

ANNUAL REPORT 2018

IDEAS THAT INSPIRE





ANNUAL REPORT 2018

EDITORIAL



Ladies and Gentlemen,
and dear friends of the MAHLE FOUNDATION,

we can only finance the tasks assigned to us by our donors out of the dividends of the Mahle company. With this model the brothers MAHLE have combined business with social responsibility in a way I can only describe as visionary. For us, therefore, the wellbeing of the MAHLE Group is very close to our hearts.

In today's society transport is on the verge of a change, such as has not been seen since the widespread introduction of the railways or the invention of the automobile. In this connection the MAHLE company is also faced with tremendous challenges, which have placed heavy demands upon many different areas of the enterprise, and will continue to do so. Everyone concerned has risen to them, showing outstanding skill and producing extraordinary achievements, both in the area of conventional and in that of alternative engine technology – and this in spite of the diversity of routes that can be taken.

The foundation is fully aware of this and its appreciation is clearly evident in the use of MAHLE profits in

support of projects that are looking to initiate genuine social and cultural renewal. Human health has traditionally been one of our foremost concerns. During this last year we have continued in our efforts to put the Filderklinik, in its capacity as a hospital for treating acute conditions, on a solid financial basis – a process which naturally doesn't happen overnight, and which places the staff not only under financial strain. Health, of course, has many facets. And one of these, which it seems is generally underestimated, has been taken on board by the Kingdom of Bhutan: here for a number of years now the “gross national happiness” rate has been determined. The insights emerging from this are then translated into political measures to improve the living conditions – and thus the happiness – of the people. This model is now being successfully emulated elsewhere, and some instances of this appear in the following pages.

As always, my thanks are due to all those who make the work of the MAHLE FOUNDATION possible, thus turning many extraordinary ideas into real-life projects. Particularly the staff of the MAHLE Company, who will be facing bigger and bigger challenges in the future. All my good wishes go with them on this path, and

may their successes continue. My thanks also to the shareholders, the advisory board, our teams in Germany and Brazil, and, for the expertise and commitment with which they bring new impulses into the world, I thank the many individuals and initiatives receiving our support.

I hope, dear readers, that in this report you just might find a world full of inspiration, interesting points of view and exciting stories.

Best wishes



Jürgen Schweiß-Ertl
Executive Partner

GREETING



Ladies and Gentlemen,

“Donating today with the vision for tomorrow” is now more relevant than ever before: in keeping with this maxim, the MAHLE FOUNDATION supports people who are risking something new, who are seeking to change the status quo, find new ways of doing things and new ways of thinking. The MAHLE FOUNDATION always works with the future in mind and thus makes a meaningful contribution to society as it is at present.

With more than 480 applications, the demand for support continued unabated in 2018. Altogether 160 initiatives received support from the foundation in the past year – quite an achievement, when one considers that all this important project work is managed by a team of only six staff members.

Equally impressive is the wide diversity of initiatives within the areas of health care, agriculture and nutrition, education, and arts and culture. The range of support stretched, for instance, from a project for teaching music to young children using Waldorf methods to an initiative for developing vegetable and grain seeds compatible with modern environmental conditions

to educational projects, such as a practical learning workshop offering low entry-level training for adult refugees without professional qualifications. But it also included projects geared towards widening horizons within the firm. Thus it came about that many of our staff members attended a series of lectures entitled “How we became who we are – in the footsteps of our poets and thinkers” in the City Museum Stuttgart. The seven lectures, which were co-initiated by the MAHLE FOUNDATION, were very well received. They demonstrated the complementary relationship between education and business, and how, particularly in Baden-Württemberg, this culminates in creativity and a spirit of innovation. We are eagerly looking forward to the continuation of the series, which this year will be dedicated to the spirit of invention in Baden-Württemberg.

In view of the far-reaching changes taking place in the world of transport, the MAHLE company further intensified the work on its future potential. We have further advanced the transformation of our enterprise and taken advantage of the opportunities the changes offer. In particular we have pushed on with ongoing initiatives, putting innovative products on the market, and have won some exciting contracts from customers.

In 2018 MAHLE, with a workforce of 79,000 employees, had a turnover of 12,6 billion euro, which, adjusted to take account of exchange rates and changes in the scope of consolidation, amounts to a growth of 4.4% in real terms.

For 2019 continuing our team's success in improving our profitability and productivity remains one of our highest priorities. Their creativity, commitment and optimism release just the kind of energies we need for the transformation of the enterprise. This positive attitude is shared by both MAHLE and the MAHLE FOUNDATION.

The charitable work of the MAHLE FOUNDATION and the entrepreneurial acumen of MAHLE will continue to complement each other in the future. Both the staff and management of the MAHLE Company are happy to be pursuing this common path.

We wish the MAHLE FOUNDATION every success with their current projects and with their many new initiatives.



Dr. Jörg Stratmann
Chairman of the Management Board and
CEO of the MAHLE Group

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Joachim Mahle †

Joachim Mahle, son of the firm's founder, Hermann Mahle, died on 13th October, 2018 at the age of 89. This "visionary with a big heart" was largely responsible for turning the car components plant in Bad Cannstatt into the global enterprise it is today.

Joachim Mahle †



THE MAHLE FOUNDATION SUPPORTS PEOPLE, NOT PROJECTS.
PEOPLE ARE THE DRIVING FORCE BEHIND CHANGE AND INNOVATION -
TOWARDS THE RESPONSIBLE, LIFE-AFFIRMING, SUSTAINABLE
DEVELOPMENT OF OUR EARTH.

A pink circle containing the text "ART" above a horizontal line and "CULTURE" below it.

ART
CULTURE

A blue circle containing the text "EDUCATION" above a horizontal line and "TRAINING" below it.

EDUCATION
TRAINING

A large green circle containing the text "AGRICULTURE" above a horizontal line and "NUTRITION" below it.

AGRICULTURE
NUTRITION

An orange circle containing the text "HEALTH" above a horizontal line and "CARE-GIVING" below it.

HEALTH
CARE-GIVING

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PROJECT FOCUS: AGRICULTURE AND NUTRITION

THE DUAL-PURPOSE HEN – AN EXCITING INNOVATION IN THE HEN-HOUSE

Demeter and Bioland have set in motion the development of the hen of the future: the non-profit firm of Ökologische Tierzucht (“Ecological Animal Breeding”) has brought out its own breed as a genuine alternative to the highly specialised birds produced by the four firms that dominate poultry-breeding world-wide. This has been done humanely and independently, and without the scandalous slaughter of chicks, since both the hens and the roosters are used.

Whether in Europe, Asia, Australia, Africa or America (North and South), the enjoyment of chicken is steadily growing. The white flesh of these feathered domestic animals has the reputation of being healthy, because it is low in fat and calories, rich in vitamins and quick to prepare. Crucial to its advance is the fact that chicken, in contrast to beef or pork, is approved of by all the world religions. World-wide no less than 94 million tons were consumed in 2018 – in Germany alone this represents an average consumption of 20,9 kilograms per person. This gigantic demand cannot be met by traditional hens clucking and pecking happily round the farmyard. Nowadays chickens are fattened in densely crowded sheds – usually with 30 to 40 thousand birds in each one. Their productive capacity is enormous: a chicken bred for high production can increase its birth-weight sixty-fold within 42 days. The aim of poultry fattening units is to produce as much meat as possible for as little cost – chicken has become a cheap mass commodity world-wide.

Fried, boiled, poached, scrambled: of course, eggs in various forms are also an indispensable part of our culinary palette. Current egg production is

almost exclusively the job of high-performance layers: Whereas a truly free-range hen will lay, at the most, 40 eggs per year, these over-bred, often emaciated, “turbo-hens” are likely to lay as many as 300. However – what happens in this method of egg production with the male chicks? Since roosters neither lay eggs nor accumulate flesh and are thus totally uneconomical for farmers to raise, in hatcheries across the whole of Europe six million day-old chicks are killed every week – by being shredded or gassed.

Either lots of eggs or lots of meat: the growing demand, but also the dictum of “expand or perish” which has ruled agriculture for decades, has led to a high degree of specialisation in modern poultry breeding. The required animal material – as it is called – is provided by globally active breeding concerns. “There is a world-wide monopoly on breeding, whereby 90% of the genetic material is in the hands of four global players” states Inga Günther, poultry breeder and director of Ökologische Tierzucht gGmbH (“Ecological Animal Breeding Ltd.” – EAB), a non-profit initiative of the two organic agriculture organisations Demeter and Bioland. The fact is that the established strains of the current world market – bred in large batches exclusively for intensive rearing – do not fit

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PROJECT FOCUS: AGRICULTURE AND NUTRITION

into the living diversity of mixed farming. Nonetheless, farmers, whether organic or not, are nowadays often bound into a system to which there is no alternative. Thus there is no area in ecological animal breeding so in need of a paradigm shift as that of poultry rearing – also in organic farming.

Inga Günther has a vision: The ambitious breeder wants to create a hen, a so-called dual-purpose hen, which, as the name suggests, can be a source of both meat and eggs. In other words, poultry strains in which the females can be layers and the males fattened to produce meat. Günther's intention here is to finally interrupt the drive towards specialised breeds and transform the system. In this her work is focused upon the health and resilience of the birds, and their adaptability under humane and ecological environmental conditions. But her further, higher aim in this breeding work is to see “ecologically sustainable, independent poultry breeding in the hands of the farmer” as a viable alternative to the highly specialised lines of the globally dominant breeding concerns. It's certainly about independence for the farmer, but also about finally preventing the appalling

The illuminated egg reveals a filigree of delicate beauty – a wonder of nature, that brings forth new life



Inga Günther is the pioneer of ecological poultry breeding

levels of chick wastage – a sensitive issue, which organic associations have long been concerned about. Well-informed consumers are tending to feel the same. They are appealing to proper values, insisting that domestic animals be treated with respect by using humane rearing methods.

Current practice in poultry breeding has now become so ethically suspect and generally frowned upon that politicians and commercial interests have been forced to act. With a new technology developed by scientists at the University of Leipzig, for instance, it is now possible to determine the sex of a chicken embryo



in the egg. The male eggs are removed and put to other uses – for instance, as raw material for the processing industry. The other eggs continue through the breeding process. But the jubilation over the new disposition is by no means universal. Critics warn that the “in ovo method”, as it is called, is a purely technical solution, which certainly deals with symptoms, but changes nothing in the system as a whole. On the contrary, it rather reinforces it. And, since this industrialised system is in no way compatible with organic farming methods, Bioland and Demeter wish to join forces “to set the course for a real alternative in poultry breeding”.

The basis for developing the dual-purpose hen is provided by three genetic strains: the first two are the New Hampshire and White Rock hens from the Mechthildhausen estate. This organic farm, which lies near Wiesbaden in Hessen, possesses some of the few genetic resources independent of the international monopoly. They stem from old stock from the former GDR’s own breeding system. These were subjected to classical breeding methods in collaboration with the University of Halle, independently of the methods of western breeding concerns. The third in this trio of breeding stocks, which are currently being crossed and selected in the hen-houses of the EAB at Bodden Farm

PROJECT FOCUS: AGRICULTURE AND NUTRITION

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near Kleve, is known as “the Queen of Hens”, and is considered by gourmets to be the height of “feathered refinement”. This is the Bresse-Gauloise, an old French dual-purpose strain with a good egg-laying rate and an excellent quality of meat. “The existing stocks of New Hampshires, White Rocks and Bresse-Gauloises are unique – in Europe and possibly in the world – with regard to their size and the length of time they have been used for breeding purposes” says Sebastian Fuchs, former head of the quality department at Demeter, in the journal “Lebendige Erde”. Günther’s intention is to cross these three old stocks to develop

a new breed, “where the hens will be able to lay 240 eggs per year, and the roosters will be able to reach 2.5 kilos in 15 weeks.”

So far it has not proved possible to bring an economically viable dual-purpose hen onto the organic market.

Nevertheless, Günther explains that it is for her already a matter of course – as an important transitional step – to raise and market the layers together with their brothers. Under a heading urging people to “raise the male chicks rather than removing them”, she is

No matter whether male or female: at EAB all chicks are reared to adulthood



“THE EXISTING STOCKS OF NEW HAMPSHIRE, WHITE ROCKS AND BRESSE-GAULOISES ARE UNIQUE – IN EUROPE AND POSSIBLY IN THE WORLD – WITH REGARD TO THEIR SIZE AND THE LENGTH OF TIME THEY HAVE BEEN USED FOR BREEDING PURPOSES.”

*Sebastian Fuchs, former head of the Quality Dept.
at Demeter*

vigorously campaigning with the network of the Brother Rooster Initiative Germany, so that, just as in former times, these cute little creatures can grow into proud cockerels. In a Newsletter in September 2017 she announced, “From now on the EAB will only deliver mixed male and female chicks.” Ordering purely female chicks, she explained, would no longer be possible. The rearing of the males would be financed by their sisters’ eggs, and females would thus cost 4 cents more. Ethical behaviour, respect for life, appreciating the intrinsic worth of domestic animals – Inga Günther’s aim to develop a dual-purpose breed makes abundantly clear: there are alternatives to conventional poultry breeding, which are in tune with the values of today’s society. Now it is up to consumers to demonstrate whether they are prepared to honour the ethical redefining of animal breeding.



Inga Günther

Director of Ökologische Tierzucht gGmbH (“Ecological Animal Breeding Ltd.”).

An agricultural scientist, for many years she has been lobbying intensively on behalf of the hen of the future. With the breeding of the dual-purpose hen she has been arguing for a radical change in the poultry breeding system. At the same time, she sees her work as a way of ending the ethically controversial chick wastage in this sector.

MEDICINE OF THE FUTURE

The Quality Control Network for Integrative Medicine seeks to bring together and extend the most effective forms of medical therapy currently available. Nine clinics and one care provider have joined forces on this – among them the University Clinic of Mannheim and the Robert-Bosch-Hospital in Stuttgart.

“In this area we are much more advanced in nursing care than in medicine”, said Dr Thomas Breitzkreuz, medical director of the Filder Clinic in Stuttgart, which is also a member of the network. Particularly in the South West of Germany, a complementary approach to therapy already has a decades long tradition, which patients can benefit from.

There is political support for this: on 30th November 2017 the Patron and state secretary in the Ministry of Social Affairs and Integration in Baden-Württemberg, Bärbl Mielich, presented the network’s initiators with their charter, on behalf of the regional government.

The Quality Control Network for Integrative Medicine is the only one of its kind in the country. Besides the Filder Clinic, the institutions involved include the Paracelsus Hospital in Unterlengenhardt, the Öschelbronn Clinic and the University Clinic of Ulm.

TODAY INTEGRATIVE MEDICINE IS A REALITY IN DAILY MEDICAL PRACTICE

For most people, natural therapies and homeopathy are not contrary ideas to conventional medicine, but an important and meaningful complement. And it goes without saying that anthroposophical medicine has the same attitude, for as an integrative approach it sees itself as an extension and not an alternative.

“THIS NETWORK IS A FORERUNNER”

Prof. Dr Ralf-Dieter Hofheinz

The demand among patients for integrative medicine is high. Of the 150,000 doctors currently at work in German outpatient departments, more than 60,000 regularly use integrative methods in their daily medical practice. Over 40,000 have additional qualifications in some area of complementary medicine or have completed a full curricular training.

QUALITY CONTROL NETWORK FOR INTEGRATIVE

- ① University Clinic of Mannheim
- ② Municipal Clinic, Karlsruhe
- ③ Öschelbronn Clinic in Niefern-Öschelbronn
- ④ Paracelsus Hospital, Unterlengenhardt
- ⑤ The Filder Clinic in Filderstadt-Bonlanden

ENHANCED HIGH-TECH

All this being the case, dialogue and cooperation between conventional and integrative medicine should be cultivated, both in outpatient and inpatient contexts. “This network is a forerunner,” explains Prof. Dr. Ralf-Dieter Hofheinz of the University Clinic of Mannheim. “We plan to develop new forms of therapy that will combine high-tech medicine and complementary forms of treatment and care and

put them into practice.” Moreover, in the medium term the intention is to develop a labelling system for integrative medicine, that would guarantee those affected the quality of treatments on offer.

FOCUS ON INTEGRATIVE ONCOLOGY

Cancer treatments, or rather, integrative oncology was chosen as the first area of attention. “The new network will begin by devoting itself to ideas and models for the integrative treatment of various forms of cancer, where patient demand is particularly high,” explains Prof. Dr. Martyn Bentz, who is an oncologist at the Municipal Clinic in Karlsruhe.

Here a team consisting of both doctors and caregivers has been set up. From 2019 a team concerned with the integrative treatment of infections will be added. “This is a subject we find especially interesting in the context of both clinical and normal medical practice – how, for instance, increasing the use of naturopathic treatments can reduce the prescription of unnecessary antibiotics,” says Prof. Dr. Michael Geißler of the Esslingen Clinic.



**“OUR AIM IS TO
HAVE CENTRES DEVOTED
ENTIRELY TO THE PRACTICE
OF INTEGRATIVE MEDICINE
IN ABOUT TEN YEARS’ TIME.”**

Dr med. Thomas Breitkreuz

MEDICINE IN BADEN-WÜRTTEMBERG

- ⑥ University Clinic of Ulm
- ⑦ Robert-Bosch-Hospital in Stuttgart
- ⑧ Esslingen Clinic
- ⑨ Rems-Murr-Clinic in Winnenden
- ⑩ Care Provision Network “Gesundes Kinzigtal” (Healthy Kinzig Valley)

PROJECT FOCUS: HEALTH AND CARE-GIVING

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Thomas Breitreuz describes the network's approach as essentially a question of providing information on which practices have been generally endorsed by practice, of spreading the word about those lines of treatment that have proved their worth. This is being developed both on the basis of relevant available literature and "internal evidence", in other words, knowledge derived from the experience of the parties involved.

GROWTH WELCOME

The network's founders are very keen that it should keep growing. Further participants – not just clinics, but also centres offering outpatient care – would be welcome. As Thomas Breitreuz says, "Our aim is to have centres devoted entirely to the practice

of integrative medicine in about ten years' time – similar to what we have achieved with our breast-cancer centre at the Filder Clinic." There patients benefit from a combination of conventional cancer treatment and complementary therapeutic methods. This makes it possible to match treatments to each individual case, in that they do not just take account of the purely physical aspects involved, but also personal circumstances and needs. In this way the effects of the treatment are reinforced, side-effects such as tiredness or loss of appetite diminished, and recuperation accelerated. Also in the Filder Clinic's Private Outpatient Department for Internal and Anthroposophical Medicine the state of both body and mind are integral diagnostic factors in the check-ups on offer, and play a role in the preventative and therapeutic measures derived from them.



Integrative medicine as a model of therapeutic diversity



The aim is to expand the network

A further centre run on the lines of complementary medical practice at the Filder Clinic is that for child and adolescent psychiatry, psychosomatics and psychotherapy. Here conditions affecting all ages are treated, from ADHD to anorexia to bulimia.

Thomas Breitkreuz is very happy that with the practitioners' network "a platform has arisen enabling us to exercise transparent, patient-centred quality control and to ensure optimal medical care for the future."



Modern medical equipment is all part of the picture

AGRICULTURE ON THE MOVE

The “Free International Wandering School for Biodynamic Agriculture” has set itself the aim of taking Demeter Farming out into the world – for free and without any economic strings attached.

The sales of Demeter products have significantly increased in recent years in Germany and other European countries, although domestic production itself has virtually stagnated. “This is why Demeter raw materials are coming more and more from countries outside Europe, for instance, Turkey”, says Ralf Kunert of Naturamus Ltd., which supplies basic ingredients for the pharmaceutical and cosmetic industries. In these countries farms have often been advised to go bio-dynamic by raw materials dealers. In doing so, they tend to be motivated by profits from the higher prices of Demeter goods. “Bio-dynamic methods are used less and less out of conviction or on the basis of a proper training” explains Hans Supenkämper, Demeter consultant and co-initiator of the Wandering School with Ralf Kunert.

It has been set up along open-source lines. This means that they offer advice to farms on the practicalities of changing over to this special method of agriculture. This is a free service with no strings attached, the aim being to make themselves superfluous as fast as possible. The idea is also to train competent on-site advisors at the same time.

“IT’S ALL ABOUT ENABLING PEOPLE TO BE INDEPENDENT.”

Hans Supenkämper, consultant on bio-dynamics.

Since the founding of a Demeter branch in Turkey, this country has become one of the Wandering School’s most important project regions. But it is also focusing on countries that do not have their own Demeter organisation, such as Argentina, Ethiopia, Iran, Chile and Kenya. In Kenya just recently a change-over course for more than 5000 farmers was carried out. “There half a hectare of land feeds one family”, says Hans Supenkämper. “The crops are very mixed – coffee, avocados, macadamia nuts and vegetables, each on a relatively tiny portion of a small area of land.” The Kenyans have now taken over the running of the project themselves. “What fascinated me the most was that the initiative to farm bio-dynamically came from the local people and not from a German firm needing raw materials”, added Ralf Kunert. The farmers have a saying: If the tree is well, then I will be well. It’s hardly surprising, then, that they could also tell the story of each individual tree.

THE WONDER OF COMPOST

Farmers in Kenya used to simply dig a pit and pile all the animal and vegetable refuse into it, and with time it would then rot. Now they have begun making proper compost heaps. The Wandering School team obtained



Bio-dynamic competence for local people

a video that shows the fascination people have for the bio-dynamic composting method, which (in contrast to the pit) is distinguished by the fact that it reaches an internal temperature of 65 degrees centigrade. “It’s not about labels, it’s about growing conditions”, explains Hans Supenkämper. “We have taken a big step in the direction of producer quality.”

INTER-DISCIPLINARY COOPERATION

With their store of experience the individuals behind this initiative complement each other in a way which is optimal in relation to the tasks before them. On the one hand, we have someone with many years’ experience as a farmer and international consultant, and on the other, someone with comprehensive knowledge of sourcing raw-materials and national and international quality assessment with the Demeter Association.

PROJECT FOCUS: AGRICULTURE AND NUTRITION

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The Wandering School is so far the only model of its kind. Its aim is to create a bio-dynamic training that leads directly to the provision of high quality products, and also benefits the environment. This aspiration, adapted to the conditions and cultural factors of each particular region, will be pursued in a spirit of non-paternalistic transparency, the intention being that it will then spread under its own momentum.

Integral to the idea of the Wandering School are certain deeper aspects of cooperation:

Explore and nurture: support for the process of developing an enlarged understanding of the meaning of agriculture.

Generate inspiration and create awareness: enable people to make good products out of their own enthusiasm and honest dedication to bio-dynamic methods. Thus there can be a constant striving to effect a balance between the ideal and the real in the farm's actual potential for development.

Compost: essential for healthy soil





Professional development...

Observe and share: through the exchange of experience and know-how help to lead each other towards independence and self-reliance.

Organize and provide: This means developing the structures that will enable professional and commercial relationships to be open and honest.



...leads to better quality

The idea, which is shared by all those involved and quite literally roots in the soil and grows, creates the framework for all future bio-dynamic work. The quint-essential thing here is to see “the bio-dynamic certification process as an ‘adventure’”, within a context that permits creativity and transforms it into practical usefulness.



Hans Supenkämper

The former Demeter farmer is now a consultant for bio-dynamic agriculture – particularly in developing and emerging countries. He coined the term “spiritual composting”, which means that the human being can develop new social abilities and strength of character out of his or her individual “failings, one-sidedness and obstacles”. Since 2007 he has been travelling world-wide on behalf of WALA Medicines Ltd. promoting the bio-dynamic cultivation of roses.

LAYING THE FOUNDATIONS OF INTEGRATION

In August 2018 the Practical Learning Workshop in Weinheim opened its doors. It offers refugees elementary courses in preparation for training or employment.

To open the door of the Practical Learning Workshop is to find oneself standing wide-eyed in a vast, old, virtually empty works hall. As one's eye's take in the scene, one cannot help imagining everything that could be done with this fascinating space.

Ante Rašić, the project manager of the Practical Learning Workshop is not short on ideas either – only on the means to realise them all immediately. Taking one step at a time, however, he has already achieved a lot.

The Practical Learning Workshop began in the middle of 2017 as the joint project of the Rhine-Neckar Regional Council, the municipality of Weinheim and many other partners. It came about because the municipality and the council felt responsible for all their citizens – also those seeking a new home in Germany, having been forced to leave their own homeland: family and friends, house and possessions, and a meaningful working life. In their new “home” they have nothing – except boredom. Often they are not even allowed to

When everyone is from a different country, German becomes the common language



do a language course, or go to school. The Practical Learning Workshop is there to restore their courage, to be a light on the horizon. “We believe that integration can only be based upon understanding of the society in which one lives.”

GAINING NEW PERSPECTIVES DISCOVERING TALENTS

“You have to understand the language and you need a new perspective,” says Jürgen Ripplinger, the project contact person on behalf of the municipality of Weinheim. The aim is to equip refugees, and others without sufficient qualifications, with the entry requirements for vocational training and the job-market in Germany, to discover their talents and potential, to introduce regular daily routines, to offer specific support and advice in choosing and planning career pathways, and to provide help in dealing with the relevant authorities.

“At first we wanted to offer a fixed programme – a mix of theory and practice. But we quickly realised that that wouldn’t work,” reports Ante Rašić. “Now we have made things more flexible. The door is open to everyone. We simply invite people to drop in. Afterwards we meet with those interested to conduct an analysis of their potential. We ask them to reflect upon what they can already do, and what they feel they could do. Sometimes it takes quite a while for us to discover who it is we actually have before us. Recently, it was only after a number of weeks that we realised we had a musician in our midst. We work out the possibilities, and create an individual plan. When can you come? What would you like to do? What would you like to learn?”

Involvement in practical projects increases self-esteem



The fact that the refugees come from a variety of different countries has the advantage that they all have to speak German to each other: practice makes perfect. In other ways also the workshop group is very inhomogeneous. Some will be in their early twenties, others will already be over 50. And each individual has a correspondingly different biographical background. “Most of the younger ones have no work-experience,” says Ante Rašić. “Many of the older ones will have had quite a high standard of living in their homeland and are now having to start again from scratch. Thus we quickly perceived that our approach had to be geared to individual needs.”

Many are highly skilled, but do not know how to describe their abilities, because they do not have the words or because they are not familiar with our structures and tools. A placement? What is that? says Ante Rašić. “Many are at first very shy and demoralised. They have lost their self-esteem – at home they supported their family, now they sit around idle, feel useless and become depressed.” The Practical Learning Workshop offers them structures, a framework to try and prevent them from feeling lost. Here they are taken seriously and missed when they don't show up. Here the attention is not on their shortcomings, but on what they could contribute.

“WE ENCOURAGE THEM TO BE CURIOUS, TO GET INVOLVED.”

Ante Rašić

LOCAL SUPPORT HAS BEEN TREMENDOUS

With the first project after the Practical Learning Workshop started the priority was to kit out the rooms. The hall, including all the adjoining rooms, was made available, rent-free, at the works-site of the firm Naturin. The workshop's equipment was provided by the Freudenberg company. Donations also flowed in from the local population.

Of prime importance, however, are the many volunteer helpers. Without them Ante Rašić and the workshop's director, as the only paid employees, would not have been able to cope. In addition to a carpentry shop, there is a bicycle workshop, where donated bicycles are made roadworthy again – a useful side-effect being that their repairers now no longer had to walk everywhere. Among the workshop's activities, of course, are also outside jobs. For instance, classroom painting. Here also there was a beneficial side-effect: one father thus got to know the headmistress of the school his children would eventually go to. The IT-courses are as much about learning German and German ways as they

Become active, do something useful – and learn German in the process





In the bicycle workshop donated bicycles are restored to working order

are about using, say, the Office programme. How do I create the Powerpoint presentations often required for job applications? How do I write a job application? How do I find my way around a German keyboard? And: how does Germany work?

“We don’t want charity, we want to earn our money” is something that Ante Rašić hears again and again. And he is constantly receiving inquiries and referrals from other Weinheim organisations involved in similar work, because there is no one else offering his kind of open, elementary preparation for entry into professional training. Jürgen Ripplinger guarantees, however, that

there is no question of the Workshop trying to compete with other social organisations or free market initiatives.

This place has by now become the centre-point in the lives of its voluntary staff-members; most of these are already pensioners. They give a lot – but also gain much: moving moments, glimpses into the lives of others, hours of good company, the positive feeling of being needed. A brilliant example here are the pensioners from the Weinheim “Old Hands Club”, who have their own joinery workshop. Now they have a chance to pass on their knowledge – and learn a lot in the process!



Jürgen Ripplinger und Ante Rašić

Ante Rašić (picture on the right), a political scientist with the Weinheim youth agency Job Central, is the project manager of the Practical Learning Workshop. Educational scientist Jürgen Ripplinger (picture on the left) is the director of Job Central.

A GOOD LIFE – TILL THE VERY LAST MINUTE

15 Demeter farms in the Überlingen region on Lake Constance have joined forces around a single issue: they wish to slaughter their cows on their own farms, rather than bringing them to the abattoir.

It lies really no distance from the centre of Überlingen and the hurly-burly of Lake Constance, yet the Rengoldshausen Estate seems to have stepped outside time, like another world. The half-timbered buildings, the courtyard with its fountain and farm-shop, the barns: everything radiates peace and tranquillity, although day by day things get done here – and very successfully at that. Over 70 people work on the estate, and half of them live there too.

A glance into the airy cow-shed reveals that it is almost empty; apart from a few calves, all the cattle are out in the pastures. There they lie contentedly under shady trees. With their brown hide and white, black-tipped horns they look beautiful – like a painting.

For Mechthild Knösel, who with her husband is responsible for the agricultural side of the estate's work, even the Demeter regulations for animal husbandry are not strict enough. Her herd of some 150 cows have lots of space and live most of the time out in the open. Calves are not separated from their mother, but are reared by her. "Swiss Original Braunvieh is a dual-purpose breed, suitable for both milk and meat production. The idea is well-known among poultry breeders, but not many are aware that it applies to cows too,"

reports Mechthild Knösel. "Most farmers concentrate either on milk or beef. We produce both, which is why all cows born on the farm stay here – until the last day." It is then that these animals, who up until this moment have enjoyed a peaceful life on the farm, are suddenly wrenched out of their familiar surroundings and place in the herd, loaded into a transporter and driven to the slaughterhouse. Just this is pure stress for them – but still nothing to what awaits them at their destination.

Mechthild Knösel wants her cows to have an end that is in keeping with the life they have led. And she is not alone in this: 15 other Demeter farms in the Überlingen area want the same, and consequently they have all joined together to form the Überlingen Home-Kill Initiative. Their aim is that in future their animals should meet their end in their own barns. Quite apart from any other benefits, for consumers this will mean better quality meat. Stress, as is well known, leads to the secretion of measurable amounts of cortisol – which affects the flavour of the meat. In conjunction with the farmers' initiative, therefore, a research project is being conducted, with the aim of establishing the levels of stress caused by different killing methods, in relation both to live animals and meat quality.

Over
70 people
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and half of them
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too.

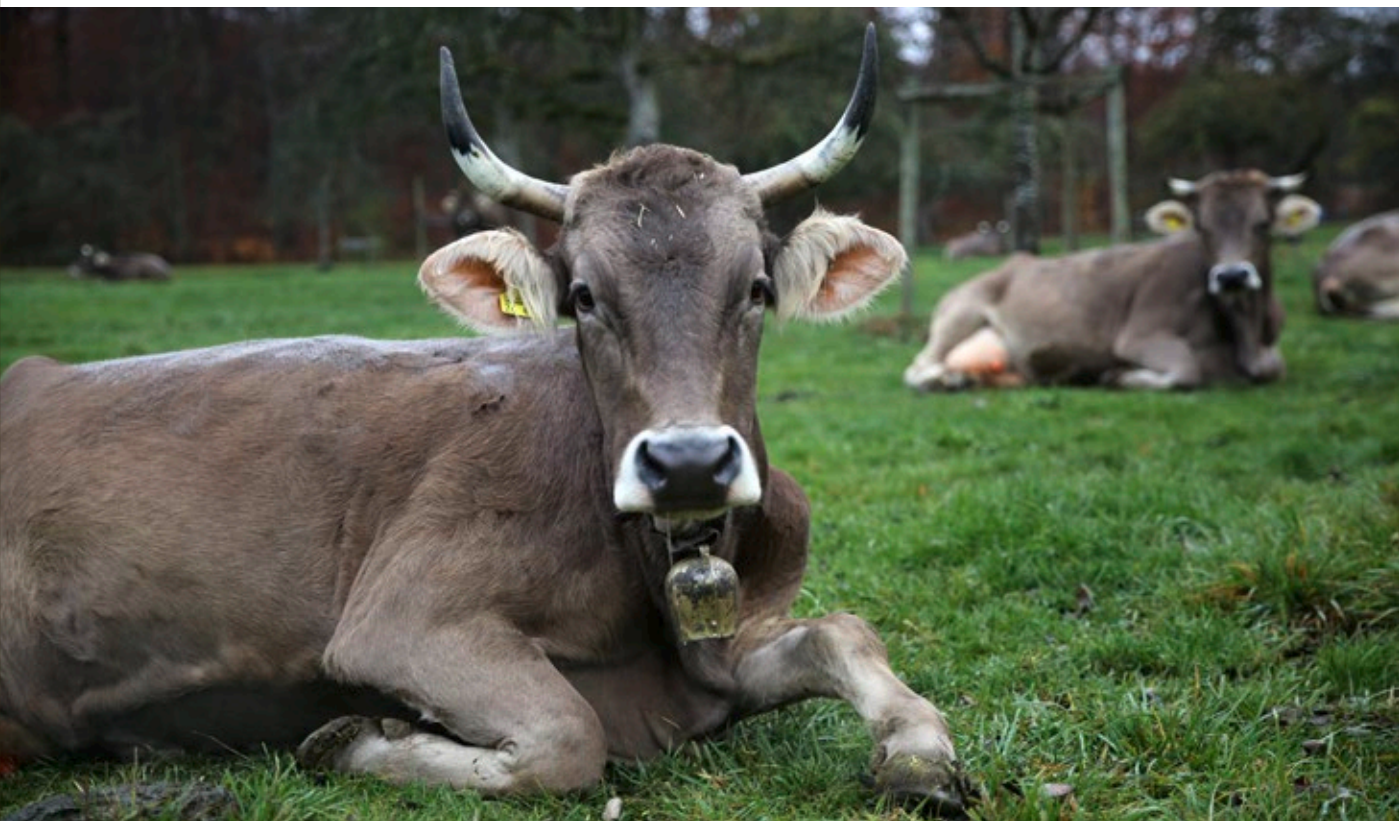
HOME-KILL – A STRESS-FREE, QUICK AND PAINLESS DEATH

Currently there are three permitted alternatives to sending livestock to an abattoir for slaughter: home-, field- and farmyard-kill. The conditions for the first are that the farm has its own slaughtering room and that the meat is exclusively for the farm's own consumption. The second is only allowed if the animals are outside all year round and there may not even be a barn. Until May 2017, the third was permitted only in the case of emergencies, but now this "mobile farmyard killing" is generally permitted.

The Demeter farms of Überlingen would like to put home-kill into practice and have begun a joint project to this end. Everything has been planned according to

the legal requirements: just as if it were having its daily feed, the animal is put into a somewhat modified feeding stall. Fixed in this position, it is then knocked out with a stun-gun.

Within 60 seconds the animal must now be winched up into a special suspension device – this is the mobile kill unit. Once in this position it is bled by being pierced to the heart. From now we have 45 minutes at the most to transport it to the abattoir. Home-kill, in other words, requires tight organisation, which is nonetheless perfectly possible. Since abattoirs are not designed for the reception of dead animals, they need to be modified to accommodate this. In Überlingen this is no problem, for the abattoir managers are very supportive of the project.



PROJECT FOCUS: AGRICULTURE AND NUTRITION

In the middle of April, 2018, the estate hosted a trial-run, watched by local officials. Everything went very well; the deadlines were all met.

So, does this mean they have the green light? Almost. The problem is seemingly trivial: with field-kill the ramp leading up to the box the cow is suspended in can stay open. The cow hangs in the box, the butcher remains outside. After the knife has done its job, the ramp is closed. This is not the case with farmyard-kill. Here the ramp must be closed when the stabbing is done. This means that the mobile kill-unit must be big enough to accommodate the butcher inside it. Plans exist for putting this into practice. Nevertheless, for many farms the mobile unit is too big to be positioned beside the stall where the stunning is carried out. This would mean leaving some farms out of the scheme. What's more, the large mobile unit costs three times as much as the field-kill unit developed by Balingen farmer Ernst Hermann Maier. "What it comes down to is



The central square of the estate with farm-shop and café

that the new regulation on farmyard-kill is effectively a blocking measure," says Mechthild Knösel.

THE PROBLEM IS: THE POLITICIANS ARE DRAGGING THEIR FEET

Can it really be that for many farms home-kill perishes on account of a ramp needing to be shut a few seconds earlier? Why is that so important? It seems no one can

Calf-rearing that preserves the bond between mother and offspring is very important to Mechthild Knösel





answer this question. “Everyone who knows anything about it, is in favour of home-kill,” Mechthild Knösel assures us. “No one has a good argument against it – not the inspection agencies, nor the Ministry of Agriculture in Baden-Württemberg. But it’s still only allowed under unachievable conditions.”

The Knösels and the other farmers involved in the Überlingen Home-Kill Initiative are not about to give up. They

have no intention of introducing the originally planned, expensive system that excludes a large number of farms, when a better, cheaper and more practical solution already exists. They are determined that reason will prevail. They have staying-power – and better arguments too! All this will culminate at the end of 2019 in a symposium, at which the results of the practical trials and their scientific assessment will be presented to a professional audience.

The estate
has been farming
200 hectares
of land
bio-dynamically
since 1932.



Mechthild Knösel

Together with her husband Markus and Walter Sorms, Mechthild Knösel manages the agricultural side of the Rengoldshausen Estate. The estate is farmed bio-dynamically. Developing new training and production methods and new styles of cultivation for a sustainable agriculture of the future is the estate community’s passion. Staples are milk, beef, organic grains and vegetables.

ON THE TRAIL OF SOME FAMOUS SWABIANS

“How did we become who we are?” This question was pursued in a lecture series run by the MAHLE FOUNDATION from April 2018 till January 2019. To trace the roots of our prosperity we followed the trail left over several centuries by poets and thinkers who lived and wrote in and around Stuttgart.

“Whether you’re a resident or a visitor, the fact that people are so well-off (in every sense of the word) here in the south-west of Germany regularly gives pause for thought about just where this material and spiritual prosperity comes from,” says Jürgen Schweiß-Ertl, executive partner of the MAHLE FOUNDATION, in explanation of the idea behind this lecture series. “We want to establish in how far this relates to our intellectual tradition, and what values the community and economy of this region hold in common.”

The
lecture series
spanned topics from the
16th to the 20th
century.

Accordingly, the subjects under consideration ranged from early reformation thinkers, via the turn of the 18th century with Friedrich Schiller and his great admirer, Friedrich Hölderlin, the Romantic period and the Stuttgart-born philosopher, Friedrich Hegel to the 20th century with Rudolf Steiner, the founder of anthroposophy, and Max Bense, the well-known Stuttgart professor of philosophy. All this culminated in a lecture considering the ethical and moral challenges of the present and future.

Re-opened in April, 2018: the StadtPalais – City Museum Stuttgart





Jürgen Schweiß-Ertl was very happy about the outcome: “The whole thing seems to have struck a very positive chord. We were very pleased about this – also somewhat surprised.” These interesting and entertaining lectures were all delivered to packed audiences in the foyer of the City Museum Stuttgart, indeed for many eager listeners it was a case of “standing room only”.

EDUCATION FOR ALL. HOW SPREADING THE CATECHISM BROUGHT SCHOOL TO THE COUNTRYSIDE

Dr. Frank Otfried July: In his presentation the protestant bishop of Württemberg made very clear how close were the ties between the church and education in the 16th century, the time of the Reformation, and how the movement of reform, by which the new Protestant Regional Church and with it the education system were organised and consolidated, emanated from Johannes Brenz of Schwäbisch Hall. In 1559 Duke Christoph introduced obligatory schooling in Württemberg as part of the great Ecclesiastical Decree. “Education for all” – according to Christian ideals – became reality.



SCHILLER AND HÖLDERLIN: AN UNEASY MATCH

Prof. Dr. Rüdiger Safranski and “finger-pickin”

Erich Schmeckenbecher: Between Friedrich Hölderlin, at that time a virtually unknown poet from Lassau on the Neckar, and Friedrich Schiller, already a well-established, successful author, there was a loose friendship, which lasted from 1793 to 1801. They first met in Ludwigsburg, and subsequently Hölderlin moved to Jena in order to be close to his idol. But he always felt small and insignificant beside Schiller, and was plagued by fears and self-doubt. A final letter of 1801 from Hölderlin remained unanswered. Schiller died in 1805 at the age of 45. The lecture was set to musical accompaniment by Stuttgart’s “fingerpickin” songster.



*From above: Jürgen Schweiß-Ertl,
Prof. Dr. Rüdiger Safranski, Erich Schmeckenbecher*

CONTROVERSIAL SWABIAN POETRY – ROMANTICISM AND REVOLUTION

Prof. em. Dr. Hermann Bausinger: In southern Germany Heidelberg and Tübingen were the two centres of romanticism, that artistic and literary movement of the beginning of the 19th century that brought about a new way of looking at the world. In Tübingen the process revolved around the figures of Justinus Kerner, Ludwig Uhland and Gustav Schwab. Bausinger, however, maintained, with a wink, that the “roots of prosperity” were not laid down by Swabian poets at the time – at least not in financial terms, for most of them tended to be rather short on cash. Moreover, the revolution of 1848 was much less bloody and aggressive in Swabia than in other German provinces.

HEGEL'S PHILOSOPHY AND ITS INFLUENCE IN THE WORLD

Dr. Sebastian Ostritsch: The house in the centre of Stuttgart where Hegel was born is today a museum commemorating the life and work of the city's famous son. In his actual life, however, his career only reached its highpoint when he was already 48. It was then, in 1818, that he obtained a lectureship at the university of Berlin, where, indeed, later he became rector. There, according to Ostritsch, he became the intellectual centre-piece of the town, an absolute star. Even the Prussian king Friedrich Wilhelm III had to suffer the ignominy of realising that the press reported more about Hegel's birthday than his own. In 2020 the 250th birthday of Stuttgart's philosophical genius will be celebrated, and the Hegel-house given a face-lift.

RUDOLF STEINER:

A NEW PHILOSOPHY OF THE HUMAN BEING

Michael Debus: Although he was born in what is now Croatia, Rudolf Steiner's connection to Stuttgart is widely known: in 1919, on the wishes of the cigarette manufacturer Emil Molt, who wanted to create good

educational opportunities for the children of his workers, he founded the first Waldorf school. For this Michael Debus generously declared him an “honorary Swabian”. Since Rudolf Steiner was responsible both for the school's pedagogical conception and for the selection and training of the teachers, he was able to try out for the first time his “new philosophy of the human being” – as a threefold being of body, soul and spirit.

MAX BENSE AND THE STUTTGART SCHOOL

PD Dr. Toni Bernhart and the Academy for the

Spoken Word: On the tongues of the three-person ensemble from the Academy of the Spoken Word the abstract, “material” poetry of Max Bense and the Stuttgart school, a group loosely associated with the charismatic philosophy professor, came vividly alive. According to Bernhart, Bense's world of thought influenced a wide variety of disciplines – architecture, design, art, music, literature and philosophy. Together with Rul Gunzenhäuser and Theo Lutz Bense developed, from the end of the 1950's on, computer-generated poetry, in which words were combined by means of algorithms. The public reaction to this was extremely controversial.

ETHICAL PRINCIPLES AND MORAL VALUES NOW AND IN THE FUTURE

Dr. Gebhard Fürst: For Bishop Fürst of the diocese of Rottenburg-Stuttgart the thing closest to his heart was the ability to treat the creation in a responsible manner. This is a subject he has been busy with for decades. As examples, he singled out the global-warming crisis we are currently facing, and the fact that raw materials for smart phones and computers are extracted under extremely questionable conditions. Energy production from fossil fuels was, in Fürst's opinion, equally irresponsible. Faith in creation and responsible action are the order of the day, for the human being is not the lord of creation, but its protector and preserver.

OUTLOOK

In view of the success of this lecture series, the MAHLE FOUNDATION is continuing it in May in the same venue: the StadtPalais – City Museum Stuttgart. This time the title will be: “The roots of prosperity. How we became who we are – through the Swabian love of tinkering? Inventors, researchers and scholars in Württemberg.” This lecture series has also been conceived in much appreciated cooperation with Dr. Susanne Dieterich.

Information on dates, themes and lecturers can be found on www.mahle-stiftung.de under the heading “Notizen aus der Stiftung”.



DER SCHWÄBISCHE TÜFTLER ALS MÖTOR
DER INDUSTRIALISIERUNG WÜRTEMBERGS?
Ein Vortrag von Prof. Dr. Ulrich Fellmeth

Von den Wurzeln des Wohlstands. Wie wir wurden, wer wir sind.
Schwäbischer Tüftlergeist? Erfinder, Forscher und Gelehrte in Württemberg
Eine Vortragsreihe der MAHLE-STIFTUNG in Zusammenarbeit mit dem StadtPalais - Museum für Stuttgart

Mittwoch, 15. Mai 2019 um 18 Uhr

Veranstaltungsort: StadtPalais - Museum für Stuttgart, Konrad-Adenauer-Straße 2, 70173 Stuttgart

MAHLE STIFTUNG
WWW.MAHLE-STIFTUNG.DE

StadtPalais
Museum für Stuttgart

Flyer for the forthcoming lecture series and poster for the first lecture

WHAT HORNS TELL US

Professor Albrecht Schad is passionate about zoology. He has built up a truly “extra-ordinary” collection at the Freie Hochschule in Stuttgart.

To walk into the cellar of Libanonstraße 3 in Stuttgart is to enter another world. One might almost think one were in a 19th century hunting lodge – if it weren't for the modern lighting and the lack of wood panelling. There is, however, no lack of horns and antlers: from antelopes, water buffaloes, elks, and cattle of all kinds – from small to big, thin to fat, graceful to clumsy. With one exception the collection covers all of the earth's species of deer. Of the 84 species of antelope, 82 are represented. Examples of other horned animals are

also there in abundance. Many of the rarer pieces come from 19th and early 20th century collections.

But what is the purpose of this fundus? By way of introduction, Albrecht Schad says, “In human beings, by the end of the first two seven-year developmental phases, the various body functions have arrived at a relatively balanced mutual accommodation. The brain is fully formed, the circulatory and digestive systems are well able to supply the necessary energy and the

Every horn-shape bears witness to a specialisation of the organ systems



limbs have a 'good grasp' of the world." This condition of balance makes the human being into a universalist without extremes: he can neither run particularly fast, nor is he terribly strong or anatomically specialised in any other way. In mammals, by contrast, we can see that particular organ systems are very pronounced and that the animals' vital functions and form are correspondingly influenced by this. Ungulates, for instance, are specialised to varying degrees in their digestion and limbs. This can also be read from the form of their horns.

A DIFFERENT KIND OF SCIENCE

Accordingly, the collection in the Freie Hochschule Stuttgart, a state-recognised institution for Waldorf teacher-education, is not intended as some kind of museum. Albrecht Schad uses it, rather, for scientific purposes, using a method known as "goetheanism". We know that Goethe concerned himself intensively with natural science – for instance, botany (the metamorphosis of plants), zoology (re-discovery of the intermaxillary bone), geology, meteorology and physics (colour theory). Rudolf Steiner, the founder of Waldorf education, based his scientific method on that of Goethe, giving it a suitable research orientation. In doing so, his concern was less with honouring Goethe historically, than with pointing out the important implications of Goethe's work for modern science. Goethe, for his part, saw two main dangers in the conduct of science: the one was that of having too strong a tendency towards forming hypotheses unguided by empirical observation, the other that of

*Horns of:
sheep, antelope, pigmy antelope and deer
(from top to bottom)*



PROJECT FOCUS: AGRICULTURE AND NUTRITION

an empiricism so dominant that it fails to interpret its abundance of observations in terms of a unifying perspective. According to Steiner, both ways of working are necessary, but they must be brought into balance. The goetheanist approach, therefore, does not only take account of the observable, material phenomena, but also of the laws which give rise to them. Today the goetheanist method is being fruitfully used in this way in the areas of biology, geography, medicine and agriculture.

According to Schad, the horn exhibition is not just about recording biological or zoological features, but about arriving at insights into the development of the whole organism from looking at specific aspects of its form. Thus the display serves as teaching material for biology students, and is also available for the purposes of doctoral theses and dissertations.

READING THE FORM

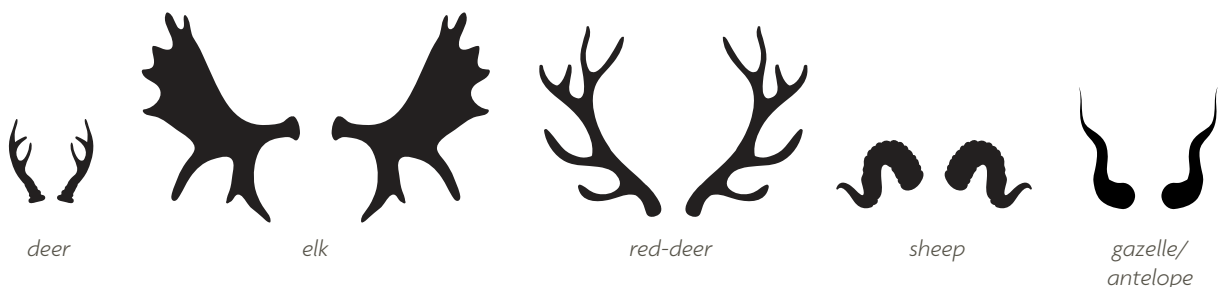
What is the result of applying the approach described above to this display? Let us compare a cow and a mouse. Digestion is very strongly dominant in the life of a cow. In spite of its normal diet of grass, hay and straw, all of which are very hard to digest, it is able to break down this food with its four stomachs and the microflora in the rumen and release a lot of energy, for instance, in the form of milk. It produces giant,

THE SHAPE OF HORNS AND ANTLERS IN MAMMALS REVEALS HOW DEEPLY ENMESHED THEY ARE IN METABOLIC PROCESSES, OR WHETHER THEY ARE REGULATED MORE BY SENSORY OR RHYTHMIC PROCESSES.

Prof. Dr. Albrecht Schad, director of the collection

moist cow-pats, which fertilise the soil. A rodent (e.g. a mouse), by contrast, is usually very small, and excretes tiny, dry pellets. It is – in contrast to the cow – nervous and quick by nature and acts destructively upon its surroundings. An essential feature of many ruminants is also that they have on their heads frontal processes, such as antlers or horns. The latter are especially characteristic of animals in which the metabolic system is strongly dominant. Steiner maintains that such animals use their horns as storage organs for their metabolic processes. A stag, on the other hand, has antlers, which it – in contrast to the cow – regularly discards and re-grows. “The reason for this appears to be that, in discarding their antlers, stags are taking the opportunity to rid themselves of surplus metabolism,” explains Schad.

Diversity of horned and antlered animals





The comprehensive collection illustrates differences in metabolic activity

The shape of horns and antlers in mammals reveals how deeply enmeshed they are in metabolic processes, or whether they are regulated more by sensory or rhythmic processes. Thus the horns, or antlers, on African buffalo or elk are large, bulky and inclined backwards, those of gazelle or deer are small, pointed and oriented upwards or forwards, and those of the red deer or kudu are balanced and harmonious in form. The antelopes are a particularly interesting, heterogeneous group: there are rabbit-sized antelopes that walk on tip-toe and belong to the same family as antelopes that reach a weight of 1000 kilograms and also walk “only” on their toes. Then again, with gazelles the focus on digestion is only very slightly pronounced.

This can be seen, according to Albrecht Schad, from the fact that they are very swift of foot and live an extreme, and consequently rather short life. His collection offers further such examples aplenty, and with them insight into the diversity in the development of the ungulates in the process of biological evolution.



Prof. Dr. Albrecht Schad

Trained as a biologist and geographer, he teaches biology, geography and chemistry at the Freie Waldorfschule Uhlandshöhe. Since 1995 he has been giving courses at the Freie Hochschule Stuttgart and since 2010 has been professor of Science Didactics there.

www.freie-hochschule-stuttgart.de/forschung/wissenschaft-und-anthroposophie

ON TONES, HORSES AND SELF-CONFIDENCE

In the twelve years of its existence the INSTITUTO MAHLE in São Paulo has supported a wide variety of projects in Brazil to the tune of over ten million euro from the MAHLE FOUNDATION. Today, as a part of civil society, it is feeling the negative effects of the profound political, social and moral polarisation of the country, and is trying to work against this by supporting unusual projects.

In 2018 alone the Institute has given support to 84 projects – exactly half of which are in the area of education. The total volume of funding came to one million euro. Just now Waldorf education is becoming more and more firmly established: figures from the Brazilian Association of Waldorf Schools show that there are currently 88 schools and kindergartens distributed over 11 states, and the trend is upward. In Greater São Paulo alone there are 49 registered educational establishments; 20 years ago there were only 9.

THE RUDOLF STEINER FACULTY

An event worthy of extra special mention, therefore, was the inauguration of the “Faculdade Rudolf Steiner”, a university for teacher education, certified by the Brazilian Ministry of Education and Culture, and authorised to confer teaching diplomas. Currently the faculty has 30 students, and the selection procedures for a further class are underway. “Our intention is that our course of study will involve dialogue with conventional education and train teachers capable of enriching our

The Rudolf Steiner Faculty in São Paulo





“OUR INTENTION IS THAT OUR COURSE OF STUDY WILL INVOLVE DIALOGUE WITH CONVENTIONAL EDUCATION AND TRAIN TEACHERS CAPABLE OF ENRICHING OUR SOCIETY.”

Melanie Guerra, Faculty Head

society. Instead of classical ‘learning’, we want to encourage the students in their desire to find things out for themselves, for we are of the opinion that teachers equipped with such self-acquired knowledge are better and more fully prepared for their work with children and adolescents, whether in public or private schools,” explains Melanie Guerra, the Faculty head. With this in mind, the Faculty has divided the training into two main areas of focus: early childhood education (“Ensino Infantil”) and primary and lower secondary school (“Ensino Fundamental”).



Learning to teach

THE INSTITUTO MAHLE – PARTNER OF THE MAHLE FOUNDATION IN BRAZIL

“OUR WORK AFFECTS PEOPLE TO SUCH AN EXTENT THAT BY NOW OUR STAFF MEMBERS HAVE BEGUN THINKING ABOUT THEIR LIVES IN A DIFFERENT WAY AND HAVE MADE CHANGES – AND OF COURSE THAT FLOWS STRAIGHT BACK TO THE CHILDREN.”

Claudia Mota, equine therapist

THE HORSE WHISPERERS

For children and adolescents with psycho-social, learning or motoric disturbances the “Passo a Passo” (“Step by Step”) Institute has a special therapeutic concept: working with horses. Here the horse has the role of nurturing human development, and contributing to the improvement of bodily, emotional, intellectual and spiritual abilities. The farm where the institute carries out its work has 30,000 square metres of land, 3 sand paths for the equine therapy, 8 horses, 12 staff-members and a team of volunteers.

At present 68 young people and their families are being looked after free of charge. The team doing this, consisting of physiotherapists, behavioural therapists, psychologists, speech therapists and riding instructors, see their main task as improving cognitive functions, such as attention, memory, bodily coordination and spatial and temporal understanding. “The reactions and instincts of the horse enable each individual to be more self-aware. The animal is like a mirror of the human soul. It carries everyone and anyone, without judging or pre-judging. It can act, for instance, as a rocking cradle for a child deprived of this experience in infancy. Moreover, it symbolises strength, beauty and courage,

Courage and motoric-coordination are developed by learning to handle horses



and helps children to feel their soul in their body, to understand it and trust it. Because its reactions are so genuine and transparent, young people are able to bond with the horse unconditionally,” explains Claudia Mota, speech therapist and head of the Institute. It is due to her that anthroposophical ideas have been incorporated into the institute’s therapeutic model.



THE TONES THAT BIND

The “Cashew Tree Garden” (“Jardim de Cajueiro”) is a Waldorf school in Barra Grande in the state of Bahia – a name straight out of a picture-book. This private school has 59 pupils, from kindergarten up to class 4. A bursary fund enables pupils from low-income backgrounds to attend the school too. A Waldorf school like many another? By no means! Besides the unusual name, the “Garden” also offers something that is a little gem: the “Sound Connections” (“Laços Sonoros”) project. This is about a unique way of teaching music. Classes are open to students aged between 12 and 17 who attend public schools, or even those who don’t attend any school. For two hours every week a musician, Marcelo, and a psychologist, Eloane, broaden horizons through music, create community, practise social interaction.

The participants come from neighbourhoods rife with poverty and violence, and with “Sound Connections” they experience being treated with love and respect, acquire knowledge and develop self-confidence. All

this helps them to widen their perspectives and thus to find their own path in life. “We create closeness, confrontation and consequently surprise – but also distrust. And that is exactly right, if these adolescents are to discover and strengthen their own identity,” reports Marcelo. In addition to music, they regularly bring in outside facilitators for workshops in theatre and photography; then there are other activities, such as producing brochures or collectively designed newsletters on various themes.

For Manuela Lopez, one of the executive directors at the INSTITUTO MAHLE one thing is clear: “Our main concern is to nurture the development of self-confidence, so that the adults of tomorrow may be better equipped to deal with political, social and cultural challenges, and perhaps even be capable of bringing about a complete transformation of society.”

Written by Antal Adam



THE INSTITUTO MAHLE

Founded in 2007, this partner of the MAHLE FOUNDATION oversees all the projects funded by the foundation in Brazil, and since its inception has channeled support to 685 projects run by 128 charitable organisations in 74 towns and villages. The main focus of its work lies in the areas of education, health and agriculture. The Institute is based in São Paulo and has 3 full-time staff, 3 voluntary board members and a 4-person, voluntary advisory board. www.institutomahle.org.br



NANA GÖBEL

“Today the Waldorf movement is facing major challenges: in the matter of the education and health of children, but also with regard to their moral integrity and ability to engage in society.”

A guest contribution from Nana Göbel. She is the executive manager of the Freunde der Erziehungskunst Rudolf Steiners e. V. (Friends of Waldorf Education, Stuttgart/Berlin), and active world-wide as an ambassador for Waldorf education.

EDUCATING THE WHOLE HUMAN BEING – 100 YEARS OF WALDORF EDUCATION

A century ago Waldorf education was called into being in Germany. Since then it has grown into a world-wide movement, and more and more parents, students and teachers are discovering the fact that it offers a fertile context which both requires and promotes personal development. At the same time Waldorf education is just as unconventional and up-to-date as it was a hundred years ago.

Education is always caught in the cross-currents of social developments. From whatever new ideas and intentions are fashionable at any given time you can gauge what will be considered important in education. For centuries it was all about reading and writing, at the turn of the 19th century the main concern was with the fundamentals of natural science, in the 20th century it was the struggle among competing social ideologies, now it is about the so-called digital revolution. Behind each of these different perspectives lies a particular image of the human being, regardless of the extent to which this is made conscious.

For a hundred years Waldorf education has been fully aware of the image of the human being behind it. Indeed, it places the whole human being at the centre of the educational process – and not just some particularly useful ability. It grants itself the luxury of regarding individuality as the highest good, and of nurturing its development without wishing to force it in any definite direction.

The impulse for Waldorf education came from Stuttgart. After the first catastrophic defeat of the human spirit in the 20th century, an inner openness towards embracing totally new ways of doing things arose in the revolutionary turmoil of 1918/19. The Stuttgart manufacturer, Emil Molt (1876-1936), had long been aware of

the need for social re-orientation and this led him to pursue, with considerable persistence and stringency, an idea he had formed in November 1918. His intention was to have a school, which would both contribute to the consolidation of a new social order, and open up genuine educational opportunities for disadvantaged children. He asked Rudolf Steiner (1861–1925) for pedagogical advice and if he would take charge of the project. Together they appointed E. A. Karl Stockmeyer (1886–1963) and Herbert Hahn (1890–1970) as collaborators for the next preparatory steps. Thanks to Berthold Heymann (1870–1939), minister of education in Württemberg from 9th November, 1918 to 31st October, 1919, they were granted permission to open a school, thanks to Emil Molt they had the funding for it, thanks to E. A. Karl Stockmeyer they had teachers – and as to pupils they had no worries, for they arrived in streams. At the beginning of its sixth year, on 30th April, 1924, the school had 784 pupils.

From 1919 on Waldorf education became one of Germany's least known but simultaneously most effective "export commodities". In 1921 its spread began in Europe, 1928 in North America, 1939 in South America. From the original Stuttgart "germ-cell" with its good connections to east, west, north and south, 21 further Waldorf schools had arisen in eight other European countries as well as the USA by the time the National Socialists seized power.

„Ideas and insights into educational practice derived from real knowledge of human nature belong to humanity as a whole, they are international and valid for all classes, all levels of society ...

Essentially what lies behind the Waldorf School is not a programme, but direct experience of the nature of the child, worked out in practice from day to day.“

*Rudolf Steiner in Ilkley on 10th August 1923
(GA 304a)*

These were all pioneer schools, with all the advantages and disadvantages, inexperience, daring, pedagogical ineptitude and skill that such adventurous situations bring with them, and they were all involved in applying a new form of cooperation in sharing the responsibility for an organisation.

Carried along by the unbending and unshakable enthusiasm of their teachers, the students loved their own school and didn't want to do without it. With the school closures, either forced or voluntary, attendant upon the Nazi seizure of power, an inner emigration began in the hearts of pupils and teachers across Europe, apart from Switzerland, of course, where work continued unaffected. At the same time, an outer – and usually forced – emigration to the USA and Latin America was occurring. During the Nazi ice-age in Europe new impulses arose in other places, for instance, the “germ-cell” of Waldorf education in South America.

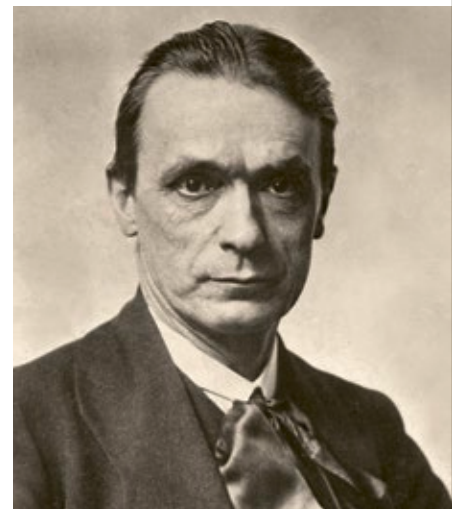
After the Second World War the Waldorf schools in Europe were built up anew, in larger numbers than



Emil Molt (1876–1936)



Uhlandshöhe excursion restaurant in Stuttgart, the first Waldorf school



Rudolf Steiner (1861–1925), in 1919

before, and in countries where the political conditions permitted it, pioneer schools arose. Furthermore, most of these pioneers of the 1960's and 1970's in the USA, Australia, New Zealand and South Africa were supported by the New Education Movement, within which there had been an interest in Waldorf education originating in Rudolf Steiner's time. But the actual expansion of the Waldorf movement didn't really set in until the great political turning point of 1989 – not only in Central and Eastern Europe but also in Africa and North and South America. In Central and Eastern Europe it was the desire for self-determination that led to the founding of many independent schools, but 1989 was also the year when the very first Waldorf school in Israel began – likewise in Kenya. 1989 had become a turning-point world-wide. Then for the first time Waldorf education was integrated into the state system – for instance, in Romania and Russia. The demand for teachers rose dramatically and brought with it, on the one hand, a degree of professionalization, on the other, a certain underestimation of the importance of some inner values. New challenges also loomed on the horizon.



Waldorf School on the Uhlandshöhe in Stuttgart (1925)

Class photo: Rudolf Steiner School Berlin (1920s)



While this expansion and integration into the state education system were proceeding, the face of education was changing world-wide, especially in the first years of the 21st century. Neo-liberal educational programmes, thought up in the office suites of the World Bank and the International Monetary Fund, were implemented all over the world, sometimes overtly, as in all Latin American countries, whose credit-worthiness was made dependent on implementation of the educational plan, sometimes more covertly and formulated in more pleasant terms, masquerading, for instance, as comparability or equality of opportunity – this is how it was done in the member states of the European Union. Over the same period there was a world-wide boom in the founding of Waldorf schools. Between 1987 and 2018 the Waldorf movement almost tripled in size from 432 schools in 26 countries to 1,150 schools and 1,817 kindergartens in 72 countries. And if one were to take into account the school initiatives not included on the relevant lists, one would arrive at much higher numbers.

This enormous growth is not under any kind of central control, but occurs exclusively as a result of the actions of civil societies; in other words, the growth arises out of the needs of parents and children. And still, of course, on the basis of an image of the human being which integrates our multi-dimensional nature with practical activity. This does not render implementation any less difficult. Indeed, the difficulties here are very interesting, because Waldorf education only functions to the extent that each teacher is on a path of individual learning and development. This is uncomfortable, and not subject to external regulation. At the same time, it is the single most essential thing, if the children are to learn anything.

In comparison to this inner schooling (the teacher as his or her own pupil) all financial challenges, which will be present come what may, are easy to manage. Financial support is still necessary, of course, for pioneer situations, in developing countries and is always necessary



if Waldorf schools and kindergartens are to be accessible to poorer sections of the population. And here we can all be involved. The Waldorf movement, like all other educational movements, is facing immense challenges with regard to the next hundred years. How will education contribute to the health of children and adolescents? How will education promote the moral integrity and developing individuality of children and adolescents? How will education equip children and adolescents with the ability to engage in society?

Waldorf education now has almost 100 years of experience, but in a globalised world increasingly shaped by digital media and technology based on current ideas of economic health, any kind of education would question its ability to meet the demands of the future. Education for the whole human being is no longer a matter of course. And if the Waldorf movement wishes to continue educating the whole human being in future, it must wake up now and fight for it.

PUBLICATIONS

In March 2019 Nana Göbel published a comprehensive account of the history of the worldwide Waldorf movement. *The Waldorf School and its people. Worldwide. History and stories. 1919 to 2019* (3 volumes), Verlag Freies Geistesleben, Stuttgart 2019.



Picture above right: Kindergarten in El Balsón, Argentina.

Picture below right: Waldorf school Janusz Korczak in Krakow, Poland.

Picture below left: Rudolf Steiner School, Nairobi-Mbagathi, Kenya





DR. HA VINH THO

I remain an optimist: As humans we have the ability to learn, to do things differently. Gross National Happiness is not a utopia, but an opportunity for the whole world. What you can expect from the government are the basic requirements that will enable you to find happiness.

A conversation with Dr. Ha Vinh Tho. He is an education professor, and both a Waldorf and a Buddhist teacher, but he is best known world-wide as the leader of the Centre for Gross National Happiness in Bhutan.

HAPPINESS CAN BE MEASURED

In Bhutan the right to happiness is anchored in the constitution. The country's main prosperity indicator is not the gross national product, but gross national happiness. Dr. Ha Vinh Tho played a key role in developing this index. His current priority project is the reform of the education system in Vietnam.

Dr. Ha Vinh, you have said that if we want to know anything about happiness we must first concern ourselves with suffering. What is your reason for saying this?

I am speaking from personal experience. If happiness is separated from suffering it can only be something superficial: a nice experience, a short-lived pleasure – hedonism. But what I am talking about is eudemonia – a life lived well in harmony with your own true being, in tune with your values, ideals and intentions. My question is, how can people be enabled to lead meaningful lives, to make a positive contribution to society?

I have worked with the Red Cross in many war zones and witnessed a great deal of suffering. Out of this I asked myself what the sources of suffering are. Of course suffering exists, there's no changing that, but much of it is caused by human action – and that is something that can certainly be changed. Everyone can contribute to their own happiness, but external conditions also have a great influence. Inner and outer factors must be in balance.

What do you mean by "inner factors"?

Happiness is made up of three main components: firstly, fulfilling relationships – loneliness is a big problem in the modern world; secondly, being in harmony with yourself, and thirdly, being in harmony with nature. Alienation from nature is the deeper cause of the ecological crisis. Whether you are happy or not also depends very much on how well you are able to cope with the difficulties of life. It's a question of schooling your awareness – and this should begin with the children.

This is part of the most important project you are currently working on – the reform of the education system in Vietnam. How did this come about?

My roots are in Vietnam. After the war there was a great need for curative education, but there was a shortage of people skilled in this. My wife and I managed to set up projects in this area, and founded the Eurasia Foundation. Over the years we succeeded in building up a trusting relationship with the communist authorities. Then four years ago we were asked if we could

CONVERSATION PIECE

help with areas outside the curative field. In Vietnam the results from the PISA studies are very good, as in many Asian countries. But the wellbeing of the children is often very poor. They suffer from too much stress, burn-out, depression – the suicide rate is high. Vietnam would like to remedy this situation.

What have you proposed to the government?

UNESCO did a study on the situation. The report inspired me to work out a concrete solution to the problem. In 2017 I wrote a curriculum for teachers, by means of which the three elements of happiness can be put into practice in school. Social skills like empathy are important for building up relationships. Schools are still largely geared towards competition – although in the workplace all work is done in teams. Exercises in mindfulness help students become aware of their own feelings. The relationship to nature can be cultivated by having school gardens. These days more and more children live in cities and hardly ever see a plant, let alone an animal. The thing is to ensure that schools are in keeping with the needs of today. We can no longer

“IN COUNTRIES THAT HAVE LESS INEQUALITY, PEOPLE ARE HAPPIER, EVEN IF THEY ARE POORER. ONLY MEASURING ECONOMIC GROWTH, THEREFORE, IS TOTALLY INSUFFICIENT.”

Dr. Ha Vinh Tho

assume that children will sit still and concentrate. Hyperactivity is like an epidemic. Children want to listen, but can't. It must therefore be consciously cultivated.

How is your plan being put into practice?

We have begun a pilot project with 3000 children in Central Vietnam. Here we have been given a completely free hand, both in regard to material and methods. We base our approach to a large extent on the spiritual traditions of the world, but also make use of insights from neuro-scientific research.



Because we wish to be able to prove the positive effects of the project, it is being scientifically monitored. The first results are already in: The teachers are excited. “Now I remember why I first wanted to be a teacher”, is a refrain we hear repeatedly. The feedback from the parents is also positive. And the children have rediscovered that learning and being in school can be enjoyable.

You said earlier that the ability to be happy also depends on the external conditions of life?

In Bhutan prosperity is gauged in terms of nine factors: 1. ecology, 2. a sustainable and just economy, 3. good governance, 4. community vitality and integration, 5. psychological wellbeing, 6. health, 7. education, 8. time management and 9. cultural vitality.

It is obvious: If we plunder our planet, there will be no more happiness. We also know, of course, that economic growth only correlates with wellbeing in poorer countries. The USA is a good example here: economy and wellbeing grew in parallel up to the beginning of

the 1970's. After this, while the gross national product continued to increase, wellbeing stagnated, and after some time even sank. America is one of the richest countries in the world – with the biggest social problems. It is the only developed country in the world where life expectancy is decreasing – and that, although it is becoming richer and richer. In countries that have less inequality, people are happier, even if they are poorer. Only measuring economic growth, therefore, is totally insufficient. In Bhutan the index we rely on is that of Gross National Happiness – GNH. With proposed projects all nine factors of the GNH always have to be taken into account.

The GNH is measured every three years – three times so far. Is the population happier today than nine years ago?

Even when the focus is on wellbeing, this does not mean that people get happier and happier. But one can very well observe what has improved – and at what price. Let us take, for instance, education: right into the 1960's the greater part of the population could not read or write – now every child goes to school,



without exception. Education is free all the way – even universities do not ask for fees. The shadow side: the fact that many more young people went to university led to an exodus from the land. What to do? Make access to school more difficult? Or better, make village life more attractive? You see, it's a question of making political decisions that are in keeping with the values one considers important.

Can happiness really be measured?

Of course. It's really not difficult. The one way is through quantitative measurement, in other words, compiling statistics. The other is through perfectly normal social questionnaires. In Bhutan the representative group consists of 7000 people; filling in a questionnaire takes two and a half hours. That generates a lot of data, which has to be processed.

The results, which come out every three years, form the basis for setting new priorities. At present the health system is receiving special emphasis. As with education, medical care is free. But Bhutan is very thinly populated. There are no hospitals in the mountains, only in the larger towns. Bhutan is not paradise on earth – but a country striving to find better ways of doing things. If you compare it with its neighbouring countries, the difference is huge. There everything is determined only by economic development, which results in high levels of environmental pollution, inequality and corruption. The Bhutanese are not perpetually happy, but they have a much better chance of being so than their neighbours.

Why, then, do other countries not learn from Bhutan, and adopt your system?

In the beginning we were often made fun of – our system was rubbish, a dreamer's utopia, and at most only practicable in a small country. In the meantime the interest in our ideas and experience has been growing.

In 2011 the UN passed a resolution declaring happiness and wellbeing as a new paradigm of development. In 2012 the world's top happiness researchers gathered for a UN conference, which led to the UN passing a set of objectives for sustainable development. Whereas the Millennium objectives applied only to developing countries, this set of objectives was addressed to the whole world.

By now there are many interesting examples of these ideas being put into practice: Wales has passed a law to safeguard the wellbeing of future generations; Scotland is in the process of developing alternative indicators to the gross national product; in France for some time now it is the law that the government must produce an annual report on how their actions have affected the wellbeing of the French people; and in New Zealand the new prime minister said in her inaugural speech that she felt responsible for the wellbeing of all New Zealanders, that her attitude to life had always been guided by empathy, and her intention was to govern according to this principle.

On the other hand, we have the Trumps and Erdogans – it's almost like a polarisation. The system that we have built up since the Second World War is falling apart, and that creates great uncertainty. Many try to find

the solution in yesterday: “Make America great again”, close the borders, build walls. Others see the turn of events as an opportunity to risk something new. The former make more noise, but they stand for the past, not the future.

Fixed structures and fixed thinking are the main obstacles to progress. More growth equals more happiness – this way of thinking has become dogma, even though there’s no evidence to back it up. GNH rests upon a change of consciousness that permits us to ask what actually contributes to our wellbeing: is it really more money, a bigger car, more work, less time for the family? Does that really make me happy? What it comes down to is a simple question: How much is enough?

Are you optimistic? Will the Good win?

Yes, I am actually optimistic. One reason for this is that the extent of the interest in what we are doing has

grown greater than I could have imagined. Moreover, I am convinced that the current system simply has no future. The world will have to transform itself. The only question is, how much suffering will it take before we get there? We humans have two main ways of learning – through suffering and through changes of consciousness. A trivial example: If I smoke, how ill do I have to get, before I stop? Or do I make a leap of consciousness and stop before I get ill?

I hope that we will shift the rudder, before the level of suffering gets too great, and I am trying to do my part in the process of raising consciousness. I am, of course, only one among many, the course of development is not in my power. What is in my power, though, is my commitment: I do what I can!

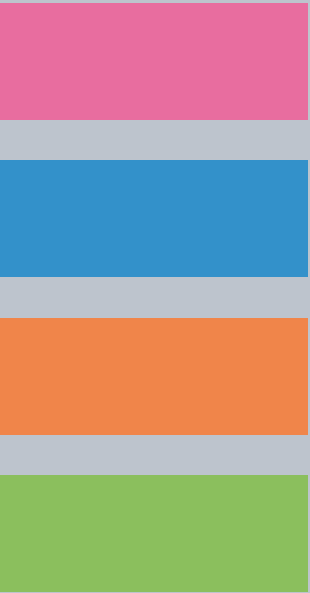
Dr. Ha Vinh, thank you for talking to us.

The questions were asked by Martina Schwendemann



Dr. Ha Vinh Tho

is a professor of education, Waldorf teacher and Buddhist teacher. For many years he worked for the Red Cross in many different conflict zones. He is best known world-wide as the leader of the Centre for Gross National Happiness in Bhutan. With his Eurasia Foundation he is currently carrying out projects in Vietnam.



CAUGHT IN THE SPOTLIGHT
SHORT REPORTS ON SOME
SELECTED RECIPIENTS OF
MAHLE FOUNDATION FUNDING

ART AND CULTURE

MUSIC. WHY? THIS IS WHY!

Why do we actually make or listen to music? The 10th Stuttgart Music Festival for the Young – one of its kind in Germany – answered this deliberately provocative question with a resounding, “This is why!” For – according to the festival’s founders – there are many reasons for music. It enlivens and moves us, makes us think, or entertains us. For many it provides both their purpose in life and their sense of community, aids their personal development or acts quite simply as balm for the soul. The main intention of the festival, therefore, is to bring music and culture to the young in an age-appropriate way, to offer direct experience of music. In celebration of its 10th Anniversary, the festival this year chose “Music and Community” as its central theme. Making and listening to music together is always a meaningful experience. From playing in varying combinations and in groupings persisting over a number of years lasting, trusting, musical friendships can often arise. This participation in music is possible for everyone. At the very least it thus makes an important contribution to integration and social cohesion.

Under the aegis of the Stuttgart School of Music, the Stuttgart Philharmonic Orchestra and the National College of Music and the Performing Arts the young festival-goers were treated to various aspects and qualities of music in 60 different events over a period of 15 days. Not only the audience were young, however: music was performed by the Stuttgart Youth Chamber Orchestra and the Youth Symphony Orchestra of the Stuttgart School of Music. And the programme hit the right note: 10,000 young people and active participants took part in the festival.



Music is fun – and brings people together

Find out more: www.stuttgarter-musikfest.de

EDUCATION AND TRAINING

DAY OF ACTION “WALDORF ONE WORLD DAY”

WOW-day: the abbreviation for “Waldorf One World Day” fits perfectly, for in view of the fantastic amount of fundraising done on this day over the last 25 years the thing that escapes the lips of most people is “wow”! In 2018 thousands of Waldorf students from 30 countries joined forces in the cause of helping other children gain access to an education that offers them real prospects.

The fun you can have helping others, the personal benefit you can get from it and the creative ideas it generates are illustrated by these few examples, which must stand as representatives for a host of other actions: Helping neighbours for a day in exchange for a donation, or working in a business brings new experience. Creativity and mental arithmetic are required at a stall selling home-made jewellery or confectionary. A sponsored run increases fitness. Busking and street-theatre or circus performances bring talent to light. Harvest helpers are outside in nature – and need stamina. Above all, however, all these individual actions strengthen self-confidence. Well above 300,000 euros are collected every year – now, if that isn’t something to be proud of!

Final figures for WOW-Day 2018 – which ran under the banner “Take courage! Take part!” – are not available yet. What is certain is that the donations will give the chance to attend a Waldorf school to children all over the world whose parents can’t afford it. In addition, funding will flow towards Waldorf organisations sorely in need of support. At least as important as the financial help are the contacts initiated through WOW-Day. Bonds of affection and bridges of communication are formed, which connect people in an inter-continental network.



*Liceul Teoretic Waldorf in Moldavia:
Although the school is itself in urgent need of support,
it made a small donation to show its solidarity.*

THE BUILDING-SITE OF THE FUTURE

“pasapa Mensch und Beruf e. V.” is an association that works with young people between the ages of 15 and 26, taking them “pas à pas” – step by step – into adulthood. Here anyone, who for some reason needs some time-out from school, or has no idea what to do after leaving school, can find orientation. Together, under professional guidance, and as part of a practical, a voluntary social year or period of national voluntary community service, these young people will be engaged in renovating houses in Harzgerode in Sachsen-Anhalt, which are listed as national monuments, but would otherwise fall into ruin. In the process they will not only get to know various trades, but also themselves – their strengths and weaknesses, their hidden talents. In addition, they all receive coaching. By the end of this “career development year” they should all have found a job that matches their wishes and abilities.

But first, practical skill, self-reliant culinary arts and green fingers are the order of the day, and most of all openness, team-spirit, stamina, willingness to learn and enthusiasm. In the course of the work the young people also learn to set themselves goals – and then to pursue and achieve them in cooperation with others. In plenary meetings the work in hand and the challenges on the way are discussed, but attention is also paid to the hot topics of the day, particularly the burning interests of the participants. Thus the project becomes a matter of the heart. The ups and downs of living, working and partying together, and the variety of inter-personal interactions this entails, are formative experiences that will have a lasting and helpful effect for the rest of these young people’s lives. “Here I have learnt more in one year than in my whole time at school,” is a verdict often voiced by the participants.



Colourful graffiti smarten up the building site and put everyone in a good mood.

Find out more: www.pasapa.de

HEALTH AND CARE-GIVING

IBERO-AMERICAN ONCOLOGY CONGRESS

In recent years anthroposophical medicine has seen a tremendous surge in popularity in Latin American countries. This has come about not only through increased patient demand, but also through the fact that doctors and other professionals in the field have been showing intense interest in the subject. In this expansion of anthroposophical medicine in South America oncology plays a particularly significant role. Nonetheless, most of the activities in this area have so far taken place at the level of national institutions, and have been chiefly concerned with the qualifications of doctors.

The 100-year anniversary of the first use of the mistletoe preparation in cancer therapy, however, provided the impetus for the first Ibero-American Oncology Congress in Lima, Peru, in June 2018. The participants were not only drawn from Latin America, but also included anthroposophical doctors from Spain and representatives from the Medical Section of the Goetheanum. For the first time in the history of anthroposophical medicine in South America all the relevant countries joined forces and placed their work before a wide professional audience. In a multi-disciplinary format, therefore, the system of treatment, as performed in practice, was presented and discussed, and the successes of mistletoe-therapy acknowledged. Moreover, the presence of all the important representatives meant that in the aftermath of the congress it was possible to discuss the fundamental requirements for the training and further-training of professional personnel in anthroposophical medicine, as well as the possibilities for future cooperation. The aim is to vigorously maintain the exchange of information from both sides of the Andes and across the Atlantic.



Cancer therapy: crossing disciplinary lines and practice-related

Find out more: www.medicina-antroposofica.org

TRAINING PORTAL FOR DOCTORS

A (further-) training portal for integrative medicine has been set up by the Hufeland Society, the umbrella organisation for the societies of naturopaths and doctors practising complementary medicine. It is aimed at young doctors who are looking for training in methods that go beyond those of conventional medicine. Here they are likely to have no preference for any particular approach, simply wanting to be able to offer their future patients a wider choice of therapeutic options, and give themselves the possibility of mixing and matching within the context of their already acquired medical knowledge and experience. They are young, they are computer-wise, and so an on-line portal is just the thing.

It seeks to become the avenue of training in the diverse – and therefore somewhat unnavigable – field of complementary medicine for the whole of Germany, offering a package that is well-structured and user-friendly. Sensibly all the important possible training pathways have been given equal billing on the start-page. Moreover, the shared platform opens up the possibility of synergy among the professional organisations involved, thus improving individual impact. This goes especially for training options that are currently not so widely known, for instance, anthroposophical medicine. At the centre of the web-site there is an events-databank, with comprehensive details on individual training options. It is backed up by a great deal of additional information. An intuitive user-guide and numerous info-graphics simplify the access to the sometimes very complex contents, such as entry requirements, training pathways and possible qualifications.



Integrative medicine – online

AGRICULTURE AND NUTRITION

WORLD IFOAM CONGRESS IN INDIA

Every three years representatives of the member organisations affiliated to the International Federation of Organic Agriculture Movements (IFOAM) gather for the Organic World Congress (OWC). This is one of the largest gatherings of its kind in the world. For the 19th OWC just under 2500 delegates from 121 countries met together in New Delhi, India, from 9th to 11th November 2017. They were joined by over 7000 day-visitors, among whom were 1000 farmers. They took the opportunity to do some serious networking, to share experience and debate new developments in the organic field. The central aim of the World IFOAM Congress is to promote solidarity among organic farmers and cross-border cooperation among the member organisations. Under the motto “An Organic World through an Organic India” the prime concern this time was to strengthen the organic agriculture movement in India – one in every five organic farmers in the world live in India. India’s Prime Minister, Shri Narendra Modi expressed his pleasure that the event was taking place in his country. Agriculture Minister Shri Radha Mohan Singh focused on the fact that the use of chemical fertilisers and pesticides had caused a crisis in Indian agriculture. The Indian government wished to emphasise, therefore, how important organic agriculture is, and to support it accordingly.

On the programme were lectures on organic farming: a group of bio-dynamic farmers gave a presentation on the oldest form of organic agriculture, which was developed by Rudolf Steiner in 1924. There was a “Farmers’ Track”, which was dedicated to farming practice. On the “Scientific Track” scientific findings were presented. Then also on the agenda was the theme of marketing. In parallel with the congress was an organic Trade Fair, shared by BioFach India and Organic India. In addition there was a Seed Festival, attended by 60 groups from 15 Indian states. They presented over 4000 seed varieties.



At the World IFOAM Congress organic farmers from all over the world came together.

Find out more: owc.ifoam.bio/2017

ECOLOGICAL BEEKEEPING

80 per cent of cultivated plants, such as apples or cucumbers, depend for their existence on pollination by insects, and the same goes for the diversity of wild plants. The honey bee plays a central role in this. The fact is, however, that beekeeping is in a state of crisis. Environmental toxins, hunger, disease and overbreeding are weakening bee populations – on all sides the talk is of bee mortality. Every year up to 50% of bee-stocks die world-wide. In Europe bees can no longer survive without human intervention, intensive propagation and constant measures against disease, as, for instance, against the parasitic Varroa mite.

Professional beekeepers David Gerstmeier and Tobias Miltenberger have an apiary in Stuttgart called “Summtgart”, and together with the charity organisation “proBiene” they wish to pursue a path towards a form of beekeeping which is “true to the nature of bees”. In other words, a way of working that pays due attention to the needs of the bees, and not just to those of the honey producer. They advocate natural honeycomb building and reproduce their populations by means of swarming. They also allow the queen, the mother of the hive, to be reared by the bees themselves, and not artificially selected. With all these and many further measures they wish to strengthen the vitality of the Bee as a whole. With Kosmos Press they have just published a book called “Ökologische Bienenhaltung – Die Orientierung am Bien” (“Ecological Beekeeping – for the sake of the Bee”; hardcover, 176 pages, ISBN 978-3440156056). For beginners, beekeepers and all those interested in familiarising themselves with alternative beekeeping methods, this book offers a wealth of information and new perspectives on the ecology of bees. It is not a practical handbook, but seeks rather to describe the mental attitudes necessary for a method of beekeeping that puts bees first.



A book on how to be true to the nature of bees

Find out more: probiene.de

AGRICULTURE AND NUTRITION

BEYOND THE GRANNY SMITH

“Imperial Clover-Leaf Pearman”, “Lübeck Summer Bergamot”, “Dithmarsch Paradise”, “Angeln Wedding” – all these are the names of old apple varieties that almost disappeared into the mists of oblivion. Almost, for the Wulfsdorf Estate in Ahrensburg, north-east of Hamburg, has set itself the task of restoring our memory. They have set up a so-called “Pomarium”, in other words, a fruit-tree nursery, with ample scope for growth, development and loving care. The aim of the “Wulfsdorf Estate Pomarium” is to manage existing orchard meadows and newly planted stands of old varieties, thus preserving them for posterity. The collection currently comprises about 1400 trees of more than 300 varieties, mainly apples and pears, but also including plums, cherries, quinces and chestnuts. On account of the scheme’s great popularity, its guiding spirit Michael Heißenberg and his team have now begun offering courses and seminars on grafting and pruning.

In the year gone by the focus has been on their most unusual project so far – the planting of 50 apple trees in the Ohlsdorf cemetery in Hamburg, the largest park cemetery in the world with 400 hectares of ground. Over the next few years the intention is to create an ark for cultivated plants in “deconsecrated” areas of the cemetery, and there is plenty of room for further trees from the Wulfsdorf stock. The project was the first step. In the future further planting will take place in this location. The response to this first planting has been big: There have been numerous requests for further plantings or for Wulfsdorf to take over long-term tree-care in Schleswig-Holstein and the Hamburg area.



Diversity means choice

OUR TEAM



Jürgen Schweiß-Ertl
Executive Partner



Alexander Lerch
Project Director



Monica Mozer-Menrad
Secretary



Kerstin Höß
Project Manager



Astrid Soorjun
Project Manager



Hermine Krauspenhaar
Financial Administration

STATUTORY FUNDING EXPENDITURES 2018

A. PUBLIC HEALTH AND PUBLIC HEALTH CARE

1. Filderklinik gGmbH, Filderstadt
 - Financial support for the Filderklinik 2018
 - Acquisition of a physician's office Medical Care Center
 - Foundation of Medical Care Centre
2. Verein Filderklinik e.V. (Association Filderklinik e.V.), Filderstadt
 - Purchase of a computer tomograph
3. Förderstiftung Anthroposophische Medizin (Foundation for Anthroposophical Medicine), Hausen
 - a) International Association of Anthroposophical Medical Societies (IVAA), Dornach, Switzerland
 - European Project/Global Strategy
 - b) Goetheanum, Medical Section, Dornach, Switzerland
 - IPMT – International Postgraduate Medical Training 2018
 - c) Therapeutic Corporation Yohanan Therapeutes, Chile
 - IPMT – International Postgraduate Medical Training Chile 2015 – 2018
 - d) Association for Art Therapy in Georgia, Beinwil am See, Switzerland
 - PALITRA School of Art Therapy
4. Eugen-Kolisko-Akademie e.V. (Eugen-Kolisko-Academy e.V.), Filderstadt
 - Medical training in anthroposophic medicine 2018/19
5. Gesellschaft Anthroposophischer Ärzte in Deutschland e.V. (Society of Anthroposophic Physicians in Germany e.V.), Munich
 - Conference „WE – from the very beginning“

6. Institut für angewandte Erkenntnistheorie und medizinische Methodologie e.V. – IFAEMM (Institute For Applied Epistemology and Medical Methodology e.V. – IFAEMM), Freiburg
 - Two follow-up publications on the rheumatism study
7. Shining Eyes – medizinische Hilfe für Kinder und sozioökonomische Dorfentwicklung in Indien e.V. (Shining Eyes – medical aid for children and socio-economic village development in India e.V.), Flein
 - Financing of a hospital manager in a children's hospital
8. Oase Masloc e.V. (Oasis Masloc e.V.), Ulm
 - IPMT- International Postgraduate Medical Training for romanian doctors and medical students
9. Förderstiftung Anthroposophie (Foundation for Anthroposophy), Stuttgart
 - a) Support Group „Licht und Wind“ (“Light and Wind”), Fukutsu Fukuoka, Japan
 - Support activity East Japan earthquake disaster
10. medius Kliniken gGmbH (medius Clinics gGmbH), Kirchheim
 - Nursing Day 2018

B. YOUTH WELFARE SERVICES

1. Seminar für interkulturelle Jugendbegegnung e.V., Stuttgart, Freies Jugendseminar Stuttgart (Seminar for Intercultural Youth Encounters e.V., Stuttgart, Free Youth Seminar Stuttgart)
 - Every seminarist is a project for the future

2. Monte Azul International e.V., Freiburg
 - Workshop and development of a communication structure
 - Monte Azul Cultural Days 2018
3. Hauserstiftung e.V (Hauser Foundation e.V.), Stuttgart
 - a) Seminar for Intercultural Youth Encounters e.V., Stuttgart, Free Youth Seminar Stuttgart (consulting)

C. EDUCATION, PUBLIC EDUCATION AND VOCATIONAL TRAINING

1. Freunde der Erziehungskunst Rudolf Steiners e.V. (Friends of Waldorf Education), Berlin
 - a) IAO Internationale Assoziation für Waldorfpädagogik (IAO International Association for Waldorf Education), Stuttgart
 - School support for Waldorf schools in Central and Eastern Europe
 - Teacher and educator training in Bulgaria
 - b) Renewal of the Waldorf Curriculum in Hungary
 - c) Schoolhouse regional high school in Budapest-Ujpest
 - d) School building Waldorf School in Tlaxcala, Mexico
 - e) The International Youth Initiative Program, Järna, Sweden
 - YIPII 2018–2019
 - f) Development and enhancement of emergency pedagogical training and qualification
 - g) Association Work
 - h) Initiative Zukunftsblick Bulli-Tour (Initiative Look into the future Bulli Tour)
- i) NOU, „The Periodic Seminar in Russia“, Moskau, Russland
 - Periodic Seminar for teachers of Russian Waldorf Schools
- j) Renovation and development of the Waldorf Institutions of Vac., Ungarn, Kindergarten and canteen
- k) WOW-Day 2018
- l) L'école des Enfants (Children's school), Ivory Coast
- m) Asociación para la Promoción de Pedagogía en Costa Rica (Association for the Promotion of Pedagogy in Costa Rica)
 - Katù – Waldorfkindergarten Costa Rica
- n) Fédération-Pédagogie Steiner-Waldorf en France (Federation of pedagogy of Rudolf Steiner in France), Saint-Genis-Laval, France
 - Pedagogical and didactic support and accompaniment
- o) Asociația Eurythmia, Eurythmieverein (Asociația Eurythmia, Eurythmy Association), Bukarest, Romania
- p) Ssobschestwa Antroposofskich Iskustw, Gesellschaft für anthroposophische Kunst, (Ssobschestwa Antroposofskich Iskustw, Association for anthroposophical Art), St. Petersburg, Russland
 - School for Eurythmy Education
- q) Waldorf School Windhoek, Namibia
 - Construction of an open-air stage and event hall
- r) Waldorfzentrum für Vorschulpädagogik (Waldorf Centre for Preschool Education), Moscow, Russia
- s) Mayri NGO Center for curative education and social therapy, Yerevan, Armenia
 - Creation of the bakery and social café

MAHLE FOUNDATION

- t) Związek Szkół i Przedszkoli Waldorfskich w Polsce (Association of Waldorfschools- and preschools in Polsce), Warschau, Poland
- Summer course Cieszyn 2018
2. Foundation for Anthroposophical Medicine, Hausen
- a) Civil Support gGmbH, Pilisszentkereszt, Hungary
- Chair of CAM University Pécs
- b) Eurasia Foundation and Association for Special Education in Vietnam, Palézieux-Gare, Switzerland
- Happy schools in Vietnam
- c) Promotion circle Eurythmy therapy training at the Goetheanum, Dornach, Switzerland
- Eurythmy therapy training at the Goetheanum
3. Verein zur Förderung von Lehre und Forschung in der Anthroposophischen Medizin e.V. (Association for the promotion of teaching and research in anthroposophical medicine e.V.), Witten
- Integrated Anthroposophical Medicine (IBAM) at the University of Witten/Herdecke, Germany
 - Summer Academy for Integrative Medicine
 - Seminar Week World Health
4. Kueser Akademie für Europäische Geistesgeschichte e.V., Bernkastel-Kues
- postgraduate master
 - From the right to a say in history
5. Forum 3 e.V., Stuttgart
- Promotion of cultural education work
 - In the pulse for the future (conference)
6. Verein für ein Freies Schulwesen, Waldorfschulverein e.V (Association for a free school system), Stuttgart
- 100th anniversary celebration
 - Project Days of the Upper School
7. Eugen-Kolisko-Akademie e.V. (Eugen-Kolisko-Academy e.V.), Filderstadt
- Medical training anthroposophic medicine 2017/18
8. Freie Interkulturelle Waldorfschule Mannheim e.V. (Independent Intercultural Waldorf School Mannheim e.V.), Mannheim
9. Eurythmeum Stuttgart e.V., Stuttgart
- Fairy Tale Ensemble at the Eurythmeum „Die sechs Diener“ („The Six Servants“)
 - Fairy tale ensemble at the Eurythmeum „Ivan Wassersohn“
 - Cultural encounter at eurythmic exchange
 - Eurythmy-Bachelor-Graduate-Tour 2019
10. Anthroposophische Gesellschaft in Deutschland e.V. (Anthroposophical Society in Germany e.V.), Stuttgart
- a) Goetheanum, Dornach, Switzerland
- Summer Youth Conference
 - Conference Mystery Dramas worldwide
 - Conference Challenges Of Our time
 - Conference Living Connections
 - Eurythmy Solo Duo Festival
- b) Individuality, Dignity, Spirit – a festive gathering
- c) Living with children – creatively
11. Association for the Promotion of Eurythmy e.V., Stuttgart
- a) Free Eurythmy-Group, Stuttgart
- the Gilgamesh Epic
- b) Schweizer Verein Eurythmieausbildung Kiev (Swiss Association for Eurythmy Education Kiev), Spiez, Switzerland
- Pedagogic-artistic eurythmy training Ukraine
- c) Eurythmie Initiative „Novalis Eurythmie Ensemble“ (Eurythmy Initiative Novalis Eurythmy Ensemble)
- d) AMST eurythmy Duo, St. Petersburg, Russia

- e) Typtich – eurythmy premiere
- f) Eurythmy Development Work Waldorf Schools
Abroad
12. Cantare e.V., Stahnsdorf
- CONNECT – International youth choir, eurythmy and orchestra project 2018
13. Initiative für Ausbildung in Anthroposophischer Medizin e.V. (Initiative for Training in Anthroposophical Medicine), Heidenheim, Germany
- Training and research promotion
14. Job Central Weinheim, Regionale Jugendagentur (Job Central Weinheim, Regional Youth Agency), Weinheim
- Learning-Practice Workshop Weinheim
15. Verein zur Förderung der Freien Hochschule Stuttgart (Association for the Promotion of the Free University of Stuttgart), Stuttgart
- Professionalisation of leadership in collegial self-administration at Waldorf schools
16. Dachverband Anthroposophische Medizin in Deutschland e.V. (Umbrella Association of Anthroposophical Medicine in Germany e.V.), Berlin
- 100 Years of Anthroposophical Medicine: Subproject (Moving) Image Communication
17. Mellifera e.V., Rosenfeld
18. Stiftung für Bildung, Umwelt und Kunst (Foundation for Education, Environment and Art), Marquartstein
- StudienHilfe EUROPA Fond (StudiesHelp EUROPE Fund)
 - „Uns Dauernd Abgewendete Seite“ (Arbeitstitel) („A side turned away from us all the time!“ (working title))
 - „triple-helix“ – Duo for Eurythmy and Dance
19. Theater Total gGmbH, Bochum
- 28 adolescents with a classic on tour
20. Forum Theater gGmbH, Stuttgart
- Appearance and Reality
21. Demokratische Stimme der Jugend e.V. (Democratic Voice of Youth e.V.), Stuttgart
- Structure of the association
22. Förderforum Puck e.V. (Promotion Forum Puck e.V.), Stuttgart
- Expansion and consolidation of the language department of the Theaterakademie Stuttgart
23. pasapa Mensch und Beruf e.V., Harzgerode
- Zukunftsbaustelle – Aufbau der pädagogischen Arbeit 2018 (The Building site of the future – Development of pedagogical work 2018)
24. Südbayerisches Seminar für Waldorfpädagogik und Erwachsenenbildung e.V. (Southern Bavarian Seminar for Waldorf Education and Adult Education e.V.), Munich
- Pilot Project: Part-time Eurythmy Studies
25. Weltgarten gemeinnützige UGmbH (Weltgarten non-profit UGmbH), Marquartstein
- Der gestiefelte Kater (Puss in boots)
26. Freie Hochschule der Christengemeinschaft e.V. (Free College of the Christian Community e.V.), Priesterseminar, Stuttgart
- Training for priests
27. Staufer Festspiele Göppingen gGmbH (Staufer Festival Göppingen gGmbH), Göppingen
- Die Zauberflöte (The Magic Flute)
28. Simba Kufunda e.V., Görwihl
- a) Kufunda Village Trust: Harare, Zimbabwe
- An initiative for development of Kufunda Village School
29. Verein zur Pflege der Eurythmie in Nürnberg e.V. (Association for the Care of Eurythmy in Nuremberg e.V.), Nuremberg
- Part-time training as eurythmy teacher

30. Die Christengemeinschaft in Baden-Württemberg KdöR, Gemeinde Schwäbisch Hall
(The Christian Community in Baden-Württemberg KdoR, Community of Schwäbisch Hall)
 - Youth art project
31. Elisabeth-Kübler-Ross-Akademie des Hospiz Stuttgart (Elisabeth-Kübler-Ross-Academy of the Stuttgart Hospice)
 - Supervision in the field of palliative medicine
32. Freie Landbauschule Bodensee e.V. (Independent agricultural school Bodensee e.V.), Überlingen
 - Training course “Business start-ups and business development in organic farming”
33. Staatliche Hochschule für Musik und Darstellende Kunst (State University of Music and Performing Arts), Stuttgart
 - Opera performance “Street Scene”
34. KuKuk Kultur e.V. (KuKuk Culture e.V.), Stuttgart
 - Join in Europe
 - The Manege of Cultures
35. Alnatura Stiftung (Alnatura Foundation), Bickenbach
 - KinderNaturGarten Darmstadt
36. Bäuerliche Bildung und Kultur gGmbH (Agricultural Education and Culture gGmbH), Lüneburg
 - „Auf den Boden gebracht“ (Put on the ground) – Autumn Conference of the Free Education 2018
37. Waldorfprojekte – Bildung, Kultur, Begegnung e.V. (Waldorf Projects – Education, Culture, Encounter e.V.), Ismaning
 - Faust Festival 2019
38. Die Christengemeinschaft in Baden-Württemberg KdöR, Gemeinde Tübingen
(The Christian Community in Baden-Württemberg KdoR, Community of Tübingen)
 - Kasbegi – Intercultural Exchange between German, French and Georgian Youth
39. Fercher von Steinwand Verein für Sprachgestaltung und dramatische Kunst (Fercher von Steinwand Association for Speech Design and Dramatic Art), Jena
 - 4th Mystery Drama by Rudolf Steiner
„Der Seelen Erwachen“ (The Souls Awakening)
40. Hilfe zum Leben Pforzheim e.V. (Help for Life Pforzheim e.V.), Pforzheim
 - Information walls
41. Verein zur Förderung der Eurythmie an der Alanus Hochschule e.V. (Association for the Promotion of Eurythmy at the Alanus University e.V.), Alfter
 - Mother Holle
42. Assoziative DREI zu EINS e.V. Stuttgart
 - Wir üben Unsicherheit (We practice uncertainty) – New Year’s Eve Conference
43. Die Christengemeinschaft in Baden-Württemberg KdöR, Gemeinde Stuttgart-Nord (The Christian Community in Baden-Württemberg KdoR, Community Stuttgart-Nord)
 - Impulse. Conference on the task in life
44. DRK-Kreisverband Stuttgart e.V. (German Red Cross District Association Stuttgart e.V.), Stuttgart
 - age simulation suit
45. Elisabeth Gast Stiftung (Elisabeth Gast Foundation), Vaterstetten
 - a) Friends of Eurythmy Association, Roma, Italien
 - Planetensiegel-Projekt – Assisi
46. Verein Soziale Skulptur e.V. (Association Social Sculpture e.V.), Achberg
 - Festival and Symposium “100 Years of three-fold structuring”
47. Stuttgarter Jugendhaus gGmbH (Stuttgart Youth Centre gGmbH), Stuttgart
 - STUGGI School Tour 2018

48. Anthroposophische Gesellschaft Dresden (Anthroposophical Society Dresden), Dresden
 - Michaeli Conference 2018
49. Verein Ararat (Association Ararat), Daisendorf
 - Old and new social patterns through language!
50. Verein zur Förderung gesunder Säuglings- und Kinderernährung e.V. (Association for the promotion of healthy infant and child nutrition e.V.), Bad Boll
 - Good food for the children!
51. Verein TheaterAmFenster (TAF) (Association TheaterAmFenster (TAF)), Stuttgart
 - 5th Theatre Days in Klein Paris
52. Eventeurythmie e.V. (Event-Eurythmy e.V.), Bornheim
 - Blue Elegy

D. SCIENCE AND RESEARCH

1. Gemeinschaftskrankenhaus Herdecke gGmbH (Community Hospital Herdecke gGmbH), Herdecke
 - Anthroposophically extended medicine in children
2. Landbauschule Dottenfelderhof e.V. (Agricultural school Dottenfelderhof e.V.), Bad Vilbel
 - Research projects Development of bio-dynamic cereal varieties
 - Promotion of education and training, public relations work and succession planning
 - Development, testing, placing on the market of site-adapted cereal population varieties
3. Zukunftsstiftung Landwirtschaft (Future Foundation Agriculture), Bochum
 - a) Saatgutfonds Peter Kunz (Seed fund Peter Kunz), Hornbrechtikon, Switzerland
 - b) The Nature Institute, New York, USA
4. Charité – Universitätsmedizin Berlin (Charité – University Medicine in Berlin), Berlin
 - Development of an anthroposophical care and therapy concept
5. ARCIM Institute, Filderstadt
 - research project
6. Klinik für Allgemein- und Viszeralchirurgie Universitätsklinikum Ulm (Clinic for General and Visceral Surgery), Ulm
 - Medicine and Development of Cooperation Network
7. Verein zur Förderung der Saatgutforschung im biologisch-dynamischen Landbau e.V. (Association for the Promotion of Seed Research in Biodynamic Agriculture e.V.), Salem
 - Dasypyrum – New cereal from wild grass
 - Test for ATI content in wheat and spelt
 - Lens breeding for Central European growing conditions
 - Development of winter-resistant durum wheat varieties
8. Gesellschaft für goetheanistische Forschung (Society for Goethean Research), Neu Darchau
 - Extension of the quality properties of spring barley
9. Rudolf Steiner-Fonds für wissenschaftliche Forschung e.V. (Rudolf Steiner Fund for Scientific Research e.V.), Nuremberg
10. ESCAMP – European Scientific Cooperative on Anthroposophic Medicinal Products e.V., Freiburg
11. Förderstiftung Anthroposophische Medizin (Foundation for Anthroposophical Medicine), Hausen
 - a) Coordinadora Iberomamericana de la Medicina Antroposófica (CIMA) (Ibero-American Congress for Integrative-Anthroposophical Oncology), Lima, Peru
 - b) Goetheanum, Dornach, Switzerland
 - Research Congress on Anthroposophic Medicine

12. Institut für Evolutionsbiologie und Morphologie
Universität Witten/Herdecke
(Institute for Evolutionary Biology and Morphology
University of Witten/Herdecke), Witten
 - Continuation of Goethean research
13. Pädagogische Forschungsstelle beim Bund der
Freien Waldorfschulen e.V. (Pedagogical Research
Centre at the Federation of Waldorf Schools e.V.),
Stuttgart
 - Film material from eight years of class teacher
time for teacher training and research
14. Gesellschaft zur Förderung der Jugend durch die
Landwirtschaft e.V. (Society for the Promotion of
Youth through Agriculture e.V.), Überlingen
 - Mobile slaughter of bovine animals on the
holding
15. Anthroposophische Gesellschaft in Deutschland e.V.
(Anthroposophical Society in Germany e.V.),
Stuttgart
 - a) Goetheanum, Dornach, Switzerland
 - International Biodynamic Research Conference
 - Conference Evolving Science 2018
16. Aurelia Stiftung (Aurelia Foundation), Berlin
 - The effect of thiacloprid (neonicotinoid)
on memory formation and recall in bees
(bumble bees)
17. Forschungsring für biologisch-dynamische
Wirtschaftsweise e.V. (Research Ring for Bio-
dynamic Methods of Agriculture e.V.), Darmstadt
 - Effect of the barrier grid between the burnt
and honey rooms
18. Lichtblick e.V., Schwörstadt
 - Further development of metal color light
therapy
19. Universität Stuttgart, Institut für Philosophie
(University of Stuttgart, Institute for Philosophy),
Stuttgart
 - Existence – current philosophical approaches
from ontology to ethics (Scientific Conference)

20. Verein zur Förderung von Lehre und Forschung in
der Anthroposophischen Medizin e.V.
(Association for the Promotion of Teaching and
Research in Anthroposophic Medicine e.V.), Witten
 - Student Initiative World Health:
Project Work 2018

E. OTHER CHARITABLE PROJECTS

1. KuKuk Kultur e.V. (KuKuk Culture e.V.), Stuttgart
 - GO HAPPY – with circus into the world
2. Forum Kreuzberg e.V., Berlin
 - Theatre project „Das Große Feuer“
(„The Great Fire“)
3. Die Christengemeinschaft in Baden-Württemberg
KdöR, Region Württemberg
(The Christian Community in Baden-Württemberg
KdöR, Württemberg Region), Stuttgart
4. Die Christengemeinschaft – Gemeinde Köln (KdöR)
(The Christian Community – Church Cologne (KdöR))
 - International Youth Conference of the
Christian Community
5. Die Christengemeinschaft in Baden-Württemberg
KdöR, Gemeinde Reutlingen
(The Christian Community in Baden-Württemberg
KdöR, Reutlingen Community)
 - Wander-Studium-Generale
6. Rudolf Steiner Schule Berlin
(Rudolf Steiner School), Berlin
 - Upper School Orchestra of the Rudolf Steiner
School Berlin
7. Diözese Rottenburg-Stuttgart (Diocese of Rotten-
burg-Stuttgart)
8. Anthroposophische Gesellschaft in Deutschland e.V.
(Anthroposophical Society in Germany e.V.),
Stuttgart
 - Goetheanum, Medical Section
9. Olgäle Stiftung für das kranke Kind e.V.
(Olgäle Foundation for the Sick Child e.V.), Stuttgart

F. INSTITUTO MAHLE SÃO PAULO, BRAZIL

Funded institutions in 2018

1. AABD – Associação de Agricultores Agroecológicos e Biodinâmicos da Serra do Rola Moça (AABD – Association of Agroecological and Biodynamic Farmers of Serra do Rola Moça), Minas Gerais
2. AAM – Associação Amigos Mahle, (AAM – Association of Friends of Mahle), São Paulo
3. ABD – Associação Brasileira de Agricultura Biodinâmica (ABD – Brazilian Association of Biodynamic Agriculture), São Paulo, Minas Gerais, Goiás
4. ABD-Sul – Associação Brasileira de Agricultura Biodinâmica da Região Sul, Rio Grande do Sul (ABD-Sul – Brazilian Association of Biodynamic Agriculture of the South Region), Rio Grande do Sul, Santa Catarina
5. ABMA – Associação Brasileira de Medicina Antroposófica (ABMA – Brazilian Association of anthroposophical medicine), nationwide
6. ABMA-MG – Associação Brasileira de Medicina Antroposófica Regional Minas Gerais (ABMA-MG – Brazilian Association of anthroposophical medicine regional Minas Gerais), Minas Gerais
7. ABRE – Associação Brasileira dos Euritmistas (ABRE – Brazilian Association of Eurythmists), São Paulo
8. ADEBEH – Ação pelo Desenvolvimento e Bem Estar Humano (Escola Comunitária Jardim do Cajueiro) (ADEBEH – Ação pelo Desenvolvimento e Bem Estar Humano (Jardim do Cajueiro Community School)), Bahia
9. Aliança Pela Infância (Alliance for Childhood), countrywide
10. AME – Associação Amigos da Arte do Mediar Antroposófico (AME – Association of Friends of the Art of Anthroposophical Medicine), São Paulo
11. Asklepios – Associação de Massagem Rítmica (Asklepios – Rhythmic Massage Association), São Paulo
12. Associação Aramitan (Aramitan Association), São Paulo
13. Associação Comunitária CSA-Brasil (CSA-Brazil Community Association), nationwide
14. Associação Comunitária João de Barro (Community Association João de Barro), São Paulo
15. Associação Comunitária Micael – ACOMI (Micael Community Association – ACOMI), São Paulo
16. Associação Comunitária Monte Azul (Monte Azul Community Association), São Paulo
17. Associação Comunitária Pequeno Príncipe (Pequeno Príncipe Community Association), São Paulo, Brazil
18. Associação Comunitária Ponte das Estrelas (Community Association Ponte das Estrelas), São Paulo
19. Associação Comunitária Yochanan (Yochanan Community Association), Minas Gerais, Rio Grande do Norte, São Paulo
20. Associação Crianças do Vale de Luz (Vale de Luz Community Association), Rio de Janeiro
21. Associação Cultural Circo da Lua (Circus of the Moon Cultural Association), Bahia
22. Associação de Pedagogia de Emergência no Brasil (Emergency Pedagogy Association in Brazil), nationwide
23. Associação de Pedagogia Social (Association of Social Pedagogy), São Paulo

24. Associação Educacional Labor (Labor Educational Association), São Paulo
25. Associação Guayi de Educação Antroposófica (Guayi Anthroposophical Education Association), São Paulo
26. Associação Ita Wegman (Ita Wegmann Association), Minas Gerais
27. Associação No Ato Ambiental (Environmental Act Association), Minas Gerais
28. Associação para Promoção do Retorno das Árvores (Association for the Promotion of the Return of Trees), São Paulo
29. Associação Pedagógica Novalis (Pedagogical Association Novalis), São Paulo
30. Associação Pedagógica Rudolf Steiner (Pedagogical Association Rudolf Steiner), São Paulo
31. Associação Quintais/Escola Waldorf Quintal Mágico Paraty (Association Quintais/ Waldorf School Quintal Mágico Paraty), Rio de Janeiro
32. Associação Waldorf Santos (Waldorf Santos Association), São Paulo
33. Casa Luz da Colina – Escola Parque Tibetano (Casa Luz da Colina – Tebetano Park School), Minas Gerais
34. Coletivo Flor e Ser no Cerrado (Collective Flor e Ser no Cerrado (Flower and being in the savannah)), Minas Gerais
35. Companhia Suspensa (Suspended Company), Minas Gerais
36. Cooperativa de Trabalho ComViver (ComViver Work Cooperative), São Paulo
37. CPTI – Centro Promocional Tia Ileide (CPTI – Centro Promocional Tia Ileide), São Paulo
38. Escola Waldorf Angelim (Waldorf Angelim School), São Paulo
39. Escola Waldorf Rural Turmalina (Waldorf Rural Tourmaline School), Pernambuco
40. Fapepe – Fundação de Apoio é Desenvolvimento ao Ensmo Pesquisa e Extensão, Minas Gerais
41. FAP – UNIFESP, São Paulo
42. Federação das Escolas Waldorf no Brasil – FEWB (Federation of Waldorf Schools in Brazil – FEWB), nationwide
43. FETTS – Federação de Educação Terapêutica e Terapia Social (FETTS – Federation of Therapy Education and Social Therapy), São Paulo
44. Fundação Criança (Childcare Foundation), São Paulo
45. Fundação Julita (Julita Foundation), São Paulo
46. Instituto Árvores Vivas (Árvores Vivas Institute), São Paulo
47. Instituto Padre Haroldo Rahm (Instituto Father Haroldo Rahm), São Paulo
48. Instituto Passo a Passo (Step by Step Institute), São Paulo
49. Instituto Sincronicidade para a Interação Social (Synchronicity Institute for Social Interaction), São Paulo
50. Instituto Social Casa de Mãe (Social Institute Casa de Mãe), Minas Gerais
51. Instituto Undió (Unidó Institute), Minas Gerais

52. Jardim Escola Alecrim/Associação Mulher de Pedra (Alecrim School Garden/Association Muhler de Petra (Stone Women)), Rio de Janeiro
53. Lar da Irmã Celeste (Home of Irma Celeste), São Paulo
54. ONG Alquimia, São Paulo
55. Paideia Associação Cultural (Paideia Cultural Association), São Paulo
56. Promar – Instituto de Desenvolvimento Sustentável da Península de Marajú (Promar – Institute of Sustainable Development of the Marajú Peninsula), Bahia, Brazil
57. SITAWI Finanças do Bem (SITAWI Finances of Bem), São Paulo
58. Sociedade Antroposófica do Brasil (Anthroposophical Society of Brazil), São Paulo
59. Solar Ita Wegman, Paraná
60. Terra da Sobriedade – Associação de Atenção à Dependência Química (Terra da Sobriedade – Association of Attention to Chemical Dependence), Minas Gerais

FACTS AND FIGURES

Report 2018

A: Statistics

Funding requests (verbally and in writing)	approx. 480
Applications vetted by the Foundation's committees	226
Applications approved	160

B: Overview of grants 2018

Main funding area Healthcare

Filderklinik gGmbH (operating company)	1,998,400.00 €
Other applicants	221,260.00 €
Total	2,219,660.00 €

Further funding areas

Youth welfare	46,000.00 €
Education, national- and vocational training	1,346,375.00 €
Science and Research	1,013,500.00 €
Further non-profit projects	18,529.00 €
INSTITUTO MAHLE, Brazil	1,100,000.00 €
Total	3,524,404.00 €
Total sum	5,744,064.00 €

In 2018, the MAHLE FOUNDATION took a further step in the direction of the public, in addition to its high level of funding work. The lecture series “How we became who we are” in cooperation with the Stadtmuseum Stuttgart turned out to be an unexpectedly great success and reached more than 2000 visitors in seven lectures. As a result of this positive response, we have decided to continue the series in 2019.

The Filderklinik gGmbH, in which the MAHLE FOUNDATION holds a 70 % share, continued to demand increased attention. The Filderklinik is currently in the middle of a wide-ranging remodeling process, that has become necessary due to the actual situation in the hospital market. The MAHLE FOUNDATION made a financial contribution to this process. However, this was far less necessary than initially expected. In the meantime, the consolidation of the Filderklinik is well advanced, but greater efforts in the form of construction measures will be necessary for a longer period of time in order to successfully lead the clinic into the future.

The funding activities of the MAHLE FOUNDATION in the areas of health and caregiving, education, agriculture and nutrition as well as art and culture enabled many of our project partners to promote new, meaningful and sustainable initiatives. Ultimately, the aim of these projects is to support people in their development, whether through health services, better education, healthier nutrition or participation in a variety of cultural events. Due to the overall spectrum of the foundation's activities, a large public can now benefit from the support activities of the MAHLE FOUNDATION.

It should also be mentioned that the MAHLE FOUNDATION not only promotes important and meaningful initiatives in Germany and Europe, but also worldwide. In Brazil, this task is carried out by our partner INSTITUTO MAHLE in São Paulo; for all other countries, funding is coordinated in Stuttgart.

With a 99.9 % interest in MAHLE GmbH, MAHLE FOUNDATION gGmbH is the main shareholder of the MAHLE Group. The carrying amount of the participation is € 273,549,354.72. As a matter of principle, the share does not carry any voting rights. These are held in trust by the Association for the Promotion and Advice of the MAHLE Group (MABEG), the second shareholder of MAHLE GmbH.

MAHLE FOUNDATION GmbH is entitled to 3 % of the net income of the MAHLE Group as a contractually agreed regular dividend. In 2018, MAHLE FOUNDATION GmbH received a dividend of € 7,500,000.00 from MAHLE GmbH for the previous year.

We would like to express our cordial thanks to the management and all employees of the MAHLE Group for their outstanding performance, without which our work would not be possible.

On account of the persisting low-interest phase, interest income of only € 2,242.80 could be generated from the administration of project reserves. Other operating income mainly consists of unused grants from previous years and rental income. In addition, donations amounting to € 2,729.00 were received.

Non-profit projects amounting to € 5,744,064.00 were supported.

The financial statements of MAHLE FOUNDATION GmbH as of December 31, 2018 were examined by the auditor Detlef Siebeck, Stuttgart, and issued with an-unconditional audit certificate on March 29, 2019.

Balance sheet as at 31.12.2018**Assets**

	2018	2017
Fixed assets		
<u>Intangible assets</u>	331.00 €	863.00 €
<u>Property, plant and equipment</u>		
Property and buildings	267,402.21 €	
Office equipment	65,350.00 €	
	332,752.21 €	365,671.21 €
<u>Financial assets</u>		
MAHLE GmbH shareholding	273,549,354.72 €	
Filderklinik gGmbH shareholding	80,000.00 €	
Cooperative shares	326,400.00 €	
	273,955,754.72 €	273,955,754.72 €
Current assets		
Credit to non-profit institutions	1,229,252.28 €	
Other assets	0.00 €	
	1,229,252.28 €	1,337,003.77 €
Securities	193,420.00 €	202,460.00 €
Cash in hand and bank balances	10,262,496.81 €	9,338,807.66 €
Accrued income	538.96 €	1,446.49 €
	285,974,545.98 €	285,202,006.85 €

Balance sheet as at 31.12.2018**Liabilities**

	2018	2017
Equity		
Subscribed capital	28,700.00 €	
Foundations funds	19,613,974.63 €	
Free Reserve in accordance with § 62 Abs. 1 Nr. 4 AO	253,935,380.09 €	
Earmarked reserves for support measures	11,031,852.28 €	
Operating expense reserves	700,000.00 €	
Reserve for BilMoG* adjustment	225,257.00 €	
Regrouping profit reserve	98,992.03 €	
Balance sheet profit	632.66 €	
	<hr/>	
	285,634,788.69 €	284,673,978.55 €
Accruals	150,631.00 €	82,640.00 €
Liabilities	189,126.29 €	445,388.30 €
Deferred income	0.00 €	0.00 €
	<hr/>	
	285,974,545.98 €	285,202,006.85 €

*BilMoG = German Accounting Law Modernization Act

Profit and loss account for the period 1.1.2018 to 31.12.2018

	2018	2017
Income from shareholdings	7,505,649.94 €	6,000,206.00 €
Donations received	2,729.00 €	3,500.00 €
Expenses in fulfilment of statutory purposes	- 5,744,064.00 €	- 5,560,492.72 €
	<hr/> 1,764,314.94 €	<hr/> 443,213.28 €
Other interest and similar income	2,242.80 €	1,497.96 €
Other operating income	33,038.12 €	188,886.91 €
	<hr/> 1,799,595.86 €	<hr/> 633,598.15 €
Staff expenses	- 419,291.20 €	- 492,557.93 €
Depreciation of property, plant and equipment	- 32,895.81 €	- 53,048.83 €
Other operating expenses	- 377,369.79 €	- 339,895.50 €
Write-downs on securities held as current assets	- 9,040.00 €	0.00 €
Interest and similar expenses	0.00 €	- 209.19 €
	<hr/> 960,999.06 €	<hr/> - 252,113.30 €
Result from regular activities	960,999.06 €	- 252,113.30 €
Other taxes	- 188.92 €	- 2,367.30 €
	<hr/> 960,810.14 €	<hr/> - 254,480.60 €
Net income for the year (previous year: net loss for the year)	960,810.14 €	- 254,480.60 €
Profit carried forward from previous year	674.80 €	4,914.92 €
Withdrawals from revenue reserves	3,133,400.00 €	2,725,640.48 €
Allocations to revenue reserves	- 4,094,252.28 €	- 2,475,400.00 €
	<hr/> 632.66 €	<hr/> 674.80 €
Balance sheet profit	632.66 €	674.80 €





IMPRINT

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