide enough studies, showing their evidence, they are more and more dri-

ven into niches. The therapies are most threatened within the Anthroposophic Medicine (AM), because of the healthcare systems' trend to kick out those without the most Evidence.



Once you are out of the system you will only get into it again by showing Evidence."

Further on he outlined how to structure a research study starting with the basic question:

What to research?

1. What are the best practices in my field = inside look
2. What are the problems of healthcare = outside look
3. Funds - there are more funds in fields of health care where a problem is to be solved e.g. the hay fever study presented by Annette Weisskircher from Alanus University:
  - CON has as answer mainly the use of Antihistamines
  - The study shows evidence by applying TRSMA, without the use of other medications parallel.

#### Other questions

Erik Baars suggested building a quality control panel that is able to decide about quality questions and standards of the therapeutic means and to draw out guidelines for presenting Eurythmy Therapy to the outside.

Manja Wodowoz de Boon (NL) reported from their work group on quality questions. They started with the quality characteristics in producing the sounds T, R, S, M, A, and in defining the distinguishing marks of each sound on the levels of matter, life, soul and I.

There was also the suggestion of creating a "Vademecum", by either collecting data about the use e.g. of each sound, or according to the diagnosis.

*Monika Folz  
President of the International Federation  
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### Themes of Master dissertations in Eurythmy Therapy at Alanus University for the Arts and Social Sciences

Doris ten Brink  
*Single case study on macular degeneration*

Darco Sacic  
*Form in Eurythmy Therapy*

Ulrike von Tschammer  
*Therapeutic eurythmy in in-patient addiction therapy*

Christine Sachs  
*The importance of central coherence in the context of autism spectrum disorder. The possibilities of eurythmy therapy*

Simone Zaehringer  
*Essential treatments and pedagogical methods for ADHD in children, from infant to Rubicon age and from the point of view of eurythmy therapy*

Laura Monserrat  
*Dyscalculia*

Barbara Tapfer  
*Developing a handbook for patients as a visual memory aid for selected basic exercises in eurythmy therapy*

Libertad Aguilar  
*Embryology as a starting point for the development of a eurythmic-artistic and therapeutic approach*

Sabine Krause  
*Single case study on dust and mite allergies*

### Eurythmy therapists have formed professional associations in the following countries:

- **Austria:**  
[www.heileurythmie.at](http://www.heileurythmie.at)
- **Belgium:**  
[www.artesana.be](http://www.artesana.be)
- **Finland:**  
[www.eurytmiaterapia.fi](http://www.eurytmiaterapia.fi)
- **France:**  
[www.eurythmie-therapeutique.fr](http://www.eurythmie-therapeutique.fr)
- **Germany:**  
[www.berufsverband-heileurythmie.de](http://www.berufsverband-heileurythmie.de)
- **Great Britain and Ireland:**  
[www.eurythmytherapyassociation.uk](http://www.eurythmytherapyassociation.uk)
- **Hungary:**  
[www.euritmia.hu](http://www.euritmia.hu)
- **Iceland :**  
[www.eurythmyedferd.is](http://www.eurythmyedferd.is)
- **Italy:**  
[www.euritmiaterapeutica.it](http://www.euritmiaterapeutica.it)
- **Netherlands:**  
[www.euritmietherapie.nl](http://www.euritmietherapie.nl)
- **Sweden:**  
[www.antroposofiskmedicin.se/antroposofisk-medicin/lakeeurytmi](http://www.antroposofiskmedicin.se/antroposofisk-medicin/lakeeurytmi)
- **Switzerland:**  
[www.heileurythmie.ch](http://www.heileurythmie.ch)
- **USA:**  
[therapeuticeurythmy.org](http://therapeuticeurythmy.org)

It was a real joy when, on 17 September 2014, the representatives of the professional associations were able to show each other their websites in Dornach. Thanks to Heiða Olafsdóttir's (Iceland) thorough preparation, we were all able to witness, on screen, the new, individual and beautiful developments that have taken place in the past two years within the national associations. It was as impressive as it was encouraging!

The larger associations have had websites for many years and are regularly updating them.



For many of the smaller associations this was an enormous effort – but all thirteen associations have managed it now.

In the years to come the task of general fine-tuning and the translating of international basic works into their own language can be taken on step by step.



For the public image of eurythmy therapy a convincing internet presence is a tool we cannot do without today. It is furthermore an important prerequisite for the use, by individual countries, of the interna-

tional label **AnthroMed®**-Eurythmy Therapy. (AJ)

## Professional Associations

*Free spiritual life does not mean acting arbitrarily according to one's whim. Acting in community requires ,commitment' based on a free decision. Spiritual scientific efficacy needs a social body that is formed from the individual ,committed' will.*  
(Christopher Kübler)



It is touching to experience the variety of eurythmy therapy as it takes root and develops in different countries and continents, like a lively plant which is able to adapt to quite different conditions of life in different places. Yet it has a great variety of challenges to contend with.

In the area of acceptance and earning one's daily bread, the gamut runs from denunciation as members of a sect; via a kind of tolerated niche existence in the context of anthroposophic clinics and schools; the need for additional state qualifications perhaps as a special needs teacher; a struggle for survival under politically precarious living conditions all the way to an academic MA degree or official recognition of the profession as a complementary therapy, including authorisation to invoice therapy sessions to providers of supplementary health insurance.

One of our future tasks will be clearly to delineate and set the boundaries for eurythmy therapy as a method. Since we are all eurythmists, of course we bring elements of eurythmy and hygienic eurythmy into our work with patients. But how consciously do we do this? And what are the unique features of eurythmy therapy?

We also need to differentiate our therapy from other so-called ,energetic' treatments — and even from other methods which involve working successfully with the formative forces of speech and music.

Positions in anthroposophical organisations, particularly in central Europe, have become obsolete. We need to prepare ourselves to stand our ground on the open market. The spectrum of competencies needed by a eurythmy therapist to make a living in their profession now and in future, above and beyond basic methodological competency, is broad. In addition to book keeping and a grasp of the law, it includes making a relationship with the use of language and thought processes within the health system of the country where you work.

We are called on to school such capacities, and overcome any reluctance we might have in relation to media like email, the internet or video — if we wish to step beyond our niche existence and become active participants in contemporary life.

Theodore Hundhammer has shared his thoughts on such issues in the recently published *Heileurythmie — Quo Vadis?* It is available online at [www.buecher.de](http://www.buecher.de) for 12 Euros or in Switzerland at [www.exlibris.ch](http://www.exlibris.ch) for CHF 17.30.

The task of gaining official recognition of the profession in Switzerland is progressing, presenting new challenges to the worldwide community. It will be necessary for the

whole training process, from the basic artistic training in eurythmy to the specialist therapeutic qualification, to be described and outlined; there will also have to be institutes offering this complete training process as a whole, and they will have to be officially accredited to provide such a training programme.

A dossier for health insurance providers has been prepared by colleagues in Switzerland and has been adapted over the course of the last year by Angelika Jaschke for international use. It will be available on the Forum's website from 2015, in both English and German, for eurythmy therapists and doctors to use in their own country.

Many thanks to all the colleagues and doctors who have contributed so enthusiastically to the development of eurythmy therapy so that it can be available into the future for patients who wish to take their healing process into their own hands.

*Gabriele Lang*  
Representative for Switzerland  
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### Collaboration between national committees (professional associations) and the eurythmy therapy department (International Eurythmy Therapy Forum)

The eurythmy therapy department, along with all the other professional groups in the Medical Section, is an international amalgamation of trainings & research; professional associations & institutions; fields of practice & initiatives. All three groupings are committed to supranational collaboration in anthroposophical spiritual science and strive to work in their different fields conceptually, legally, and socially and economically.

Their mission, based on Rudolf Steiner's Christmas Conference, is to realise the highest spirituality by permeating their practical work with it.

The way of working is based on competency; it is republican and international. In practice this means that all committees are composed of professionally competent persons who wish to associate together freely in an international collaboration out of the spirit of anthroposophy. Those gathered together in a particular working context decide on whatever agreements need to be reached. In all three areas of work the binding agreements thus depend upon 'living' law, rather than a normati-

ve one. This brings them into a living, transformative process, corresponding to the combination of professional capacities among the people in the different groups responsible for trainings, professional associations and fields of practice.

This is how the International Council of Eurythmy Therapy Trainers developed over the decades. It decides on all issues of training and further training. Its work has brought into being the International Curriculum Framework and the IKAM accreditation of trainings recognised by the Section. Every new initiative is invited to join this collaborative work and become active in its further development. See Newsletter 8 or [www.heileurhythmie-medsektion.net/en/tr/training](http://www.heileurhythmie-medsektion.net/en/tr/training)

To clarify: **trainings** are institutes (colleges) which mediate fundamental competency in professional processes in eurythmy therapy, and which are internally accredited by the Medical Section by means of legally valid diplomas. Specialist trainings are modular courses which, based on the already existing profession of eurythmy therapy, train other capacities over a period of time.

They are certificated by the Medical Section on the basis of a publicly available curriculum. There are currently specialist further trainings for Eurythmy Therapy for the Teeth and for Eye Eurythmy Therapy. Music Eurythmy Therapy is in process of being developed.

Professional development courses are offered for training professional capacities, quality development and deepening individual professional ability. They come within the remit of national professional associations and are authorised by them.

All these activities have been co-ordinated over the last eight years thanks to the collaboration of the relevant committees.

A direct contact point for collaboration between eurythmy therapy trainings and professional associations is represented by the long practical placement where students are mentored by experienced eurythmy therapists.

Close collaboration between trainings and professional associations also takes place when work is done toward official recognition of the profession,

[www.heileurhythmie.ch/berufsverband/berufspolitik/](http://www.heileurhythmie.ch/berufsverband/berufspolitik/)).

The thirteen **eurythmy therapy professional associations** came together in 2010 to form an 'unincorporated association' within the Medical Section's eurythmy therapy department. This followed many years of development, by a committee of council members, of european and international standards for eurythmy therapy. This entitled eurythmy therapy professional associations to apply for the award of the anthroposophic medical movement's **AnthroMed®** international quality mark.

The International Working Group of Eurythmy Therapy Professional Associations meets each year with representatives of Professional Associations and country representatives to consider particular supranational issues, including the development and implementation of international standards.

Also in 2010, the International Working Group and the International Professional Associations for Anthroposophic Arts Therapies together formed a legally registered federation of both professional groups, the International Federation of Anthroposophic Arts and Eurythmy Therapies. Council members of all the national associations for eurythmy therapy and anthroposophic arts therapies are ordinary members of the Federation and meet to decide on developmental issues concerning these artistic therapies within the system of anthroposophic medicine. (See Newsletter 8)

The other 28 countries where eurythmy therapy is practised without a professional association may register as associate members of the IFAAET and participate in this international legal process.



### The Eurythmy Therapy Forum's Delegates' Conference

meets annually and consists of country representatives and representatives of trainings and fields of practice. The representatives are either mandated council members, delegated country representatives or recognised independent colleagues who are appointed in consultation with the co-ordinator, and who undertake conscientiously to communicate all information in both directions. Each representative commits themselves

to collaborate constructively and in a worthy and professional manner in the work of the Delegates' Conference in the interests of eurythmy therapy, while recognising that they form a part of the Medical Section in so doing.

Being a representative in the Delegates' Conference is not a legal office, but a binding concern of the heart, which is not affected by regular elections for council members of an association, although it is fed into by the latter through sharing national information, questions to be put to the Delegates' Conference, and support and promotion through financial enabling. In this way, each country, association and field of practice can participate and become involved in mutual sharing in the development of eurythmy therapy internationally.

See Agreement for Delegations on

[www.heileurhythmie-medsektion.net/en/pr/country\\_representatives](http://www.heileurhythmie-medsektion.net/en/pr/country_representatives)) (AJ)

## Meeting in Dornach between the Council of IFAAET and the Delegates



In IFAAET's three years of intensive work since its founding in 2011, effective and well structured ways of working have developed. These may be regarded as exemplary. The need for international exchange and sharing between professional associations and for professional legal representation on a european basis becomes increasingly apparent.

IFAAET's work can ensure international legal protection, which has taken and will continue to take a great deal of effort. This legal protection covers eurythmy therapists even in countries that have as yet no professional association, as long as they have the status of associated members.

IFAAET also makes it possible for eurythmy therapists in countries without professional associations to receive "AnthroMed®-Eurythmy Therapy", the internationally valid quality mark for anthroposophic medicine. This quality mark now includes protection for the methodology of eurythmy therapy, based on the Eurythmy Therapy Course. IFAAET now has seventeen ordinary and five associate members.

Apart from its Statutes, published in September 2013, its Ethical Guidelines of February 2013, and the interdisciplinary international professional profile of anthroposophic arts therapies and eurythmy therapy of June 2013, there is an impressive flyer, first published in English and soon to appear in German translation too.

This comprehensive work for IFAAET's council is unpaid. We urgently need grants and donations to cover its costs, so that the work may continue to benefit the international professional community. IFAAET's work takes a sizeable burden from the shoulders of the different national professional associations through its professional and well-coordinated publicity work for anthroposophic therapies throughout Europe, and its work for their legal protection. The focus is increasingly on the legal basis for anthroposophic therapies and therapists in Europe.

In pursuit of these aims, a further international task for IFAAET over the coming year will be to prepare a questionnaire to research and document commonalities between anthroposophic arts therapies and eurythmy therapy. This study is necessary for IFAAET's trailblazing work

toward international recognition. It calls for intensive collaboration between doctors, arts therapists and eurythmy therapists, with the patient always at the centre. Each of us is called upon to participate in this study.

More information about IFAAET:  
[www.ifaet-medsektion.net](http://www.ifaet-medsektion.net)

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## AnthroMed®

The **AnthroMed®**-Eurythmy Therapy international quality mark has particular significance for our profession as the only exclusively anthroposophic therapeutic profession. It is after all our only protection for the name of eurythmy therapy.

Owing to a personnel situation in the council of the AnthroMed charitable organisation, enquiries and applications that have already been made by Finland, Italy and France have still to be evaluated and approved. This will now take place during 2015.

Because the award and use of the quality mark is dependent on quality standards, the professional associations are obliged to report to **AnthroMed®** annually on any changes in their association's guidelines. Recertification is required every five years.

In view of the unique characteristics of usage, we have made the contracts more precise in two places, stating that the quality mark for eurythmy therapy is based on the method described in Rudolf Steiner's Eurythmy Therapy Course (CW 315).

Further development and professionalisation of the quality mark is planned for 2015. (AJ)





## International Reports



Standing in for Monika Margesin (IT) for the last two years I have been able to get to know the country representatives. Each year, from summer to autumn, we looked together at the situation of eurythmy therapy in the various countries and discussed a wide range of topics. For this year we decided on the topic "The Culture of your Country". After all the sending of reports to each other, the highlight for us was our special gathering at the conference of delegates in Dornach in September, where we had the great pleasure to all meet in person.

This cooperation has been very fruitful for my own work and for me personally and I really look forward to more meetings and our working together in the years to come.

Today, eurythmy therapy is represented in 42 countries. One colleague from Taiwan, Shin-Huei Tseng, has finished her eurythmy therapy training and we may well get to know her better in the future through her work in Taiwan. On behalf of all of our colleagues I wish her light, strength and courage for her start in Taiwan!

Henry Ford once said, "Coming together is a beginning, staying together is progress, working together is success". In this sense I hope that our international cooperation will bring joy, strength and courage to all for your own work and your working together with your colleagues in your country.

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### ARGENTINA

**Gonzalo Lascano**  
 (lascchalo@hotmail.com)

**2 eurythmy therapists**



**I**t is not easy to represent eurythmy in a country like Argentina!

I would like to give an impression of our work here. There are two trained eurythmy therapists in Argentina, Graciela Kolb and I. Graciela settled in Buenos Aires for health reasons, and works with people in her area. Buenos Aires is a city of around 15 million people, and one could say that eurythmy therapy is not at all well known. Most of the doctors work in Buenos Aires, yet they are either not aware of or do not prescribe eurythmy therapy.

For this reason I moved several years ago to Rosario, which is 300 kilometres north of Buenos Aires, and later to Cordoba, 700 kilometres north-west of the capital. Once a month I travel to Montevideo, Uruguay's capital lying to the west, beyond the River Plate. There I work with school children and a few private patients, who came across eurythmy therapy by word of mouth. A month ago I gave a weekend conference 1200 kilometres to the west, in Neuquén, where we agreed to hold two further events next year. I live 400 kilometres south of Buenos Aires.

For three months of the year, during winter, I have enough work. The rest of the time there are only a few patients in my

work places, in spite of all the effort, travel, time and good will. It takes a good deal of effort to get through the month on a small income, which can be very tiring! This is all a great burden — the reality of life here, where we live in an uncertain, volatile economy, and I miss the calm of Europe. My situation is very mercurial with all the travelling and whatnot that goes with it... and the financial aspect does not really come together!

I would be very grateful for any news, in person or in writing, of colleagues' experiences in eurythmy therapy with their patients!

### AUSTRALIA

**Clare Goodman**  
 (clareolina@gmail.com)

**17 eurythmy therapists**



**T**his year our number has grown considerably, with the finishing of the Eurythmy Therapy Training in New Zealand early in the year.

We have had a number of opportunities to meet together: at a workshop given by Annemarie Baeschlin; at a meeting to discuss the new Steiner Curriculum (most of our number also teach in Waldorf Schools); and at the IPMT (International Post Medical Training). Our number has grown to seventeen - that I am aware of at the moment.

At last an association is in the pipeline. A small group met late last year to begin to plan and discuss the necessity for an association. Meanwhile, with the graduation of the new course in NZ, the same impulse was happening across the Tasman, and now the hope is for two countries to form and join an association together (instead of two separate associations). It is still in the early stages, but hopefully with next year's HE Journal, we will have an association at last.

The work with doctors in Australia is limited. We have very few Anthroposophical doctors (their number is also growing at last, thankfully) and they are not always in the same places as the Eurythmy Therapists. We also work with other therapists: homeopaths, nurses, and with 'referrals' or recommendations from Waldorf teachers as well.

At the recent IPMT in Melbourne in July, we were able to meet together briefly and share some personal experiences and questions. A workshop was offered in the afternoons, working with some of the content of the workshop with Annemarie Baeschlin (given in April, also in Melbourne). In the greater Melbourne area, there are now nine Eurythmy Therapists/Curative Eurythmists! Hopes were expressed by some that training days and meeting times could coincide with the annual Australian Anthroposophical Medical Association gatherings.

The Therapy course, Extending Practical Medicine (we worked intensively on the third lecture for the entire IPMT week) and Broder von Laue's book continue to provide insight and direction, and questions in and for our work and practice.

A personal highlight for me this year was meeting up together on several occasions - meeting new colleagues, renewing connections with old friends, putting faces to names (we e-mail for the most part), and feeling connected in the greater Eurythmy Therapy world and our corner of it.

*I love a sunburnt country,  
A land of sweeping plains,  
Of ragged mountain ranges,  
Of droughts and flooding rains.  
I love her far horizons,  
I love her jewel-sea,  
Her beauty and her terror -  
The wide brown land for me*

This verse from the poem 'My Country' by Dorothea Mackellar touches on the contrasts that are prevalent in our vast country. A highly multicultural land, with the majority of the population living on the south eastern seaboard, where the original custodians of the land have been here for at least the last 50,000 years. Yet we are also a new country, with the arrival of the British (and white man) just over 200 years ago.

When one thinks of Australia, one thinks of beaches and desert, of rainforests and fantastic animals and birds. Of blue sky and sunshine. Of the Lucky Country, of "a fair go". We are also strongly influenced by American and south east Asian cultures in these times. The Steiner Waldorf movement - although numbering forty three Steiner Schools - is still relatively unknown. The Biodynamic movement is however one area where Steiner's insights and knowledge are at last becoming mainstream.

## AUSTRIA

Maya Kuesgen  
(maya.kuesgen@therapeutikum-linz.at)

### 11 eurythmy therapists



The Austrian association has only eleven members now. There are personal reasons for this: relocation to Germany, the Gerhard Weber issue as well as the fact that Gerhard Weber himself left the association.

Uta Guist died this year after a brief period of illness. She worked for many years as eurythmy therapist in the therapy centre "Merkur" and organized Gerhard Weber's courses in Vienna. This year we looked at working together, at what eurythmy therapists should charge in institutions and in private practice. The health initiative we founded last year is growing. There are endeavours in Austria to found anthroposophic rehabilitation clinics. Mareike Kaiser has paved the way for us to start a two-year research project with the dental clinic in Graz. Cooperation with physicians and other therapists depends on the individual therapist, but there is certainly growing interest on both sides. This year the physicians expressed the wish for a meeting of therapists and physicians so that young and old can get to know one another.

This year's highlight was the interdisciplinary meeting in January that brought together all anthroposophic therapists in Austria. The response was so positive that we will organize another meeting for next year to which we will also invite the physicians. The next meeting will focus on cooperation within art therapy and the future of anthroposophy in Austria.

We hope that the individual professional groups will support each other in this small country where the number of anthroposophic therapists is dwindling. We need young, committed people with an anthroposophical interest in all professional fields and hope that the cooperation of all professional groups will strengthen us.

#### Art and traditions:

People in Austria are deeply rooted in their customs and therefore very much aware of their old traditions. Apart from the cultural events, traditional festivals are very important and they are celebrated in various ways depending on the region. This Alpine republic may have arrived in the 21st century and count as an industrial state, but in some respects time seems to stand still. Some of the festivals celebrated in Austria go back hundreds of years and are still an integral part of today's culture.

In Austria, there has been a growing interest in traditions and old customs in recent years. While it used to be mostly the older generation that cultivated these traditions, younger people now also take pride in the typical Austrian culture.

#### Literature, music and art in Austria:

Across the centuries, Austria has produced many artists who grew to become globally acclaimed representatives of literature, art and music. Among them are Wolfgang Amadeus Mozart, Herbert von Karajan, Udo Jürgens, Franz Grillparzer, Stefan Zweig and Gustav Klimt.

Cultural life in Austria is found in the numerous museums, theatres and opera houses. In addition, there are many festivals and other cultural events that look back on a long tradition and constitute highlights in the cultural year, such as the Vienna Opera Ball and the Salzburg and Bregenz Festivals, the Styriarte in Graz and the Carinthian Summer Festival.

The many visitors who come to Austria find this combination of ancient traditions and modern life particularly charming.

**BELGIUM**

Mia Lemaitre  
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6 eurythmy therapists



There are six eurythmy therapists in Belgium. We belong to the ArtéSana professional association, which includes art therapists. We are fortunate in that we are able to work with doctors. Twice a month we meet with nurses and other therapists in an inter-disciplinary study group. This year and next, our study material is the Pastoral-Medical Course. Circumstances were not ideal over the last year and we only managed a few eurythmy therapy meetings..

**Belgium's Cultural Life:**

Belgium has long been known for painting, such as the Flemish Primitives or the Dutch School of the 15th and 16th Centuries. Late Gothic artists such as van Eyck were able to reflect in their works the atmosphere of the light at work in Nature. Music is also widespread. Queen Elisabeth made it possible for children to participate in the education provided by a music school. Everywhere are music schools, in both town and country, where children can study music, both its theory and the practice of instrumental music. Thus children are given an opportunity to make the invisible visible, to vie with dragons or the wind, and to express their feelings through an instrument. Music schools also offer acting courses, while ballet and dance schools are popular too.

Local theatres, opera houses and concert halls, along with other organisations, publicise their work in monthly brochures called 'UIT' (out), covering a whole town or city, which are available everywhere at no cost. It is thus a straightforward matter to find inspiration for a cultural outing. Brussels has a well-known annual international music competition named after Queen Elisabeth, where you can compete in different disciplines. Chiara Skerath, a Waldorf pupil with a Swiss and Belgian background, was placed sixth this year.

Colleges of art, architecture, painting, sculpture, fashion, jewellery, film and comics undertake the high-quality research demanded by their students. Cuisine is also very much part of Belgian culture, and when the sun shines you can see diners everywhere on sunny terraces enjoying fine food.

Bruges (the Venice of the north), Ghent and Brussels are museums in themselves, on account of their well-preserved Gothic architecture. With their museums filled with works of art, they are loved and appreciated by tourists from all round the world.

Come and visit Belgium, you'll never be bored, there's something beautiful just waiting to be discovered around every corner!

**BRAZIL**

Juliette Schardt  
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16 eurythmy therapists



There are sixteen eurythmy therapists in Brazil, of whom five are anthroposophic doctors with an additional training in eurythmy therapy, and six of whom work full-time in self-employed settings or in therapy centres. Two work with eurythmy therapy in Waldorf schools. We call ourselves the IAO Group, and have an internet forum for communication among ourselves, although as yet unfortunately no website of our own.

The group is currently working on a text and logo in order to participate in an existing therapeutic working group. This is known as CIMA (Latin American Multidisciplinary Anthroposophical Committee), and is an interdisciplinary therapy group fostering collaboration between therapists and doctors, and seeking to elaborate a legal framework for anthroposophic therapies. Its website is <[www.cimabrasil.blogspot.com](http://www.cimabrasil.blogspot.com)> Future highlights include Mareike Kaiser's visit in March 2015, when she will come and work with us, and the ongoing preparations for a eurythmy therapy training in South America.

**Culture:**

Brazil is extremely large, and its different regions were colonised to varying degrees. In the south the immigrant populations tended more toward the European — German, Polish or Italian — this can be seen in place names such as Blumenau. Protestant and Catholic denominations of Christianity are widespread. If you go to Rio Grande do Sul in the interior, the country's southernmost city, you will come across a highly idiosyncratic form of Portuguese (or maybe it is an idiosyncratic form of German): „Macht die Janelen zu, es schuft!!“ — („Close the janelas, it's chuving!!“). This means, „Close the windows, it's raining!“ Janelas are windows, chuva means it's raining. No-one from São Paolo, or anywhere else in Brazil, would understand that, you would need to know German and Portuguese.

There are old German traditions, such as the Easter Egg Tree, baking cakes, the Oktoberfest, beer, sausage — just what you might find in Germany, and yet very different, because it is after all Brazil!

If you go north to Bahia, you find more Portuguese colonisation, and also many black people, whose ancestors were brought from Africa in the horrifying slave trade. It is wonderful to see the strength of this culture in so many different areas of life. The food is quite different than in the South, the skin colour mostly darker, and we have adopted African beliefs and rituals. Some people think it is Brazil with samba, capoeira, umbanda, candomblé and macumba ! It is also quite wonderful to see how even the Catholic church has been permeated by the colours of the African rituals and by these deep religions.

Of course there is also music, dance and movement — this is Brazil for many people! Be that as it may, in the north there are more native Brazilian Indians and people of Portuguese and Dutch origin. The habits and cadences of speech, its musicality, are also quite different in the north. Musical instruments and literature are different, and musicians improvise in song and poetry in a remarkable way. Percussion is softer than in

the south. Little violas, similar to violins but differently made and tuned, and small guitars are characteristic. The music sounds pentatonic.

If, however, you want to experience all Brazil's different cultures, religions, movements, cuisine and dances, then you need to visit São Paulo, where Japanese and Chinese culture are also both strongly represented. Brazil is thus a melting pot of very many different peoples.



## CHILE

Harlet Trujillo  
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2 eurythmy therapists

The first group of seven students from the Chilean eurythmy training graduated in March 2013. They are all working in one or other of the five Waldorf schools, whether in the kindergarten, the lower or the middle school. There are still not enough eurythmy teachers to cover some of the kindergartens or the upper school.

Two eurythmy therapists are working in the Colegio Alexander, a recently founded Waldorf school with a special interest in therapeutic education. There are six medical practices waiting for more eurythmy therapists to be trained.

The eurythmy training for doctors and therapists, begun in 2013, will amalgamate next year with the eurythmy therapy training for doctors run by Dr Merker. This will run over four years in four blocks. Neither the eurythmy training for doctors nor the eurythmy therapy training provide recognised trainings with a diploma, but are solely an extension of anthroposophic studies.

The professional eurythmy training now has a second year with ten students. There will be a new intake at Easter 2015 for which there are already some applicants. Two small performing groups are enriching anthroposophic cultural life. One of them specialises in ancient Chilean culture and folklore. Real work with eurythmy is just beginning, with little awareness of this new art in schools and anthroposophical organisations. There is currently an opportunity to initiate research through collaboration with the theatre and dance academies. We will be supported in this endeavour by two teachers from Europe, Gia van den Akker and Anna de Millas, and by tutors in the Brazilian eurythmy training.

*Harlet Trujillo  
tutor in the Chilean eurythmy training*



## CANADA

Michael Chapitis  
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5 eurythmy therapists

In this huge country of Canada, there are five active eurythmy therapists. Here in Toronto we are two, I am in my 15th year. Most of the eurythmy therapy work is taking place in the four Waldorf Schools in southern Ontario. I work four days a week in the schools.

Located at the largest Waldorf School, there is a home for the elderly and a Christian Community and also an anthroposophic therapeutic-um which includes three physicians and five therapists (painting therapy, massage therapy and eurythmy therapy). Our weekly meetings begin with eurythmy. There I work one day a week seeing 10-12 patients through the doctor's office for a seven week cycle. For the past several years, Pegasus Remedies has been hosting annual medical conferences with international speakers.

### Culture:

Canada is a multicultural country with many immigrants and continues to be on one of the highest ranks by United Nations, one reason being that your personal rights and freedom are protected. One example of multicultural society is the emergency telephone number can respond to 115 languages. Every September, Toronto hosts the International Film Festival (TIFF) which brings many celebrities to the city. Towards Niagara Falls, the so called Niagara Region, Ontario has many acclaimed vineyards, some producing biodynamic wines which are becoming more and more popular. Ontario produces delicious sun ripened peaches and other fruits. The Native Americans across Canada are striving to stay in touch with their 'roots'. They have many cultural traditions, handicrafts and a history of instinctive medicinal knowledge from the plant world handed down from their elders.

**COLUMBIA**

**Libertad Aguilar**  
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**1 eurythmy therapist**



**W**e already have two anthroposophical associations in Columbia: one that supports Anthroposophic Medicine and one for anthroposophic psychotherapy.

The first association which is called ADMAC (Asociación para el Desarrollo de la Medicina Antroposofica en Colombia) is open to all health professions. Among its membership are three physicians and a speech therapist from Bogotá, a physician from Pitalito, two physicians from Medellín and five from Cali. So far we have two physicians who are certified by the Goetheanum in Dornach: Luz Myriam Trivino from Cali and Jorge Vega from Medellín.

The second association has four psychologists: three from Medellín and one from Bogotá, who trained in Chile and are accompanied by the physician Luz Myriam Trivino from Cali.

There are no anthroposophic clinics. The physicians work either in private practice or in practices for alternative medicine. There is a therapy initiative in Cali that supports an interdisciplinary approach. Therapists who offer Werbeck singing, Pressel massage, art therapy and anthroposophic medicine want to work together and develop an integrative concept together. Since I want to return to Columbia at the end of this year, eurythmy therapy will also be represented from the beginning of next year. I am very much looking forward to the cooperation and the development of anthroposophic therapies in Columbia, as well as to the opportunity to report from my work directly.

**Culture and traditions:**

Columbian culture with its religions, music, dances, festivals, traditions and dialects is a colourful mix of traditions from the surviving indigenous cultures and the customs that arrived in Columbia with the Spanish and Portuguese colonizers.

Columbia is also a country of regions. Each region has its very own way of celebrating cultural events. The most important parts or cultural groups that can be distinguished are the "Cachacos" of the "Altiplano cundiboyacense" where people tend to be rather introverted. The "Paisas" in the coffee belt of Antioquia are known to be good merchants. The "Llaneros", who live in the eastern plains, are cheerful and hospitable and they are excellent horsemen. The "Vallunos", in the valley of Cauca, the "Costeños" on the Caribbean Coast, best known for their folklore and love of music and dance, and the "Santandereanos" (around Santander) are famous for their temperament. Columbia has numerous artists: writers, painters, sculptors and architects. Some of them have achieved worldwide acclaim, such as the Nobel Prize winner Gabriel García Márquez with his novel "A Hundred Years of Solitude". One of our famous sculptors is Fernando Botero, known for his monumental human bodies. And multitalented artists such as the painter Pedro Nel Gómez have extended their work to the field of architecture.

The music styles Bambuco (early 20th century), Cumbia (mid-20th century) and Vallenato (late 20th century) have been recognized as national rhythms. The various genres of folk music

in Columbia have been influenced by the Spanish, Indian and African elements that constitute the country's ethnography as well as by other Anglo- and Latin-American streams. All these influences have made Colombian music one of the richest in Latin America.

On first arriving in Europe a Colombian must get used to the fact that people do not necessarily appreciate being kissed on the cheek by strangers, that one is not friends just because one has had a nice chat on the bus, that the bus is gone if one arrives one minute late at the bus stop and that one then might have to wait for an hour, that one has to dress really warm in the winter, that formalities are not just part of the protocol but equivalent to respect and trust. Most of all, Colombians must never forget to hold on to their spontaneity and flexibility if they want to be happy in Europe!

**CZECH REPUBLIC**

**Hana Giteva**  
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**6 eurythmy therapists**



**T**here continue to be six eurythmy therapists in the country and nine physicians are training in eurythmy therapy in Unterlengenhardt (Germany). We have a "Therapists' Group" which meets regularly and includes other representatives of AT apart from eurythmy therapists. This year we studied the seven life processes on the basis of a text by Karl König.

The eurythmy therapists are pleased again this year about the gentle, lively and positive development of AM in the Czech Republic. A star gives us hope that we will soon be able to report about preparations for a eurythmy therapy training in the Czech Republic. More on that in our next report :-)

The Czech Republic with its rich cultural life is often referred to as the "heart of Europe". Since the political turnaround, the country's capital Prague has retained the sense of there being a subtle, invisible border between West and East. In the Czech language, Praha means "threshold". This is what it often feels like here....

The Vltava River in Prague sings beautiful tunes from Bedrich Smetana's music cycle 'My Country'. And for five years now anthroposophic medicine has been able to unfold its activity where this river rises, in the UNESCO city of Cesky Krumlov. Around 200 participants came to this year's IPMT (International Postgraduate Medical Training) meeting in Krumlov. The topic was: Medical aspects in architecture and agriculture; apart from that we also studied the Curative Education Course. The event was so successful that we felt strongly that this kind of deepening must be continued.

The students of the Milos Brabinek Academy, which offers AM training, are now in their third year. Physicians, pharmacists, therapists have a training weekend every six weeks where each student has five lessons of eurythmy therapy. This means that recognition of eurythmy therapy is growing and people begin to ask interesting questions as a result of their direct experience of it.

Both activities – Milos Brabinek Academy and IPMT – are organized in cooperation with the Medical Section in Dornach and the AM association in the Czech Republic.

**ESTONIA**

**Katrin Vaik**  
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**1 eurythmy therapist**



I am the only eurythmy therapist in Estonia, and we do not have a professional association. There are eight anthroposophic doctors, who studied pastoral medicine this year, which I was able to participate in. One of the doctors comes to our Waldorf school a few times a year and we work together on my patients. The doctors and I travel regularly to Riga in Latvia, where there are training courses for anthroposophic doctors at the university.

Eurythmy therapists from Finland travelled to Tallinn in August to organise the summer seminar. I was both host and guest at the seminar. I am very grateful to have met so many colleagues and got so many new ideas. Helsinki is only 80 kilometres from Tallinn, and it was suggested that I join the Finnish association if that proves possible.

**Culture:**

Das estnische Kulturleben hat sich in der Zwischenzone zwischen estonischer Kultur entwickelt zwischen der Kultur von Ost und West. Von dem 13. Jahrhundert an wurde es durch die Kultur der deutschen Herrscher in Estland beeinflusst. Allerdings wurde die estonische Kultur nur langsam able zu entwickeln.

In 1535, the first book in Estonian was printed. In 1635 the University of Tartu opened. In 1819 the first drama in Estonian was performed. In 1869 there was the first song festival. In 1870 the National Theatre opened.

About the turn of the 19th Century, Estonian national culture became more important than Baltic German culture.

In 1918, Estonia gained its independence and its culture began to develop more rapidly.

By that time there was an opera and ballet house, a professional theatre and a diverse national culture.

From 1940, during the Soviet occupation, artists were compelled to express themselves in the style of Soviet realism. In a countermovement Estonian artists developed further in exile, thus maintaining an offshoot of our culture. Artists in Soviet Estonia, however, in spite of external pressure, wanted to participate in the modern world, and the avant garde style, jazz and rock music made their appearance.

At the end of the 20th Century, when Estonia regained its independence, cultural relations with the rest of the world were restored, and Estonian artists were able to share their cultural treasures with the rest of the world.

Our song festivals have been going for 145 years, and I think many people have heard of them. The latest one was this year, when 33,000 singers performed for audiences of nearly 153,000 people. Song festivals have become famous throughout the world, and our newspapers are already writing about 'song festival tourism'. Among our professional artists there are some very bright stars — opera singers, directors, choirs, ballet dancers, and actors — who perform globally. Arvo Pärt, the Estonian composer of spiritual music, is world famous. Many will be aware that the Estonian conductor Tõnu Kaljuste won this year's Grammy Prize with his CD Adam's

Lament which includes music by Arvo Pärt.

Everything connected with information technology is a part of our time. In Estonia we carry out many everyday tasks on our computers with the aid of ID cards. If you use Skype, you may be interested to know that it was developed in Estonia by Estonians!

**FINLAND**

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**18 eurythmy therapists**



The best known part of Finnish culture is probably the epic story Kalevala, which had been passed down by word of mouth over long periods of time. These runic songs were written down for the first time in 1835 by Elias Lönnrot, a doctor. They belong to Finland's own cultural heritage, as opposed to much else betraying an influence from the West, mediated by Sweden. Teaching in schools and universities was in Swedish. The Finns lived in the forests or on the land, and farmed, fished or hunted. It was only in 1900, following industrialisation, that towns began to be founded, and the first school teaching in Finnish opened in Helsinki.

The two languages are still the official languages of Finland. There are two national churches, protestant and orthodox, the latter of which brought religious and cultural influences from the east.

Kalevala was half spoken, half sung, frequently accompanied by the kantele, the Finnish national instrument, which is made of wood and played by plucking its strings. It is played by young and old, and even, by young people, using electronic amplification.

Finns love nature, and music is close to their hearts. For such a small population, there have been many world-renowned singers, conductors and composers. The literary scene is lively, reading is popular and libraries well-used. Many a Finnish book is translated, particularly into French.

Nature and the festivals are closely linked, with the Christmas tree, decorated twigs and painted eggs at Easter, and St John's Tide is celebrated out in nature, with birches by the door and a St John's fire on the farm, where people sit round the bright fire all night singing. The towns are emptied, and everyone travels to their hut by a lake in the countryside where they celebrate St John's, beginning with a festive sauna.

The sauna is a very old custom in Finland, still popular. Originally it was a smoke sauna, though nowadays wood is used for heating, or electricity in the towns, and there is no longer any smoke. Sauna was used at births and deaths. It is still used when people are ill as a place of healing which cleanses not just externally but inwardly as well. In earlier times it was seen as a place where rituals took place, and swearing and foul language were forbidden. Each sauna had a particular gnome which protected it. After becoming hot and sweating, water was poured on the hot stones and one struck oneself

with bunches of birch leaves, before rolling in the snow or swimming in the lake. People go weekly nowadays to get clean. Meetings are even organised in the sauna.

Our association, Suomen eurytmiaterapeutit ry, currently has eighteen eurythmy therapists. We meet every spring for a weekend with other anthroposophic therapists and study a particular theme. Our doctor gives us an introductory presentation.

We eurythmy therapists meet twice a year just among ourselves. We are working on the case studies in Extending Practical Medicine. This autumn Katrin Vaik invited us to join her in Tallinn in Estonia. She is the only eurythmy therapist in the Baltic States of Latvia, Estonia and Lithuania. We are delighted that she is becoming a member of our association. This dark November, Dr Wilburg Keller-Roth and Ursula Järvi-Bindler are visiting us in Helsinki, where we will work together on the light-bringing vowels.

Then in February we have planned a weekend with Dr Armin von Husemann and Pirkko Ollilainen in Helsinki.

**FRANCE**

**Yolande Marx**  
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**17 eurythmy therapists**



**W**e currently have seventeen members in our association. In December 2013, we launched our website <[www.eurythmie-therapeutique.fr](http://www.eurythmie-therapeutique.fr)> for which we had translations made into French. In summer 2014 we applied to join **AnthroMed®** - Eurythmy Therapy.

This year we have had two further training courses, one on the lungs in Allier, the other in Aveyron with the theme 'Consonants, Zodiac and Substances'.

#### **Culture:**

An all-embracing, far-reaching word with many resonances — literature, painting, architecture, music, well-known individuals, schools (such as that of Chartres), streams and epochs... Rural and urban culture, history inscribed in stone, in language, in melodies, folk traditions, dances, costumes, culinary art — human life manifesting differently in each region: from the celtic West, the Germanic East, the mediterranean South and the Nordic.

Culture, an immense ocean with rivers, tributaries, influences, pouring from this massive heritage of the languages of the spirit, challenging boundaries, bridging continents, emerging and submerging, always in a process of becoming as it moves between human beings.

Culture, a network, a mist wishes to veil your contours; yet the ardour of culture coming into being lies in our hands.

#### **GEORGIA**

**Nino Waschakidse**  
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**7 eurythmy therapists**

**C**urrently there are seven eurythmists, trained in Europe, in the capital Tbilisi.

Four of them are eurythmy therapists applying this special therapy in different fields of practice. There are also some doctors in Georgia, including outside Tbilisi, who have studied eurythmy therapy. Eurythmy therapists and doctors meet monthly, working both theoretically and practically. A particular theme we focused on this year was Venus – copper – the sound A, and Lecture 5 of the Eurythmy Therapy Course. From 21st to 27th June there was a further training course for doctors and eurythmy therapists with Dr Gudrun Merker.

Angelika Jaschke visited us in Georgia for the first time, between 11th and 19th May; she worked with a group of fifteen people on the zodiac and planets in relation to the First Goetheanum. We also had an exceptional meeting with eurythmists, eurythmy therapists, doctors and an architect in the Anthroposophical Society's house.

Unfortunately we do not yet have a professional association. Our aim is to achieve official recognition for this exceptional therapeutic practice. Our vision for the future is to continue to promote close collaboration between doctors and eurythmy therapists so that it may flourish!

#### **Culture:**

The far east of the country, between the Black Sea and the Caspian Sea, was home to special mysteries in which pre-Christian and Christian impulses were united. The ancient Greeks called them 'georgos' which means 'farmer'. Georgia is a farming country with nature that is wonderful and enchanted. Georgia is also a country of culture, which always united eastern and western cultural streams.

Around the thirteenth and twelfth centuries before Christ there were two regions here: Colchis in the west and Iberia in the east of the country. They formed the so-called Colchis-Iberian empire with a highly developed culture. Important discoveries, including the archeological finds of the last few decades, reveal the country's remarkable cultural developments, particularly in the art of healing.

"In Colchis we must picture a connection between the Egyptian and Greek mysteries ... here is the fundamental mystery of the area around the Black Sea. The mysteries that developed here wanted to restore the purity of the astral body, and to inaugurate a transition from Asia Minor to Europe, from the Egyptian era to that of Greece and Rome." (Hans Gsänger)

The saga of the Argonauts points to these mysteries of Colchis, in which heavenly and earthly realms united. This mystery of the restoration of the Golden River of the astral body was known about in ancient Colchis. To become one with this 'Golden Fleece', to attain a golden soul; such was the lofty ideal of this people.

The site of Colchis was converted to Christianity in the 1st century before Christ by the apostle Andrew the 1st. The eastern part of Georgia was christianised in the 4th century AD by Saint Nino. Christianity was recognised by the first king and queen as the national religion.

Around the sixth century, Buddha worked further here with his disciples — Rudolf Steiner indicates this. At this time thirteen Assyrian abbots founded monasteries in different towns in Georgia and further developed and fostered Christian culture.

Georgian culture reached its height in the 11th and 12th centuries. Architecture became highly developed, and the poet Rustaveli recorded a folk epic called 'The Man in the Panther Skin'. Georgia's cultural life was renewed and further developed by artists in the 19th century, especially through the writer and poet Ilia Tchavtchavadze.

When we move forward into the 20th century, we find the first work with eurythmy taking place in the area of Colchis through a small group of spiritually striving individuals.

## GERMANY

Elke Neukirch  
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559 eurythmy therapists



We have 559 members in our professional association in Germany. Over the last year we have had a series of disputes on methodology in eurythmy therapy leading to a polarisation in the association that urgently needs to be resolved. We have been deepening methodological issues and aspects of the Eurythmy Therapy Course as given by Rudolf Steiner through practice and schooling. This reveals tasks that are coming toward us from the future, including the elaboration of esoteric elements. On the one hand we are challenged to deepen our practice, on the other to develop the next essential stages of consciousness necessary for the implementation of effective therapy.

Eurythmy therapy's healing impulse is unusual in that it is directed towards the whole of humanity. It originates in a supra-personal spirit which is wholly human, and is metamorphosed so that it can work effectively in individual processes of illness. Eurythmy therapy is placed into the will and the responsibility of the individual. There it reveals a future form of the development of medicine. Superordinate therapeutic collaboration commensurate with this task exists in a rudimentary way in individual organisations; overall there are opportunities in many areas for development in this regard.

### Culture:

If we turn our attention now to culture in Germany, we can see that it can no longer be considered outside the context of European culture. The Federal Republic of Germany experiences itself as part of a community of European national cultures that is open-minded toward any impulse or way of life. This fundamentally open attitude is a particular characteristic of the German folk spirit, which unites itself, sometimes closely, sometimes more loosely, with the German folk soul. The folk soul can then embody either more or less national receptivity and openness for development. German idealism was an expression of intense union with the folk spirit. The connection may appear tenuous now but in the intervening years has been even more so.

Idealism no longer plays a role in today's cultural life. The various areas of life, particularly science, art and religion, have lost their connection with the progressive, idealist spirit. Symptoms of decline can be seen all around — art seldom reveals beauty, science less and less morality, and social conditions leave little space for justice and fraternity. Institutionalised christianity increasingly lacks spiritual presence or power. What now pervades nearly all areas of cultural life is alien to our humanity.

The anthroposophical movement will have no end of tasks for the spiritualisation of culture and social forms, so that superordinate lawfulnesses can become an expression of life and bearers of life.

In the course of the externalisation of our life much is threatened with derailment. The essential gesture of our time is to exhaust itself in material life, frequently to the point of absurdity. Consumption has become our most popular pastime and our greatest indulgence. It is a particularly degenerate manifestation of unbridled growth. The ambition of one-sided personal fulfilment is paraded in the guise of individual freedom, and aspects of evil are no longer excluded. Prevailing economic attitudes threaten more and more to squeeze the free space needed for artistic initiative. It is rare to find anything uplifting in our culture or that nourishes the soul. Culture vanishes in representations from everyday life and the human soul surrenders itself passively to a materialistic view of life, no longer finding the depths needed for a spiritualising of life and for progress in human development.

Yet new initiatives are lighting up in this world of self-dramatisation, that can lead to personal awakening, to transformation, to pilgrimage. Seeds of a new ecumenism of togetherness and appreciation are forming that will mature toward more justice and concern for the integrity of creation and that incorporates a need for renunciation of consumption. Hope can grow in this soil, creating new forms of life in the shadow of egoism; these can enable respect for the divine in creation and in the other human being as an experienced fact, and so re-found and develop art, culture and science in inwardly experienced appreciation and respect, as the fruit of moral and ethical maxims for life.

## GREAT BRITAIN, IRELAND

John Browning  
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50 eurythmy therapists



As an association our numbers remain fairly constant (around fifty); we are now **AnthroMed**® registered. At our annual conference just under half the members were present and we were very lucky to be able to explore the four ethers under the enthusiastic guidance of Norman Kingeter from the Arlesheim Clinic.

You are in London for the first time, enter the underground railway - commonly known as "the tube" - in the crowded carriage you step on someone's foot and they say "sorry". You are puzzled, you have stepped on their foot, it has to do with space - respecting the space of the other person, not infringing on their space, apologies for an unexpected contact.



This year rather than try to write about all the constituent parts of these islands I will focus more on England. What is conjured up in your mind when you read this one word "England"? Maybe it is any one or more of the following: a rich history of seafaring, creating an empire, a former world power, kings and queens, Stonehenge, the changing of the guard at Buckingham Palace, afternoon tea, the Beatles, Shakespeare – or perhaps it is all those people talking about how the weather is today.

There is the famous English reserve and politeness which goes along with an often acerbic and comic social commentary tradition stretching from the court jester through to the stand up comics and performance poets of today. That rich vein of actors of stage and screen from the Shakespearean stage through to those giants of today such as Judi Dench, Vanessa Redgrave and Michael Caine. The ironies, contradictions and zaniness of life spring to life in the hands of Charlie Chaplin, Monty Python, Morecambe and Wise and the inimitable "Two Ronnies" – for a taste of the latter go to youtube and look under: "My blackberry is not working".

This flavour of the slightly self-mocking, rejoicing at the idiosyncracies of life which is such a strong thread in life and the comedy which arises from it. A vivid imagination which can conjure the absurd out of both the everyday and deep-seated tradition. The changing of the Guard at Buckingham Palace and the pageantry of the Household Cavalry, both enjoyed by so many visitors to London metamorphose to the ministry of silly walks through John Cleese of Monty Python and Fawley Towers fame.

This exploration, this testing of boundaries, finding new contexts comes to vivid expression in the visual arts. JMW Turner, the native Londoner and nineteenth century painter whose paintings from an early age have to do with light. A painting by the twenty-one year old Turner titled "Sun rising in a mist" presaging that theme of light throughout his paintings and which, more and more, became explorations in colour and light with hardly any recognizable form.

In the twentieth century the sculptor Barbara Hepworth explored the space created by breaking through the form in a sculpture to create a new interior space and relation to the light and space around it. Both she and Henry Moore were profoundly influenced by the Yorkshire landscape they grew up in. This sense of space in the dales and moors transformed and renewed in their sculptural journeys. Today their works can be seen in the stunning setting of the outdoor Yorkshire Sculpture Park.

A contemporary artist exploring these elements of context and relationship is Andy Goldsworthy as he plays with the natural world. Creating forms with icicles which only last till the sun comes up or sculptures which vanish with the incoming tide. He also makes more permanent sculptures but there always seems to be this playful element present!

Another contemporary artist, Anthony Gormley, creates massive statements in the landscape: the angel of the north greets travellers on the M1 motorway or a whole host of figures on the beach, built to last, greeting the ebb and flow of the tides – a group of figures "Being".

These are "big names" I have mentioned, representative of a very strong scene in the arts. A multiplicity of small galleries, arts festivals, amateur drama groups, performance poetry, storytelling amongst many others. A vivid expression of the fun and joy of exploring the imagination in so many ways!

## HUNGARY

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12 eurythmy therapists



There are 12 eurythmy therapists in Hungary at present and we are organized as a profession within the eurythmy association.

We have several school doctors who are working with eurythmy therapists; graduates of anthroposophic medical trainings also make contact with eurythmy therapists. There is a eurythmy therapy course for physicians that now enters its third year. Five physicians are taking part in this course. The new course for anthroposophic physicians also has regular eurythmy and eurythmy therapy lessons and some of them are interested again in a eurythmy therapy training.

There are therapy groups offering massage, gymnastics, painting and eurythmy therapy in connection with a physician. The anthroposophical medical training is open to therapists and as a result a strong community has developed over the three years.

In the autumn we had our further training course in eurythmy therapy for eyes, which we would like to continue.

There are again several eurythmists who want to study eurythmy therapy and we therefore plan another part-time eurythmy therapy course from the autumn of 2015 onwards which will stretch over three years.

### Culture:

Hungary has a busy cultural life with lots of music, theatre, poetry and visual arts, which all play an important part in everyday life. Although artists are struggling to survive – we had financial cuts recently again, also in universities – there is a rich artistic life in every field and at a high level.

Up until the early 20th century folk customs were still alive and we therefore have a rich collection and tradition of these popular customs. They have influenced today's applied arts, fashion, interior design and even popular music and dance.

In the early 20th century Kodály and Bartók collected an amazing amount of folksongs. Bartók alone collected 30,000 songs that have still not all been worked through. Bartók's great achievement (to freely quote Jürgen Schriefer) was that he instilled the modern composition techniques and forms with TAO culture (because at the time there still existed a lively and newly emerging folk art.) Bartók absorbed the western techniques of Richard Strauss, Debussy, Schönberg and Webern and created something entirely new and original. At the end of the 20th century he had become one of the most performed composers. Jürgen Schriefer compared him with the Green Snake in Goethe's eponymous Tale. The snake absorbs everything that is going on, evil aspects included, digests and transforms them, sacrificing itself in the process. Bartók's last piano concerto, which he composed shortly before his death, is his main gift to humanity. It is like the shiny precious stones in the river made up of the snake's body. Jürgen Schriefer thought that, without Bartók, we had no right to play the lyre today.

Kodály sacrificed his talent to education. Today we can say that what he did for the next generation together with the brilliant poet Weöres Sándor was really moral intuition paired with moral technique. It saved the souls of many people in dark times. It meant that children could grow up with plenty

of singing, music and wonderful rhythmic and highly spiritual poems. The fact that many rhythmic children's rhymes and folkdances were also fostered in the schools has certainly contributed to a strong movement culture.

In architecture, the school of Makovecz has absorbed much of the folk art, developing it in an original way. His Waldorf kindergarten offers the children a special sense of space and helps them to develop an appreciation of architecture.

Like everywhere else in Europe, there is a strong polarization today between the spiritual striving for a high culture and the decline into superficiality and even into aggression and violence.

Art teaching is alive in the 27 Waldorf schools and has partly been absorbed into the culture, for instance in the wonderful mosaics in the corridors of the school in Obuda; or through a former student from Pesthidegkút who is a world-famous conductor now and works with Pierre Boulez. He occasionally conducts the school orchestra. Another former pupil has just received the highest award for architecture.

These young people give us hope that they will shape the future through culture!

## ICELAND

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2 eurythmy therapists



**W**e are two active eurythmy therapists in Iceland. For two years now we have been working towards the founding of an interdisciplinary professional association for anthroposophic medicine. This year's health week, which was attended by most Icelandic therapists, was a major part of that work. It has proved its value as a further training initiative, especially since it was the first time that several disciplines worked together and we had expert support from Philipp Busche, Angelika Jaschke and Gerhard Böhme. A report on this week is published in the October 2014 issue of the "Goetheanum" journal. Plans are afoot for the next health week in the summer of 2015 (for more details visit [www.healthweeks.is](http://www.healthweeks.is)).

A physician visits us twice a year and we hope that, with the health week in 2015, we will be able to make the young Icelandic physicians aware of anthroposophic medicine.

The successful work in the summer has strengthened the Icelandic participation in the Annual Medical Conference in Dornach. This time we were already two therapists in the Main Auditorium of the Goetheanum. We hope there will be even more next year!

### Icelandic Culture:

Icelandic Culture goes back even further than we are aware of today. There is one aspect that runs like a thread through the centuries: storytelling and reading. Sitting around the fire in the Baðstofa (a communal room, warmed by a fire, where people ate and slept) in the dark winter months, people were busy with craft- and needlework whilst listening to stories and readings. It is said that there were books in every house and that teaching people to read was the task of the priests.

Iceland is the home of Norse Mythology; here, these ancient stories were preserved, first as an oral tradition and later also

in writing. The Icelandic heroic tales also go back to that era (1000-1200).

Like Iceland's ancient Nordic myths, its 20th and 21st century literature is known all over the world. The writer Halldór Laxness, who won the Nobel Prize, has long been known for his books which include "Iceland's Bell" and "The Atom Station". Einar Kárason (Devil's Island, 1982), Kristín Marja Baldursdóttir (Óreiða á striga [Chaos on Canvas], 2007), Arnaldur Indriðason (Voices, 2003) and Gyrðir Elíasson (The Water People, 2007) are other Icelandic authors. But this is just a small section of the Icelandic world of literature.

The arts – music, poetry, sculpture or painting – are also valued highly in Iceland. Icelandic music has a long tradition and people still sing songs from the 14th century, such as the pentatonic songs. The old songs as well as the music of the modern young musicians echo the mysticism and power of Icelandic nature (SigurRós, Björk, SugarCubes, Mugison, Mezzoforte, Ólafur Arnalds, Emilian Torrini, Hilmar Örn Hilmarsson, Stafrænn Hákon and others).

Anyone who visits Iceland should definitely see the Icelandic visual art work. Reykjavík has many museums. Since I have not words enough to describe this wealth I let one of Einar Jónsson's pictures speak.

But what do ordinary Icelanders do when they are not reading the Edda, looking at the powerful and enormous statues of Ásgrímur Sveinsson or listening to the sounds of SigurRós's "Með suð i eyrum við spilum endalaust" through headphones whilst dreaming away? They love celebrating! There are major music or art festivals and cultural evenings in the summer. We also like to celebrate the Rainbow/Pride movement with a grand parade through town, like a big family party. Festivals that celebrate our ancient culture, the 1st May, fishery, independence etc are held every summer all over the country. The most visited (also by foreign visitors) international event – apart from the Rainbow Festival – is certainly the "Iceland Airwaves Music Festival".

But as the days grow shorter, festivities are reduced to traditional family get-togethers and cosy evenings spent by candlelight and with a book.

The following link leads to an article (in German) by Andri Snær Magnason, one of my favourite authors:

<http://www.sagenhaftes-island.is/de/das-buch-des-monats/nr/2581.html>

## INDIA:

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2 eurythmy therapists



**I**nterest in anthroposophy and the related fields of life, including eurythmy and eurythmy therapy, is growing.

Together with Aban Bana, I offer courses in the basic elements of eurythmy and hygienic eurythmy. To some physicians in Southern India I teach simple eurythmy therapy exercises.

We continue with our work because eurythmy, whether as therapy, art or in teaching, brings light.

*Dilnawaz Bana*

### India from below

If one thinks of India one thinks of Yoga, of Ashrams – of an ancient spiritual culture. But India has another side and that is one to which my path led me: the caste system and the destiny of the “out-caste” or “Dalit”, who were banned from participating in the spiritual-cultural and societal life in India through thousands of years. Even though the system has been outlawed, a person’s name still gives away which caste he or she belongs to, also in modern India, a fact that still leads to social exclusion, especially in rural areas. Emptying latrines without proper tools is, for instance, a job left to the Dalit. People think that it is these people’s karma to have incarnated into that caste and that it is therefore neither bad nor cruel.

B.R. Ambedkar, law minister under Gandhi (1891-1956), was convinced that only the renunciation of the Hindu system could lead to social emancipation. He therefore initiated, in 1955, the mass conversion of thousands of Dalit to Buddhism. Today around 10 million people in India avow themselves Buddhists and a number of religious orders have emerged that look after the social and spiritual needs of the Buddhist community on the one hand and the groups of Dalit who mostly live in utter poverty on the other.

On one of my treks in the Himalayas I met a member of such an order who was a paediatrician. He was so impressed with my independence that he asked me to come to Pune and present eurythmy therapy there. In recent years I went there twice every month, giving lectures, offering courses and treating his patients, including children from an orphanage run by the Karuna Trust.

In the courses I gave I was particularly impressed with people’s suppleness and lightness – as well as their spiritual openness and intensity. Most of these people are very poor and it soon emerged that one could initiate a popular movement with eurythmy therapy if ... – well, rather if not: people are very interested in keeping their body healthy because they need it to earn and secure a living. The idea that rheumatic diseases (which are surprisingly common considering the tropical climate here) or heart attacks can be prevented through exercise met with great interest. But – having to practise and attending an evening course for weeks – that was asking too much, even of the physician. People want therapies that work fast, like the drugs they are familiar with: taking one is enough. That eurythmy therapy involved a developmental process was a wholly new thought.

The first successes with patients were so convincing, however, that the physician and some religious superiors registered for treatment. One of them, who had studied yoga intensely for 30 years with a master, was deeply impressed with the eurythmy exercises, “this is what yoga really should be like, but it has degenerated”.

In the orphanages I treated mostly 11 to 14 year old, biographically and socially traumatized girls. I have developed a treatment process that begins with the individual symptoms and proceeds to the development of new faculties: being able to be within oneself, being allowed to be a “self”, to defend oneself, to be autonomous! The work was deeply moving and the results were impressive. An article with many pictures of the treatments will probably be published in the January edition of the Merkurstab.

These people need eurythmy and eurythmy therapy because it nurtures them and I very much hope that more colleagues will have the courage to become active also outside the anthroposophical realm!

*Beatrix Hachtel*

### ISRAEL

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17 eurythmy therapists



The number of therapeutic eurythmists in Israel grew by almost 50% this year with the graduation of 5 students from their trainings who intend to become active in the profession. With this addition, there are now 17 therapeutic eurythmists in Israel, although not all are active in the field.

There is as of yet no professional association but the second “medical conference” took place this year which is intended to become an annual occurrence. The thrice yearly meeting between therapeutic eurythmists and doctors continued this year with the theme of Anxiety and Depression. One could say that the recent political events unfortunately give good reason for both states of mind.

Some good news is the planned visit by Angelika Jaschke in March.

#### Art and culture:

As far as the art and culture of Israel are concerned: as with the geology, one can say that Israel has more or less something of everything. Before and after the establishment of the State in 1949 people came from all over the world, bringing and sustaining their former cultures – including clothing, music, eating habits, etc. Anthroposophy was also brought over with the European immigrants arriving after the second world war. The original residents (both Jews and Arabs) also continued to preserve their „Mediterranean“ Diets and traditions, so that one finds for example several different “traditional” meals accompanying the various festivals.

Although the Zionist movement strove to bring the Jewish Volk “back to the land” – and also succeeded quite remarkably, especially with the Kibbutz movement – the Israelis remain world leaders in all aspects of culture, including the “info culture” (i.e. Hi-Tech). With the massive immigration from the former Soviet Union from 1989 onward came not only a wave of gifted scientists but a great push was also given to the already highly developed classical music scene. As a result there are many orchestras and chamber groups of very high quality. This said, many immigrants were not able to find jobs in their field – either because there were more than could be reasonably absorbed or because the field simply did not exist in this country. Therefore one often finds that security personell standing guard at public institutions are actually „disguised“ opera singers, cardiologists, mining engineers, etc. Both the High Tech and the classical music scenes also happen to be places where very successful „intercultural“ initiatives have had great success.

Although in Israel one naturally associates „intercultural“ with Arab/Jewish, the situation is actually much more complicated. Here just a few challenges connected with the many aspects of “intercultural and “multicultural” existence:

Although Judaism is the official national religion (whereby there are three „official national languages – which appear on all road signs!) and therefore Sunday is a normal working day, the other major religions are also respected by the State. This means for example that diplomatic institutions have three free days in the week: Friday out of respect for the Muslims, Saturday out of respect for the Jews and Sunday out of respect

for the Christians. And while only the Jewish Festivals are national holidays, university students (for example) from other cultures are allowed to be absent on their respective holidays. There is not only variety in religion and in folks. Also within each of them exist great divides: the European vs. Arabic Jews (termed „Ashkenazi and Spharadi) – not to mention all the other folks represented (Indian Jews, for example); Islamic Arabs and Christian Arabs (in addition to the Jewish Arabs already mentioned), Ultraorthodox vs. atheistic Jews, not to mention the variety in between (among the Ultraorthodox alone there are over 70 different streams, and then there are the „Orthodox“, „Conservative“ and „Reform“ movements.) In Israel there are also representatives of pretty much all of the Christian Denominations - this goes much beyond Greek Orthodox vs. Roman Catholic or Catholic vs. Protestant. There are also „christian Jews“...

All of these differentiations huddled on one little tiny spot of the world bring great diversity as well as potentials for great divisiveness. In short, here one finds all which makes life richer and with that all which makes life heavier – just like in our eurythmy meditation...

## ITALY

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25 eurythmy therapists



Twenty-five eurythmy therapists are working in Italy at present; fifteen of them have joined the professional association AIET (Associazione Italiana di Eiritmia Terapeutica, since 2003).

We keep in contact with the physicians and therapists in AM with multidisciplinary meetings that take place two or three times per year. In January 2014 we had a conference entitled „Pedagogia curativa e socioterapia“. From 2 to 5 October 2014 the international dentists' conference („Eurythmy Therapy and Dentistry“) will take place in Casa Raphael in Roncigno (Trento). Mareike Kaiser will be the speaker for eurythmy therapy. The conference will be organized by the Association of Anthroposophical Physicians in Germany, under the patronage of SIMA (Società Italiana di Medicina Antroposofica). Setting up a website for our association ([www.euritmiaterapeutica.it](http://www.euritmiaterapeutica.it)) was one of the highlights this year.

### About our culture:

Italy's „Aria“, the colours, the beautiful form (dancing in the blue Mediterranean); the gentle transitions in the landscape.  
- Giotto and the life of St Francis of Assisi, painted against a blue background  
- the Renaissance painters: Raphael's Madonnas (the lovely faces ... beautiful postures ... simply magical) – Leonardo, an artist of every field, listening to the creative forces of nature ... the „Last Supper“ – Michelangelo, the painter and sculptor: sibyls (out of the earthly forces, the chasms of the human soul) and prophets (consciousness). These are some impressions: a great past ... and the future?

The language created by this culture first appears in its written form (in its first attempts to break away from Latin) in Palermo

(Sicily), at the court of Frederic II and his Provençal troubadours who sing in praise of the „rose“.

St Francis with his great power of love and compassion, turns his gaze outward to nature in a spirit of fraternity: „The Canticle of the Sun“.

In 13th century Florence the „volgare italiano“ reaches its zenith with Dante's „Divine Comedy“ and thus the Italian language celebrates its birth, as the first in Europe.

The „Vita Nuova“, one of the most beautiful sonnets, reveals the depths of Dante's soul: his love for Beatrice, who leads him into paradise.

In Bologna, the poets of the „Dolce Stil Nuovo“ and the „Fedeli d'Amore“ praise the „donna angelicata“. The language, under the influence of the „eternal feminine“, turns melodic, poetic, weaving its way into the fine lines of the landscape.

„Il Canzoniere“ by Petrarca (from 1335) is one of the masterpieces of European poetry. The „donna angelicata“ assumes more earthly contours which gradually begin to dominate from then on.

The folk soul inspires the individual sentient soul in different ways at various times, first at the soul level.

### Renaissance

In Florence, the cultural and artistic life is enlivened at the courts of Cosimo and Lorenzo de Medici, thanks to the rejuvenating impulse of Greek Culture, and from here it spreads across all of Europe. The „Platonic Academy“ is founded. The prevailing element that permeated Italian culture at that time was the „beauty“ which radiated out from forms and colours.

„Around 1550 the folk spirit descended deeply and began to exert its influence so that, in the individual, we find its imprint, and an element appears that we know as Italianate.“

R. Steiner.

Fraternity is the inner ideal of the sentient soul.

Rudolf Steiner mentioned that it was Dante's specific task to bring about the renewal of the social life. Since that was not possible, his forces were bundled in his artistic activity. Apart from Dante, as the typical representative of Italy, he also referred to Tommaso Campanella who had an intimate connection with Rosicrucianism and who was one of the greatest Renaissance philosophers. In „La Città del Sole“ he developed impulses for a future social transformation ... (A prescience of the threefold social organism?)

The consciousness soul emerges from an artistic sentient foundation.

In the 1950s and 1960s, after the zero point of World War II, Adriano Olivetti, an entrepreneur (typewriter L22), who was strongly inspired by Rudolf Steiner, initiated plans to reform the entire economic, cultural and social life.

The dynamics of integration pursued in European politics today are often only economical or administrative. Cultural differences are not taken into account.

When the integrative power of the family abates and social structures are called into question, one would wish that each country in Europe could experience a re-enlivening of its cultural roots and the conscious search for its own spiritual identity with its enormous power of integration.

Within the choir of European countries Italy has the task of bringing the soul quality of brotherliness to realization, in beauty.

**JAPAN**

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**14 eurythmy therapists**



**F**ourteen eurythmy therapists work in Japan, one is in training.

There is no professional association yet but we have discussed the possibility of a foundation in our meetings over the last two years. Although it could only be a non-registered association, we wish for this kind of professional organization because it would help change our awareness and that of society. Nine of our eurythmy therapists are working with physicians. And because the physicians' association (which is not registered yet either) acts as an umbrella organization we eurythmy therapists, the art therapists and the pharmacists are included in that. The representative of each of these professional groups participates in the monthly skype conference of the physicians' association. Each professional group has one vote when there are decisions to be taken.

Collaboration with the art therapists varies. One of us, for instance, has been offering a regular course together with an art therapist and a music therapist and this has proved very popular. The participants thought they experienced themselves as more harmonious as a result. Apart from that, some of us work in hospitals and some in therapy centres together with art therapists.

At this year's meeting we had intensive discussions on founding an association, joining **AnthroMed**® and IFAAET, setting up homepages and CPD 21 hours. Apart from that we worked on neurological diseases and curative educational cases in our March and August meetings. In December Rudolf Steiner's Curative Education Course will be published in Japanese!

**Culture:**

The arts in Japan, especially the traditional ones, are known in Europe and other parts of the world, too, such as the tea ceremony, Ikebana (the art of arranging flowers), ink painting, Ukiyoe (such as Hokusai or Hiroshige), temple art and Japanese Zen gardens, Japanese swordsmithing, Nô- and Kabuki theatre, the 17-syllable Haikus, calligraphy, lacquer ware and various movement arts such as Sumo wrestling, Judo, Kendo, Karate etc. In addition, Japanese food was declared intangible cultural heritage this year.

Many of our festivals have Buddhist or Shinto roots, such as New Year or the Festival of the Dead in August.

It is interesting that we celebrate births in Shinto style and funerals the Buddhist way. (And young women like Christian weddings!)

So, Japan has, on the one hand, many old cultures with their manifold artistic forms of expression, from architecture and gardening through Nô-theatre to Haiku and Sushi. On the other hand it has Manga, Nintendo (Gameboy) and a lot of technology that people associate with Japan. One could say, or so I feel, that the Japanese have always carried contrasts within them. In Tokyo you see Shinto shrine gates on top of ultramodern high-rise buildings. This is what our soul is like: it swings between the old tradition, morality and the indivi-

dualism that came from Europe and America, which we have, however, not yet been able to internalize.

These polarities are sometimes also expressed in the form of point and circle. Incidentally, our languages, or letters, all colour and affect each other. We can say that our culture focuses strongly on the surrounding. In stone gardens, for instance, which have evolved from Zen Buddhism, or in a Haiku which has only seventeen syllables, the surrounding space is much more important than the actual physically-perceptible stone or words as such. The Nô play that Berthold Brecht translated into German has the same kind of peripheral awareness, as you can see in the subtle expression of the Nô movement.

The question is therefore: where do we find our point (our centre)? For us Japanese it is really not easy to find our centre. The events of 11 March, the nuclear accident in Fukushima, should have made us awake to our middle, but it seems that we have not fully woken up there.

Eurythmy as an art of the 'I' can give us many answers to that question.

**NETHERLANDS**

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**72 eurythmy therapists**



**W**e are a professional group with 72 members, 53 of whom are registered as active therapists. Our association, NVET (Nederlandse Vereniging voor Euritmietherapie), is also a member of NVAZ, an umbrella organization for all AM professions in the Netherlands. Cooperation with physicians is generally good, but affected by the time pressures physicians are under. In the various therapy centres, the different therapists often work together.

This year our association focused mainly on how to prevent the imminent exodus due to ageing. The basic eurythmy training in the Netherlands (our foundation) is going through difficult times of relocation and low application numbers. How can we strengthen our profession in this country through training and make it more accessible?

Another big question is the expensive and work-intensive one-year course that aims to convey basic medical knowledge or, rather, to provide the diploma needed to convince the insurers who will not pay for treatment without such evidence of qualification. We have been able to work on various topics in the further training courses. Sebastian Junghans joined us again to help us deepen our work with school children. Open study groups have been established which focus on eurythmy therapy for eyes and teeth.

One of our highlights this year was the International Congress in Leiden, where all those active in the field of AM were encouraged to ask questions (do research).

Last year we focused on the climate and, in this context, I would like to mention the strong influence of the air, which moves over this flat country, evoking a magical interplay of colours. It is similar with our culture: the Dutch love running, swimming or skating in large groups, covering large distances.

In the summer they have beach races over several days and in the winter the "Eleven-Cities Tour". The Dutch move swiftly as ants on public transport (even with bikes!) and they are always cheerful. Their sense of humour often saves the day when inner torments threaten to take over. This is why cabaret and musicals are cultural highlights (the musical 'Soldaat van Oranje' has been sold out for four years and has been extended until June 2015). Everyone enjoys the yearly festivals and they are celebrated extensively: the King's Festival at the end of April and St Nicholas in early December (My goodness! How people warm up when they feel called upon to defend this festival!)

The Dutch know how to organize improvised markets and festivals. They love meeting up spontaneously and informally for a 'kopje Koffie'.

The houses are often narrow but they have big windows! What is inside is outside and it is easy to make contact or exchange a few words. One could call it a culture of talking: about anything and anyone; and what was said yesterday may sound quite different today. Just as air is everywhere, so everyone should know about everything.

Our bread is also quite airy and people cook dishes from all directions of the wind.

In the arts, Dutch painters such as Rembrandt and Van Gogh have achieved highest international acclaim. Light and colour are very important in their work. But modern dance is also important in Holland. We look forward to the itinerant exhibition "Rudolf Steiner. The Alchemy of the Everyday" which will be shown in Rotterdam (until 11 January 2015). And we hope that eurythmy can become part of everyday life.

Dutch people love movement and they love change!

## NEW ZEALAND

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12 eurythmy therapists



Just like New Zealand's diverse scenery, with the sand dunes of the Far North, the volcanic hills of the Central North Island High Plateaus and the cold rainforests of the South Island West Coast, New Zealand's cultural landscape is equally manifold.

Maori were the first settlers. It is assumed, they came in waves from Polynesia and settled in 'Aotearoa', the 'Land of the long White Cloud', around the 13th century. Some tribes peaceful but some fierce warriors took possession of the land, mostly along the coasts. They displayed their artistic abilities through intricate woodcarvings and expert treatment of 'Pounamu' or New Zealand jade. Although they had only stone and bone tools initially, they adorned their meetinghouses with elaborate woodcarvings, where they danced, sang and practiced the art of story telling as a means to preserve their past, as they had no written script. They also carried their artistry into their daily lives. The weaving of mats, baskets, nets and cloaks made from New Zealand flax, adorned with bird feathers of all kinds was a highly developed and valued skill. Another artform of 'Ta Moko' or Maori tattoo is a facial or body tattoo which shows the status of a person and tells of the ancestral history or 'whakapapa', which is immensely important for all Maori. Maori find their identity and roots in their family history; it

gives them dignity and grounding – 'mana'. Together with the connection to their land, this results in a unity of body and spirit.

Maori live in a deep spiritual connection with their ancestors, who even today are always 'invited' to take part in every important meeting or festival. This connection can also be felt in their language, which, like many indigenous languages, is rich in vowels. The word for 'love', for example, is 'Aroha', can also be translated as 'creative breath of god'.

The colonisation of New Zealand by Europeans started relatively late. Although the Dutch explorer Abel Tasman reached New Zealand in 1642, settlement only began after English explorer and navigator Captain James Cook 're-discovered' New Zealand in 1769. From the beginning of the 19th century a number of immigration waves swept over the country, variously dominated by different European nations. Before that point in time, the Maori were most likely the last large population of indigenous people, who lived without any influence and contact from the outside world.

Over the last 200 years many different nationalities chose New Zealand as their new home, although the British were responsible for the organised colonisation.

Traditionally the majority of the population has been European. The second largest group are Maori closely followed by people of Polynesian descent, such as Samoa, Tonga or Fiji. Nowadays many different nationalities call New Zealand their home and the English have recently been replaced by Indians and people of Chinese descent as the largest immigrant populations. That's why we celebrate 'Matariki', the return of the Pleiades as the Pacific New Year, as well as the Chinese New Year and the Hindu-Indian festival of Light, Diwali. The richness of cultures creates a unique breeding ground of cultural cross-fertilisation, which frequently leads into new and interesting territory.

Such a journey into new territory also lies ahead of 12 fledgling eurythmy therapists who graduated in January 2014 from first South Pacific eurythmy therapy training. One doctor and 11 eurythmists from New Zealand, Australia, and Japan completed the training under the leadership and guidance of Patrise Orange, Uta Stoll-Kuwilsky, Alfred Bosch and all New Zealand anthroposophical doctors. Angelika Jaschke was able to participate in the final parts of the training and brought with her the 'Goetheanum Eurythmie' and the diplomas from Dornach. In addition she intensively worked with the question – How does sound become medicine?

Broder von Laue shared in the last week of the training his insights in the treatment of cancer patients. In addition he gave a series of seminars and lectures for example about Steiner's 'Meditations for Young Doctors', the work in the First class, he took part in the New Zealand class conference and gave lectures at the conference of the medical section which many therapist could attend.

We are now 17 eurythmy therapists in New Zealand and are in the process of forming a professional association. Close contacts with our Australian colleagues, which were established during the training, will certainly result in a fruitful cooperation and also interesting opportunities for further learning and development in near future.

In closing  
Te aroha  
Te Whakapono  
Me te rangimarie  
Tatou tatou e

Love, faith and peace be amongst us all

Brigitte Fischer, former student  
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**NORWAY**

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**40 eurythmy therapists**



Norway has 40 eurythmy therapists at present. There is no professional organization. Most of us have joined the Eurythmists' Association in Norway and some have become members of the Swedish eurythmy therapy association.

Cooperation with physicians and other therapists varies. We don't have many anthroposophic physicians in Norway. Distances are often long. The schools or centres for social pedagogy that have therapists are working together. There is Class work in medicine, therapy and agriculture. People meet twice yearly to deepen their work and eurythmy therapy is also practised at these meetings. In September, Lasse Wenerschou will come to Oslo to give a weekend workshop. We are looking forward to that!

**Culture:**

Are we not more cosmopolitan today rather than members of one nation? Norwegian art and cultural life has also become international. And still: nature is big! The seasons of the year are very distinct. There is plenty of land, uncultivated land. People feel close to nature and spend much time in nature. Many have "chalets" in the mountains, in the forest or on the coast where they spend their free time. In winter they do winter sports. In the cities one sees people in skiing outfits, skiers on their back, hopping on the tram to get out into nature after work. All this in a modern world – with a wealth that is not easy to cope with.

We have folk music with nature sounds, the Hardanger fiddle, the Dream Song, folktales, the Viking culture... Our folktales constitute a wonderful world full of wisdom and humour.

Because of their strong connection with nature many people can also relate to elemental beings. The painter Theodor Kittelsen (1857 – 1914) painted elementals in nature, especially trolls: trolls in the waterfall, trolls in rocks – he may well have experienced them in reality. I suppose trolls only exist in Norway?

Living by the coast and going to sea have made people open-minded and far-sighted, qualities that already drove the Vikings to set off for their conquests and, later, individuals such as Nansen, Amundsen and Heyerdahl. They still inspire people today. May 17 is a national holiday that commemorates the day when Norway's constitution was signed in 1814, bringing loyalty and the vote for simple people. It is a folk festival, a spring festival and a festival for children! Nature has finally woken up; people are happy and celebrate in their beautiful embroidered traditional costumes, which they also wear for other festive occasions such as confirmations and weddings.

Independence, freedom, individualism have always been important. Norway was a land of simple people, cottagers and farmers. There was hardly any aristocracy. People deal with each other in simple, informal ways. Everyone is on first-name terms. There are neither titles nor rank. All are equal, even the King is seen as a "man of the people". In the olden days people used to live on their own farms, far away even from their nearest neighbours. There were no villages. The Norwegian culture was shaped by individuals, quietly and earnestly.

It is interesting that there are more than thirty Rudolf Steiner Schools – in a population of 5 million!

Being Swiss, I was always amazed at the amount of space Norway has, at all the things that are possible, at the fact that one can breathe more freely on this "Nordic path".

Norwegian art, painting, poetry often have something melancholic. There is not much humour. A few well-known names in the world of art are Munch, Grieg, Ibsen with Peer Gynt and Nora, Hamsun .... Many could and should be mentioned. Some 20th century poets and writers have made a connection with anthroposophy. Andre Bjerke, Ingeborg Möller, Jens Bjørneboe, Alf Larsen, Olav Aukrust were voices one heard in interesting public debates on spiritual life, art and culture. One of the eminent writers and poets today is Jon Fosse.

A wonderful Norwegian custom is called "Dugnadsånd", which means something like team spirit. Despite or maybe because of their autonomy, people like to get together and manage to get a lot of work done in a short time.

And trust – against all odds, people still have trust: in one another, in the government, in life. They foster a culture of trust!

**PHILIPPINES**

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**1 eurythmy therapist**



I am currently still the only Filipino eurythmy therapist working in the country. Lynn Laset, who is doing her eurythmy/teacher training in Cape Town has also began her eurythmy therapy training there. I so look forward to having a colleague here soon! Tanya Baumgartner has come several times and given training to a group of interested Filipinos. She has also seen patients.

Working with the doctors has been mainly during the IPMT's which we have held regularly for many years now. These conferences have been well-attended and the participants (we open the conference to all who are interested, even non-medical people) have shown an amazing openness to the eurythmy therapy sessions which always start the day. Some colleagues also make phone inquiries about what they themselves can do for their patients.

Working with art therapists is also unfolding.

The positive development is the seemingly great help that the eurythmy therapy sessions have on the children at the Manila Waldorf School and at the Acacia Waldorf School. I now do 2 blocks (of 2-weeks each)/year in these schools. I have also done sessions in a school handling children with special needs (one of the Catholic nuns running the school has been studying Waldorf Education for several years now, and has also joined out IPMT's).

As for my own practice in Palawan (the island where I now live), this is very limited.

The Philippine Association of Anthroposophic Health Professionals is working towards accreditation at the national level. As part of the team, I am in charge of eurythmy therapy.

As for Philippine culture: very varied! The Philippines is an archipelago of 7100 islands. Discovered by Magellan in 1521, the country was a Spanish colony for 3 centuries, hence we have many Spanish words in our language, we tell time and count in Spanish, and many of our names are Spanish. And Spain of course brought Christianity and cacao to our shores. We were eventually sold to the United States and this began the era of our country's americanization. English is the official language in government, in business, in colleges and universities. It is a language that allows us to be able to communicate with each other despite our many dialects. Decades ago, many of our professionals (especially doctors and nurses) left for better working opportunities in the United States, and many prominent American hospitals have Filipinos in key positions. We have a sizeable and very influential Chinese community that dominates the financial sector. Chinese influence is strongly evident in our food—spring rolls and noodles belong to our tables. In the South the Muslim community has continued to nourish its traditions. We also have many tribes, which are striving to survive despite the strong inroads of civilization into their communities in the hinterlands.

Yes, a very colorful country indeed, and our tourism industry slogan goes: „It's more fun to be in the Philippines!“ Come and visit!

**POLAND**

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**2 eurythmy therapists**



There are two eurythmy therapists in Poland who work in Krakau and Warsaw. Because there are just the two of us we have no association.

Cooperation with the physicians is not so intensive yet but they recommend eurythmy therapy and send patients to us. Most of our patients come from Waldorf schools and the Waldorf kindergarten.

Cooperation with other AM therapists? – We do not have that yet. AM therapy is really very much at the beginning still.

### Polish Culture

Polish traditions reflect the century-old dialogue and mutual penetration of cultures.

In Polish cities one finds a whole range of European styles. History has not treated Poland's architectural monuments very well, but many have nevertheless been preserved: castles, churches and palaces which are often unique in the area and also in Europe. Often, much has been invested in restoring or rebuilding them after the war (for instance the old town and the royal castle in Warsaw, the historic districts of Danzig and Wrocław). Kazimierz on the river Weichsel is an example of a well preserved medieval small town, while Krakau is one of the best preserved Gothic/Renaissance towns in Europe.

The visual arts have also developed under various international influences. The works of Jan Matejko, whose monumental paintings depict important events from Polish history, are impressive examples of the genre of history painting. The

Young Poland movement represents the birth of modern art in this country. Among its most important protagonists are the symbolists Jacek Malczewski, Stanislaw Wyspianski and Jozef Mehoffer, as well as the representatives of the impressionist school. The 20th century has produced numerous masters of the Avantgarde. The works of Tadeusz Makowski evolved from Cubism, those of Wladyslaw Strzeminski and Henryk Stazewski from Constructivism.

The beginnings of literature written in the Polish language go back to the 16th century when some Renaissance authors broke away from Latin and began to write in Polish. With his poetry, funny poems and elegies Jan Kochanowski is one of the eminent representatives of the European Renaissance. In the periods of Baroque and Classicism, Poland's literature held the multinational country together.

In the nineteenth century, when Poland had lost its independence, the great Romantic writers emerged: Adam Mickiewicz, Juliusz Slowacki and Zygmunt Krasinski became the spiritual leaders in a state-less nation whose rebirth they predicted.

The majority of the greatest literary works of the first half of the twentieth century were born out of the dialogue between the cultures or were the result of avant-gardist experiments. The "borderland tradition" is a particular phenomenon of eastern Poland, with its centres in Vulnius and Lviv. These frontier regions have a strong Jewish tradition: it was here that Hasidism was born, the mystic branch of Judaism. The regions in the east were a cultural phenomenon, a melting pot of more than a dozen nationalities, the birth place of a multinational and multicultural art and of the works of Bruno Schulz, Boleslaw Lesmian and Jozef Czechowicz.

As a result of the political situation which made uncensored publishing in the country impossible, Polish literature was also written in exile after World War II. The works of Gombrowicz, Miłosz and Mrozek first appeared in "Kultura", the Paris journal for Polish emigrants. Among the most important writers of the second half of the twentieth century are Zbigniew Herbert, Tadeusz Rozewicz, Czeslaw Milosz (Nobel Prize in 1980) and Wislawa Szymborska (Nobel Prize in 1996). The works of Hanna Krall and Ryszard Kapuscinski have been translated into many languages.

Polish Romanticism and its effect on Polish literature are neither complete nor fully comprehensible without some knowledge of Polish history.

The Romanitc music of Fryderyk Chopin which draws from Polish tradition and folklore is accessible to many, on the other hand. Karol Szymanowski, Mieczyslaw Karłowicz and Witold Lutoslawski also reverted to the roots of traditional Polish music, recreating them in many innovative ways.



**PORTUGAL**

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**1 eurythmy therapist**



As far as I can be sure, and as in the previous years, I am the only Eurythmy Therapist living and working full time in Portugal, with two other colleagues coming for periods during the year, to different parts of the Country, therefore there is no professional association in Portugal.

Despite this, as I live and work in a therapeutic Community, I am privileged to work with an anthroposophic Doctor, and this is a very good situation with excellent collaboration and team work.

In the Community itself there is also practiced Quirophonic, therapeutic baths and Hauscka "Einreibungen", and here again we work together.

This year I would like to carry on working with the 5th lecture of the Eur. Ther. Lecture Course and its direct use with our "population".

Living and working in this way brings many highlights throughout the year – and one of them is the visible overcoming of difficulties or the enthusiasm shown by many of our "companheiros" when I tell them that they will soon be working with me again!

**Culture:**

Let us try a few brushstrokes.

In 1974, the peaceful "Carnation Revolution" toppled a long fascist dictatorship, under which the official cultural politics was often summarized, somewhat ironically, as "FuFaFa", or Football, Fátima, and Fado. Today, 40 years later, the first two, still have wide influence. Football mania is spreading everywhere, not only here. Fátima stands for an apparition of the Virgin Mary in 1917, largely celebrated in the Roman Catholic church which is still very influential today. Fado is originally a sung melancholic popular music, in two versions from Lisbon and Coimbra and showing arabic, and medieval troubadour, influences. During the fascist dictatorship, Fado stood for a neo-nationalistic folklore agenda with strong government support, but has since then seen an astonishing renaissance. The word Fado represents today a thoroughly Portuguese style of music, with plenty of vitality and new talents, quite popular, even abroad, thanks to singers like Mariza, Ana Moura, Dulce Pontes, Cristina Branco, Carlos do Carmo and many others. Many new Fado songs reinterpret the rich tradition, while others absorb African, Brazilian, Jazz and other tendencies. – A similar description can be made of contemporary popular music in a more general sense: a broad stream of creativity draws freely and without inhibition on the sources of folk music, while, in many cases, blending freely with inspirations from overseas and international currents. Music is spread easily through the modern media, and also through large summer festivals. – We also have folk dance festivals during the summer, and they attract a large number of young people.

A poetic sense, deep feelings, and an interest in other cultures, are qualities we find time and again in many artistic manifestations. Portuguese contemporary literature produces mainly poetry and novels, and in 1998 the late José Saramago won the Nobel prize.

Some portuguese architects are world class; the colleagues and friends Álvaro Siza Vieira and Eduardo Souto de Moura, from Porto, were awarded the Pritzker price in 1992 and 2011, re-

spectively. Also among painters and sculptors, we find names of international renown. However, it must be said that these remarkable achievements are somewhat isolated and do not stand for a good general level of artistic production.

**ROMANIA**

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**2 eurythmy therapists**



I was asked by Constantin Gruia to write a report on the present situation in Romania and on the country's culture.

The professional difficulties we are facing today in Romania have been described in Journal No 11 and nothing much has changed politically since then.

Nelu is again active as a eurythmist and eurythmy therapist in curative education at the Centrul de Pedagogie Curativa – Simeria in Simeria.

Constantin is working within the integration concept at five different state grammar schools as an itinerant learning support teacher for maths and Romanian language, helping individual pupils of classes 1 to 8.

He only practises hygienic eurythmy during the holidays with disabled youngsters.

Constantin and Nelu have arranged that Nelu will be the representative for Romania because Constantin cannot take this on for the time being for personal reasons in his rural surroundings.

**Culture:**

Romania's culture has evolved from ancient Roman, Byzantine, Slavic, Greek, Turkish and Hungarian influences. Romanian literature, with its Cyrillic alphabet, did not evolve until the 16th century. In the 18th century, literature was under the influence of Greek culture. With the European enlightenment national feelings grew stronger among writers and they developed their own linguistic style. We see this in the writings of Mihai Eminescu. In the 20th century social topics predominated, particularly in the work of Liviu Rebreanu and Camil Petrescu.

Some famous writers and poets left Romania for political reasons and became active all over the world: Eugen Ionescu, Tristan Tzara, Emil Cioran and Herta Müller, to name but a few.

The music of Romania is strongly rooted in the past. Sacred compositions of the Byzantine school and traditional folklore still determine Romania's musical life today. Folk songs and dances are an important part of the country's culture. George Enescu was the teacher of Yehudi Menuhin and the great conductor Sergiu Celibidache worked in Berlin and Munich. One of our famous composers is Ciprian Porumbescu.

Painting emerged in the Middle Ages out of the interplay of Central European Gothic art and late-Byzantine influences. Just think of the wonderful frescos in the monasteries that we often see on art postcards in the West.

During the Renaissance a transition took place from religious to secular motifs (landscapes, for instance) and from re-

presentational to naïve painting. The world-famous modern sculptor Constantin Brancusi should also be mentioned here. Romania's architecture is inspired by antiquity. The Dacian fortresses can still be imagined or visited. Across the centuries, the building activity continued, influenced by Byzantine church cupolas and Polish models. From the 17th century onwards, Romania developed its own traditional architecture, but many buildings today still feature gothic and byzantine elements.

Everyday Romanian culture is strongly influenced by the Greek-orthodox church. The religious scholar Mircea Eliade worked far beyond the boundaries of his country.

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## RUSSIA

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**24 eurythmy therapists**



In January 2014 a three-day eurythmy therapy conference took place in Moscow. We had group work in the mornings and afternoons and ended the days artistically with eurythmy performed by Waldorf students and trained eurythmists. Organizer: T. Khasieva.

In July 2014 the third workshop on "eurythmy therapy for the eyes" was held in St Petersburg, led by Margret Thiersch and accompanied by lectures on the anatomy of the eye (Thorwald Thiersch) and eye diseases (Dr Koshechkin M.D. and Dr Silvolapov M.D.). Organized by M. Denisova.

Dr T. Guseva M.D.: in August 2014 we had a three-day seminar in Moscow with R. Maeder (Ittingen, Switzerland). Our topic was "Using hygienic eurythmy and tone eurythmy to support the immune system and stress resilience in people who have little exercise but are exposed to demanding life rhythms and ongoing stress." It was particularly valuable to look at the importance of the exercises from various angles: looking at the exercise "love E" under hygienic and well as social aspects, for instance. The zodiac and planet exercises met with just as much interest. Among the participants were eurythmists, physicians and teachers.

In August 2014 the Annual General Meeting of the Association of qualified eurythmy therapists in Russia was held in St Petersburg.

### New books

The first volume of Goethe's Scientific Writings (Morphology) came out in Russian. It presents the principles and logic of the metamorphosis doctrine which are of fundamental importance for eurythmy therapists. Goethe's work is also explained in the introductions written by Rudolf Steiner (GA 1).

### Russian culture:

The separation of the orthodox and catholic churches, prepared by Pope Nicholas I, made it possible for the Russian People to find its own identity: Christianity, which had been taken over from Eastern Europe (988), from Byzantium, preserved in the Russian people a pure sense of a spiritual community and a semi-mystical soul disposition.

The social structure brought by the Varangians (Vikings from the eastern Baltic) from Scandinavia prepared the ground, on which the sacred music and literature could grow, as well as the white stone buildings, with their icon paintings, that are embedded in endless green spaces. In its early phase (Southern and Kiev School) the latter remained rooted in the Byzantine style. Of the two subsequent schools, the Northern variety (Novgorod style and Theophanes the Greek) developed a radiant expressive power, full of contrasts, and created the central school (Andrei Rublev and Dionysius) with its harmonious, contemplative images.

The central perspective that allows the soul to detach itself from the golden background of eternity is almost absent here – instead of the transparency of space, known from Western cultures, the inverted perspective illustrates the inner cleansing of feelings, thus representing a kind of alchemy of the soul.

The Mongol invasions and subsequent oppression that lasted from the 13th to the 15th century did not stop the development described but made it more difficult and imposed the despotic traits of eastern societal forms on the political life of the time.

There was no reformation in Russia and the secularization of the religious culture only became possible in the 18th century with the reform introduced by Czar Peter the Great: foreign scholars (mostly from Germany) entered the stage; independent Russian streams evolved in science (Mikhail Lomonosov), culture, music and painting – Pushkin, Tolstoy, Dostoevsky, Tchaikovsky and many other names come to mind. Numerous ethnic groups that had been absorbed into the Russian Empire participated more or less harmoniously in this cultural evolution.

The emerging boom in the sciences, philosophy and arts (Dmitri Mendeleev, Vladimir Solovyov, Andrei Bely, Wassily Kandinsky et al.) was prevented in 1917 by the Bolshevik dictatorship which the country was not able to shake off until the 1990s. The liberation was prepared by works of dissenting writers (Aleksandr Solzhenitsyn) and the new uncensored Russian chansons. Russia's inhumane suffering in the twentieth century reflects the end of a thousand-year cycle of spiritual development and the historical task that lies ahead of us now: that of forming an orchestra out of the cultures of Western, Central and Eastern Europe that will balance out – karmically – the cultural abyss which has opened up in the ninth century.

## SOUTH AFRICA

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7 eurythmy therapists



We are approximately 7 eurythmy therapists in the country.

Our biggest challenge in the past year and the year ahead is our Southern Cross Eurythmy Therapy Training in Cape Town. Since we have no doctors here who are able to support it, we have to invite doctors from all over the world to help us. Without the never ending energy of Julia O'Leary, who overcomes all hindrances and challenges, it would not be able to happen!

### Culture:

The 11 official languages in South Africa (Zulu, Xhosa, Venda, Shangaan, Northern Sotho, Southern Sotho, Pedi, Tswana Swazi, Afrikaans and English) can already tell how many different cultures live together here.

Until today witchcraft and shamanism is deeply rooted, not only in rural, but also in urban areas and townships. What we would call superstition still plays a big role, right into every day life circumstances: when a spider crawls down the window sill on her own thread, the inhabitant of the house knows that a surprise visitor would come. We know the story of an old Zulu man, who knew beforehand when and how he would die, thus preparing his family and organizing all his dealings well in time. He also knew, when relatives would come home from the big city and stood on watch to welcome them at home. There is also still a very strong connections to the "ancestors", the dead. Since one does not want to irritate them, because one gets punished by strokes of destiny, one tries to live according to their beliefs as a follower. If a young man leaves his home and goes to the big city, the grandfather will be able to tell him in details from his dreams, what to expect, where to be cautious and when to be trusting. Other young people know, that they must always surprise their old aunt, when they come to visit, because otherwise she will prepare a "muti" (a medicine made out of human organs) to kill them. If one wants to build up a successful business, one has to bury a baby in the foundations of the house. And if a man with AIDS would rape a virgin or a child, he would be cured from his disease. One can imagine, how many and enormous fears live in people under these circumstances, especially in women! In the meantime there are big campaigns to clarify these rumours, but it is not easy to just disperse them...

The Afrikaans culture, Dutch people originally, keep a very strong family culture on the background of their christian, church bound religion. They are mostly good electricians, engineers, mechanics and help the country build and maintain a good infrastructure.

The coloureds, former descendants of white and black people or malays, bushmen or hottentots, create nowadays their own culture, especially in the Western Cape. They speak their very own Afrikaans, with a broad accent, are mostly christian or moslem and live strongly in their social surrounding. Many of them work as farmworkers, or in municipalities or offices. Also in political functions or in education you will find them. Since the good influence of the churches is in decline, their young people are often endangered through drugs, alcohol, or groups, who vandalize. (In the meantime not only copper ca-

bles for telephone lines get stolen, but also train tracks – with disastrous effects for society and economy of the country...)

The English culture is maybe the most conscious and far reaching one in South Africa. These people, though diplomacy and flexibility, manage to hold extremes together, to connect and work things out, and create a lot of good and positive.

The biggest problem, like in the entire world as well, is the mere following of own interests and the tension between poor and rich. The development of individual initiative and the igniting of morality and conscience belongs to the biggest tasks of Waldorf Pedagogy, Waldorf teacher training – and us eurythmists and eurythmy therapists!

## SOUTH KOREA

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3 eurythmy therapists



We only have three eurythmy therapists in South Korea, one of them is ill. My other colleague and I are working in different Waldorf Schools in Seoul which are a hundred kilometres apart. My school carried out a successful art therapy project, organized by a sponsor in the Province.

The parents wanted more art therapy for their children beyond this. Yes, eurythmy therapy is alive! And a new art therapy circle is being set up in our school. We still have no school doctor who could support art therapy properly. But we have a traditional Asian physician.

A terrible accident has cast its shadow over life in Korea this year. On 16 April 2014, a ferry, traveling from Incheon to Jeju, sank near the island of Jindo with more than 400 passengers on board. Almost all of them drowned. Among the victims were 300 High School students who had been on a school excursion.

Korea is still in a state of trauma as a result of this accident. Many Koreans have gathered in political action groups or meetings on Palace Square in Seoul right next to the "Blue House". The government refused to conduct a thorough investigation into the accident. What is even worse is that the politicians have no real interest. The father of one girl who drowned went on hunger strike for 46 days. More than 5000 Koreans participated in this strike. The families affected by the accident demand to see the investigation documents because they want to find out the truth. They have also started a petition which has been signed by 5 million people so far. Some colleagues in Korean Waldorf Schools have joined the initiative. The children in my class wrote a letter to the affected families. One colleague in my school said, "If those who are not victims get angrier at the injustice, justice is on their side."

In this situation we ask ourselves how we can make a contribution with our therapies. The students who were on the boat and were saved and those who had to witness the tragedy directly are still suffering.

The Korean thanksgiving festival, according to the lunar calendar on 15 August, will this year be celebrated from 8 to 10 September. During this festival all families come together to celebrate and commemorate their ancestors. But the Koreans are not in the mood for celebrating this time because of the ferry disaster. The affected families are still camping out on Palace Square in Seoul. Five months have passed since the tragedy. Ten pupils and two teachers who were on the ferry are still unaccounted for.

Is it generally known that Korean babies are born with a round blue birthmark on their body? It usually appears on the buttocks or lower back. People say it is a greeting of the Gods for the child's journey to earth – in other words: a seal. It is also known as "Mongolian spot". So, the baby always knows where it "has landed". For us Koreans, who are still forced to live in a torn country, this spot is something deeply uniting.

In Korea new modern influences live alongside old traditions. We experience this strongly in Seoul. You turn your gaze from an old palace slightly to the left or right and you see a variety of modern, mostly high-rise, buildings. Everyday life is dominated by state-of-the-art technologies: even young children always have their mobiles on them. On the underground, everyone holds a gadget: a mobile phone, iPhone, tablet. People no longer chat quietly with each other on the underground. But there was a time when Koreans had their own, distinguished high culture which came to expression in (mask) dances, drumming and ceramics. The rise of Korea's high culture took place in the era of the "Three Kingdoms" (57 BC to 668 AD). It is unthinkable without the inspirations and influences it received from China. But the country also has its own independent traditions that have shamanic and Altaic roots.

## SPAIN

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**9 eurythmy therapists**



**W**e are nine eurythmy therapists in Spain. We are in the process of building up a professional association.

Each eurythmy therapist has a connection with the physicians. Not all cooperate with other therapists; relationships are as individual as with the physicians. I, for instance, work in a doctor's practice, where physicians, massage therapists, art therapists and biography counsellors meet once a month. We are working on lecture five of the Curative Education Course

The foundation of our professional association and in September a eurythmy training will start in Madrid with 23 students.

### Spanish culture:

At Easter there are religious processions where people walk through the towns with torches. On Palm Sunday and Easter Sunday various fraternities and communities take the Mary and Jesus statues out of the churches and carry them through the streets in processions that go on for hours. The sackcloth, ancient hoods and rhythmic drumming in the light of the torches evoke religious feelings.

Spring festivals: the "Fallas". The arrival of spring is celebrated most extensively in Valencia, a city on the Mediterranean. People set fire to the "fallas" – giant and elaborate group sculptures that often caricature local politicians or current topics. Seville celebrated "La feria de Sevilla" in spring with people dancing flamenco day and night.

For San Fermin in Pamplona, the bulls are released early in the morning and people run through the streets in front of, beside and behind them until they reach the big arena where the bull fighting takes place.

In December we celebrate Christmas Eve. On New Year's Eve we eat 12 grapes – one with each stroke of the clock. And on the eve of the 6th January, Three Kings Day, children receive their presents.

Carnival is celebrated all over Spain, but particularly in the South and on the Canary Islands. The most beautiful festivals are in Santa Cruz on Tenerife.

## SWEDEN

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**70 eurythmy therapists**



**W**e are 70 eurythmy therapists in Sweden. And yes, we have The Eurythmy Therapy Association in Sweden (LEF) We work together with doctors at Vidarkliniken, in the Eurythmy Therapy Training, in interprofessional courses given by the umbrella organisation SAMT (Swedish Association for Anthroposophic Medicine and Therapies), in therapy centers, private practices, in some curative education and social therapy institutes. In the schools it varies - often too little contact. At LEF meetings eurythmy therapists often rapport that there is a lack of contact with doctors.

We are working together with other therapists within the Anthroposophic Medicine, in therapy meetings about patients mainly at Vidarkliniken, often in therapy centers and sometimes in the schools. These meetings are experienced as very helpful.

We have been working on school eurythmy therapy for children with reading, writing and speech difficulties, inner and outer unrest and stress. Trauma in children and adults.

Highlights were that 7 Eurythmy Therapy students from Sweden, Finland and Denmark in the Swedish Eurythmy Therapy Training (Läkeeurymtiutbildningen i Sverige) received their diploma from the Medical Section as represented by Angelika Jaschke, a course with Bowdewijn Fehres in November 2013 about Eurythmy Therapy in schools.

The Eurythmy Therapy Association in Sweden (LEF) celebrated this year in May its 20th birthday! For this occasion there was a course about trauma with Pirkko Ollilainen including lectures from doctors Ursula Flatters and Stefano Sylvani.

### Culture:

Sweden is a long, narrow land bordered on the east by the Baltic Sea and Finland, in the south by the North Sea and

Denmark, in the west by the mountains near Norway. Large expanses are sparsely populated, consisting of forests, lakes and rivers formed during the glacial ice age. When lecturing in Sweden, Rudolf Steiner described that a mood is still strong in nature of elemental beings, of Nordic mythology and its gods.

As a naturalised Swede from Canada, I can only attempt to describe here a few personal impressions. Some aspects of Swedish modern culture life such as in literature, film, music, and design, may be found worldwide. In literature the international Nobel Prize is awarded each year to an outstanding writer or poet as well as cutting edge research in science and economy. It is celebrated in December with a great banquet presided over by the Swedish Royal Family.

When visiting Sweden as a tourist, it might strike you, how well many Swedes speak English. The modern culture life absorbs a great deal of American culture, for instance many films shown here come from America and are not dubbed. Sweden's film makers have recently produced several internationally acclaimed films for example the "Millennium Trilogy" based on the author Stig Larsson's books, which have become international best sellers.

Sweden has probably the most outdoor festivals for pop music in all of Europe. In the 60's the Abba group won international renown. Nowadays teenagers flock to performances of the FOO, an up and coming music group.

In design, Ikea stores were founded on the grassroots principle of designing furniture for families at an affordable price. Their designers search for innovative ways of combining qualities of lightness and functionality with fantasy.

Sweden has also many inventors, for instance a computer game such as Minecraft, is now sold all over the world.

The cultural life and customs is changing. Swedish people were once mainly a seafaring and agricultural folk. At that time there was a natural need and custom for people to take care of each other. Today however, Sweden experiences the same trend as in many other countries that the countryside is becoming depleted of cultural life and the cities are getting overcrowded. The difference in income and fortune between rich and poor, as in USA and Europe, had decreased from 1940 to 1980 but nowadays, since 1980, it is again increasing drastically. A class-divided population is again being reinforced.

Situated on top of the globe, Sweden has a bird's eye view to observe what is going on in the rest of the world. Dramatic events in the world today constitute a good part of the daily media coverage from the main networks. This has consequences. Just as previously with Iraq refugees, Sweden has now opened to immigration for Syrian refugees to an extent unparalleled by other European countries. It seems the humanitarian impulse to help out, lives strongly in a good part of the population.

## SWITZERLAND

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166 eurythmy therapists



The eurythmy therapy association in Switzerland has 166 members today. Over and above that there are an unknown number of colleagues who live and work here.

Before the summer holidays the executive council was finally ready to submit to the Swiss authorities the documents necessary to obtain accreditation for eurythmy therapy as a method. Now we hope that we will have achieved state recognition within the newly created sector of Complementary Therapy by the spring of 2015. It has been a long and difficult journey. We have problems finding young people to join the executive council. Our membership is ageing and the younger colleagues are busy building up their own practice, they start a family or feel unable to take on such a task.

At our meeting this year we took a brave new step in that we took up the recurring topic of cooperation between physicians and eurythmy therapists in the form of a panel discussion.

The conversation, which was moderated by Angelika Jaschke, showed that the cooperation between the two professions, which Rudolf Steiner demanded, continues to be a challenge for anyone involved. Among other things, we looked at whether it is damaging to the reputation and quality of eurythmy therapy when a self-employed eurythmy therapist offers other specialties apart from eurythmy therapy and eurythmy, such as coaching, biography work, nutritional consulting etc. Opinions differed on this question.

Our future vision is connected with the big question, "how will we go on?" Will we manage to get away from traditional patterns of thinking, feeling and behaving? Will we be able to become authentic, independently thinking individualities in eurythmy therapy and evolve personally along with it and through it?

### Culture:

What is special about Swiss culture is its official multilingualism: German, French, Italian and Rhaeto-Romanic appear in a great number of local dialects. Most Swiss people speak more than one language.

The country used to have a more rural community life with a great number of festivals. In the mountainous regions, the cattle is driven up to Alpine pastures in the spring and down again in the autumn. There are numerous traditional costume or folk music associations, each with their own annual festival. Yodelling is typical of the high mountains; it is a special voice and singing technique and goes together with alphorn blowing. Both can be heard across wide distances. The Christian church festivals can also be mentioned in this context.

Carnival is another special tradition. It is celebrated just before lent and used to mark the end of winter in the old cultures. People used to walk through the streets dressed up in costumes and masks, making a lot of noise to drive away evil spirits. The fifth season, as it is called, is celebrated in different ways depending on the region and is based on ancient local traditions.

In the towns, the cultural scene is rich with music, painting, sculpture and dance. The big cities Basel, Zurich and Bern each boast a number of good museums.

Basel, which is situated where three countries meet (Switzerland, Germany and France), is an important trade fair city attracting international crowds every year. The watch and jewellery fairs are world famous as is the art fair and the trade fair MUBA.

Greater Basel, which stretches along the banks of the Rhine, is also an economic centre for large-scale chemical and pharmaceutical industries. The companies Roche, Novartis and Syn-genta are based there.

Switzerland, with the Goetheanum building close to Basel, is of course also the headquarters of the anthroposophical movement. Spiritual and cultural impulses radiate out from here and bring people from all over the world to this small country.

## TAIWAN

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1 eurythmy therapist



**B**efore going into the culture theme of Taiwan, let's know a little bit the geography of Taiwan first.

Taiwan is an island in East Asia, bordering the East China Sea, Philippine Sea, South China Sea, and Taiwan Strait, north of the Philippines, off the southeastern coast of China. The island of Taiwan was formed approximately 4 to 5 million years ago at a complex convergent boundary between the Philippine Sea Plate and the Eurasian Plate. The total area of the current jurisdiction of the Republic of China is 36,193 km<sup>2</sup>, slightly smaller than Switzerland. The estimated population is around 23 million.

Taiwan was historically called Formosa, from Portuguese, which means „Beautiful Island“. Taiwan Island makes up 99% of the territory of the Republic of China (ROC), after the ROC lost its mainland China territory in the Chinese Civil War and fled to the island in 1949, and the country itself is commonly referred to as simply „Taiwan“.

The official language of Taiwan is Mandarin Chinese, but because many Taiwanese are of southern Fujianese descent, Min-nan (the Southern Min dialect, or Holo) is also widely spoken. The smaller groups of Hakka people and aborigines have also preserved their own languages. Many elderly people can also speak some Japanese, as they were subjected to Japanese education during the Japanese occupation from 1895 to 1945. The most popular foreign language in Taiwan is English, which is part of the regular school curriculum.

The culture of Taiwan is a blend of the dominant 9,000 year old ancient Han Chinese culture, Confucianist culture, Taoist culture, Buddhist culture and some Taiwanese aborigines' cultures together with some influences from Japanese culture

and minor influences from American culture, which are often perceived in both traditional and modern understandings. The teachings of Confucius describe the position of the individual in society. There is a need to belong to a group larger than themselves, be it their family, school, work group, or country. Taiwanese treat people with respect and dignity regardless of personal feelings. In order to maintain a sense of harmony, they try to act with decorum at all times and not to cause anyone feeling embarrassed. At times, Taiwanese people are willing to subjugate their own feelings for the good of the group. The scholarly meritocracy was also based on mastery of the Confucian classics. This had important influence on the whole society and education system. In public school system, Taiwanese are focusing mostly on academic development and relying on test scores to evaluate students

performance. It not only brings a lot of pressure to students but also ignore the balance of children development.

Waldorf Education was publicly introduced to Taiwan in 1994 through the National Kindergarten Conference in Yilan City. Meanwhile, the first Waldorf Kindergarten started in Tai-Chung City in 1995 with help from Australia. Since then several Waldorf schools, kindergartens and learning groups have been established.

Along with the blooming of Waldorf education in Taiwan, there are now more needs for eurythmy teaching.

Now, there are seven Taiwanese eurythmists in Taiwan, six of them are involved in eurythmy teaching in the schools. One of them also has a eurythmy therapy diploma. However, eurythmy therapy is still quite new in Waldorf schools and anthroposophy groups. One of Waldorf schools in Taichung City started to provide after-school eurythmy therapy to some students from the fall of 2013.

This gives me the chance to do two month eurythmy therapy practice in Taiwan with the mentor, Zoran Zovko from Croatia, in order to achieve my eurythmy therapy diploma. Although there was only 8 weeks, there are some positive improvements of students as well as feedbacks from teachers and parents.

Besides, I have been informed that some eurythmy therapists visit from Japan, Australia and Europe.

In 2014, there are several Taiwanese doctors and other type of therapists going through five year IPMT training in Taiwan. In the future, I hope we can gradually build up an inter-disciplinary team to work together to enrich experiences.

**THAILAND**

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**1 eurythmy therapist**

**UKRAINE**

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**4 eurythmy therapists**



In my work as eurythmy therapist it has been possible to set up a still limited but gratifying cooperation with physicians, which can hopefully be extended in future years. There is a small medical-therapeutic study group. Because of my background in curative education my work as eurythmy therapist is predominantly with children and young people with developmental problems.

In the Thai language the way one refers to oneself – how one says 'I' – reflects the character of culture and society. The most common forms of saying 'I' in Thai are summarized below:

As the first and most important reference to themselves Thai people use their own nickname. (Thai people only use their official names in formal situations; family members, colleagues and friends only use nicknames).

Where, in English, we would say "I'm going home now" a Thai person with the nickname Tob would say "Tob is going home now".

If, in a given situation, Tob is the younger one, he could also say, "Nong is going home now". (Nong = the younger person in this situation).

If he is the older person he would refer to himself as "Pi".

Some job designations (such as teacher or physician) and most words that express kinship (father, mother, uncle etc.) can be used instead of 'I'.

If Tob is a teacher he will say to his pupils, "The teacher is going home now".

An uncle will say to his nephews and nieces, "Uncle is going home now".

For a man, the word that comes closest to our word 'I' is "pom"; for a woman it is "ditschan". Both words are used if the speaker wants to emphasize his or her intentions; excessive use is considered impolite.

The Thai language reflects an image of the 'I' that is always experienced within a social context. It is hardly ever a totally individualized 'I', but always seen in relation to its surroundings.

(The Thai words are rendered freely in English)

We are four eurythmy therapists – trained in Germany and Switzerland – and about 20 students who are doing the eurythmy therapy training in Kiev. We work in Odessa, Dnipropetrovsk, Kiev. We live and work in schools and in private practice, and we pray for peace and liberty. We are pleased about research projects into eurythmy therapy.

Since the big Russia has set upon Ukraine with armies, economic measures and propaganda we have no certainty in life. There is war in the country – Russian soldiers are firing at children and their parents, at old people and prisoners of war. Do our colleagues know that an oncological hospital in Donetsk was bombed with Russian weapons? That Russian officers kill those wounded in the war? My feelings today – pain, suffering, worries, fear for our future, for our lives...

It is not easy to write about our culture in this situation. Ukraine has one of the oldest universities in Europe, in Chernivtsi. Christianity came to us from Byzantium and Greece. Our people live and guard the Christian sanctuary.

Since the ninth century there have been churches and monasteries in Kiev – In western Ukraine they are like pearls in the mountains, wooden churches. A treasure has emerged in our steppe: Ukrainian Baroque. Lviv produced the first printed books of the Slavic region: Cyril and Methodius worked diligently with one of the first printing presses in a Ukrainian monastery.

The Ukrainian nobleman and writer Nikolai Gogol was born near Poltava. He described everything that is expressed in the Ukrainian soul, all the natural treasures Ukraine has, in his writings "The Fair at Sorochyntsi" and "Evenings on a Farm near Dikanka".

Our people have a gift for language, music and art. Our great poet and writer, Taras Shevchenko, was also an excellent painter.

Folk ornaments, folk dances and folksongs are still alive in Ukraine.

The Cossacks were a military outpost of Ukrainians – we have always lived on the border between east and west and others have always usurped our country.

But today it is really a matter of life and death. Putin is building a road into my country through the Crimea – he breaks all the laws and therefore we do not want to agree with his totalitarian regime.

In my town, surgeons are working day and night – so many soldiers are wounded, every half hour transports arrive with corpses. ... That is our culture now. We used to sing folksongs on Maidan Square in Kiev. ....

We thank all our friends in the world who support us with their good thoughts!

**USA**

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**77 eurythmy therapists**



There are 77 full members, 38 schools, and 18 associate members (physicians, members abroad, retired members). The association for North America (USA and Canada) is ATHENA.

The collaboration with physicians is very individual. Due to the size of this continent, in many regions one can find either an anthroposophical doctor or a therapeutic eurythmist. In some regions where you can find both, there is often times good collaboration.

The collaboration amongst other Anthroposophical Therapists also varies.

Often times, anthroposophical art therapists, eurythmy therapists and Waldorf teachers co-create summer intensives for professional development. In Camphill Villages, all anthroposophical therapists work closely together.

In individual practices, this kind of collaboration is more difficult.

In 2013, we had three regional conferences in preparation for a national conference in 2014.

The topic was child - development and developmental challenges in our time, differentiated in the following way:

- ATHENA East Coast Regional Workshop with Joye Newman "Understanding Sensory, Visual, and Perceptual Motor Development in Mainstream Language and How It Corresponds to Therapeutic Eurythmy"
- West Coast Regional Conference: "Meeting the Challenge Of Developmental Issues with Therapeutic Eurythmy"
- In Toronto: "Sensory - Motor Development and Integration of Primitive Reflexes in the Child's First Year"

In addition, a small regional online conference was held in the Midwest.

In February 2014 the national conference took place in Fair Oaks "Why & How Therapeutic Eurythmy Can be Most Effective. Working with Developmental Processes and Issues of our Time" In conjunction with the Western Waldorf Educators Conference on "Technology and Health" at Rudolf Steiner College, Fair Oaks, CA.

Since March 2014, ATHENA has been offering online conferences to different topics.

The first online conference was about therapeutic eurythmy in the kindergarten in context of the development of the lower senses. During this conference, it became obvious that it would be interesting to study the senses and how they are related to child development through all the grades.

The following conferences took up this interest:

- In May 2014, we studied the Development of the Sense of Life and the corresponding middle sense, the Sense of Taste and for the higher senses, the Sense of Word.
- In September 2014, we continued this work by exploring the Sense of Movement, Sense of Sight and the Sense of Thought, disturbances of these senses and what we can do with eurythmy therapy.
- The last trilogy of senses, the Sense of Balance, the Sense of Warmth and the Sense of Ego will be studied in January 2015.

For the Annual Conference 2015 we will work on the topic of "Anxiety".

One of the highlights this year was the Annual Conference in Fair Oaks about Child Development and the challenges of our time in context of Technology and Health with Dr. Michaela Glöckler and Dr. Susan Johnson.

The conference took place in Fair Oaks in collaboration with the Teacher Training and this provided the ground for fruitful conversations and meetings with colleagues.

**The culture:**

The culture in North America is twofold. On the one hand there is the ubiquitous aspect of the commercial and media presence that is known, branded, recognized and labelled over the entire world. This has the quality of sameness, wherever you encounter it.

The other aspect is the one of diversity, complexity and cultural layering. Beginning with the original cultural heritage of the Native Americans, very connected to the forces of nature; the European immigrants later brought manifold elements of their cultures of origin to North America. Some held tightly on to these roots and are much more traditional than the folks in the "old country" are today! Others revel in the releasing of the binding traditions and can swim in whatever new cultural/religious current they choose.

Over time, many immigrants from different countries and cultures have colored this continent and in some way everyone has roots somewhere else. This often times leads to friendliness towards strangers and an open mindedness to new ideas, which is unusual and beneficial if one wants to introduce something as unusual as eurythmy therapy.



## Fields of Practice



This year too we were fortunate that the reports on fields of practice came from different countries, in fact from many more countries than last year.

The following articles show that our efforts have enabled modest progress in our ambitious aim of developing a differentiated approach in human studies for each field of practice.

As far as Early Years are concerned, much actual progress has been made. The most difficult field to make progress is will be Independent Practice. Here the work includes every seven-year period. As far as illness is concerned, the range includes prophylactic activity and serious illness on the one hand; while on the other hand there are clients who work at their exercises independently, and people who are scarcely capable of movement.

Specialist conferences for the different Fields of Practice are vital in elaborating this differentiated approach in human studies. It would be good were these conferences to become better known internationally. It would also be desirable for the results of these opportunities for practical work to be written up and sent to the representatives in other countries. There are already professional profiles for three of the Fields of Practice.

(See ✂ [www.heileurhythmie-medsektion.net/en/as/fields\\_of\\_practice](http://www.heileurhythmie-medsektion.net/en/as/fields_of_practice)).

I often express your 'wishes' and 'concerns', from the questionnaire of two years ago, in all kinds of conferences and meetings. In this way your thoughts continue to be alive in the professional community and are worked upon where possible.

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### Early years

#### Report from Switzerland

When we consider eurythmy therapy for the Early Years, we need to distinguish between 0–3 years and 4–7. In the first three years, when the child begins to stand upright and and seeks to master walking, speaking and thinking, forces from before birth and cosmic, spiritual forces are at work, shaping the body sculpturally.

On the other hand, the small child is still entirely a sense organ; body, soul and spirit are still a unity. What approaches the child forms its body, right into the inner organs. The most important task of education is therefore creating beautiful surroundings that radiate peace and harmony in order to promote healthy development.

If unharmonious, undisturbed development is not possible, whether through genetic factors or from pathological influences before or after birth, we can bring the healing forces of eurythmy therapy to the infant through outer movement, since „In that we educate with soul and spirit, relying on the child's capacity for imitation, we are able at the same time to educate bodily and physically. For this is the wonderful metamorphosis of what comes to the child through soul and spirit into the physical constitution, into the organic make-up, into the conditions of health and illness for later life.“ (Rudolf Steiner: CW 303, Lecture 2, 9th April 1924)

There are different ways of applying eurythmy therapy for infants. Deliberate imitation may not yet be possible; however, living completely in its senses, the infant can perceive and take in the therapists's eurythmy therapy movements, as well as the therapist's moving of the infant's limbs. The therapist must slip into the quality of the sounds very intensively, and take the infant's little arms and legs with them into the movement, so that the sounds may become effective.

There are four ways of working with infants:

- moving the sounds in front of or over the infant,
- forming the movements for a sound with the infant's arms or legs,
- feeling the movement of the sound in the arms of the therapist,
- walking the spatial movement of a sound in the arms of the therapist.

For the child in its first three years, it is important to include the mother in the therapeutic process. The infant's etheric and physical bond with the mother is still so close that one might almost say that a healing process is impossible without the mother.

From four to seven years. One can now rely entirely on the child's capacity for imitation, as it can usually immerse itself quite readily in the therapist's movement. This is the age of the interval of the fifth. Many sounds for the hands and feet promote the development of speech.

As a rule the child will be able to work alone with the therapist. It is important to build a mood of trust through songs and little rhymes, creating images so that the child feels well and secure. In this way the eurythmy therapy sounds can become effective.

The first seven years as a whole, and in particular the first three years, are a field of practice that is not sufficiently understood or taken seriously, even by doctors; there is a lot of potential here and research is needed.

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**Schools**

## Report from Finland

Eurythmy therapy actually originated in the Waldorf school. The Eurythmy Therapy Course has many exercises for children. There are indications there that several children from different classes should be brought together in small groups.

In Finland, children enjoy coming to the 'little eurythmy lessons'. We purposely do not call it eurythmy therapy, so that children are not labelled as 'ill' or in need of therapy.

Only two of our 26 schools have a school doctor who sends children for eurythmy therapy. Some schools send their pupils to anthroposophic doctors privately, who then prescribe eurythmy therapy. Teachers arrange for their pupils with learning differences in literacy and numeracy, as well as those with attention deficit issues, to come for eurythmy therapy. Parents are occasionally invited to attend the sessions. They are the ones who give the most useful feedback. They often say that they understand now why their child needs 'little eurythmy'. From Class 1 onward the children have 'homework' in this subject too, because they enjoy practising so much.

So what is the perspective in human studies for these two seven-year periods?

The task of education in the second seven-year period is to awaken the child through beauty, art and play. What could be more suited to this task than having the child move eurythmically. What are the implications of this for eurythmy therapy?

Children in Finland live very strongly in their head and nervous system, which makes them open to the world. Our task therefore is primarily to strengthen the will. In Class 3, the time of the so-called Rubicon, we try to provide eurythmy therapy for every single child so that they are able to incarnate well into the area of their limbs and metabolism, so that later they can avoid anxiety, compulsive behaviours and eating disorders. This shows how important it is to work prophylactically in a school.

Problems with boys are particularly evident, as they suffer from modern civilisation. They frequently make only swiping gestures with their thumb on the computer or iPad, and hardly any other physical movements. Their posture suffers and their movement loses its flow. Will exercises are particularly effective here (including the yes-no exercise) as are rhythms. Working with counter-rhythms should be emphasised. For instance the spoken rhythm should be done with the ball and the hands while the feet step the opposite rhythm.

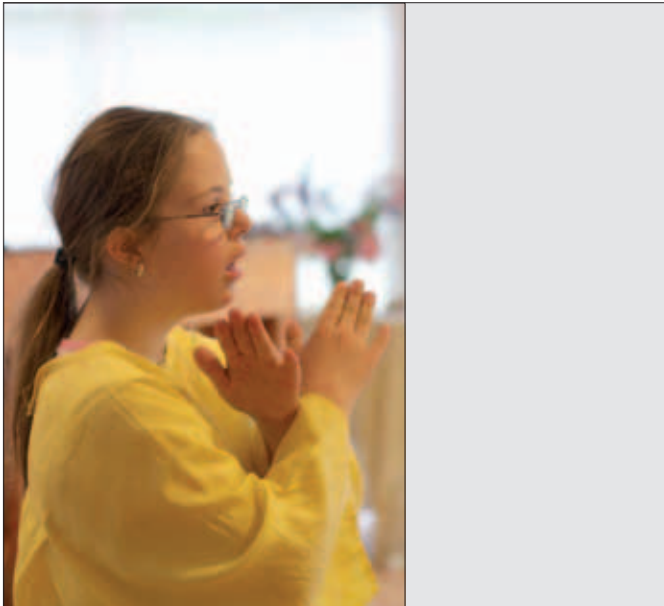
Most children come twice a week, but some come daily, although for shorter sessions. The children lie down and rest even after these shorter sessions.

I have groups with children who have hay fever, problems with dentition, or speech disorders. Increasing numbers of children now suffer from diabetes.

Every spring and autumn I give a block in Classes 7 and 8 every morning instead of the rhythmical part of main lesson. We practise the so-called hygienic exercises as well as exercises for co-ordination. The class teacher joins in.

Working with the older classes is wonderful, as they want to understand the background to eurythmy and gain an understanding as to why particular exercises are done. Awareness of eurythmy awakens.

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### Curative education and social therapy

#### Report from the USA

I began doing therapeutic eurythmy with elders with developmental disabilities in January 2014. Many of the individuals I see have lived with high levels of anxiety all their lives, and it seems, this is increasing as they age. Traumas of many different kinds can create anxiety, from accidents and birth traumas, to emotional traumas such as the loss or death of a family member or close friend.

Many individuals with developmental disabilities have had multiple traumas in their lives and are not necessarily well equipped to deal with trauma. In speaking with colleagues in North America working in different fields of practice anxiety seems to be not only an issue for teens and adults as would be expected, but also, increasingly, for young children.

Though it is impossible to speak about how we work with anxiety in the abstract I would like to mention some possible exercises I am trying to work with in this context of adults with developmental disabilities. I am only beginning this work and am writing this article in the hope of starting a dialogue with some of the rest of you who have more experience with this issue!

Creating a trusting relationship with a client comes first. This is not always easy with an anxious client. Humor seems to help sometimes! Is it helpful to stand beside rather than opposite a client? Also - creating a warm and protective environment is important.

Does anxiety originate because we are vulnerable to something in our environment? Are we/ were we not able to protect ourselves? How can we help build the courage to face what comes towards us? I've worked with sheathing and quieting through B/P. D F G K H, the calming sequence, is another possibility. As anxiety manifests often through changes in the breathing and also irregularities in the pulse, increasing warmth and deepening the breathing are possibilities. D T, L M or L A O U M, O on the floor (am Boden) and Eh on the floor, also Eh in many different forms are all possibilities. Putting something in a hand can help too, a ball or rod, copper or wool or wood, whatever seems appropriate to the individual. I A O has a central place here too. I have also had someone sit down and let

them place their hand on mine, doing a sound or an exercise with them, for example, L A O U M or L M, one hand at a time in a rhythmical way, each sound 3 or 4 times. I have worked with sounds with the feet in sitting, alone or with me helping by holding a foot – M seems to be a favorite.

These are beginning thoughts on the theme. Might anxiety be addressed in a workshop at the International World Eurythmy Therapy Conference 2016? Who has worked with this theme? Another area of increasing relevance in North America is dementia, and, in the context of social therapy, dementia in individuals with Down's syndrome.

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### Independent practice

#### Report from Italy

Directly after earning my diploma in eurythmy therapy in 1990, I started working in Milan. At that time there were no more than six or seven professionals working in this field in all of Italy. Consequently, I was receiving many requests for collaboration from local physicians, as well as from physicians from cities all over Italy. As a result of the demand outside of Milan, I decided to work for a few days every month in Florence. I then proceeded to add Livorno to my intense traveling work-schedule.

After this experience, I began working with the "Casa di Salute Raphael" in Roncegno (Trento) in 1995, and at the same time started my long professional history in Rome.

I followed the methodology of my profession by giving monthly appointments. Over the course of three to four days I was able to spend approximately two to four hours with my patients, and then repeat the treatment monthly until it reached the necessary strength. Additionally, I also had to consider the work with the children's parents, in order to teach them the exercises to practice with their children at home. Different kinds of patients came to my attention: patients with oncological, neurological, immune system diseases, with metabolic disorders, as well as children with developmental delay and cognitive behavioral problems.

In 2000 I moved to Liguria. I gradually stopped working in Milan but continued working in Rome where I started to collaborate with the Steiner School "Janua", which has until the 8th class. Since 2005 I have been treating children with severe pathologies, with cognitive, behavioral or development disorders through a curative eurhythmy path in accordance with the school's physician's pedagogical and educational project. For the past four years I have been seeing young patients twice a month, for a total of three to five hours a week. In addition, I have been meeting with the school's doctor (who is sometimes the personal child's doctor), with the teacher, with the child's individual teacher and with the pedagogic coordinator. At least one of the meetings is open to the parents. Sometimes these meetings are also open to other professionals in charge of the patient's care, such as neuropsychiatrist, psychotherapist, logotherapist working with the public health system. I conclude by spending time observing the children I'm treating in their class and evaluating their interaction with their classmates.

Furthermore, in the "Janua" School I have the chance to examine "external" patients, both adults and children, with whom I usually work for four to five hours during my stay in Rome. For the following four to five weeks they practice at home by themselves. When I meet them again I reevaluate the therapy, sometimes modifying it or adding new exercises.

When I'm not in Rome I'm working with weekly frequency in Florence, Genoa and at my office in La Spezia.

The frequency of the encounters (once or twice a month) determines the choice of the exercises, their role in the overall structure of the therapy, the treatment's timing and also my personal focus.

Thanks to the trust of physicians, patients, parents, children, teachers and therapists I have been able to develop my work in the way I do. I am very grateful to them.

I'd like finally to point out that traveling to different regions because of work is an opportunity chosen by other colleagues too.

*Ivana Marinato*  
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**Elderly people**

### Report from Germany

„Do you know how many stars there are...?“  
Working with older people

In the lectures At the Gates of Spiritual Science, Rudolf Steiner describes how human consciousness on earth depends on the senses, and how in the first few days after death the human being experiences darkness on losing their eyes, silence on losing their ears, and is unable to feel cold or warmth because the sense organs are no longer available.

What only appears with certainty after death, appears on closer examination to be the case with the elderly while they are still on earth. They can become blind though losing their sight, deaf through their loss of hearing, they easily become very cold, and their sense of touch is disturbed. So is the condition of the elderly as we experience them in our daily work in residential facilities for the elderly, in care homes and nursing homes perhaps a kind of preparation?

Eurythmy and eurhythmy therapy may be particularly helpful here, for they promote meaningful movement and conscious encounter guided by the soul.

An occupational therapist sat in on a eurhythmy session that was intended to structure the day in a centre for older people. Her comment went: „Although the movements appeared quite light and airy, the older people gave the impression afterward of being much more awake and mentally aware, as if they had been working hard.“

I had the following experience in a living group for people with dementia. After we had been moving therapeutically we were chatting a little about dwindling memory and Mrs O, who was petite with white hair and clear blue eyes, said that the words that one cannot remember any more „go to the stars where they find themselves in good hands“.

In an age where many are living longer and the illnesses of old age increase, the question as to why and to what purpose there is this suffering and lingering illness is not easy to answer in a direct way. I find the following idea helpful in my work in this field. Rudolf Steiner is supposed to have said that the task of the elderly is to provide a kind of shield from evil.

Eurythmy therapy is done once a week as a rule, and takes place in the form of a visit. I visit the clients in their private accommodation or in the home for the elderly. It is not possible to practise in the usual way, and instead the exercises are adapted to the individual condition, and the client lives strongly in imitation. It often comes about that an earlier capacity for movement declines more and more, and the movements of the patient's arms and legs are guided and supported more

and more by the therapist. Questions of periphery (sheath) and centre (body) become more and more important for the work. The sound gesture can then be carried out with the patient and around the patient, stroking, touching, and enfolding.

If one were to make a tentative observation of eurythmy and eurythmy therapy at the end of life, one might find that the formative force of eurythmy movements has a clarifying and harmonising effect on the human being who is in the process of dying.

Taking hold of their bodily nature through eurythmy and eurythmy therapy movement enables the dying eventually to let go of their sheath. It is also important to prepare the conditions for a releasing to take place.

I carried out the ‚Halleluja‘ exercise at the end of the bed of a patient whom I had been accompanying for quite a while. She reacted by breathing much more peacefully and with a clearer expression on her face. She seemed to relax completely, even though her eyes were closed as if she were asleep.

The power of the spoken word and of musical elements can be very helpful at the end of life, even when bodily movement is no longer possible!

These are intimate, personal experiences, and one needs to be very awake to the needs of the elderly so that one may support them and accompany them therapeutically with eurythmy on their earthly path.

I should like to mention two specialist books which can provide further information and deepening.

Delta-Eurythmie mit Seniorinnen und Senioren Praxisberichte und Reflektion, edited by Michael Brater and Andrea Heidekorn, Verlag Alanus Hochschule Kunst im Dialog (ISBN 978-3-943618-1) and Geriatrie – Grundlagen und therapeutische Konzepte der Anthroposophischen Medizin edited by Matthias Girke, Salumed Verlag (ISBN 978-3-9815535-2-9).

*Thilo Riebold,*

*E-Mail: thilo.riebold@googlemail.com*

### New publications (in German)

- Martina Maria Sam: **„Eurythmie – Entstehungsgeschichte und Porträts ihrer Pioniere“** (Verlag am Goetheanum)
- Stefan Hasler: **„Der Toneurythmiekurs von Rudolf Steiner“** (Verlag am Goetheanum)
- Werner Barfod: **„Das Geheimnis der Vokalisation und der Eurythmiefiguren“** (Verlag am Goetheanum)
- Ursula Zimmermann: **„Eurythmie – Skizzen einer neuen Kunst“** (Verlag am Goetheanum)



### Clinics

### Report from Great Britain

The Raphael Medical Centre (RMC) is an independent hospital specializing in the neuro rehabilitation of adults. Over the last 25 years it has become known as a unique leading holistic service provider for those suffering from complex neurological disabilities. It is situated in large peaceful grounds in a small town in the southeast of England, less than an hour from London. It has 50 beds spread across four separate units specializing in: complex and intensive care, acute neuro-rehab, neuro-psychiatry and continuing care. The interdisciplinary team consists of consultants, doctors, rehab nurses, neuropsychologists, physiotherapists, speech and language therapists, occupational therapists, art therapists, music therapists, a eurythmy therapist, rhythmical massage therapists, neuro-functional reorganisation, oil dispersion baths, hydrotherapy, a cranio-sacral therapist, and external application therapists.

Patients are admitted through the National Health Service, generally after a period in hospital. They stay from 3 months to 3 or more years, depending on the funding made available. Meetings are held regularly with local authorities (clinical commissioning group) to assess the patients progress and determine if the intensive rehabilitation offered at the RMC should continue. I have been working part-time at the RMC as the only Eurythmy therapist for the past 8 years. I work three days in the week so that it is possible for me to see individual patients one, two, or three times a week.

Unfortunately there have only been a few rare opportunities for me to work with an anthroposophical doctor, so on the whole I decide who to work with, how often and how long to continue treatment. My therapeutic aims are guided by the goals that are established by the interdisciplinary team for each patient. After meeting with the patient and assessing their capacities I begin to develop a therapy plan. Discussions with therapists and the patients nurses can also help me to develop a more complete picture of the patient and his/her progress.

I work with a wide variety of patients suffering the consequences of traumatic brain injury or brain damage as a result of illnesses. Some of my patients are fully mobile but suffer behavioural and /or cognitive disabilities, others have very little mobility and many suffer a complex combination of these challenges. Without an anthroposophical doctor to collaborate with I work purely with my own observation and intuition.

Although there is a broad spectrum of disabilities as a result of brain damage I almost always begin in some way with the

feet. For those who are in wheelchairs this serves as a first step in their goal to be able to walk again. Most patients lack an experience of being at home in their bodies, they are often dissociated both from themselves and from the world, this may be accompanied by extreme anxiety. So connecting with the feet/legs is I believe, a way of reconnecting and reestablishing a sense of a firm foundation.

Where there are mobility problems I often progress with the consonants, particularly M, which can encourage an inner penetration of the body and the effected limbs. With patients whose behaviour and cognition has been effected I will tend to work with vowels in addition to exercises to strengthen their ego organisation.

I find that the way brain damage has effected each patient to be very individual, as is their ability to engage actively in this form of therapy. Generally it is necessary for me to move with them and then whenever possible I encourage more and more independence. Progress can be very slow and the smallest steps are a reason to rejoice.

*Katherine Beaven*  
E-Mail: [kbeaven@talktalk.net](mailto:kbeaven@talktalk.net)



**Crisis Zones**

Warfare and disasters increased so much over the last year that it was hard to tell where help was most needed. There are so many places where children, teenagers and their families need new courage and trust, so that they know that they are not forgotten by the world in their hardship and distress.

Again and again we see how eurythmy therapy, arts therapies and other artistic and craft activities can become a source of inner strength, and how little exercises in movement can open windows inward and outward. Many of us work in this way around the world, whether on a larger or smaller scale...what sometimes appears like a drop of water on a hot stone can gather momentum cumulatively and become the great water of life, encompassing the world. No-one can save the world in isolation.

This year I worked in teams from stART international on the Turkish border with Syria and in Leyte in the Philippines. Other teams were in Haiti again, and in Tunisia where refugees are once more fleeing Libya. Their children need the kind of nor-

mality that improvised schools can provide, while their teachers are in urgent need of support.

The Syrian border, months after our first deployment there, once more at the forefront of media reports, because of the siege of Cobane. The news magazine Spiegel reported that German IS fighters infiltrated into Syria via Gaziantep airport in Turkey whence they were smuggled over the border, in order to join the killing.

In February we too arrived in Gaziantep to work in five schools for Syrian refugees in the border town of Kilis. They came mainly from Damascus and Aleppo, just under 40 miles to the south. These children, who are being educated in tiny school-rooms, have experienced unimaginable horrors and hardships, from the execution of relatives to the destruction of everything they called home. You can guess at their traumas from their faces and from the pictures they draw; but you can also see in their movement how anxiety can change into trust, courage, joy and presence.

The needs on Leyte are very different. Children here experienced the incredible violence of nature and the destruction of their already very basic living conditions. There was insufficient warning of the approaching typhoon and tsunami, and the bitter truth is that many deaths could have been prevented. Filipinos are nevertheless humbly and devotedly rebuilding their country in a striking way, all too aware that nature, now strongly greening and blossoming, may strike back again at any time.

Local people, many of them seriously traumatised, received medical treatment including homeopathy, foot baths, compresses and acupuncture from Dr Moon, an anthroposophic doctor in the Philippines, and her team from AKKAP, a Philippines aid organisation.

Tanja Baumgartner treated many people with the eurythmy massage that she has developed. I was deeply impressed by the swift improvements that followed her treatments!

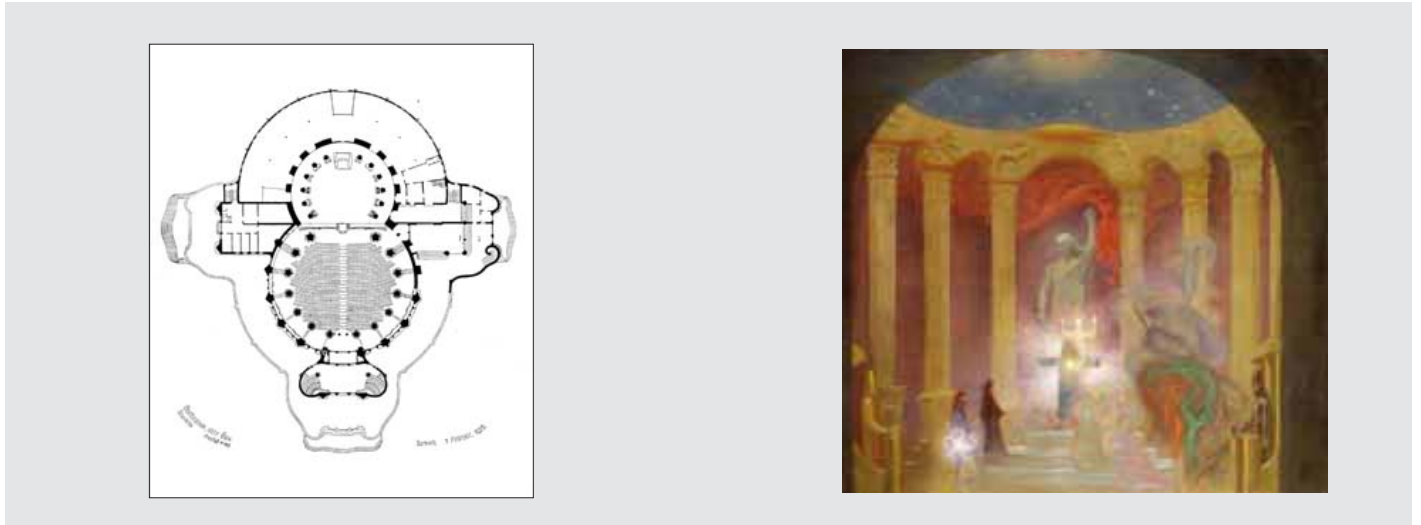
Unfortunately we do not have the financial means needed for further interventions, whether in the Turkish border area with Syria or in the Philippines.

Every donation, whether from fundraising events, collections at jubilees and anniversaries or through other activities, helps us help children to rediscover beauty, even in their shattered world.

You can find further information and photographs at:  
[www.start-international.org](http://www.start-international.org)

*Myrtha Faltin*  
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## ...Taken From Life

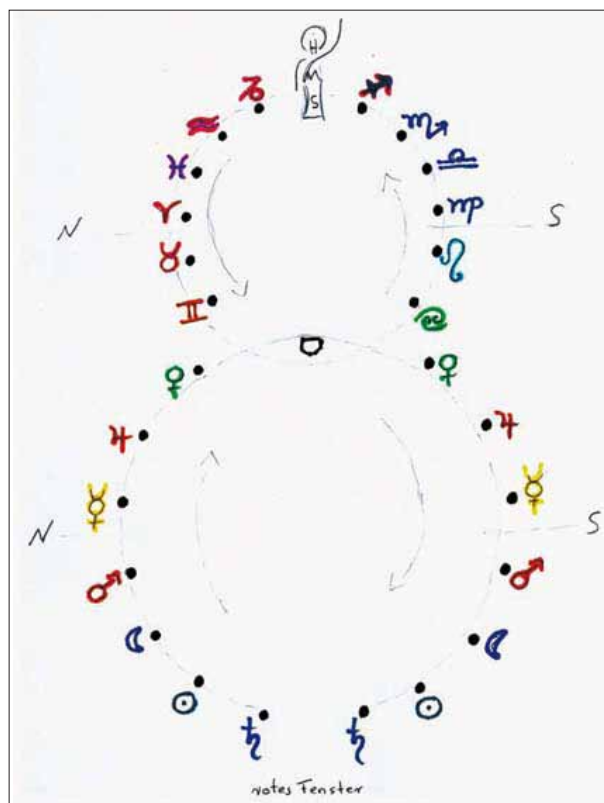


The allocation of the zodiac to the columns is based on Hermann Linde's painting of Goethe's Fairy Tale, which we must suppose that Rudolf Steiner knew and did not offer to correct.  
 (Imagination by Hermann Linde, Verlag Walter Keller, 1988)

### „The archetypal cosmic form of the First Goetheanum“ (in eurythmy)

The international Council of Eurythmy Therapy Trainers has been working on this since 2010. Dr Sabine Sebastian has spent many years developing this work.

This impulse of social community building has since been shared by Angelika Jaschke in many different countries as an archetypal source of eurythmy therapy. We shall all work together on deepening it during the 2nd World Eurythmy Therapy Conference in May 2016.



## The impulse of eurythmy therapy and an interdisciplinary view of the body

The human body has the origin of its formation on one hand in the cosmic forces of the zodiac and on the other in individual intentions of destiny.

The growing human being takes hold of this formation in acquiring their capacity of movement for walking upright, for meaningful use of speech in order finally to be able to take hold of their own self through thinking. These capacities are formed through the body by the same forces which previously shaped that body.

So the formation of the human body, of speech and movement take place thanks to the same forces which formed the body. These forces can be taken hold of through speech and movement, shaped artistically and applied therapeutically. All the creative elements which have brought about artistic development over the course of human history had their origin in the whole constitution of the human being. Every artistic discipline contains an aspect of some specific human knowledge which can be woven together into a comprehensive understanding of the human being in an interdisciplinary patient study.

The gestures of eurythmy may be read from the living, speaking human organism. Through physiological metamorphosis, the formative might of the word of worlds, working in the for-

mation of the body, expresses itself in the sounds of speech.

When the human beings unite themselves with the gestures of individual sounds, through consciously taking hold of the will, and then intensify their consciousness, towards imagination with the consonant movements, and towards inspiration with the vowel movements, this enables every single organ process to be reunited with its archetype. In listening while we do the eurythmy, if we manage to intensify our experience of speech to the point where we reach objective intuition, we can access healing forces that can balance the negative impact on the constitution brought about by individualised bodily formative activity through the stream of inheritance.

Through the I's intention in carrying out eurythmy therapy, the conscious human being is able to intervene with its activity in the dreaming, sleeping sphere of the will. Through the cosmic connections of the speech sounds that have been transformed into movement, the human being can form itself right into its bodily processes, thereby balancing one-sidednesses, re-organising and healing the body.

Angelika Jaschke  
22.Juli 2014

(unpublished article  
for the Annual Conference 2014)

## Planetary metals and their properties

When we look at the cosmos from here on earth, we can see the seven planets. If we use a powerful telescope they appear quite close. The other planets can only be observed by means of electronic amplification. The radiation they send to earth is of a far finer quality than that emanating from the seven principal planets: **Moon, Mercury, Venus, Sun, Mars, Jupiter and Saturn.** Their light reaches us very directly, touches us and guides us through the corresponding metal. The radiation of these seven planets brought about the formation of the planetary metals here on earth. The seven planets are thus represented on the earth by seven planetary metals: **silver, quicksilver (antimony), copper, gold, iron, tin and lead.**

In the next issues of the Journal we shall consider the seven planetary metals and their implications for eurythmy therapy and eurythmy. At the same time we shall take a journey from the Moon to Saturn. We have now reached Mercury..

### Mercury: antimony

*Through the blossoming cherry tree,  
whose blossoms ripen to fruit in summer,  
the silvery moon speaks in May time:  
O human being, be like the plant,  
transform the lower to the higher, purify your instincts,  
become mature and harvest the fruits of life.*  
(from Tree Verses by Johannes Hemleben)

**Internally/spiritually:** order, organisation, finding oneself, keeping control of oneself, finding and keeping one's direction. The metal of feral children. For disorganisation and concomitant despair. Good if you are disorganised, it lends form, promotes form, in general for forces of form and direction.

**Externally/physically:** tumours, disorganisation of tissue, exaggerated urge to move, improving communication, refreshing, quickening.

The surges of our feeling, thinking and will are calmed, and when they reach the beach (an image for our fellow human being), their momentum does not harm, but manifests as a force for form and direction.

Organ: lung	colour: yellow
Wood/tree: elm	day of the week: Wednesday
Grain: millet	symbol for the chemical element antimony: Sb

**Mercury:** Diameter 3,050 miles  
Distance from the earth: average of 93,497 miles



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## Journey to Georgia to visit colleagues there



The "ice saints" had Germany firmly in their damp and chilly grasp when I flew out. Changing planes in Istanbul, I was able to remove some layers of clothing, and when I arrived in Tbilisi in the middle of the night it was dry and warm.

I stayed in the beautiful, busy, three-storey Therapy House on the edge of Tbilisi. In the daytime the therapy centre is humming with medical and therapy work. There is also an anthroposophic production laboratory with a pharmacy, as well as a rehabilitation department. More space is needed, and a beautiful house in the city centre has been made available, but there are not yet sufficient financial means to convert it.

The next day Nino Waschakidse invited us to work in the Anthroposophical Society's house in the centre of town, where 15 people took part, mainly doctors. We worked on the First Goetheanum with zodiac and planets. I always find the alacrity with which a concentrated and calm atmosphere develops very impressive — as do the participants — as we enter into the process of this archetypal source of our work together in eurythmy and eurythmy therapy.

The effect of the doctors' schooling in eurythmy and eurythmy therapy by Dr Gudrun Merker over many years was evident.

Martina Maria Sam, who was in Tbilisi at the same time as I, was able to work with me on an 'overnight' translation of the "Column Words". We were thus able to work with the Twelve Moods and the Column Words in German and Georgian.

In a different session we all worked together in a mood of research on the path from the eurythmy sound to the eurythmy therapy medicament.

In the Anthroposophical Society group meeting, following an introductory presentation, we had a conversation on the relationship of the School of Spiritual Science with its Sections, particularly the Medical Section. The structure given by Rudolf Steiner, a form of community based on active individuals, was exemplified through the work of the Medical Section in IKAM, and in the way the international eurythmy therapy department has developed.

Issues of training and succession were themes in our conversation work. It became clear that trainings in all fields must change so that the training methods address the concrete questions that young people are bringing with them. Initial attempts in this direction in therapeutic education and agriculture were cited.

When the conversation turned toward national and international solidarity among our smallish band of activists, we considered Anthroposophic Medicine's AnthroMed® quality mark. A wonderful therapy centre, a dedicated pharmacy, a doctors' association with therapists as associate members, would certainly provide the inner cohesion to bring about further public recognition.

In between I was also able to see something of biodynamic farming in the 'breadbasket' of the mysteries of Colchis, as well as the large Waldorf school and the therapeutic school.



I am very grateful for their openness to Nino, our eurythmy therapy country representative, and to the doctors and many other people I met. I am always keen to visit other countries and meet and get to know people carrying out pioneering work there. This mutual interest is the soil in which trust and communal collaboration can grow. (AJ)

# CHILE

No puedes hablar de Chile, sin antes recordar  
 Las familias Araucarias  
 Su inmensa cordillera,  
 Y el profundo mar.  
 Si pudiera describirlo en colores y aromas  
 Desde el norte andino  
 Hasta el sur Araucano  
 Viajaría por los amarillos hasta el verde más intenso.  
 No solo de colores, yo les puedo hablar  
 También de calor y frío  
 De alturas y ultramar.  
 Las gentes araucanas, espíritus guerreros  
 Visten a sus niños  
 Con magníficos trajes que tejieron.  
 Sus niños corren libres  
 Cual si fueran un salvaje puma  
 Andan libres por la nieve  
 Nadan en sus fríos ríos.  
 Aquellos Araucanos  
 Que con propia lengua hablan  
 Luchan por la tierra  
 Luchan por la libertad.  
 Y en el sur de Chile  
 Se respira entre sus bosques  
 Los misterios de sus fuerzas  
 Y el grito Newen!

Cierro mis ojos y vuelo  
 Sobre bosques y lagos  
 Hasta llegar a las tierras  
 De fértiles valles.  
 Su gente lucha porque quiere  
 Encontrar, los frutos y aguas  
 Que la tierra nos da,  
 Más, su ciudad con ello quiere acabar.  
 El espíritu guerrero que en ellos vive  
 Enseña a sus gentes a buscar su libertad.  
 A los niños con lanas visten,  
 Los astros les muestran los días  
 En que la tierra han de trabajar,  
 Ellos luchan por su libertad.  
 Subiendo empinadas montañas,  
 Cruzando hondos valles  
 Escucho en el aire  
 La suave voz del viento.  
 Son los instrumentos de la gente andina,  
 Tocando sus quenenas y zampoñas,  
 Ellos viven en tierras amarillas y rojas.  
 En los Andes el cielo toca la tierra  
 Y por las noches las estrellas puedo abrazar,  
 Es ahí donde me arrodillo  
 Y veo la inmensidad de Dios.  
 Podría hablar mil cosas de Chile,  
 Mas las palabras no me alcanzan,  
 Por eso yo los invito  
 Por estas tierras

You cannot speak about Chile  
 without recalling the Araucanian families,  
 their great mountain ranges and deep see.  
 If I could describe it in colour and scent,  
 from the Andean North  
 to the Araucanian South,  
 I would fly through yellow and to intense green.  
 I can tell you  
 of more than colours:  
 of cold and heat,  
 heights and depths.  
 Araucanians, spirit warriors,  
 clothe their children  
 in splendid garments they have woven.  
 Children run free  
 as wild pumas,  
 run freely over snow,  
 swim in cold rivers.  
 Every Araucanian  
 who speaks their own language,  
 seeks their land,  
 seeks their freedom.  
 In Chile's far South,  
 in the woods,  
 you can breathe the mystery of their energies  
 and their cry of 'neven'!

I close my eyes and fly  
 over forests and lakes  
 till I reach  
 the land's fertile valleys.  
 Their people struggle  
 to find the fruits of the earth  
 and its water,  
 freely given.  
 Yet their city wishes to destroy all this.  
 The fighting spirit that lives in them  
 teaches them to seek their own freedom.  
 Their children are clothed in wool,  
 the stars tell them the days for working the earth.  
 They fight for their freedom,  
 climb steep mountains,  
 penetrate deep valleys.  
 I hear the air,  
 the soft voice of the wind.  
 They are the instruments of the Andean peoples,  
 playing their flutes and their pan pipes,  
 living on land of yellow and red.  
 In the Andes, the heavens touch the earth,  
 and in the nights I can embrace the stars.  
 There is the place where I kneel  
 and see the breadths of God.  
 Much more could I tell you of Chile,  
 but my words are too feeble.  
 Therefore I invite you  
 into these lands...

(Poem by Valentina Rosas, 2nd year eurythmy student Chilean Eurythmy Training)

## International Further Training 2015

More information on [www.heileurythmie-medsektion.net](http://www.heileurythmie-medsektion.net)

Topic	Date	Place	Contact
<b>13th further training in eurythmy therapy for the early years</b>	Nov. 6 - 08, 2015	Frankfurt/Main, Germany	Gabriele Fröhner gabriele.froehner@arcor.de
<b>13th further training in eurythmy therapy in schools</b>	March 6 -8, 2015	Munic, Germany	Laura Monserrat HE@monserrat.de
<b>Further training for trainers, mentors and people working in adult education</b> Module II (before the annual conference of the Medical Section)	Nov. 13 - 16, 2015	Goetheanum, Switzerland	Mathias Hofmann mathias.hofmann@medsektion-goetheanum.ch
<b>Further training: Eurythmy therapy for the eyes</b> Course I : eye aberrations Course II: eye diseases weekend courses spring + autumn (the courses will take place in in Berlin (Germany), Hamburg (Germany), Ueberlingen (Germany), Budapest (Hungary), Goetheanum (Switzerland), St. Petersburg (Russia)	Feb. 13 - 20, 2015  more dates to be confirmed	Goetheanum, Switzerland	Margret Thiersch thorwald.thiersch@goetheanum.ch
<b>Further training: Eurythmy therapy for the teeth</b> Course 6 New course Refresher course/Exchange of information Course 2 / Course 3 / Course 4 more courses in Munich (Germany), Moscow (Russia), Switzerland	March 6 - 8, 2015 27.03. - 30.03.15 19.06. - 21.06.15 17.07. - 23.07.15	Aesch, Switzerl. Porte Alegre, BR Mailand, Italy Berlin, Germany	Mareike Kaiser mareike.kaiser@gmx.at
<b>Further training: Tone eurythmy therapy</b>	23. - 27.03.15 04. - 07.07.15 03. - 07.08.15	Ringoldingen, CH Aesch, CH Ringoldingen, CH	Annemarie Bäschlin Tel. 0041 33 681 16 18
<b>Interdisciplinary psychotherapy further training:</b> „Mental diseases - treatment options of anthroposophic medicine“ 12 modules (4 every year)	February 2015 - November 2017	Buchenbach, Filderstadt, Herdecke, Berlin, DE	more information: <a href="http://www.heileurythmie-medsektion.net/de/fortbildungen">www.heileurythmie-medsektion.net/de/fortbildungen</a>
<b>Annual conference of the German Professional Association</b>	May 22 - 25, 2015	Stuttgart, Germany	Sekretariat@bvhe.de
<b>Austrian Professional Association: Annual conference and further training</b>	Jan. 16 - 17, 2015	Austria	Maya Kűsgen maya.kuesgen@therapeutikum-linz.at
<b>Annual conference of the Swiss Professional Association</b> <a href="http://www.heileurythmie.ch/fortbildungen">www.heileurythmie.ch/fortbildungen</a>	April 17 - 19, 2015	Arlesheim, Switzerland	Gabriele Lang info@heileurythmie.ch
<b>Further training with Margrit Hitsch</b> „O and its ambit“	July 9 - 11, 2015	Dornach, Switzerland	Mathias Hofmann mathias.hofmann@medsektion-goetheanum.ch
<b>Eurythmy of the Seals</b> with Margrit Hitsch (1 week)	February 2017	Dornach, Switzerland	Mathias Hofmann mathias.hofmann@medsektion-goetheanum.ch
<b>Eurythmy therapy training at the Goetheanum</b> Post traumatic stress disorders - The world of the formative forces. (2nd part) The Eurythmy Therapy Course by Rudolf Steiner	31.01. - 01.02.15  20.03. - 21.03.15 19.06. - 20.06.15	Dornach, Switzerland  Dornach, Switzerland	Beate von Plato, beate.plato@gmx.ch  Kaspar Zett kaspar.zett@gmail.com
<b>Annual conference of the Medical Section:</b> „The Body as Temple of the Divine - Paths to understanding and treatment of the body in health and sickness, in training and research“	Sept. 17 - 20, 2015	Goetheanum, Switzerland	Mathias Hofmann mathias.hofmann@medsektion-goetheanum.ch
<b>Further training at Alanus University:</b> <a href="http://www.alanus.edu/studium-eurythmietherapie-master">www.alanus.edu/studium-eurythmietherapie-master</a>			

## Thanks:

Without the work of the many people who help with newsletters like this it would not be possible. Heartfelt thanks to those who helped with writing, supported in thought/ideas, layout, translation, finances etc.

We would like to express our heartfelt thank to all the sponsors for their commitment. This enabled us to print the latest issue in German and English.

## Note:

This year's photos were taken by Charlotte Fischer and Irmgard Sodenkamp. Some were sent to us by other people and publishing licences were purchased from databases for the remainder.

## Our Medical Section bank account [in Germany] for eurythmy therapy is:

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## Deadline for Journal No. 13: 6th September 2015.

- General reports on **eurythmy therapy** send to Angelika Jaschke: [ajaschke@heileurythmie-medsektion.net](mailto:ajaschke@heileurythmie-medsektion.net)
- Reports of the **country representatives** send to Aðalheiður J. Ólafsdóttir: [journal@heileurythmie-medsektion.net](mailto:journal@heileurythmie-medsektion.net)
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The editors ask where possible that all contributions be submitted in German and English.

**Distribution:** The distribution of the newsletter to all eurythmy therapists in each country lies within the responsibility of the country representatives.