

ANTHROPOSOPHICAL AESTHETICS

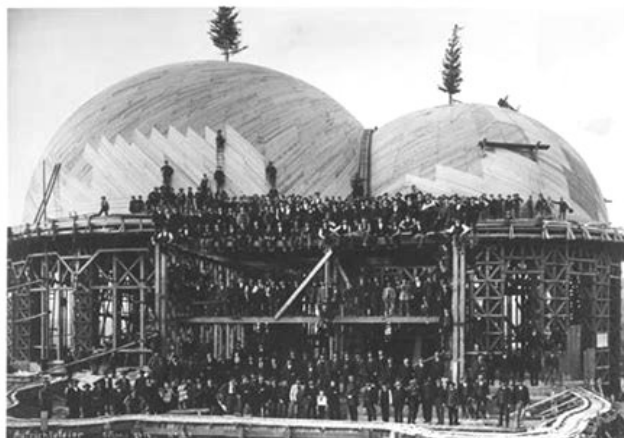
by

Felipe “Operário” Ribeiro

Email: operarioribeiro@gmail.com LinkedIn: <https://www.linkedin.com/in/operarioribeiro>

Resume: <https://bit.do/operarioribeiro-resume> Biography: <https://bit.do/operarioribeiro-bio>

Website: <https://ecumenic.github.io> Documentation: <https://github.com/ecumenic/project>



Construção, construtores e construtoras, do Primeiro Goetheanum por volta de 1919.

ABSTRACT:

Leaving aside its, already thoroughly documented, reception by that epoch's artists and critique I'll contextualize anthroposophical, faith-inspired and laic, creativity in the history of aesthetics from its researches on the rosicrucian symbolism origins of goethean ecologic biodynamics scientific methodology, its role beside theosophy in the foundations of cosmology dialogues, its techniques of structuring rule-of-law through policies compliance reliability engineering, its protagonism towards international society in dignified crosscultural interfaith diplomacy, its diversity inclusive developmental pedagogy, and its daily life total-artwork respect pragmatics to present the resonances of these procedures in culture across the years in a brief curatorship that promotes its relevance for contemporary art accordingly to current world ecomuseology.

RESUMO:

Deixando de lado sua, extensamente documentada, recepção à época pela crítica e por artistas contextualizarei na história da estética a produção criativa inspirada-na-fé e laica da antroposofia a partir de suas pesquisas acerca do simbolismo rosacruz nas origens da metodologia científica biodinâmica ecológica, seu papel junto à teosofia nos diálogos de fundamentação da cosmologia, suas técnicas de fundação no estado-de-direito através da engenharia de compliance a políticas, seu protagonismo junto à sociedade internacional em inclusiva intercultural interfé diplomacia, sua pedagogia desenvolvimentista respeitosa à diversidade, e sua obra-de-arte-total do dia-a-dia para apresentar ressonâncias destes procedimentos na cultura pelos anos em sucinta curadoria, promovendo sua relevância para a arte contemporânea em conformidade à atual ecomuseologia.

FROM ROSICRUCIAN SYMBOLISM TO ECOLOGIC SCIENTIFIC METHODOLOGY:

Understanding the goethean work's magnitude Rudolf Steiner experienced a profound theophany the fact is related to us in his lectures on the Mystery Dramas and in an extense bibliography. "The Serpent And The Lily" tale, that gave this ecstasy to the then philosopher, in its symbology showed him how Johannes Wolfgang Von Goethe centuries of Rosicrucian Fraternity reviewed, through the "Alchemical Wedding" and letter from Friedrich Schiller, his current education ethics coming from the excesses of researcher, with the new libraries, without evaluation of experiences. In this birth of the total-artwork the author of "Faust" found salvation, at last, to his own living reconciling his christian biography and his experiences in the world and the initiatory society, safeguarding under jurisprudential auditorship his artistic poetics and scientific laboratoriality. This recursive revision process from the international community applied to humane sociology and laicity proposed the social trifold that, seeks to separate also culturality from the statality for collective fundament of the scientific methodology, museology's archeologic aesthetics intercultural diplomacy, humanitarian harm-reduction, a-religious charity, and semiology. Anthroposophy was since its aesthetic beginings always connected to theoric interoperability unifying holistic daily practices to the artistic compliance between laicity and theologies.

FROM ORGANICIST BIOPHILY TO BIODYNAMICS CULTURAL ENVIRONMENTALISM:

Steiner sees Goethe creating a scientific taxonomy of taxonomies, from inorganics to thanatology reduced from cruel entomologies, vivisections, and animal tests to compassionless laws & juridics funded by their discoveries, becoming a hegemonic portrait of the dangers of technology. Goethean science ruptures with this method though keeping the exact mecanic accountant rigour to fundament the, yet innominated, ecology with its optics, anatomy, and morfology studies based on compared philogenetic biologic historiographic and holistic epigenetic biodiversity to vitalizing sustain the study of autopoetic processes to the point of engendering its ontology that would epistemologically beam methods such as chromatology, psychology, and astrobiology. His symbolic aesthetics portrays biology's biophilic origins under the etymology of criptograpies, similar to impressionism leaving the representativity in painting with the advent of photography, presenting what escapes to botanic paintings from human gnoseology in face of geomorfologies. Trusting, not in our superficial perceptions, but in the continuous development through empiric regimented by common analysis of consensually decided laws we see the role of this theory in the fundamental vocabulary of synergetics physics and the microbiology molecular essentiality. Anthroposophy would seek to preserve this symbiotic mutualism in its social actions and policies structuring patterns of ethic conduct, biodynamics agroflorestry, and archetypical monadology.

FROM THEOSOPHIC HISTORIOGRAPHY TO ANTHROPOSOPHICAL SOCIETY TRIFOLDING:

Meanwhile Steiner researched the microbiologic intermolecular in its morphologies evolutivity, using social threefolding and archetypical dialectics also defended them from undue ideologic uses from the eugenistic plutocracy of Richard Bucke's "Cosmic Consciousness" and historiographies not based in archeologic data, pseudo-darwinist and pseudo-spiritists, that searched biblic origins that influenced his then master Helena Blavatski's faith-based study of world spiritual doctrines. From the lamaist Gelukpa buddhist confederation unification of Tibet's böns and shamanisms and Allan Kardeck's Spiritist Federation doctrinal christian literacy and educative aesthetics the Theosophical Society was founded as a research network of religious history and diplomacy needed to structure a global fraternity between faith-inspired spiritualists and laic materialists, obliging the scientific community to dialogue to give birth of what would become cosmology. But the sum of blavastkian unprovable mythologies, her apocalyptic search for a messiah leader getting to the atempt of Jiddu Krishnamurti's avatarization as world professor, who didn't admit it, and the intrinsec political problems revealed by globalism to the german branch of memberships lead this, in 1913 under the Steiner couple leadership, to separate from it founding anthroposophy.

FROM THE PARLIAMENT OF WORLD RELIGIONS TO WORLD SPIRITUALIST LAICITY:

Despite the theosophic role in the liberation of India, that brought the devanta ioga to the west with Swami Vivekananda's four ways, and how it was spreading interfaith throughout americas local pressures on theosophists, in special concerning the possible Tibet liberation from China, critique of universal museology, hoax persecutions, psychism fear waves, and orders dismantelling took the incipient Anthroposophical Society to stablish its more intimate and regional ethics that allowed the guidelines for its care for nature, with its frail ones and educational necessities, until the immediate fair-trade combat to slavery influencing many global civil rights movements. It's as if Steiner reproved the arrogance of us merely searching for the wisdom of God, theosophy, before we had solved the difficulties of what the human reception of this have in our practicality. Taking goethean work symbolic semiotics applied to ecology as the cornerstone of its mission Steiner founds the School Of Spiritual Sciences that, thoroughly studying faith and mythology, assembled communitary leaderships and liberated the anthroposophic philanthropy to laicity and, meanwhile its founder looked to protect Friedrich Nietzsche's gaia-science from nazism his peers assisted him test-improving goethean total-artwork in interdisciplinary synaesthetics in Weleda's hygiene and cosmetics, Mystery Dramas' chromatologic operistic dramaturgy, Biodynamics' permacultural agroforestry recycle land-management and compassionate zoologies, Eurythmy's movements mathematics, Waldorf pedagogy, foundation of scientific methodologies, Anthroposophical Medicine therapeutic audit, Camphill neurodiversity caretaking communities, Deméter agrobusiness and industry, Emergency Pedagogy, and biomimetic urbanism architecture.

FROM EURYTHMY PEDAGOGY TO UNITED NATIONS PEACE CULTURE:

Through second-war the anthroposophical traditionist culture world influences were stablishing. Steiner's research based Carl Gustav Jung in the foundation of analytical psychologic therapeutic methods used by the School Of Spiritual Sciences to the creation of compared religions chairs as the ones from William James and Mircea Eliade, with their archetypical audit procedures. The internationalization of anthroposophy took rosicrucian cosmovision to americas unifying Ralph Waldo Emerson's naturalism to Freemason Order constitutions influenced world faiths as Harvey Spencer Lewis's creation of the AMORC in Holywood and the later FUDOSI attempt, and many interfaith religiosities as Umbanda, Goodwill Legion, UUA, and even Scientology. Waldorf pedagogy from the separation of prosaic politeness, fairy-tales, and scientific symbology, giving to each challenges accordingly to their capacities and the necessities of the communities, had the primordial role in the fictional compliance together to the cinematographic industries. Biodynamic agriculture inspired the Kibbutz colonies until the regulamentation of medicines serving to vegetarianisms, animal rights, and to peacebuilding and environmentalist movements. Also goethean ecologic science foundations of quantum physics, qualia ontologic data-analysis, and the quasars astrophysics statistic informatics non-computable through exact engineering. Ita Wegman's researches on Anthroposophical Medicine showing the dangers of alopathies base current hospital care anamnesis holistic consultation and pharmacology industry standards meanwhile the Camphill neurodiverses care and education movement of Karl König assistance gave humanitarian services tested methodologies to exhaustion by a network of mutual audit This all led Nicholas Roerich to use the drawing of the third eurythmic phase of the cosmic seed, from a Steiner manuscript, as the world heritage safeguard Peace Culture Pact flag and emblem founded at the United Nations Educational Scientific And Cultural Organization in the fourties. Roerich's faith-based paintings influenced in return anthroposophic gestual chromatic palettes. The same UNESCO than charged the Anthrosopophical Society for even more specialization and used it as a model for statal governance, non-governmental organizations, and industries obliging it to, in the midst of warfare and social persecution, to elevate technologies to excellence combating its own pseudo-sciences always generating each time more welfare and citizenship fostering heritage safeguard standards and sustainable development in faith-inspired laic politics.

FROM MYSTERY DRAMAS TO WORLD GOETHEANUM ASSOCIATION:

When Richard Wagner turned off the opera house lights above the audience, and went claiming goethean total-artwork heritage, decoupling its musical mythology from mystical spirituality, ended up coopted by the colonial eugenist pseudo-evolutionism, betraying its author's premises. As Friedrich Nietzsche in "The Birth Of Tragedy In The Spirit Of Music" already predicted, a such aesthetics, far from the christian humility it preached, under a quasi-apollinean harmony apart from the Delphic conduct maxims that sustained it, united more spirituality to hedonism. Steiner faces this wave, in the midst of relational relativism of communitary collaborativism; where cleansing, gardening, subtle tea times, and interfaith doctrinal compilation interweaved; allowed him to use heteronomies contemporarily to Fernando Pessoa, draw the first flowcharts, make logistics as arts as the Soul Calendar, project and coordinate buildings as the Johannesbau. Not managing to attack it as "degenerate art", nazism prohibited the anti-sionist anthroposophy on due to its "historic and current international links to the freemasonry, jews, and pacifists", meanwhile stealing decontextualizing its diverse open inclusive theories and methodologies. Goethe's poetic-spiritual work translated to the biotypologic geometries created in Eurythmy a series of body, relationals, and symbolic methodologies that the Mystery Dramas sublimated to integral serial musicality operatics, influencing Bauhaus triadic ballet, and serving as a guided cathartic ritual purification for the construction of the first Goetheanum in Dornach at Swiss, and by its world multiethnic constructors crosscultural governance reliability engineering. The role of this building destruction, amidst of war swiss-netrality, and its subsequent rebuild as presented on Steiner's "letter to the german people" had a profound impact in world politics, forming the Occidental Alliance that culminated in NATO, and took anthroposophy to its hegemonic media market escape and alternative communication and marketing strategies evading religious broadcasting tendencies in waiting for a its consequences functionality, what blurs the understanding of anthroposophy's position facing the Catholic Ecumenic Council more than what its charitable missions, solidary economy, sustainable industries, regenerative ecology, educational pedagogies, its response to ecofascism incriminations, and creative industries in the foundation of the World Goetheanum Association for optimization of their networking.

ON ANTHROPOSOPHY INFLUENCES ON MODERN AND CONTEMPORARY ART:

Throughout the twentieth century we find relevant examples of art inspired by anthroposophy in all areas of human aesthetic production that relate it to aesthetic processes and commodities. From Aldous Huxley's perennial literacy to gospel theaters, from Selma's marches to ecovillages, hippie, and rave festivals, from Ernst Götsch's syntropic agroforestry to International Amnesty, from Quakers at the United Nations to reggae rastafarianism or Wicca, from songlines to reiki, from christmas choirs to passion-plays, from John Cage's I-Ching to tai-chi or pacifist folkmusic, from Ferdinand Du Saussure's semiology to Charles S. Peirce's semiotics to contemporary dance, from the diachronic musicology of Erik Satie and Scriabin to Stockhausen's spectral operatics from Ritman alchemical library to Alfred Whitehead theologic philosophy aesthetic processuality to the liberation theology of Rubem Alves and Boff, from Operndorf Afrika to fantastic realism, from the jurisprudence of the ayahuasca religious purposes usage by the UDV to fashion ethics, from Jodorowsky's Holy Mountain to COSM and indigenous native First Nations Assemblies, from De Gurdjieff Movements to Umbanda religious goods stores and church cultural reuses, from the sacred minimalism of Arvo Part passing through Terry Riley to progrock and newage, from Altay Veloso and Philip Glass to the Rothko Chapel, from cosmist sci-fi to autopoietic biology, from Anish Kapoor to the foundation of green parties, from Neil Gaiman comics to F. Lloyd Wright and Buckminster Fuller synergetic architecture, from Charlemagne Palestine to ecotourism cartography, from UNESCO heritage to the film Andrei Rublev and ecoparks, from ethical fashion to OER dataethics, from islamic bioethics to land-art garden ecomuseums, from space fablabs to many other urgent initiatives we need to analyze its creative industry.

REFERÊNCIAS:

- SPYROS PETRIAKIS. *"Rudolf Steiner's Engagement With Contemporary Artists' Groups"*. Journal Of Art History, 2018. (https://www.academia.edu/37890237/Rudolf_Steiner_s_engagement_with_contemporary_artists_groups_art-theoretical_discourse_in_the_anthroposophical_milieu_in_Germany_in_the_early_20th_century)
- RUDOLF STEINER. *"Goethe As Founder Of A New Science Of Aesthetics"*. Rudolf Steiner Archive 1, 1888. (<https://wn.rsarchive.org/Articles/GA030/English/RSPC1922/18881109p01.html>)
- JOHANN WOLFGANG VON GOETHE. *"O Conto Da Serpente Verde E Da Linda Lilie"*. Editora Aquariana, 2012.
- J. C. FRIEDRICH VON SCHILLER. *"Letter Upon The Education Of Man"*. Fordham University Press, 1974. (<https://sourcebooks.fordham.edu/mod/schiller-education.asp>)
- RUDOLF STEINER. *"The Four Mystery Dramas"*. Apud Rudolf Steiner Audio Books, 1913. (<http://www.rudolfsteineraudio.com/mysterydramas/4mysterydramasmainpage.html>)
- RUDOLF STEINER. *"Three Lecture On The Mystery Dramas"*. Steiner Books, 1983. (https://wn.rsarchive.org/Lectures/GA125/English/AP1983/ThrMys_index.html)
- PAUL MARSHALL ALLEN, JOAN DRIS ALLEN. *"The Time Is At Hand!: The Rosicrucian Nature Of Goethe's Fairy Tale Of The Green Snake And The Beautiful Lily And The Mystery Dramas Of Rudolf Steiner"*. Steiner Books, 1996. (<https://steiner.presswarehouse.com/books/BookDetail.aspx?productID=22029>)
- EILEEN HUTCHINS. *"Introduction To The Mystery Plays Of Rudolf Steiner"*. Steiner Books, 2014.
- RUDOLF STEINER. *"A Obra Científica De Goethe"*. Editora Antroposófica, 1984.
- JONAS BACH JUNIOR. *"A Fenomenologia Da Natureza De Goethe: Conexões À Educação Ambiental"*. Revista Eletrônica Do Programa de Pós-Graduação Em Educação Ambiental PPGEA FURG-RS vol. 30 1, 2013. (<https://periodicos.furg.br/remea/article/view/3462>)
- PETER WASHINGTON. *"Madame Blavatski's Baboon: A History Of The Mystics, Mediums, And Misfits Who Brought Spiritualism To America"*. Schocken, 1995.
- CAROLE CUSACK. *"And The Building Becomes Man: Meaning And Aesthetics in Rudolf Steiner's Goetheanum"*. Handbook Of New Religions And Cultural Production, 2012. (https://www.academia.edu/738542/And_the_Building_Becomes_Man_Meaning_and_Aesthetics_in_Rudolf_Steiner_s_Goetheanum)
- RUDOLF STEINER. *"Eurythmy, Its Birth, And Development"*. Steiner Books, 2019.
- HANS PUSCH. *"Working On Rudolf Steiner's Mystery Dramas"*. Steiner Books, 1980.
- DAVID D. WOOD. *"Open Biographical Secrets Of Mystery Drama Characters"*. New View, 2013. (https://www.academia.edu/7533139/The_Open_Biographical_Secrets_of_Rudolf_Steiners_Drama_Characters_Part_I_Strader)
- FRIEDRICH NIEZSCHE. *"Nascimento Da Tragédia No Espírito Da Música"*. Editora Cupolo, 1948.
- WIKIPEDIA. *"Máximas Delficas"*. (https://pt.wikipedia.org/wiki/Máximas_délficas)
- TERRY BOARDMAN. *"On Rudolf Steiner's Appeal To The German People And The Civilised World"*. Rudolf Steiner Towards Social Renewal - Rethinking The Basis Of Society. Temple Lodge Publishing, 1999. (<http://threeman.org/?p=1404>)
- PETER STAUDENMAIER. *"Anthroposophy And Ecofascism"*. Institute Social Ecology, 2009. (<https://social-ecology.org/wp/2009/01/anthroposophy-and-ecofascism-2>)
- PETER STAUDENMAIER. *"Rudolf Steiner And The Jewish Question"*. Oxford University Press, 2014.
- UWE WERNER. *"Anthroposophy In The Time Of Nazi Germany"*. Verlag R. Oldenberg, 1999. (<https://waldorfanswers.org/AnthroposophyDuringNaziTimes.htm>)
- PETER NORMANN WAAGE, PETER ZEGERS. *"Anthroposophy And Its Defenders"*. Humanist, 2000. (https://www.academia.edu/39650249/Anthroposophy_and_its_Defenders)
- HELMUT ZANDER. *"Transformations Of Anthroposophy From The Death Of Rudolf Steiner To The Present Day"*. Ben-Gurion University Of The Negev Lecture, 2014. (<https://www.youtube.com/watch?v=1SxdTFYjSIQ>)
- PETER STEBBING. *"The Goetheanum Cupola Motifs"*. Steiner Books, 2011.
- JOHN FLETCHER. *"Art Inspired By Rudolf Steiner: An Illustrated Introduction"*. Mercury Art Publications, 1987.
- FELIPE RIBEIRO. *"Laic Interfaith Compliance Creativity"*. The Ecumenic Times, 2019. (<http://bit.ly/interfaith-creativity>)
- FELIPE RIBEIRO. *"Interfaith Sound-Art Laic Ecomusicology"*. The Ecumenic Times, 2020. (<http://bit.ly/interfaith-soundart>)
- ECUMENIC CREATIVE OPERATIONS. *"Ecumenic Ecosystem"*. Ecumenic Creative Operations, 2020. (<https://bit.do/ecumenic-ecosystem>)
- ECUMENIC CREATIVE OPERATIONS. *"Ecumenic Ecocuratorship"*. Ecumenic Creative Operations, 2020. (<https://bit.do/ecumenic-ecocuratorship>)