



Telling a Different Story

*Exploring America's Contribution
to Financial Literacy*

An associative economics event

September 21–24, 2022
Sebastopol, California

“We do not think with the heavy substance, but with the buoyancy. Substance must first lose its weight. Only then can we think. We think with that which flies away from the earth.”

– Rudolf Steiner

Telling a Different Story

*Exploring America's Contribution
to Financial Literacy*

Dedication

To Rudolf Steiner, economist, and all those who carry that torch with him

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Table of Contents

<i>Exploring America's Contribution to Financial Literacy</i>	iii
Dedication	iv
Table of Contents	v
Introduction	1
Original Notice and Program	4
Beyond Hibernia / Whatever happened to Daniel Dunlop?.....	9
Money as Accounting / Teaching Experience in Europe.....	16
Cultivating Associative Understanding: Wholeness for High Schools	23
Telling a Different Story about US Financial and Constitutional History.....	30
The Revolutionary Generation and the 'Western Enlightenment'	32
Adams and Washington: Cato, Cicero and the Republic of Rome.....	33
The American Experience (of Money)	41
Presenters' Biographies	51

Introduction

From 21-24 September, with the idea of catching the autumn Equinox moment, five colleagues of the Economics Conference of the Goetheanum¹ met in Sebastopol, California to take stock of their work over the years and to explore, as the program originally put it, ‘fresh perspectives regarding America’s contribution to financial literacy’. They came together in the West of the West (i.e. California), whither comes form, to consider associative economics with a particular focus on accounting as the key to recalibrating social life. In the context of today’s myriad crises, the meeting centered on the future role the United States of America might have in the metamorphosis of capitalism via the all-important possibility of young people becoming both financially literate *and capitalized* in order to discover and unfold their life purposes.

From the outset in the spring of 2022, the event was conceived and organized as a stepping stone to a potentially larger and possibly international conference currently being considered for June 2023, which could encompass both an annual meeting of the Economics Conference as well as an associative financial literacy festival for teachers interested and/or involved in the topic.² To this end, three keynote presentations were made via Zoom, ranging from large-picture images of the evolution of consciousness as mirrored in economic history and the evolution of money and accounting; historical considerations of the roots and development of Waldorf education; experiential research of teaching these topics in Waldorf schools; and ideas about the development of associative financial literacy curricula, particularly in the USA.

Facilitated by Vivianne Sinclair, the keynote presentations began with *Christopher Houghton Budd* in England, who opened the event with images and questions born of his conviction that Rudolf Steiner’s vision was directed to the West, where time is now ripe to move beyond today’s economic egotism; and where the current challenges present themselves for that very reason and purpose. What would have happened if, instead of economic materialism, Rudolf Steiner’s 1922 economic course had led to money and capital, rather than being treated as commodities, being understood as the means to a just and true social life? As part of the context-building for the event, Christopher recalled the meeting in Pomona, California, which took place 15 years before in early 2007.³ What seeds might have been planted then that are bearing fruit now?

Speaking from Switzerland, *Fionn Meier* gave a succinct overview of the experiential research he and others have undertaken in the teaching of economic history and associative financial literacy in some European Waldorf schools,⁴ from which it became very clear that 7th and 8th grade students are naturally predisposed to this learning as an essential bridge to ‘the Grand Metamorphosis’,⁵ a term Rudolf Steiner uses to describe the dawning of the I-being⁶ at the beginning of high school age. Indeed, to use a term coined by Anita Grandjean at the 2015 Economics Conference meeting in Montreal, Canada,⁷ ‘I-School’ is a more apt description of the education needed to inform young people at this stage in their development.

Charles Burkam, in Santa Fe, New Mexico, spoke out of his experience as a former Waldorf school bursar, Waldorf educator and board member of the Alliance for Public Waldorf Education. He shared an insightful, if for some controversial, history of the evolution of Waldorf schools from Stuttgart, via England, to the USA, and of the challenge of elitism in education, also touching on the USA’s particular dissonance between private, tuition-based and publicly-funded charter schools.

¹ <https://economics.goetheanum.org/home>

² Associative financial literacy takes its name from associative economics, an approach to economics grounded primarily on the contribution to that field by Rudolf Steiner. For this reason, there are often references made to him and his work which are annotated as need be by explicatory footnotes, where a reader may be assumed not to be unfamiliar with them.

³ A joint meeting with Social Sciences Section members in North America to study intensively Steiner’s economics course.

⁴ See associative-financial-literacy.com site for further information.

⁵ ‘A Grand Metamorphosis’ comes from lectures from Rudolf Steiner in GA 303 in (German) and appears in English as ‘Soul Economy’. Lectures in Dornach, Switzerland December 23, 1921 through January 5, 1922. “With sexual maturity something entirely new sets in. Afterward, the adolescent is a completely different being.”

⁶ ‘I-being’ is a reference to the individuality behind every person; the part of us that goes from incarnation to incarnation.

⁷ See <https://economics.goetheanum.org/publications/reports-of-annual-meetings> for full list of reports of Economics Conference meetings.

With the encounter of the I-being at the heart of all these considerations, whether as humanity consciously having to face the consequences of ‘going off the rails’, so to speak, or as an adolescent facing ‘the Grand Metamorphosis’, the stage was well set for *Daniel Osmer* to present his comprehensive work of curriculum suggestions for economic history and financial literacy. Using a style that combined storytelling, biographical descriptions of important individuals at historical milestones, and fascinating, well-researched facts, Daniel made a compelling case for the necessity of an economic and financial literacy curriculum with the human being – not market forces – at the center of it. The many ‘hidden’ details of US financial history in particular, the questions and coincidences concerning these topics would surely inspire any teacher or student hungry for new ways to usher in a worthy future. Indeed, Daniel’s work could contribute much to the rejuvenation of high schools generally, educating young people in the nature and spirit of service to others.

By the end of our time together, there was an overall sense that financial literacy and economic history have the possibility of resetting humanity’s collective compass, both in respect to Waldorf schools and America’s potential role in the furthering of conscious human development. To evoke Christopher’s closing allegorical image of a ‘Wall of Transformation’, once on its other side, the human journey could point itself in a new direction born of the fresh perspectives intimated here.

Collected and shared here in written form, the material presented, was an opportunity to ‘showcase’ work-in-progress largely developed in recent years by colleagues in the Economics Conference. The intended readership is anyone who resonates with our thesis that associative financial literacy, as considered here, can do much to rethink US financial and constitutional history, but also to orient young people of high school age to the deeper nature of modern life and their own experience of adolescence.

Given its origins in Rudolf Steiner’s understanding of money – namely, that money is, always has been, and always will be bookkeeping, and that it is just a question of following this out carefully in history and understanding how that manifests today – the seminar had a bias toward Waldorf schools, sometimes called Steiner schools, for the simple reason that those involved have their feet in that world (but not only) and the richness of its pedagogy. This has the consequence that many terms and concepts are used that those outside that universe will not be familiar with. Where it seemed necessary, we have tried to address this by way of, hopefully self-explanatory, footnotes.⁸

Although all now in written form, the material originated in various ways, but mainly as notes taken at the event, prior prepared material, and transcripts of video presentations. Their main purpose was to allow contributors not present in California to share their work, although only by undiscussed presentations. The stand-alone videos were not intended for viewing by others necessarily, but as a pretext for capturing their content for the transcription purposes used here.⁹ With the idea of facilitating ‘data triangulation’, the Zoom presenters made their contributions blind to one another, while Daniel’s material had been largely prepared in advance, with the seminar providing an opportunity to bring it to focus. In this way, if the several presenters came up with similar or even the same ideas, this would evidence some objectivity rather than collusion on their part or conforming to a ‘party line’. (This principle was contradicted at the end, when an extended Q&A seemed appropriate and so was transcribed and included here.)

Some of the views expressed may be controversial, but our aim has not been to create or stoke discord. On the contrary, though rigorous, our approach is that associative financial literacy as represented here opens up new vistas and allows many debates to be reframed, perhaps less contentiously than heretofore. Above all, as regards teaching, better put imparting, associative financial literacy to young people, we hope as many people as possible will feel inspired to put their toes in the waters of this work, to experience for themselves its validity and usefulness – and especially to discuss among themselves how it might be taken further.

All presenters were asked to imbue their work with an exploratory spirit. While many things may read as statements, they are voiced in the interrogative, so that those new to this work might feel able to join in. That

⁸ Interestingly, when the same associative financial literacy is used as the basis of courses not in Waldorf schools – in ghettos, favelas, public schools and so on – the contexts themselves do not admit to any special language. Perhaps there is a lesson to be learnt here.

⁹ The one by Fionn Meier has, however, since been embedded on the welcoming page of associative-financial-literacy.com website.

said, Rudolf Steiner was the first to say that if you have a view it should be clearly stated, so that history may judge it.¹⁰ It is not modesty but cowardice in thinking not do so. But, of course, clearly enunciated views do not mean those who hold them are right. They are shared in order to stimulate open and rigorous debate. Truth only appears in the round of history. In addition, we saw ourselves as synthesizers of shared insights and material from many sources and developed collegiately. Our hope is simply to share this work with a wider community, to which end it is published in the mood of wondering out loud.

We hope the document nevertheless reads evenly and will serve as a useful resource for anyone wanting to understand its topics, themes and theses more deeply. All the material provided is done so in work-in-progress mode, with the question in all our minds – is it useful? Will readers be able to make sense of what it says and, more importantly, resonate with the story it tells and so corroborate and expand that story through their own experience? On this point, we would very much welcome readers' feedback. A final Californian touch has been provided by Lorene Allen, the resident muse, whose contributions serve as a poetic reflection on what transpired.

The Role of California

Speaking of California, behind the scenes of all this stands a specific question: What is the role of California? The place where the *Colors of Money* seminar was first so-named in 1998.¹¹ Pomona's state. The location of Sebastopol itself and Russian River, testimony to times when America and Russia were not at their current loggerheads. The end of the line of Spanish missionaries coming up from the south. And the proposed land of 'New Albion' if Sir Francis Drake had had his way. But also, the place where Drake met and interacted harmoniously with the indigenous population.¹² But home, too, of Frank Doyle's Exchange Bank¹³ and where Dunlop came in 1898 looking for a place to create a center for the New Mysteries?¹⁴

A place, too, perhaps where humanity has to learn to face the consequences of its deeds? Having gotten something 'wrong', how can we start to get it right? The tasks here are many, but if we heed Rudolf Steiner on this point, the way to do so is straightforward: by extirpating egotism root and branch from economic life! By now in history, this is surely obvious; but how to go about it objectively, without bogging down in moralism?

Our answer: by first understanding that money is bookkeeping, and then using that idea to assess today's global distribution of capital: Where is it? Who needs it? And how can it be transferred according to economic and indeed spiritual need, not to further power and personal aggrandizement? Starting perhaps with this very seminar in northern California, is this the new task of the Anglo-Americans, now that their world dominion has lost whatever historical validity it had?

¹⁰ At the end of his 1896 article, *Freedom and Society*, Rudolf Steiner, 1898. (GA 31). Translated by Carlotta Hollman Dyson.

¹¹ After a seminar held at Muscle Beach Hotel, Venice Beach, California, USA.

¹² For details of this, see later comments in Daniel Osmer's chapter.

¹³ See 'Frank Doyle – Champion of the Future', Daniel Osmer in *Journal of Associative Economics*, January 2008.

¹⁴ For details of this, see later comments in Daniel Osmer's chapter.

Original Notice and Program



Fresh Perspectives

Exploring America's Contribution to Financial Literacy
An Associative Economics Event

Sebastopol, California
September 21-24, 2022

An in-person exploratory conversation with presentation of research material from Daniel Osmer concerning US financial history and the teaching of finance to adolescents and zoomed keynote presentation from:

Christopher Houghton Budd

Economic and Monetary Historian and Convener of the Economics Conference of the Goetheanum

Fionn Meier

Economics and teacher of finance in high schools in Switzerland, and responsible for the Associative-Financial-Literacy.com website

Charles Burkam

Long-time Waldorf School Bursar in several countries, board member of the Alliance for Public Waldorf Education and lead on the World Institute for Societal Renewal

Conditions:

Actual venue TBD, but in Sebastopol area. Attendance free, but participants to finance their own travel, accommodation and food costs.

Organised by Susan Gravelle and hosted by Lorene Allen
(members of the Economics Group of the Anthroposophical Society of America)

Prior registration, please, **before 19th** September to assure venue arrangements.
(No last minute shows!)

Event Logo courtesy of Christopher Houghton Budd, *Rare Albion, The Further Adventures of the Wizard of Oz.*¹⁵

Provisional Program on next page.

¹⁵ <https://aebookstore.com/publications/chb-collected-works/full-chb-list/rare-albion/>

Wednesday, 21st

- 3:00 - 3:30 Welcome
- 3:30 - 4:00 Gather in person
- 4:00 - 5:00 **Zoom**– Christopher Houghton Budd
Beyond Hibernia - Whatever happened to Daniel Dunlop?
-

Thursday, 22nd

- 9:30 - 10:00 **Singing / Morning Thoughts linked to CHB presentation**
- 10:00 -11:00 **Zoom** – Fionn Meier
Money-as-Accounting and European experience of teaching this in Waldorf High Schools
- 11:00 - 11:30 **Break (at venue or nearby cafes)**
- 11:30 - 1:00 **Working Session** - *Discussion of Zoom material*
- 1:00 - 3:00 **Lunch and Open Time**
- 3:00 - 4:00 **Working Session** – Daniel Osmer
Early US Financial History: The Unseen American Story, Part One
- 4:00 - 5:30 **Working Session** – *Discussion of Daniel's material*
-

Friday, 23rd

- 9:30 - 10:00 **Singing / Morning Thoughts**
- 10:00 - 11:00 **Zoom** – Charles Burkam
The Importance of students and faculty alike of financial literacy in high schools
- 11:00 - 11:30 **Break (at venue or nearby cafes)**
- 11:30 - 1:00 **Working Session** - *Discussion of Zoom material*
- 1:00 - 3:00 **Lunch and Open Time**
- 3:00 - 4:00 **Working Session** – Daniel Osmer
Early US Financial History: The Unseen American Story, Part Two
- 4:00 - 5:30 **Working Session** – *Discussion of Daniel's material*
-

Saturday, 24th

- 9:30 - 10:00 **Singing / Morning Thoughts**
- 10:00 - 10:45 **Zoom** – Christopher Houghton Budd
Exploring the 'American experience' with money
- 10:45 - 11:15 **Break (at venue or nearby cafes)**
- 11:15 - 12:00 **Discussion of Zoom material and Closing Session**

western precipice
looks over the vast ocean
sharp ragged stone cliffs
give my heart reason to think
am I the one who turns first?

do I carry
a message from the falling stars
is my voice to sing
through darkness toward eastern light
act out true human freedoms

perhaps partnership
where reconciliation
becomes sustenance
the cosmic human being
reveals untold gifts for all

Beyond Hibernia / Whatever happened to Daniel Dunlop?

Christopher Houghton Budd

Hello, everybody! I'm in London you're in California and the idea here is that I will make a presentation into this seminar on 'Fresh perspectives – exploring America's contribution to financial literacy'.

I have a couple of slides which I will share with you as we go along, and then I'm going to stick fairly closely to my script, so I can share with you my notes. I have quite a lot of material, much of it a long list of questions. And I thought that's a better way for you, to get notes from me.

In my mind, I'm book-ending this event today, on 21st of September, and then again on Saturday at the closing session. By way of preparation, I revisited the proceedings from the Pomona Conference, which some of you may have attended in early 2007. That was quite an event and so is the written record of it, which it would be very goods to publish one day.

At that event I made two drawings, and I want to use them as part of my book-ends. Some of what I want to say is actually from the Pomona descriptions I was asked to give of those pictures. It includes reference to some challenges that took place, and I decided not to omit that, but to remind us that most of the challenges that I experience in meeting associative economics or trying to further it, come from within our own community, often quite close to its heart. In fact, I've yet to meet any external challenge directly. And so I wanted to keep that reference in, and also note that I think it's part of the journey that we try and meet these challenges with equanimity and, as Tamara Slayton¹⁶ might have said, that we all stay in the room when they happen.

In Memoriam

The second thing I want to say is that the Pomona document was, in fact, dedicated to a man called Bernard Behrens. I think, but I don't know, that he was German but he lived in California. He was a businessman and his name was suggested by Richard Rettig. He looked at Steiner's ideas and economics from the point of view of someone in business in California, certainly in the 1940s maybe into the 1950s. I can't actually find his biography anywhere so I wanted to mention that because part of what we're doing, of course, is commemorating, or holding this seminar 100 years after the Anglo-Americans became responsible for world history, according to Rudolf Steiner. That time is now up. And so I think it's interesting that you are in California, and that's where Bernard Behrens wrote as someone in business life.

I also want to remember Richard Rettig, who died in March 2020, and there's an obituary for him or about him in the June 2020 *Associate!*¹⁷ for those who want to explore that. He also spent much of his life in California, so I thought it's important to mention these two people and then to come back to my drawings.

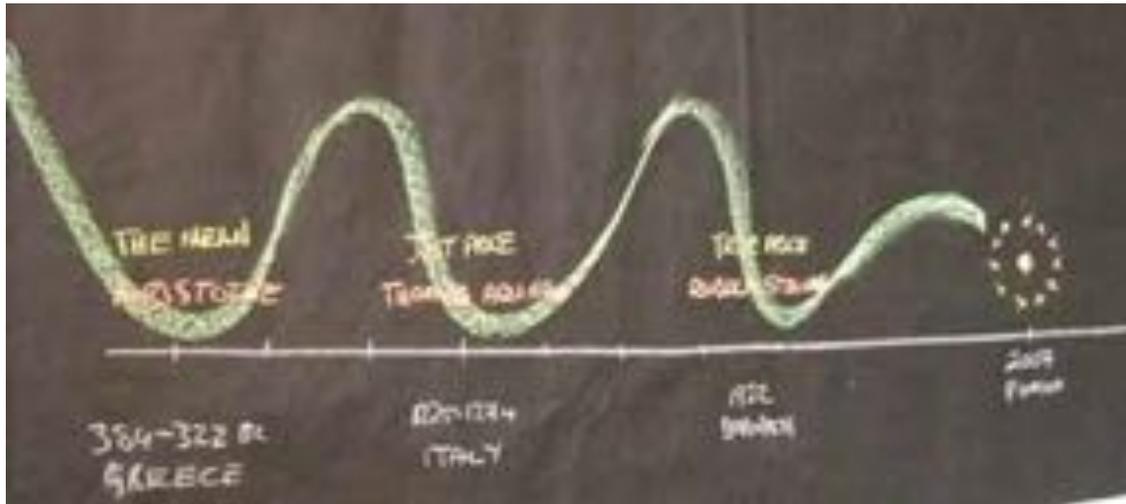
Blackboard Drawings

My reason for making drawings in Pomona was to bring some kind of color and visuals into the room. And because I was trying to find a way to dig deep into the story of associative economics in its larger evolution and history and meet the challenges such an enquiry can give rise to.

The first of these two images I am going to share today; the second at the end of the week. They came to me when I was going into the building, and I drew them brand new without much thought. The first one, which I want to share now, was intended to remind us of the deep karma of Steiner's economics course.

¹⁶ Tamara Slayton (1950-2003) American artist and youth educator.

¹⁷ <https://economics.goetheanum.org/publications/newsletters>.



The drawing tracks the evolution of economics from Aristotle with his idea of ‘the mean’, through Thomas Aquinas with ‘just price’, to Rudolf Steiner’s ‘true price’. The little circle at the end of stars around a dot represents those gathered in Pomona in 2007, many of whom in their various ways still carry this work.

I wanted to remind us of that drawing because I think we're on a long journey. The drawing is going from the left to the right or from East to West and in a way the circle of stars is hovering above Pomona, which is not very far from Sebastopol. It's on the same longitude, I think, and that was already 15 or 16 years ago.

Beyond Hibernia / Whatever happened to Daniel Dunlop?

I have two themes ‘Beyond Hibernia’ and ‘Whatever happened to Daniel Dunlop?’ This is a kind of double imagination, although I have no hard facts to support what I'm going to say. So don't take it as gospel, and yet I think it's faithful to what I feel is going on in current events.

Beyond Hibernia

The ‘Beyond Hibernia’ topic refers to the world due west of western Ireland for anyone who's been there, and particularly an island off western Ireland called Inis Mór. And on that island and on the far west of it is an ancient fort (Dún Aonghusa) which opens out onto the Atlantic. There's an 800 foot drop, so you don't go too close to the edge, and it's surrounded by a wall which blocks the east. Your whole back is to the east; you're looking west across this cliff top to the Atlantic.¹⁸

I wanted to start with that because it's a kind of geographical fact. Quite what and where Hibernia is we can discuss, but I wanted to start in the actual place. It's also an image of looking westwards, as I believe Steiner did, with the expectation that associative economics would emerge from there, from the West. That's to say, not out of Europe, which has much more to do with the rights life. So out of the west of the West, out of the far West, that home of the motto: *ex occidente forma*, out of the West comes form.

It's also a place where, in terms of underlying spiritual geography, the will runs ahead of thoughts’ tempering effect, so it's the Wild or the Willed West, where people have yet to learn to add responsibility to freedom and stop believing that responsibility is implicit in or entailed by freedom. They also have to seek justice through reason, through the courts, and not through might, namely, guns.

These things, I believe, will happen when humanity at that point turns around and begins to walk back eastwards, as it were, out of the San Andreas Fault, eastwards over the Rockies. On this journey the first thing will be to make amends for genocide, for the trampling of cultures, for not listening, and for grabbing land.

¹⁸ For those who know the history of Steiner’s famous concrete building in Switzerland, the second Goetheanum it also has its back closed to the east and looks expectantly to the west.

Secondly, and as part of that, we will then permeate economic life as well as modern financing, which so far have only been self-referencing, with an associative spirit. I say 'so far', because we're in an adolescent phase of economic evolution, and few of us, least of all those in the United States, has entered into maturity.

So, then we go back to Kansas and then to Oz, which really means the East Coast, and to Wall Street. Back to the Goldman's, but not to the Sachs's. The Goldmans were in favor of finance in service to others, the Sachs's were in favor of finance in service to themselves.¹⁹ But now the difference would be to do this for everyone, and not, as was the case with the Goldmans, for the Jewish community in particular.

All the way back to the Boston Tea party, the firing of the first shot, and so on, in order to understand afresh the financial history of the United States. And here I have a long list of questions:

What does the struggle between the center and the periphery mean?

What is the relationship between the District of Columbia and the States currently about?

What should that relationship be about?

Is it possible to conceive the republic of the United States as a *confederation* in the Swiss sense?

Why do State and Federal buildings, as also political life, make reference to Greece, and more especially to Rome?

What was (and could still be) the role of freemasonry, still referenced on dollar bills?

Why do US citizens trust in God, but not in human beings, in the human I?

Or do they not do so yet, as Leonard Cohen might have said?

What role did double-entry bookkeeping play in the US financial history?

How would things have been (or could yet become) had land, labor, capital, and money not been treated as commodities?

And from the outset, or along the way, might there be evidence of a Rosicrucian understanding of finance?

And what does that look like?

Later Developments

Then there are later developments, especially:

1886 – Santa Clara versus South Pacific Railroad. The riddle of corporate beings.

1913 – Jekyll Island and the founding of the Federal Reserve, but also its implication in income taxation.

1933 – the Glass Steagall Act, separating retail and wholesale banks. Now repealed, but perhaps better done through two kinds of money.

1933 – FDR's gold grab, as some people call it.

¹⁹ See Janet Breton Fisher, *When money was in fashion*. Palgrave Macmillan 2010.

1944 – the United States’s refusal of Keynes’s international clearing union and the bancor.

1960s – Wall Street's invasion of the City of London.

1971 – the closing of the gold window.

And in 1996 – the switch from the General Agreement on Tariffs and Trade (GATT) to the World Trade Organization (WTO). The switch from multilateral agreements, which the United States never likes, to an organization with judges and a court, which United States does like.

The Bigger Picture

And then in the bigger picture of a single associate world economy, how would Model T thinking, Taylorism, and so on have played out?

Do any of the ‘greats’ like Henry Ford, J. D. Rockefeller and J. P. Morgan have initiate status; meaning, how can one human being have, not so much power, but responsibility and so large a field of operations? (I’m, not discussing whether they did well or not.)

What is it that manifests in the United States as fraternities? Is this harmless and healthy, or a distortion, or something benign?

In short, what in all this belongs to a worldwide economy but has become snared in the United States’s self-image of being the *only* country where life, liberty, and the pursuit of happiness have meaning and relevance. Are these, in fact, a threefold clarion call like *liberté, égalité, and fraternité*, belonging to all humanity and not just a portion of it?

What happened to Daniel Dunlop?

For the second part, my theme is ‘What happened to Daniel Dunlop?’ Daniel Dunlop,²⁰ as most people may know, was a kind of industrialist and an economist, and very active in trying to understand how a non-competitive economy might exist or be developed.

I wanted to start this session with a recollection from the Associative Economics Festival in Canterbury, England in 2003.²¹ Some of you listening may have been to this. Directly afterwards, I went with two colleagues from Switzerland, Marc Desaulles and Anita Grandjean, to the far west of Ireland, not to the island I mentioned, but on the ‘mainland’, to the far, far West, and there we found a road rising out of the sea onto land.

It was probably a road going from land into the sea, but when we came upon it we felt it the other way around, and it created this strange impression – of people coming out of the sea up this road and starting to populate Ireland from the West. I want to use that as a kind of metaphor. I’m not saying that’s what happened, but that’s the impression this little road coming out of the sea gave. It had dry stone walls either side, really right down to the sea.

And then in 1905, Daniel Dunlop himself comes out of the West, so to speak, to meet Rudolf Steiner as brothers from the past, Steiner observed, but looking forward to the future – that’s my image. Although Dunlop was an esotericist in his own right, a theosophist, especially active in Dublin, he came on the scene through electricity, through the Westinghouse company, and on the island of Ireland, which at that point was still an English colony.

²⁰ 1868-1935 – Industrialist and esotericist with strong link to Rudolf Steiner.

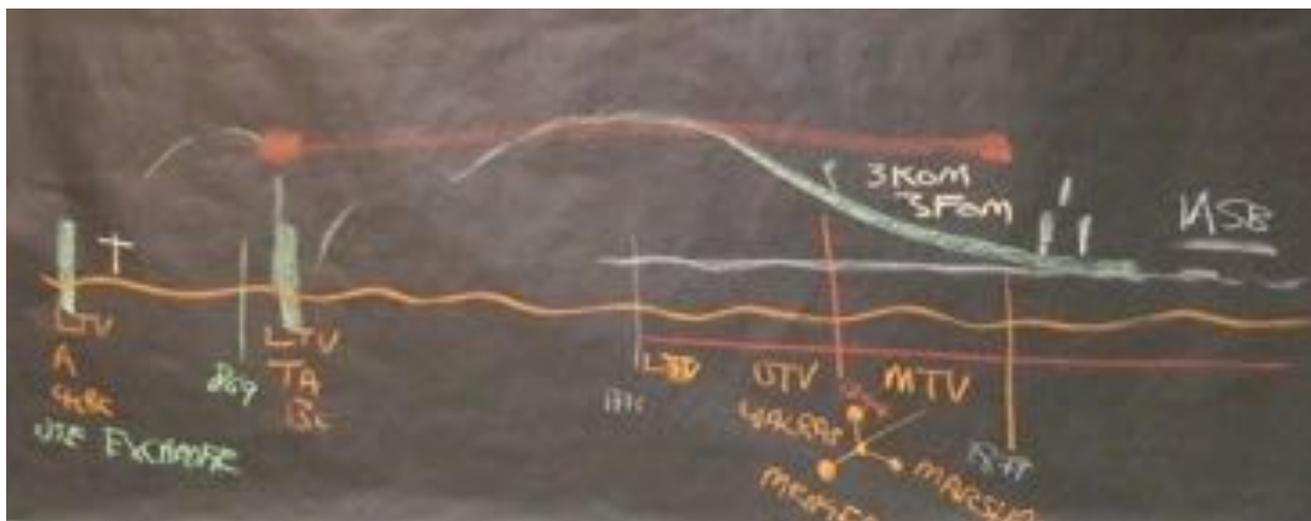
²¹ *Step into Another World*. Marc Desaulles, Anita Grandjean, Christopher Houghton Budd and Christian Thal-Jantzen. Associative Economics Worldwide, 2019. Search aeBookstore.com.

So, he doesn't come out of Great Britain is my point.²² He arrives in the West via Ireland, via a British colony, but then he enters Anglo-Saxon, British Imperial economic life, when our Empire was still sure of itself, and he became very active. He created the British Electrical and Allied Manufacturers Association, which still exists.²³ He created the World Power Conference. Its first meeting was in 1924 and it still exists as the World Energy Council.²⁴ And in 1935 he began his World Survey.²⁵

I think his idea was to map all the resources on the planet as if they belonged to humanity as a whole. So, he appears out of the West very much embedded, recognized and active in conventional economic life. And I think this is an important fact about him.

He died, maybe prematurely, at the end of May 1935 in the care of Ita Wegman.²⁶ And already by then, but definitely with his death, his legacy became transferred to Walter Johannes Stein.²⁷ Stein was a Central European historian, but he was transposed to the West, that is to say, to England.

So, there's a strange question here: All these people were linked to Steiner, but why does the movement linked to his work – the anthroposophical movement – only 'kiss' the central and outer events of our times in these ways? Why, on the whole, does it resist rather than embrace what one might call 'deep' economics, 'deep' finance, and 'deep' accounting? In fact, at the time I made a third image, which was called 'deep accounting'. It's too complicated for simple description but I will share it here, for the record, as it were:



It's again tracking the whole history from Aristotle up until the International Accounting Standards Board. And so it is the story of the evolution of economics more formally, and then in three kinds and three functions of money, going into how that appears in the field of accounting. Already then I called that image 'deep accounting'. That was already 15 to 16 years ago, and a lot of what we've done in the field of financial literacy is hidden inside that image.

Did Daniel Dunlop fail?

And now, the last two topics I want to touch on. The first is, 'Did Daniel Dunlop fail?' Did he, in fact, fail in his tasks, bearing in mind that he died prematurely (or I assume he died prematurely)?

²² I am aware he was born in Scotland.

²³ <https://www.beama.org.uk>

²⁴ <https://www.worldenergy.org>

²⁵ The context for this can be found in the journal, *The Present Age*, published in the 1930s.

²⁶ Ita Wegman (22 February 1876 – 4 March 1943) co-founder with Rudolf Steiner of 'anthroposophical' medicine.

²⁷ (1891-1957) Philosopher, historian and educator.

On the other hand, did he plant enough *good* seeds, such as a future generation would be able to find them, even be them, and so water them and nurture them, at least as far as the first true leaves stage, meaning when they touch the water table of their own existence. I'm not totally sure of my metaphor here, but my image is that when the plant gets to the true leaf stage, it's kind of got its own existence and it can be trusted to grow on its own.

And, if that's the case, what might these good seeds be? I had several thoughts about that, though, as I said, these are all questions, images I'm sharing to give you something to work on when I've finished.

- Are these seeds research tasks, meaning topics we might already have undertaken or could imagine could be undertaken at Masters or doctoral level or in case study mode?
- Might they be immanent events, meaning things which are actually happening but we don't see them quite as clearly as that?
- Or imminent events, things which are about to happen?
- All this touches on the next question: Are any of us touched by this in our actual biographies – namely, have we any kind of part to play in the evolution of economics, in its historical development, through what we are doing?
- Following on from that, where do we next place our energies, particularly at this point where humanity seems to be staggering all over the place? I'm not sure where we are headed with what energies. Do we realistically have something to bring to the table, and what is it?
- And lastly, a very Dunlopian question, is the timing propitious?

I've always understood from Dunlop that the most important thing is timing. You could be perfectly versed in something, your initiative could be perfectly correct and right on, but the time may not be right. And if the time is not right, nothing will happen.

I ask that question because I think the timing is now crucial. Although they dare not face it, now, 100 years since the First World War, the Anglo-Americans have run out of road and I think we're all really in a place where it's not clear where we should be going. Although I'm English and I'm bound to say this, I think it's not for nothing that we just had a switch of monarch in these very turbulent times. That's certainly how people see it in England.

“Touching a task, perhaps not his.”

And then, my last theme or topic is the question: “touching a task, perhaps not his.” This is a reference to my question, which is not a statement, that, for all he said about economics and associative economics in particular, maybe it's not for Rudolf Steiner to implement any of it. I ask that because in a way he hasn't and that's also my question about his followers. In terms of associative economics in a formal sense, they haven't done much.

And yet, for Steiner to have done something directly could have proven to be a massive short circuit. By that I mean I think it's part of the destiny of the wild, willed West to temper itself out of its own experience of the need to do so. To do this, it has first to run wild in order to realize that isn't the way we can continue.²⁸ Our wild, free will will not be tamed by any outer forces. It has to temper itself.

This brings up images of bucking broncos, and reinless horses, and whispering – all sorts of metaphors which are associated with the wild West. But if I use more esoteric mottos, the West has to seek freely *ex oriente lux*. It has to find the light of the East as something necessary for itself to enact *ex occidente forma*, for itself to achieve its own purposes in history.

²⁸ This said on the day President Biden said he was tired of the unproven mantra of trickle-down economics.

I want to end with that because for me this is referring to a deeply *spiritual* experience that I think needs to be undergone in the far West, in the West of the West, on behalf of humanity as a whole. So, I don't mean it is a thing that Californians have to do, particularly, or Americans as such. I think that we have to experience it as humanity, and that as surely as the shell reflects its nut,²⁹ it will also be an economic, that's to say an associative, experience.

Very lastly, for this to happen, for humanity to realize why it went all the way to the West, it has to turn around and face East and start going back again. It needs to have some experience that an economic life born of self-interest is a matter of shame.

I don't mean this in a moral sense, but we really have to have some experience that self-interest is absolutely not the true or best principle of economic life, and until we have that experience and are shamed in our souls by it, we cannot ever have any concept of acting differently to the current paradigm.

So, that's what I wanted to share. It's a mix of statements, imaginations, questions. I hope it's useful for your deliberations and, as I say, I'm not saying these are historical facts, but my concerns and my questions and my wonderings are very much linked to my understanding of events up until now. Both generally and in the United States in particular.

So I will stop there. Thank you.

Afterword:

I guess I should apologize or say I'm aware that I'm an Englishman talking to people in the United States. So if I've stepped out of line, or stuck my nose into your business, I hope you understand. Also, two days prior, the 19th September, I wrote this as regards the Pomona event, mentioned earlier:

'I am writing these notes as I read through the Pomona documents. At the same time, I am watching the London state funeral of Queen Elizabeth II – a strange combination of events, yet somehow not so. The Queen was also the head of the Commonwealth, that unique collection of countries, former colonies and their former 'master' that is now a circle – some republics, some not. There are 56 member countries, 14 of which are 'realms' meaning they have the British monarch as their head of state. One former colony, now a republic, is missing, of course: the United States of America, with whom, even so, a 'special relationship' remains.

I say this mindful of my image that a single associative world economy requires all the nations and countries of the world to form a choir of peoples,³⁰ otherwise the constitutional or rights life counterpart to that economy will not be there, nor, therefore, the world economy in its true sense, respectful of and building on the lights of each of the world's peoples.

Finally, the Pomona gathering took place in the Far West, where, in terms of spiritual geography, humanity meets its as yet un-reined will, there to learn to tame it, turning back and facing the East, which is now a universal, not a geographical place.'

²⁹ Alluding to 'the truth is that the economic life of a particular time, and the spiritual life of a particular time (the times are not quite identical), hold the same relation as a nut to its shell; the economic life is invariably the shell which the spiritual life has thrown out. It takes its cast from the spiritual life,' in 'The Abstract Nature of Modern Economic Life' in *Rudolf Steiner, Economist. Articles and Essays* by Rudolf Steiner, Emil Leinhas and Christopher Houghton Budd. New Economy Publications, Canterbury 2018 [1996] Search aeBookstore.com.

²⁹ I am aware he was born in Scotland.

³⁰ See 'Choir of Cultures', 1.1.6 and other references in *Finance at the Threshold – Rethinking the Real and Financial Economies*. <https://www.routledge.com/Finance-at-the-Threshold-Rethinking-the-Real-and-Financial-Economies/Budd/p/book/9781138094628>

Money as Accounting / Teaching Experience in Europe

Fionn Meier

Hello, everybody, and welcome to my presentation on money-as-accounting and European experience of teaching this in Waldorf high schools.³¹ I'm happy to give this talk even though I'm not very experienced talking to people via Zoom, but first I would like to say a few words about myself, so that you have an image of why I am giving this talk, and why on this topic.

I have been to a Waldorf school myself for 10 years in Switzerland, Winterthur, and after school I did a Bachelors degree in environmental science. This was just after the financial crisis of 2008, and during this study of environmental science I became more and more interested in economic topics. I wanted to understand what is actually behind the financial crisis, and it was also at that time when I first read or discovered Rudolf Steiner's economics.³²

When I discovered this, I also became clear that I should have been taught or given a deeper understanding of economic life in school. And because I was missing any economic knowledge I also decided to do a Masters in economics, which I did in Fribourg in Switzerland. After I finished my Masters, I was clear that I wanted to further economics teaching in Waldorf schools and so I started a project together with the Economics Conference³³ and the Pedagogical Section³⁴ at the Goetheanum³⁵, and I became a kind of ambassador for financial literacy, which I've been working on since 2018.

After I studied, I said to myself, now I need to put in practice what I had said to myself – to bring economics teaching into schools – and I was also able to get some teaching experience. So, in April 2018 I got my first teaching. It was 12th grade in Tübingen, Germany, for a whole week, and also in Karlsruhe for a week, a project week. But also in 2019 I was invited by the Steiner School in Steffisburg in the Swiss mountains, a very nice school, to teach two weeks to grade 8 and two weeks to grade 9. Every morning, two lessons.³⁶ And I also have a close working relationship with Wetzikon Steiner School near Zurich, where also since 2019 I've been able to teach class 9, 10 and 11. Class 9 I'm teaching always two weeks; class 10 always one week; and class 11, three weeks.

And my latest step, which I was able to do just recently, was to give a teacher training course. It was just two hours, but nevertheless in the teacher training program in Switzerland (called AFAP), with about 30 or 40 ongoing teachers. So, I have quite some practical experience in teaching economics and financial literacy, particularly *associative* financial literacy. But before I try to show what this is, from my point of view, I would also like to say some words about financial literacy in general and today's situation.

Financial Literacy

Financial literacy is publicly discussed and came to public awareness especially after the financial crisis of 2008. In the USA, there was an Advisory Council on Financial Literacy established after 2008. And if we look at the publications of the OECD, there are a lot on financial education or financial literacy since then. This is especially because people think that this is also part of the reason for the financial crisis, that too few people understood how the financial system actually works.

³¹ Named after the Waldorf Astoria cigarette factory where a school was created for workers' children based on pedagogical advice given by Rudolf Steiner.

³² *Economics – The world as one economy*. Rudolf Steiner, New Economy Publications, Canterbury, England 2014 [1996/1922]. (CW 340) Search aeBookstore.com

³³ <https://economics.goetheanum.org/home/>

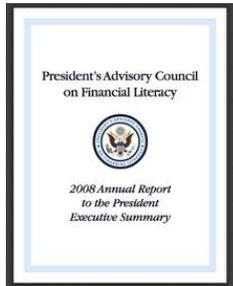
³⁴ <https://www.goetheanum-paedagogik.ch/en/>

³⁵ The building near Basel, Switzerland that is the world center of Steiner's work.

³⁶ The basis of Waldorf education is a daily 'main lesson' that lasts up to two hours and stays focused on one subject for two or more weeks.

And if one does some research in the German-speaking area,³⁷ one sees that there have been many programs created by financial institutions. For example, UBS bank provides teaching material for teachers to teach students financial literacy, and one finds a similar thing from Raiffeisen, another bank, but also official education departments in Switzerland provide material for teachers. So, it's something which is quite expanding in the last twelve years, mainly in non-Waldorf school contexts.

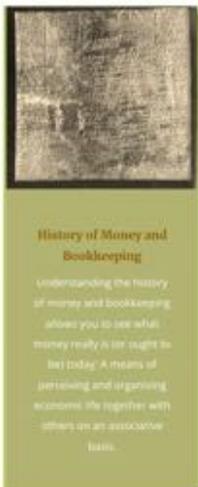
And if one looks at this material, I question when I look at it. My today's youth need to learn? Is it From what I have seen, what is being learns how to open a bank account, how to calculate interest rates, how to save for a pension. But in my view, that's not about understanding the system. In contrast to conventional finance, basic to associative financial literacy is first to understand the system.



think it has valuable aspects, but I have a underlying question is: What do students or running the system, or understanding system? taught is all about running the system. So, one

Three Pillars

So, how would financial literacy look that starts out by trying to understand how the financial world works? This is what I try to put it forward with the website, *associative-financial-literacy.com*, where associative financial literacy, in my point of view, is presented based on three pillars.



The First Pillar

The first pillar is on the history of money and bookkeeping. The second pillar is about accounting and financial planning. And the third pillar is about the choice of entity. I will try to explain more in depth.

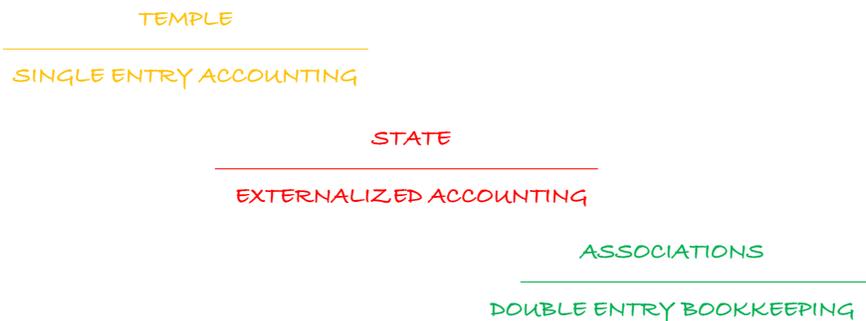
Today's economic system, today's world is driven by money. So, if one wants to have deeper understanding, or one wants to become financially literate, of course, one has to have an understanding of where money comes from and how it works today. So, the history of money should be part of any financial literacy course. And also it is clear that the nature of money today is bookkeeping. So one also needs to understand this, and if one goes into the history of money, one sees that this is closely linked to the history of bookkeeping, and that there are many wrong concepts about money, which lead to a wrong understanding of today's financial system, or today's monetary system.

What I mean with this I can only show very briefly. But you can read more about it in the book which I have written about this, *Money as Accounting – from Ancient Mesopotamia to 2008 and Beyond*.³⁸ So, if one looks at the history of money, and if one goes back to the first cultures in the East, in Mesopotamia, where we have a lot of archaeological material, we see that the whole economic system, but actually the whole of society, was organized by an elite, by the priests in the temple. There was no free market, as we have today, although if one looks at these old societies, one can see there was a high division of labor. So there is the origin of accounting, in fact, and one can see that there in that time what only the priests would have done, has today a completely different role.

³⁷ Germany, northern Switzerland and Austria.

³⁸ Search aeBookstore.com.

But before we look at this, we can also consider another time in history, the time when the first coins were developed about 700 BC, more or less in Greece. There we have a completely new economic system arising that was driven by a state-mandated money, like the coins that were printed or coined by the poleis in Greece, or then later in Rome by the Roman State.



There we have completely lost the accounting that has been done previously in the temples. This came to an end, no accounting was done anymore, and there we could speak of a kind of market economy. But money was in the hands of the State.

And now we have during the Middle Ages and the Renaissance a new development: double-entry bookkeeping was discovered or developed and together with this we have merchant banking arising, and we have a new kind of money that appears. I call it bookkeeping money and we see that money becomes just accounting, kind of. But then, what we see in the last 400 to 500 years is that the nation or the State always tries to interfere with the monetary system. It tries to keep power over the money in a system where actually most of the money is created by economic participants. I can't get into the detail of this, because this would require some deeper understanding and deeper knowledge of double-entry bookkeeping, and how the technique works when a bank applies this to credit.

But this has a very deep significance, this development that we can see. It goes from the East to the West. So we have in the East, the economic system is kind of embedded in religion, in the priests, in the temples; and we have a kind of emancipation with the political sphere in Greece and Rome, as we move to the West. And then the development goes further to the West, and we have a very economic culture today in the US and in England.

And Steiner is very clear; we come now to Steiner again. Money must become emancipated from the State. It must become something that is unpoliticized, one could say, and must be driven out of pure economic considerations, and for this it must become pure accounting.

And so we have two problems today: that the State is not letting the money become unpoliticized, and it does this by using the system of central banks, creating a centralized power and centralized control that is only possible because they are given a monopoly by the State.

And if we consider this system that we have created now with the central banks, we see that we go back to a kind of bookkeeping money which again becomes centralized, and instead of being driven by what Steiner calls 'associations',³⁹ it is again driven by an elite like the priests before. And this is something Steiner warned us about when he said, that our times mirror those of Ancient Egypt or the Mesopotamian culture (what he calls the third epoch⁴⁰).

We can see out of this consideration why it is so important to understand today's bookkeeping nature of money. So that it is not driven by an elite in society, but by all members of society together, like in associations. But this is just a brief explanation of what I mean by understanding the history of money and the bookkeeping nature of money.

³⁹ Groupings of those involved in the conduct of economic life, whether as producers, distributors or consumers, in their 'sectors' or in combination.

⁴⁰ Rudolf Steiner envisaged human evolution in terms of stages or epochs, a concept more linked to cultural evolution than, for example, iron or bronze age imagery.

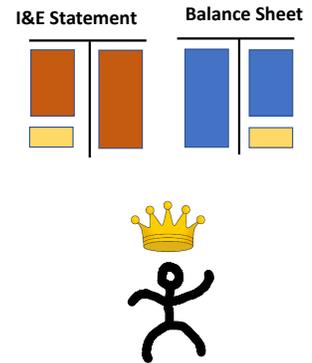


The Second Pillar

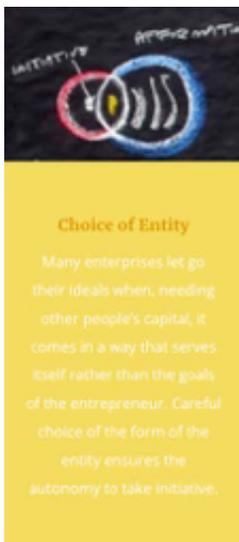
The second pillar of financial literacy is about learning the technique of double-entry bookkeeping, learning the technique of financial planning. And I would add – it's not on the website – having a real entrepreneurial experience. So why does one need to learn the technique of double-entry bookkeeping? Why should one learn financial planning?

I think there are several reasons, which I will try to explain briefly. First, one can say that today double-entry bookkeeping has become a globally-used language in economic life. It is the same in China, in Iran, in Switzerland, in the US. In Africa. Everywhere it's used for economic issues. And second, one could argue that double-entry bookkeeping is the DNA of today's capitalism. Every enterprise, every bank, every school, every government uses double-entry bookkeeping for economic issues. And if one wants to understand how, just practically, a firm works one can just follow the process of double-entry bookkeeping.

Now, I want to look at this image on the right. There you see an income and expense statement and a balance sheet. And if you do this with students, of course you can provide an example, but then, when they know the technique, they can ask themselves: What do I need in my balance sheet? What are my capacities? So they are asked by doing double-entry bookkeeping what do I want in my life? And they can see in the technique, how they can get the assets that they need for creating their own life journey, I would say. And understanding the income and expenditure statement will enable them to see how they are connected with the outer world. If I provide something, is there a need for what I want to provide? And for my expenses, how can I make them such that I get the profit I need to capitalize the assets that I need?



And then, if I do this and I look at the end of a period on the balance sheet and income and expenditure statement, it will become like a mirror of real life. It just shows to me how I have been able to connect to the world in the last period, with the income and expense statement; and with the balance sheet I can make an image of myself and which is mirrored there. This mirror makes me conscious of things that otherwise would just be governed by outer circumstances.



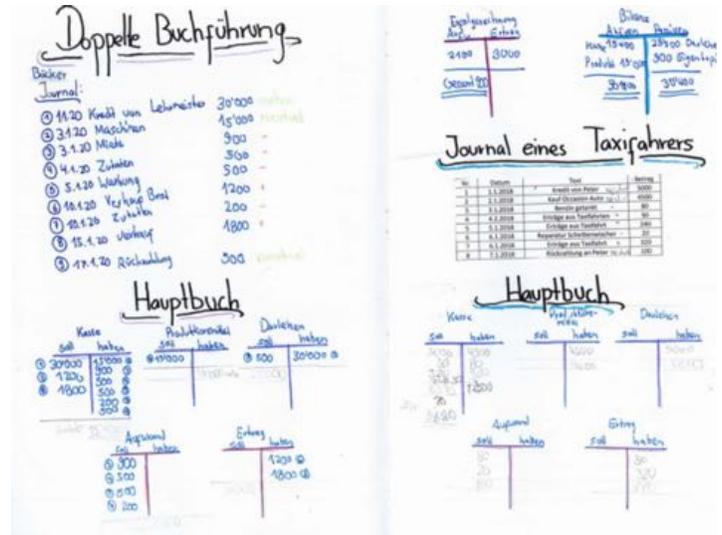
Further, you will find many quotes of Steiner where he speaks about accounting or double-entry bookkeeping being also an image of karma.⁴¹ So if we understand double-entry bookkeeping, we understand that everything that I do will have an effect on my balance sheet. What I did I carry with me, yet my future is not determined by my past. In that sense, I can improve, I can decide where my journey will go further. So it comes together, everything that I do will be part of my balance sheet, but if I become conscious of my balance sheet I can also see more clearly what I can or what I should do to improve it. In short, there is a huge significance in learning double-entry bookkeeping, which I hope becomes clear out of these points.

The Third Pillar

The third pillar for associative financial accuracy is the choice of entity. If I know what my capacities are, then the question will arise how to capitalize my initiative or my capacities? And so we come to the question: If we get external finance, to whom does this company belong? And then comes the question: How can we make sure that the entrepreneur stays sovereign, because we have today a financial system that creates unsovereignty? This can be seen by the split between those who take initiative, like the

⁴¹ The overall processes of destiny in which humanity is embedded and participates.

And then we continued with an example of a bakery or a young person that wants to open a bakery. And we discussed what this bakery needs. We get the credit, we buy some machines, we pay some rent, we buy flour and salt and everything that we need to get the bakery done. We do some advertising. And then we can start to bake some bread. We sell some bread, and then we pay some of the credit back. They were just very simple things, and then I asked the students, how is the bakery doing? Is there any profit? Is there any loss? How does it look, the situation for the bakery? And then they realized that it is not so easy just to calculate the profit. So, it's a real experience for them that a credit, if we say it's interest free, does not create a profit or a loss; it's just in a certain sense neutral. Of course, it's not neutral, because now they can buy a machine, but buying a machine (if we assume it keeps its value), is also not creating a profit or loss. And this makes them think a lot, so they can understand it, and they can understand why we need, not only to have a journal, but why we need to have a ledger, and why we need an income and expenditure statement and a balance sheet. So we do it very simply. And then I provide more such simple examples, so instead of a baker, we have a taxi driver and other things, and they also, then, if they know the technique, can also try to invent their own examples. And just doing this they can learn a lot about how a firm functions.



Then many questions arise. What is a realistic price, for example, or how much do we earn? How much do we need? What is the profit? So all these economic things we can discuss just out of using this technique. And then one can also go into other topics that they want to know more about – for example, how the financial markets work. We also looked at what a share company is.

So, this is my example. What I did in the 8th grade – two weeks, every morning two lessons in brief. This is my experience, but I'm not a class teacher⁴⁴ I'm just dropping in. But then on the 'Worldwide Faculty' page you see also Vanessa Pohl. She's a very experienced teacher, English and I think also French for many years, and when she heard about teaching double-entry bookkeeping and economics she said to herself, I will try this. I have four weeks which are still open with Class 7, and through my book *Money as Accounting*, she just started this economic course, teaching herself the technique of double-entry bookkeeping, which was new to her. In the first week, she discussed with the students what money is, they had discussions among themselves. She looked with them at the history of money from different aspects and this was very interesting for her and also for the students.

In the second week, the students had to learn the technique of accounting, of double-entry bookkeeping, and she said she experienced that the students had quite a lot of fun in Grade 7 to think about where does this number belong, where does that number belong. They knew that in the third week they had to do their own project, which they would have to do the accounts for, and they did it in groups of two, and they had many different ideas what they did, and most of them were able to sell something and to show in the accounts how it worked. In the last week, they had to make presentations on the topic in relation to sustainability, and she said it was for her a very good experience. She realized that the students are very interested in these kinds of topics, and that it is not too complicated for them; they are just the right age.

Another example is Oliver van der Waerden. He's a very experienced class teacher in the Steiner school in Kreuzlingen, and he also did not know double-entry bookkeeping before. He taught himself, and he had a class 8, so he also did double-entry bookkeeping with his class. He created a company, a class company. They started

⁴⁴ In Waldorf schools, each class has a teacher for all lessons during the elementary years.

to produce apple juice, using their company. They had some assets, some machines they used, and then they had to take a credit. They decided that Oliver would be the main entrepreneur and they would be his co-workers, and they made a profit. For several weeks, they had a small company, and the students found this very interesting. They also then wanted to know more about the companies around them some of which they visited, where they also could read the balance sheet and the income and expenditure statement. These are just two experiences. You can find what Oliver did in his class on the 'Resources and Publications' page, where there is a detailed description.

And so, to summarize the European experience: students aged 13 can easily understand double-entry bookkeeping. It's just a matter of fact, this is by experience. And these experienced teachers say that in their view, it is a good thing to do at that age because it just fits the students' interests and capacities.

Next Steps

Our experience also shows that young people like to have an understanding of economic life in this way, and especially they like to have entrepreneurial experience. So, what could be the next steps? In Switzerland, we have a working group that is creating a curriculum, like a publication, together with the Association of Waldorf Schools here in Switzerland. We hope to have written this by the end of this year, so that next spring we can make them known among Waldorf schools.

But my experience gives me hope, and my greatest hope for my experience is that teachers get into personal contact with this material and get a glimpse of what is behind double-entry bookkeeping. They will find the opportunity to teach this in class and, as experience shows, they will do it again. It will not be that one just does it once and then not anymore.

So, I think the next step is getting teacher by teacher convinced, or getting teacher by teacher discovering this for themselves. And this is what I've also tried to do, being in contact with different schools and teachers, and whenever I can helping to show that it is not so complicated to get their own experiences.

With this I come to the end of my presentation. Thank you for listening. If you have any questions you can go to the website, where you will find contact details or just use the email address: contact@associative-financial-literacy.com.

Thank you.

Cultivating Associative Understanding: Wholeness for High Schools

Charles Burkam

Greetings to everyone. I wish I was there with you. I am hoping to make a contribution that's worthy for you all with all of the effort that's been put into this, not just for this event, but over many years. So, despite being rather new, and not timidly inching my way in but seemingly leaping in with both feet, I have a bit of trepidation, but I'm ready to share my experience and some thoughts that I hope will orient you to the state of Waldorf education, so that it's clear what this effort is meeting in these times.

I have to declare a bias in trying to be objective, because I met many situations that fell far short of my personal expectations of what I hoped people working within such institutions would have as their own inner relationship to the work, grounded as it is in Rudolf Steiner's insights. So that will show up, though I will try to describe what I've met in objective terms, which is what I've tried to do in putting this together.

My Connection to Waldorf Education

As with many people, my work connected to Waldorf schools started as a parent. This was back in the seventies, 1978. I tried to found a school in the States, and then left to go to England and studied at Emerson College,⁴⁵ where I ended up working in the rights realm and working in administration, in schools and institutions related to the educational movement. First, at Michael Hall Steiner School, which has now become Michael Hall Waldorf Steiner School in the new world of trying to cover all your bases; then in Emerson College as the director of finance and development.

I took a sabbatical and then ended up helping the Santa Fe Waldorf School join their grades K through 8 program with a high school program that had been separately started, and then eventually ended up at Desert Marigold School in 2010 helping build up their high school program, retiring from there in 2019. Since 2014, I've been a part of the Alliance for Public Waldorf Education, and I am still on their board and am currently the treasurer.

So, that is the basis of my experience in Waldorf education. And I thank you for the opportunity to review my whole working life, going back to my time in 1977 when I first met this. It has been a 40 or plus year process to prepare for this. So, let me proceed, starting with the title I chose: 'Cultivating associative understanding: wholeness for high schools.' As you know from my other presentations, wholeness (and wholeness in terms of the integration of the human being in all its three and four-foldness) is a part of my perspective, and the reflection of the three-foldness of the human being in some form of a threefold social organism⁴⁶ is living within me and behind what I'm talking about.

We will end up looking at high schools, why they're not wholesome or holistic, and particularly why it is that financial literacy, being critical in the world, has not really penetrated Waldorf education. And the need for it to be brought forward in general to the students, and then more specifically the ideas of money as accounting that you all are working with and trying to bring forward.

Towards Adulthood...

Coming to adulthood in Waldorf education, we're going to look at willing, feeling and thinking, which is also another aspect of looking at Waldorf education and trying to give a summary picture of truth, beauty and goodness and how those things are related. We're going to look at the three 7-year cycles or phases and their qualities, mainly to give a context to the picture of Waldorf education that the high school curriculum falls within.

⁴⁵ Emerson College is an adult education center in Sussex, England.

⁴⁶ The 'threefold' references are to Rudolf Steiner's image of man, and therefore society, having a threefold nature, as detailed in his many works centered on his seminal book, *Die Kernpunkte der Sozialen Frage*, available in various translations in English.

So, the first one is to age 7, then 7 to 14, and obviously the third phase of 14-21. The high school runs from the beginning till about the midpoint of that third phase, from 15 to 18+. You're dealing with etheric forces, astral forces. And then at the culmination of the phase 14 to 21, with what one could call the birth of the ego. The birth of the I-being in its very initial stages, in terms of coming into a more conscious presence.⁴⁷

So, what we have in phase one is from past family traditions, and even the etheric body of the child is inherited; during the first 7 years, the child is creating its own etheric body. Of course, only the latter years of this phase are actually in a school situation. The etheric and the ethereal is where memory lives. And so the learning process there is by imitation; that's the basic learning process. So the basic truth, beauty, and goodness in the first 7 years is the relationship to the natural world – being exposed to nature and seeing its truth and unspoiled beauty. And also the goodness that hopefully lives in the being of the teacher. The ideal teacher for the kindergarten is a very 'grandmotherly' being with lots of life experience as befits the beginning time of life.

From 7 to 14, you're dealing with the present. The curriculum goes up to eighth grade and ends with the Industrial Revolution or, in some cases, touches on the Marxist revolutionary period of World War One. That's when the children themselves are now coming into revolt against their personal traditions of family. They're beginning to have their own sense of being, after the 9-year change,⁴⁸ and what they're doing is learning about what is the thinking of the present time as a basis for going forward. The mode of the education in this phase is the authority of the class teacher,⁴⁹ this Renaissance person that does the curriculum as it goes through the evolution of consciousness through the ages up to modern times.

There it's the individual truth and beauty and goodness of the teachers to a certain extent, but heavily the artistic images bring the beauty, although this is now not the beauty from nature, but the beauty of the art and culture that human beings created. The goodness is much more in the realm of fairness as you get into the later part of the lower grades, especially fifth grade and up : What is fair? Do students feel treated equally even though as individuals they are still very much treated as a group, and there fairness is a major question. This is the beginning of the awareness of the self in the sentient soul⁵⁰ nature of your astral⁵¹ needs and wants that are both physical and emotional as the birth of the emotional self.⁵²

...via High School

High school age is all about the future. What must be created? So, this is an orientation to go forward from where society is at the moment.

But now it isn't the individual essence of the teacher-leader, which is appropriate in the grades, and also in the past in terms of what lived before and the hierarchy of authority when people needed leaders until they evolved, emotionally, spiritually, and intellectually, to the point that they could be their own leaders. This part of the curriculum is to prepare children who are becoming adults to have the kind of self-awareness and awareness of the community, such that both can flourish, but also do so in the context of contributing to society and initially very specifically contributing to the potential of a healthy social order in parallel to the threefold human being and its evolving nature.

⁴⁷ Etheric forces, astral forces are seen within Waldorf education as forming two invisible 'bodies' that are essential complements, connected to the physical body that is easily observed. And then at the culmination of the phase 14 to 21, with what one could call the birth of the ego body, a 4th element of the human being. The dawning of the I-being, 'a self-aware self' (see note 7) and the basis for individuality.

⁴⁸ It has been observed within Waldorf education circles that often a child feels a heightened sense of separation and distance from his family shortly after reaching 9 years of age. This has been termed the '9-year change'.

⁴⁹ Within a Waldorf school, a single teacher moves with the class through the first 8 years of schooling after kindergarten, rather than the teacher changing each year. Since the teacher stays with that specific class for several years, they are termed the 'class teacher'.

⁵⁰ Rudolf Steiner's elaboration of the body-soul-spirit configuration of the human being includes three different aspects of the soul: the sentient soul, the mind (or intellectual) soul and the consciousness soul. The sentient soul is where bodily sensations and emotional reactions (feelings) are registered. The mind soul is where those sensations are worked with to generate conceptions/understanding. The consciousness soul is the aspect of the soul out of which self-awareness arises and self-governance emanates.

⁵¹ See Footnote 49.

⁵² The emotional self is a term used here to describe the feeling aspect of an individual, as distinguished from the thinking and acting (willful) aspects of an individual 'self'.

So, that's the context that we're looking at, and so this question of social renewal, it really is a reverse image of the process. Those three ages are willing, beginning 0 to 7; feeling is the focus in 7 to 14. It is only in high school that thinking is really first engaged, which also has to do with the completion of the first Jupiter return⁵³ at age 12, which is why active conceptual work begins in seventh and eighth grade, but is full blown once you get into the high school and ninth grade.

But going forward into the future, it's reversed; it now needs to move from thinking and new thoughts based on the reality of the world as it's seen in the present and how to transform it going forward. And so, what is living in the thinking part of the high school process is to some extent with these young people who do not yet have a lot of life experience as conscious intellectual beings, but receive experiences that work into their feeling life, and to some extent into their willing life, so that they are prepared to enter in the world and take up their role.

...and Financial Literacy

So, the topic that we're talking about here is accounting and bookkeeping, economic thoughts born of associative economics. The threefold social organism is also an evolving being, and is an aspect of this in the governance and the economics courses that I've taught. I tried to bring that in there, still within the content of requirements from the state, because I did that teaching in the Charter School movement. And then, what is very explicit in the foundation of the original curriculum, which did not include a specific high school curriculum... in terms of the evolution of thinking, the curriculum ends at eighth grade with modern times. So in the high school the development of the beginnings of flexible living thinking that is needed for the future. And, as we know, is needed specifically for trying to comprehend and work with a global economic life once its totality and unifying principle around the world becomes recognized.⁵⁴

All of this is based on the threefold nature of the evolving human being. Future social renewal is also based on the evolving human being as an individual, but sort of inside out. So, moving from willing, feeling and thinking, to thinking into the feeling and the will.

That's the context there – an integrated perspective that all three have to be together if it's an organism. This means that one of the questions to be addressed in a high school curriculum in which financial literacy is a part, is the difference between freedom and license. Freedom in the cultural realm versus license in the economic realm where misplaced freedom leads to exploitation.

Then there's also for this country particularly, Anglo-American economic and monetary history versus the values practiced by the indigenous cultures here in relation to their social exchange. There's recent research and scholarship on this, fortunately, that means those questions are now academically respected, or at least acknowledged, which restores a truthfulness that was not possible before, related particularly to equality within indigenous America, where women, for example, had a much more equal status and were included. And also – as is now known in research and documented – the indigenous contributions to the US Constitution, which had for the longest time been denied by the academic world in universities because it didn't look favorably on the Anglo-American cultural overlay to say that, “Well, some of the finer points in the Constitution actually arose from indigenous values.” So, those are all aspects of what would be part of a true picture of today's curricula.

Walking the Talk

And then in the high school, the way the curriculum is developed as a part of associative working is that the main lessons and the classes should try to work in an inter-disciplinary, multi-disciplinary way. So, one might have math lessons that relate to something that's coming through history. The interaction of history and technical skills and development of areas of thought and disciplines are a part of that, and one of the criteria for the high school teacher is the opposite of the grades teacher – a young person who is full of enthusiasm for his or her specialty. So, specialization.

⁵³ The Jupiter return is when the planet Jupiter returns to the same position in the heavens, relative to the stars, that it was at the time of a person's birth. It also has an expansive oversight connotation.

⁵⁴ i.e. post World War I.

In some ways, the whole high school curriculum relates to V^2 and the value of specialization and division of labor,⁵⁵ which is not the case in the lower grades because the teacher represents a holistic completeness in the one person, and so here there's a parallel to that. And it was interesting to me that I had some thoughts now about how one could take basic mathematical operations of plus, minus, multiplication, or division, and later on relate that to economic aspects in a very healthy way, progressively at different stages from the third grade to eighth or tenth grade, to prepare the way for what would be in the eleventh and twelfth grade curriculum. Again, a multidisciplinary approach.

Here, then, are some questions that relate more directly:

- Giving the associative picture of production, trade and consumer dynamics.
- Trying to resolve in society the capitalism versus communism polarity is only possible within a threefold associative picture.

Those aspects I have brought into my teaching, not explicitly from Steiner, and not explicitly threefold, but the dynamics were there to show how they work together and how the parts interweave with each other so that you can see the interconnection and the relationships between them.

And then, obviously, the question of finance and money and the egotism of the time: How do you balance self-interest and overcome the over-descent into egotism that's in the current system? Not taking into account the common good. So that basic question for those aged 14 to 21 is about self-awareness in relation to community.

As we know, double-entry bookkeeping and *Colors of Money* (see ae-mark.com) are vehicles for addressing the values behind the questions of money and finance, and Waldorf education in general is very much about a values-based curriculum. And yet, with a few exceptions, financial literacy and understanding economics associatively are starkly absent from the Waldorf schools.

And then, since the ultimate problem is the allocation of surplus capital to support a healthy future, including the development of non-economic activities and those reaching their potential to contribute to the balanced well-being, the flexible living thinking that could be and should be generated as a starting point at the high school level, is a very essential component towards the social future and the picture of today.

Reaching Teachers

So, as a project going forward, as regards the elements that I've identified and share with you, though there are many others, the challenge is to reach the new generation of teachers who come with different attitudes and are showing they don't want to just live out of habit and tradition.

In addition, finding teacher-trainers who are open to the future, who are also not tied to traditions. And using the basis of the evolving threefold human being as the starting point, but not how it's been brought in the past as being the end-all of how you do it, where individual freedom is actually somewhat stifled by people just copying what others have done. Or doing what their teacher-trainers suggested was how they had done it, and they just were a recapitulation and repetition, and not truly their own individual work as a teacher.

In the high school, certainly in the ones that are charter schools and have State regulations, there are curriculum criteria for economics, civics and government that can be linked to the economics course and threefold understanding. In fact, just today in an executive committee meeting we talked about curriculum development, and the difference between a project in the UK, where they're starting with the Waldorf curriculum, and then showing how it maps and meets the State criteria in the UK, and someone from British Columbia that's doing a similar thing, but going in the opposite direction, starting from the state criteria that they have to meet in Canada

⁵⁵ V^2 is a term from Rudolf Steiner's lectures on economics in 1922. It refers to the additional values created due to the increased productivity that arises through intelligence/thinking being applied to labor. V^1 are the values created through human labor working on raw materials, where the labor has not been enhanced by either more thoughtful processes and organization or by the use of tools/technology.

because they get state funding, and mapping that towards the content they provide within their Waldorf curriculum.⁵⁶

So, there are curriculum bases in which these aspects would find a home very comfortably. And then there is, as I said, this possibility of integration with other high school main lessons and threads, and all the way down through the grades, not just in the high school.

And then a new aspect, though that may not be the purview of this group, but it's a part of this process, would be to educate and communicate school organizational consultants about a healthy way to look at the finances other than just balancing the budget, control dynamics and the consultation models that aren't really fully inclusive. Some of this is useful, but there are aspects that still maintain the old hierarchical forms that really is not the vision of organizational forms for the future, if people are to experience evolving growing organisms.

Regeneration

Many things in Waldorf education have become stuck in traditions and have not fully evolved. One of those traditions is that there was an anti-business, anti-economics attitude that entered in as it moved from Germany into the English-speaking world. But the largest picture is how a threefold understanding of the evolving human being is essential for a starting picture of today's world, and a picture of how Waldorf education is to contribute to how a healthy social future is founded.

Things have drifted from their original roots in Steiner's insights. I don't have experience in Germany or how it stands there now, but we're talking about an effort in the United States, so that isn't directly relevant in any event. I think we're talking about a regeneration, a restarting of the educational process. Steiner pretty much said the curriculum should be renewed every day. An impossible task, but ideally it should be that fresh and teachers should be that fresh in terms of their relationship to the world. And for Waldorf education to have integrity to its original founding ideals, especially in the high schools, there needs to be this fresh start and regeneration from first principles.

So, what will be needed for the high schools' completion, and financial understanding would be a part of that picture. What is the present? What is the world as it is now, which is very different from the world a 100 years ago? And then, as I've already talked about, how is the relationship between the evolving threefold human being as a developing entity and a developing being, which is the heart of Waldorf education in terms of the three 7-year cycles that occur during the first part of a human being's life. And then, how does financial literacy relate to money and money as bookkeeping and associative economics, and the future of non-extractive economics, which is the term I use for a healthy integrated economics that meets community needs and is not based wholly on self-interest and egotism.

Colleagueship

When the Penmaenmawr and Oxford lectures were given in the 1920s⁵⁷ shortly after the founding of the Stuttgart school in 1919, they were the basis of the work that began in England. At that time there was the general Marxist thinking around economics, which was appealing to the so-called proletariat and that was also true in England. We know from history that it was the Marxist leaders in the workers' colleges who were not open to Steiner because he wasn't willing to take a dogmatic party-line. The dynamic there was the domination of the proletariat to replace the domination of the capitalist aristocracy. And in mood, if not in thought, this entered Waldorf education as the idea that actually, within a school organization, the cultural workers should dominate. It's not a direct transference of that, but it's a part of that era where people who didn't have control felt that the only way they could have a significant voice was to take over full control. Part of that is related to the

⁵⁶ All Waldorf schools in Canada get state funds, because of the different political system, yet those Canadian schools are members of AWSNA, which is exclusively for private tuition-funded schools within the US. But somehow the schools within the US that get state money have been, and continue to be, considered 'other', and are not eligible for AWSNA membership.

⁵⁷ Lectures given by Rudolf Steiner at Oxford, England and Penmaenmawr, Wales in August 1922 and August 1923, respectively, on education and the evolution of human consciousness.

fact that in Germany, in the Stuttgart school, the group that ran the school was called the *Collegium*, which is Latin for the college.

This was not only about teachers, however. Steiner was there, the administrator and, as you know, Molt, who was the factory owner that provided substantial funds, was also there in the Collegium. Regardless of the role they played in this school, they were all colleagues. So, if you were sweeping the floors as the janitor, you had to have a relationship to this new education that was being brought to birth.

And Steiner said that the basis for the teaching had to do with the collegial working of the whole group. The teachers say it's the whole group *of teachers*, but in the original school in Stuttgart it was the whole group of colleagues, giving a central point within the school for associative effort and collaboration.

So, the idea that the teachers should run the school was not true in Stuttgart. Then, when it was taken to the English-speaking world, they changed the name from *collegium* to 'college of teachers'. It should not have been translated in that way. Steiner could have used a German word but he used the Latin word because he wanted it to stand on its own. Translated as the College of Teachers, however, it is much more like the College of Cardinals in Rome.

In fact, if you look it up in the dictionary, then you see that this is a different gesture. It has to do, not with a more equal inclusive organizational form, a horizontal form, which is what Steiner was talking about, in which everybody contributes and everyone's contribution is seen as valuable, but 'oh, there's going to be somebody in charge', and there's going to be a pope, a kind of religious icon at the top. 'Head of the college of teachers' assumes that kind of iconic role and actually works against the idea of non-hierarchical collaboration.



So, in the Venn diagrams often used for threefolding you've got the cultural realm in a circle and then you've got the economic realm in a circle that overlaps a little bit, and then you've got the rights realm either at the bottom of the top or the side that also overlaps. So, you have three circles and in the middle, there's an intersecting area where all three circles meet, and that was the form given to the people who had a central coordinating role.

That role was there in Stuttgart as well. But the intention was that it kept changing, so no one stayed in those positions for very long, and didn't accumulate power. It was a role that was to be in service. But, as we know, when people are put in positions where there is power attaining to the position itself, that power has a tendency to corrupt and undermine the efficacy of the position and sometimes the inner morality of the individual holding it.

We took that further when things transferred to the United States and the three interlocking circles took on a different wording, as the forms turned into the three pillars of Waldorf organizational life – one was the board, one was the teachers, and one was the parents, the parent council. Ignoring the students mostly, those were the pillars, like the columns of a Roman temple. So, it became very Roman in that sense, and the pillars were supposedly supporting something above it. On the other hand, there wasn't actually a coordinating effort.



Unworthy Administration

Finally, there is the influence coming from English culture and the aristocracy, and not so much from the proletarian domination ideas that were present when the education was founded. Historically in England there was an aristocracy. Business and tradesmen were beneath the aristocracy. It was good old-fashioned paternalism, hierarchy. This mood, that somehow doing business is not worthy of the high culture of the aristocrats, I think, was also there. This has lived on in the sense that the business of administration – organizing budgets, gathering money from the parents, having to give bursaries when people had financial hardships – those things are all tolerated, only they're really beneath the teachers who are the important people.

This led to an undervaluation of administration. If there are financial problems, that is for the board of the school, the organizational corporate body, to deal with. It isn't something teachers should have to think about. This is all further complicated by thoughts of payment by need that's in both threefold writings and in the economics course – paying true prices.

That becomes two things. Paying people salaries in advance, which is at harmony with the idea that then, if you're paid already, you can gift your time and your teaching, and that was a healthy idea. On the other hand, the needs-based question complicated things, because people can't necessarily agree what needs are.

Overall, therefore, the consequence of economics and business being unworthy is that there is a lack of interest in the world, in the interaction of the school with the world. And this leads to a lack of interest in others.

In short, teaching associative financial literacy to adolescents is not only a matter of bookkeeping and related content; attention has also to be paid to the context in which the teaching takes place.

Thank you for listening.

Telling a Different Story

about US Financial and Constitutional History

Daniel Osmer

Drawing on Daniel's wealth of research, this section highlights a different story about US financial history. The extracts and references, shared either at the Sebastopol event or taken from material that backgrounded those presentations, amply and representatively show how US financial history needs revisiting and, indeed, retelling. They also illustrate how such storytelling could be done – a combination of imagery and historical and financial fact, the latter deriving backwards, as it were, from Rudolf Seiner's idea that money is bookkeeping. Consider also such themes as To Balance or not to Balance – How necessary is the trial balance? (October 2021), The 8th/9th Divide – A second human being emerges (January 2021 – special edition on youth financial literacy), and Three Economic Revolutions: Jericho, Gilgamesh and Alexander (September 2020), as published in various editions of Associate!, the newsletter of the Economics Conference of the Goetheanum,⁵⁸ Or the wealth of material hinted at in the table of contents of Entrepreneurial Economics,⁵⁹ a revised edition of which is in preparation.

One: World History through Economics and Finance

Timeline Narrative

The Story of Exchange: Time of Transition (1200 to 1500)

Two Math Streams: The Future of Modern Science and Economics

Summary: Time of Transition

Synopsis: World History through Economics and Finance

Historical Symptomatology and Pedagogy

Two: US History through Economics and Finance

The Story of Money: The Paper Money Revolution in America

Summary: Time of Revolution

Synopsis: US History through Economics and Finance

Historical Symptomatology and Pedagogy

Three: Economics from the Ground Up

Essential Ideas of Associative Economics from the Economics Course

Economics Course: Links to Accounting and Money

Essential Economic and Financial Images

Twelve Black Paper Drawings: Visual Aids

Pedagogy

Four: Associative Accounting in a Nutshell

Transition from Single to Double to Closing Entry: Theory and Practice

The Time of Transition: Historical Highlights

Elements of the Transition

Perception and Taking Initiative

Summary of the Six Discourses of the Economics Course (1922)

Glossary of Terms

Then there is the list below of key personalities and their ages on 4 July 1776. Each one of these could be an assignment for 18 year olds; followed by the vignette about Drake. Finally, in this small selection, the biopics of some of the main 'players' in the early days, many with an accent on bookkeeping as a necessary life skill.

⁵⁸ <https://economics.goetheanum.org/publications/newsletters>

⁵⁹ https://economics.goetheanum.org/fileadmin/economics/Books_and_Theses/DO_5_1_18_Final.pdf

Key Personalities and their Ages on 4 July 1776

Alexander Hamilton	21
James Madison	25
Thomas Jefferson	33
John Adams	41
Robert Morris, Jr.	42
George Washington	44
Thomas Willing	45
Benjamin Franklin	70

A Vignette about Drake

Magellan is credited with the first circumnavigation of the earth (1522) but the second to do so, Sir Francis Drake, inspired a sea change in the future of trade and finance globally (1580). On his way, June 17th, 1579, his ship landed at what is now called Drakes Bay, at Point Reyes National Sea Shore in northern California. He also stopped at the Farallon Islands before completing their circumnavigation. While exploring on foot, Drake encountered the Coast Miwok and also claimed the entire area for Queen Elizabeth I and called it "Nova Albion" after the ancient name for England. No settlement was established before they left. However, Drake's claim became the justification for charters to the Atlantic coast, setting the spark for future merchant expeditions by other kingdoms, groups of investors and settlers.

The next attempt to found a permanent settlement in America was Sir Humphrey Gilbert, an associate of Drake and half-brother to Sir Walter Raleigh, who died before he could return to England from St. John's, Newfoundland in 1583. Then, in 1585, Sir Walter Raleigh's expedition to the outer banks of North Carolina established the Roanoke Colony that seemed to vanish into thin air.⁶⁰ Sir Thomas Smythe acquired settlement rights to the Virginia Company from his friend Sir Walter Raleigh (1592) and became the first leader of the East India Company (1600) and treasurer of the Virginia Company from 1609 to 1620. Thomas Smythe was also involved in the Muscovy Company, a chartered company founded in 1555 as the earliest known joint-stock company. One of its founders, Sir Andrew Judde (1492 - 1558), was born in Tonbridge, Kent and was Lord Mayor of London and Thomas Smythe's grandfather!

Note: The Virginia Company of London was a joint-stock company chartered by King James I in 1606 to establish a colony in North America. Such a venture allowed the Crown to reap the benefits of colonization—natural resources, new markets for English goods, leverage against the Spanish—without bearing the costs. Investors, meanwhile, were protected from catastrophic losses in the event of the project's failure. The company established a settlement at Jamestown in 1607. Under a new charter, Virginia Company stock sold for £12 10s. per share for a seven-year term. The dividend to be paid in 1616 would include a grant of land in addition to a share of any cash profit earned. (As the company was cash poor, the payments in 1616 were made in land alone.) When approaching potential investors, the company emphasized that the purchase of stock earned shareholders not only a stake in the venture's success, but also a voice in the company's governance. It was an appeal designed for a broad swath of Britons, not only leading merchants and military men.⁶¹



Ancient Influences and the 'Revolutionary Generation'

How do we create a new republic that is stable and self-governing? Can a large and expanding nation be a genuine republic? How can smaller entities confederate into something larger? Is there a way for a nation to hold the power of a large state and maintain the flexibility of a smaller one?

⁶⁰ It may in fact be that they had 'gone native' and adopted or blended in with the culture they found when arriving.

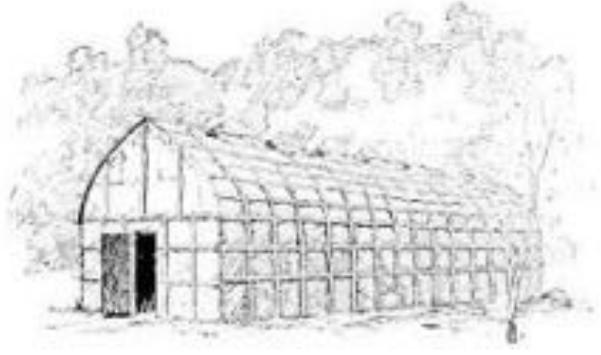
Consider: <https://news.artnet.com/art-world/archaeologists-mystery-lost-roanoke-lost-colony-1921594>

⁶¹ Source: Wolfe, Brendan. *Virginia Company of London*. *Encyclopedia Virginia*. Virginia Humanities. (7 December 2020). Web. 15 September 2022.

These are the questions that the 'Revolutionary Generation'⁶² asked themselves as they looked for guidance and inspiration from the greatest thinkers of the past – from indigenous cultures to ancient civilizations. The 'Revolutionary Generation' refers to the founders of the United States of America after the conclusion of the American revolution as they set out to create a new self-governing nation. The 'classic' literature of the ancient city-states of Greece and the Roman republic was widely available and a center piece for the newly forming institutions of higher learning of the times. Virtue and eloquence were considered the lynch pin of public life – with virtue paramount. In those days, virtue was thought of as putting the common good before one's own interests (Voltaire) and eloquence was understood to be rhetoric, that is, one of the trivium, "the place where three roads meet"⁶³ that can be traced back to the three fundamental subjects taught in ancient Greece.

Franklin and the Haudenosaunee League

Early on, one of the senior revolutionaries turned to a local source of inspiration for forming a nation. In 1749, Benjamin Franklin became the first Commissioner of Trade to the Iroquois League – the Haudenosaunee League. These 'People of the Longhouse' were a confederacy of the Mohawks, Onondaga, Cayuga, Oneida, Seneca and Tuscarorahe tribes. Franklin invited representatives from the League to the Albany Congress of 1754 and also to the Congress of 1776. This is where he heard stories about 'The Great Peacemaker' (Deganawida) who introduced the Great Law of Peace and enlisted the help of Hiawatha and Jikohnsaseh in order to organize a stable union of tribes. This was somewhere between 1142 and 1451 AD, long before any European influence.⁶⁴ They described how mutual assistance, the separation of powers, bicameral legislature and the idea of individual liberty were used to cohere the tribes to act as a confederation – a league. As Deganawida put it: "Out of the womb of the New Mind the nations will be born anew."



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The Revolutionary Generation and the 'Western Enlightenment'

The Enlightenment thinking of John Locke (England), David Hume (Scotland), Francis Hutcheson (Scotland), Adam Smith (Scotland), Charles-Louis Montesquieu (France), Voltaire (France) and others had a profound influence, especially on Jefferson and Madison, as they crafted the Declaration of Independence and the U.S. Constitution. Benjamin Franklin was old enough to actually spend time with David Hume, Voltaire (France), Townshend (England) and other leading thinkers of the times, when he travelled through England, Scotland, Ireland, France and Germany as Colonial agent to Great Britain, almost two decades before the American revolution. The 'Scottish Enlightenment' had a particularly influential role in the thinking and development of the thirteen Colonies as they transformed into a self-governing republic where the promulgation of law resides in the people through their chosen representatives. This was especially true for Jefferson and Madison as they borrowed the wisdom and ideas of the past and put them into the founding documents of America.

Long before Jefferson, John Locke (English) in his 1690 Treatise advocated for the separation of powers and a strong parliament to protect human rights including, in Locke's words, "...the right to life, liberty and property (estate)." Jefferson replaced the word 'property' with 'happiness', happiness in the Epicurean sense as in "... life, liberty and the pursuit of happiness" (1776). But does this simply mean good-taste in an aesthetic sense or does it refer to a sense of well-being as in *eudaimonia* – living virtuously, per Aristotle the highest good human beings could strive for?⁶⁵

⁶² The "Revolutionary Generation" refers to the Founding Fathers of the United States of America as they sought to think through how they could form a new republic that could last and be based on principles. They did this through researching and debating past attempts to create a viable new republic with staying power.

⁶³ The subjects of the trivium are the foundation for the quadrivium, the upper division of the medieval education in the liberal arts, which consists of arithmetic (numbers as abstract concepts), geometry (numbers in space), music (numbers in time), and astronomy (numbers in space and time). Educationally, the trivium and the quadrivium imparted to the student the seven liberal arts of classical antiquity
Wikipedia: <https://en.wikipedia.org/wiki/Trivium>. Wednesday September 7, 2022 8:38 am.

⁶⁴ How the Iroquois Great Law of Peace Shaped U.S. Democracy. Last Updated by Terri Hansen on Dec 17, 2018 at 7:48 am.

⁶⁵ Aristotle used it as a broad concept to describe the highest good humans could strive toward – or a life 'well lived'.

The most popular of the Scottish Enlightenment thinkers was Francis Hutcheson (Scottish/Ulster), a Professor of Moral Philosophy at Glasgow University.⁶⁶ As author of 'A System of Moral Philosophy', he promoted what he named 'inalienable rights', as opposed to alienable or negotiable rights. In this sense, he foreshadowed Jefferson and the Declaration of Independence when stating: "For wherever any Invasion is made upon unalienable Rights, there must arise either a perfect, or external Right to Resistance. Unalienable Rights are essential Limitations in all Governments."

James Madison (Princeton) was known as a researcher and crafter of the substance of the U.S. Constitution, even as Jefferson gets credit for the acclaimed Declaration of Independence. Madison's childhood tutors were new arrivals from Scotland, as were most educators and university professors in the southern Colonies. Madison was well read when it came to the Enlightenment thinkers of the day and was particularly influenced by one of the most quoted figures of the day, Charles-Louis Montesquieu (France). His widely read 1748 work, *The Spirit of Law*, suggested that government must have separation of powers – three branches. Montesquieu thought that, "When the legislature and executive are united in the same person, there is no liberty."

Adams and Washington: Cato, Cicero and the Republic of Rome

The French historian and political philosopher, Montesquieu, also acted as a link from the founding fathers to the thinkers and leading orators from the Classical period of the City-States of Greece and the Republic of Rome. Montesquieu attempted to translate ancient wisdom into a modern form of sustainable government by citing Cato and Cicero as well as Polybius (208 BC), the Greek historian. John Adams was the son of a Massachusetts farmer and cobbler who then became America's first Vice President and a signatory of the Declaration of Independence. Adams was a lifelong admirer of Cicero and the story of the Cataline Conspiracy (63 BC), much admired among the well-read of that era of the Colonies. As a low paid teacher in early life, Adams had to rely on his hard work and rhetorical skills to rise to the top – as did Cicero, the immigrant citizen and Counselor of Rome.

Benjamin Franklin, too, was influenced by Roman thought and thinkers. He relied on aphorisms from "The Moral Sayings of Publius Syrus", a Roman slave, for many of the clever quips in his *Poor Man's Almanac*. John Adam's obsession with Cicero led him even further back in history to the Greek historian Polybius (208 BC), who advocated a culture of trust and virtue along with a mixture of the three powers in a republic. Polybius saw the Roman Republic (509 BC) as a threefold mixed government consisting of: Consuls (Monarchy), the Senate (Aristocracy) and the Assembly (Democracy) – "The best constitution is that which partakes of all these three elements."

John Adams agreed with Polybius, when he advocated for an independent judiciary, legislature and executive functions, declaring: "There can be no government of laws, without a balance, and there can be no balance without the three orders." George Washington, America's first president, was a military man who came from a farming and surveying background. His favorite entertainment was the live plays that were performed periodically, including the most popular of the time, Addison's 'Cato' (1713). This play is based on Plutarch's account in his 'Lives of Illustrious Men'. Roman Counselor Cato was known for rooting out corruption by auditing accounts and backed-up Cicero's efforts to thwart the unlawful overthrow of the Republic by Cataline. Washington was a man of deeds not words and admired Cato as a hero and for his silent virtue.

Washington was considered an American Cato because of his reputation for integrity and sense of the common good. Whereas, Adams was considered the quintessential American Cicero because of his eloquence and relentless ambition. Cato and Cicero were considered, by the Revolutionary Generation, defenders of the liberty and law that Washington and Adams wished to emulate. If we continue our travel back in time, Polybius pointed to Aristotle as the source of his threefold idea of a mixed government. He considered the constitutional form – a combination of monarchy, aristocracy and democracy – as the ideal stable government.⁶⁷

⁶⁶ The distinction between alienable and unalienable rights was introduced by Francis Hutcheson in his *Inquiry into the Original of Our Ideas of Beauty and Virtue* (1725)

⁶⁷ In his *Politics*, Aristotle, lists a number of theories on how to create a stable government. One of these options is creating a government that is a mix of all three forms of government. He considers constitutional government – a combination of monarchy, aristocracy and

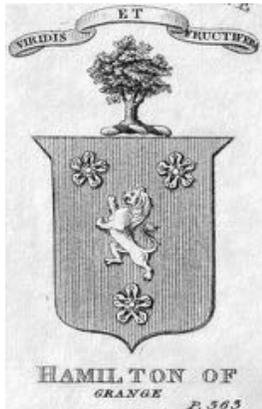
According to Aristotle, the corresponding degenerations or opposites are: anarchy, oligarchy and tyranny. The Greek historian Polybius takes us even further back in time when he describes the Great Amphictyonic League that was set up around 1100 BC consisting of all the Archaic Greek tribes that surrounded the Oracle of Delphi. They made a permanent alliance among themselves, as well as other countries and republics to form a 'League of Neighbors'. They practiced equal rights, guaranteed civil liberties and the same number of votes were granted to tribes and republics no matter the size, just as the US senate does today.

Alexander Hamilton: Writer and Autodidactic

Alexander Hamilton was born in the British West Indies in 1755 when the volume of their world trade (in sugar) was greater than that of the American Colonies. Sugar was the 'white gold' of the Caribbean that instigated a fixed shipping loop: the American Colonies, British West Indies, England and West Africa.

Both of Hamilton's parents' lives were filled with all sorts of misfortune and tragedy. His name sake, James Hamilton, was the fourteenth laird of the Cambuskeith line of Hamilton's that occupied a castle just outside Glasgow, Scotland. His mother's lineage goes back to the French Huguenots; no wonder Hamilton's fluency in French was greater than that of his Colonial colleagues, including all the American diplomats that were sent to Paris.

The single mother settled on the Danish island of St. Croix in 1750. As a shopkeeper, Rachael Hamilton purchased merchandise from two New York merchants just starting their 'trading house'; David Beekman and Nicholas Cruger. She inherited five adult female slaves with four children. Both Alexander and brother James had a house slave. According to his biographer, his early exposure to the 'humanity of the slaves' impressed him so much that he became the most ardent of abolitionists.



At age 12 his mother died and his father had left the island two years earlier. He was raised by his grandmother for much of his early childhood. The brothers were now orphans waiting for the probate court to appoint a guardian. Their appointed guardian committed suicide shortly thereafter followed by the passing of the brother's aunt, uncle and grandmother. They were now alone, without funds, friends or prospects. Hamilton was now fourteen and his brother sixteen (1769).

At age thirteen, the 'homeless' Hamilton became a clerk for the mercantile house of Beekman and Cruger and was sent to live with a merchant (Thomas Stevens) and his wife on King Street. This Danish island of St. Croix was developed by a trading company and was in the middle of global commerce and shipping routes that included the Spanish, the French, English and pirate ships – and yet, English was considered the language of commerce. Hamilton gained an intimate knowledge of all the traders, smugglers and techniques of this maritime crossroads, which served him well later in life when he created the first US Coast Guard and Customs Service.

The teenage Hamilton had to deal with a great number of various goods; he also charted courses, tracked freight and managed multiple forms of currency, including Spanish pieces of eight, British pounds, Danish Ducats, Dutch stivers as well as Portuguese coins. According to biographer Ron Chernow, 'Hamilton exuded an air of crisp efficiency and cool self-command.' He was a voracious reader and managed to self-educate with the help of a pastor from Princeton named Knox who had arrived at the Scotch Presbyterian church in 1772, befriending the teen and providing access to his huge library and at the same time encouraging his writing. The pastor was also a journalist on the side, as he contributed articles to the Royal Danish American Gazette on St. Croix.

democracy under law the ideal form of government. From Plato's The Republic we have five basic types: democracy – government by the many, oligarchy – government by the few, timocracy – government by the honored or valued, tyranny – government by one for himself, and aristocracy – government by the best (Plato's ideal).

For five months, the sixteen-year old clerk was taking charge and making critical decisions, while the owner dealt with medical issues abroad. Only a few months later a huge hurricane devastated the island in the evening and the next afternoon an earthquake struck the entire region. The pastor's sermon that week was published in the Gazette, which fascinated and inspired the seventeen-year old Hamilton to write, with enthusiasm, a detailed eloquent letter describing the destructive hurricane and earthquake damage to his St. Croix island. His benefactor, the pastor, was so impressed that he sent it on to the Gazette where it appeared in the paper October 3, 1772.

"It seemed as if a total dissolution of nature was taking place. The roaring of the sea and wind, fiery meteors flying about it in the air, the prodigious glare of almost perpetual lightning, the crash of the falling houses, and the ear-piercing shrieks of the distressed, were sufficient to strike astonishment into angels."

"O ye who revel in affluence, see the afflictions of humanity and bestow your superfluity to ease them.... Succour the miserable and lay up a treasure in heaven."

Hamilton's melodramatic presentation and verbal acuity impressed the island community, where an enquiry was then made by the Governor of St. Croix. As a result of this, a 'subscription fund' was taken up by local businessmen and Hamilton was sent to North America as a 'promising youth' that needed to be educated. Apparently, it was the pastor Knox, the guardian Stevens, Hamilton's employers at the shipping firm and a cousin that led the campaign. The ship to North America from St. Croix caught fire and barely made it to Boston harbor, from where Hamilton immediately headed to New York. He needed to collect the monthly allotment from the shipping company he had worked for, now called Kortright and Company, because they were managing the subscription fund that financed his education.

Hamilton ended up at King's College (Columbia), matriculating at age 19. As Hamilton was entering King's College in 1773, a mob of two hundred men boarded three ships in Boston Harbor and threw the contents over the side and into the sea. Hamilton was an excitable genius with partisan views who eventually feuded with many of his colleagues, including Washington, Jefferson, Madison, Adams and Monroe.

Robert Morris, Jr: Early Global Capitalist

Robert Morris Jr. was a 'leader among leaders' as the new US Constitution was being written four years after the Treaty of Paris in 1783. Very early on during the American Revolution, Morris was devising a financial plan that led to the funding program that Alexander Hamilton promoted. Morris had to leave Philadelphia briefly in 1777 when British troops stormed through. The youthful revolution was broke and had a currency with little value, an economy with serious supply chain issues and no line of credit. It was Morris who took on the task of shoring up the emerging nation's credit while at the same time creating possibilities for new capital formation that were needed for every conceivable military project.

Merchants from all over the world, including the courts of Europe, approached Morris because of his reputation for acumen and integrity. He was considered the 'most capable entrepreneur in America.' He became a master of trade and international markets – a pragmatist, not an ideologue – with a strong sense of the importance of virtue, austerity and promotion of the common good. However, in the eyes of Samuel Adams and a portion of the public, Morris represented 'wealth and stability' through his ill-gotten gains. According to the assertions of Sam Adams, he made his fortune through "graft and corruption from his efforts to fund war." However, he had the complete confidence of his colleagues including: Franklin, Hamilton, Madison, Adams and Washington! In effect, Morris was the CEO of the early American Revolution, shaping the destiny of the new nation which relied on his keen economic perception.

Robert Morris, Jr. was born in Liverpool 1734, where he was raised by his grandmother. His grandfather was a sea captain and father a broker for a large shipping and trading company. Robert Morris, Sr. was the first tobacco merchant to keep his accounts in terms of money instead of the usual custom of using weight. He also devised and promoted a 'quality grading system'. At age thirteen in 1747, young Morris crossed the Atlantic and joined his father in Maryland, the port of Oxford in the Chesapeake Region of America. Biographer Charles Rappleye writes, 'Robert (Jr.) was tutored in mathematics – the universal language of business and gained a smattering of Latin.' Two years later Morris was sent to Philadelphia to lodge with a merchant and also librarian for the Library Company (B. Franklin founder). At this time, Philadelphia was the largest and most progressive city in the Colonies. Innovative whale oil street-lamps were installed in 1750 and Benjamin Franklin had already founded other civics works in cooperation with the Quakers (public hospital) and the Anglicans (first liberal arts college).

Philadelphia was naturally, the busiest port in the American Colonies and a leading innovator in business, finance, and culture. Thirteen year old Morris now began a seven-year indenture as an apprentice to the largest trading house and shipping firm in Philadelphia. He swept floors, wrote sailing orders, cargo lists and kept accounts. Just three years into his apprenticeship Robert Morris's father died from a freak accident at sea at the age of 39. At the time, the father was thought of as a respected 'entrepreneur without equal.' He left his liquidated assets in pounds sterling, a small fortune at the time, to his son, the indentured teen apprentice to a shipping firm.

He also learned of a half-brother that he was now to look after. He became a cargo master sailing the Caribbean and was captured by the French at sea in 1761 and managed to finagle his way back to Philadelphia via Cuba to a hero's welcome. He kept ledgers and accounts, did valuations, currency exchanges for British pounds, French Livres, Dutch Florins, Spanish reales, Colonial currencies – all fluctuating against each other and the trade standard – the British Pound Sterling. He became indispensable to the company as he became best friends with the founder's oldest son Thomas, just two years his senior.

Morris was especially astute with numbers and had a sixth sense about acting decisively on perceived market opportunities. On an occasion when the owner was away for an extended period the young teen learned of a foreign flour shortage from a ship's captain, so he went ahead and purchased all the available local flour avoiding the coming premium prices competitors would have to pay. Impressive for a teenager. In 1754, four years after Morris's father's sudden death, the owner of the trading house died of an unknown fever, leaving Morris's best friend Thomas as head of the company at age 23.

Only three years later, as Robert Morris, Jr. turned 24, he became a full vested partner in the most influential and innovative shipping firm in Philadelphia, and in all the Colonies for that matter. Philadelphia was also the busiest port in the Colonies and had a population of somewhat less than 30,000.

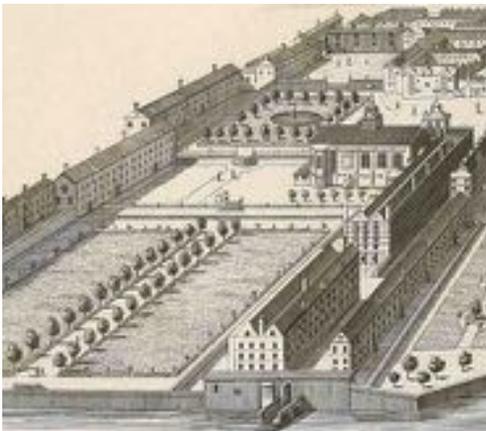
Morris became an adept in the new primary medium of international trade – paper obligations – bills of exchange and various kinds of promissory notes. Often, the notes were with unknown parties or with firms on the other side of the Atlantic. 'Paper obligations' were a growing form of commercial capital that had the effect of making exchange more efficient. The Maryland shipping firm had insurance premiums, usually from Europe, that were increasing to the point where Morris aligned with five other merchants to pool their funds in order to provide their own shipping insurance. Morris also created the practice of contracting with the government (at six percent) to provide bond funds and other financial instruments for the new nation's projects. Due to the scarcity of funds as a result of the Stamp Act (1765), his trading house (shipping firm) along with other 'leading' merchants, began to issue 'joint and several promissory notes' (5%) that could be purchased by the public and could also be traded. This made for a kind of bond market using 'paper' that could even be used as an exchange medium.

Eventually, Morris became a Senator from Pennsylvania and established the position of US Superintendent of Finance from June 27, 1781 through November 1, 1784. He was asked to be the first Secretary of the Treasury but declined and instead recommended Alexander Hamilton. In addition, primarily through his efforts, the Bank of North America (May 26, 1781) became the first chartered national bank operating in the US. Later, the First Bank of the US was established in 1791.

Curiously, one of the many 'invisible' founding fathers, Albert Gallatin, was a Senator who also founded New York University and became the fourth Secretary of the Treasury (May 14, 1801 - February 8, 1814). He was known as 'America's Swiss founding father' for he had arrived in America from the Republic of Geneva (now part of Switzerland).

Thomas Willing: Global Trading House of the Colonies

Thomas Willing was a founding father of the US, a financial entrepreneur and son of Charles Willing from Bristol, England, founder of the 'Willing Trading House'. It was one of the earliest and most innovative shipping and trading firms in the Colonies. Willing & Co. was based in Philadelphia, and yes, it is the same shipping firm where Robert Morris, Jr. began a seven-year indenture at age 13 to the Charles Willing Trading House on the docks of Philadelphia. Robert's best friend Thomas Willing was the son of the owner, who was only two years older than Robert Morris, Jr. Before Robert Morris, Jr. arrived as an apprentice, Charles Willing had sent young Thomas Willing to England at age 13, where he lived with his grandmother and studied at the Watts Academy and the Inner Temple in London from 1744 to 1749.



After Thomas Willing returned to Philadelphia at age 18, he followed in his father's foot-steps, Charles Willing, who was considered a 'leader among leaders' and a merchant among merchants. The trading firm became Charles Willing and Son in 1751 and they imported fabrics, hardware, wines, servants from the 'old world', slaves, sugar and rum. Thomas Willing lost his father when he succumbed to an unknown fever contracted from one of his 'contaminated' ships. This was only four years after Robert Morris's father met an untimely death at age 39. Willing and Morris's friendship and financial success grew and three years later in 1757, the apprentice from Maryland became a fully vested partner and the company name changed to Willing & Morris, Company – Trading House.

Thomas Willing's mother was Mary Shippen whose 'clan' had their trade interests with the inland Colonies and the indigenous population, while his father's interests were spread far and wide through international maritime trade – from the West Indies to West Africa; Europe to America. Biographer Robert E. Wright writes, 'Willing's parentage ensured he would have one foot in the domestic economy and one in the transatlantic world.' This gave Willing & Morris Company an advantage over other trading houses and provided the possibility for considering further innovations as to how efficiently trade is conducted. It is hard to imagine having to deal with all the possible things that can go wrong on a merchant voyage, so called risk: for shipping firms, insurers and lenders alike. This was due to Spanish, British and French wars, shipwrecks, spoilage, privateers, and not least – shifting markets.

The Willing and Morris Company was known for carrying freight for others and imported less than other traders, and relying more on exports than imports – food, lumber, tobacco and iron – to the West Indies and Europe. The firm was particularly reluctant to extend credit to distant inland colonists, even if it meant short term loss of sales. Unlike many other firms who extended themselves with person-to-person 'book credit' that often took

years to settle, the Willing and Morris Company preferred to hold on to extra inventory rather than extend credit. Willing and Morris ultimately set the standard, which led to the creation of Pennsylvania's capital market, according to the historical research.⁶⁸ They inadvertently created a 'faceless market' using notes and bonds that made for a more transparent and reliable process. Shopkeepers, farmers and other non-merchants had different needs than the city dwellers and benefited from the innovations. The firm pioneered a collateral form of credit extension and the use of chattel as collateral that was also very tradable and liquid. The Pennsylvania government allowed deficit financing of public operations by issuing negotiable bonds.

Morris was also responsible for the existence of both of America's first banks, and his friend and business partner Thomas Willing became the first President. From 1782 to 1791, the '*Bank of North America*' and from 1791 to 1807, the '*First Bank of the United States*', which ran for a straight 16 years under three presidents. Before that he served on the Pennsylvania Supreme Court for eleven years, became Mayor of Philadelphia and was appointed to the first Indian Trade Commission along with Benjamin Franklin.

⁶⁸ Robert E. Wright, 2011 Thomas /willing and Early American Financial Stability, "Financial History" Winter 2011; www.moaf.org

he showed our mistakes
grieving was not thought useful
one called for limits
regret stumbled in darkness
obscuring untold truths
sharp edges called for quiet

no one is at fault
the quest is to cohere wills
compelling questions
elevate our sights over
the wall of transformation

eastern light of gold
winds of change upon our backs
inspiration calls
speaking the global language
of money as bookkeeping

The American Experience (of Money)

Christopher Houghton Budd

Okay, so good morning, everyone. I'm happy to give this last presentation, which is the bookend from the other end of what I did last time. Again, my idea is to download some ideas which maybe we can briefly discuss afterwards.

How does one give effect to associative financial literacy in today's circumstances? And are we the first, the primary circumstance: namely, do those who understand associative financial literacy hold the key to the kingdom? Will that trump all other circumstances, outer events, and so on?

I want to begin by sharing the second drawing I did in Pomona in early 2007. Interestingly, I've been reading that material in great detail with a view to publishing it finally and I was emailing with Mary Stewart Adams who had also been re-visiting the Pomona Conference. Totally coincidentally, she's been looking at the same material, so I want to read what I wrote about this drawing, when I was asked to do so at the time.



So, this is the second drawing. It was meant to give a picture of what California might mean, and to ask why we were meeting there. The white lines are land masses and the blue is seas. This is Asia Minor, then the Aegean Sea. And now the whole of Europe, then the English Channel. That's wonderful Britain; that's the Atlantic. Then we have the United States or North America, the Rockies, the San Andreas Fault and then the Pacific. This is my image for meeting the double in the West. We meet there and produce the images, good and bad, that rise out of the San Andreas Fault.

I think at the time I was talking about Hollywood being where the whole of humanity gets to this point. And now what is going on here? This is where Dali has his painting of the new man being born out of California (*Geopoliticus Child Watching the Birth of the New Man*, 1943). And the circle, which is now in the air compared to the earlier drawing, is the students at Pomona but now up in the air – meaning, are they accomplishing anything? Then in 2007, or in the future? Are they, in fact, giving rise to something new?

The American Experience of Money

So that's the image from Pomona. And then the title I have given to this talk, 'The American experience of money', I owe to John Bloom primarily from his book, *The Genius of Money*, which I recently critiqued somewhat rigorously.⁶⁹ There is much in that book which I appreciate. The first part is really John in art historian

⁶⁹ *The Genius of Money*. John Bloom, Steinerbooks, New York 2009.

mode and he uses images to illustrate the history of economics and finance very effectively. I'm more uncertain about his economics, but where we come to one mind is the idea of what he calls 'the American experience of money'. I'm not sure if that is actually his concept, or whether that's floating around in the ethers in the United States; maybe someone can answer that question later.

The background story is what in America is called philanthropy, in the sense of first you make a ton of money, and then you share it out. Either through a foundation or at the end of your life, or when you retire at some point. This whole image in America, that first you make money, and then you give back to the community through foundations. I think your whole tax structure is built around this notion, not to mention the Rotary Club and also some other ways of being in America. This is what I understand by the American experience of money. First you make it, then you share it out.

And then it occurred to me from reading John Bloom's version of history going back to the beginning of the United States, maybe there was some story behind this, and maybe, although it's developed in a way that very few people get to do this, and so it's a bit of a celebrity thing with Bill Gates and his wife being able to decide who gets to live and die in India, and so on; or Warren Buffett passing on trillions of dollars to someone – nevertheless, there's a seed-thought there that this could be made more general, that everybody could see how much capital they've got, and how much of that they need.

That's what I understand by the American experience and I'm asking this question now because if we come up to our time, when in a way everything's run out of road and even I think the United States is having to do a serious rethink when President Biden starts questioning trickle down. This is either a sound bite or a point to take notice of in the evolution of economics, and I think a way forward, instead of fighting over who owns a surplus, could simply be that people identify what they have as surplus, and they ask where this is best needed. And then we come out of this left/right, capitalist/communist binary world, we've got locked into.⁷⁰

So that's the theme that I'm kind of inventing for myself. I'm not saying that's how it is; I'm wondering if that's how it is. And out of this come a number of research questions. Whereas in my first bookend I was really sharing an imagination, now I have quite concrete questions that I want to share or articulate. And in doing so I'm not making statements, I'm really asking or setting out a whole series of potential doctoral theses that someone might do. I feel a little bit like Rudolf Steiner with his economics course – almost every line or paragraph was a doctoral thesis, and I think he was desperate for people to head straight into academia and pick up every single idea, and check it out, corroborate, not repeat his ideas. But I think in that regard he was seriously disappointed.

The Inner Aspect

I'm not disappointed yet, so I want to throw out some of these doctoral theses. The first set from an inner point of view:

- Is there a Rosicrucian story to discover in United States's financial and constitutional history? I'm deliberately linking the financial to the constitutional because I don't think they can be treated separately.
- Secondly, how does one train free will in the medium of money and economic life? That is to say, not through ethics, not by intoning values from the past, not through culture, as it were, and not through rights and law, legislation, regulation, but out of raw transactional experience. There's a problem with the way we are conducting ourselves in this world of free will; in my opening session I called it the Wild Willed West. And there's a whole lot of imagery that goes with that, as we all know, from watching TV – Laramie, Rawhide, John Wayne and so on.
- Then, behind that is the third question: In this realm of free will, do we really need to be externally regulated? Or is the next step that we find some way of inherently regulating our behavior, and my one-

⁷⁰ In *The History of Money*, Georg Klockenbring makes the important point that sacrifice is not linked to giving up what you need, but what you have in excess. New Economy Publications, 1985.

liner there is very simple: “Yes, we do that through what I call deep accounting, and we especially do that through the closing entries, which is the only moment and the only way one can identify excess capital, or whether one is in need of capital, which might be in some other part of the universe. Do we really need to have a controlling authority, central banks, financial regulators, all these authorities just at the moment when we could become our own authority and take care of business very directly by sharing excess capital – not the money you actually need to live – freely among ourselves, without anyone having to do that for us, not the tax department or any other external agency.

The Outer Aspect

Then I have outer questions. I’ve made a list of them. There are probably many others. First there are the corporate ones. From an associative financial literacy point of view, can we look back with the wisdom of the hindsight we now have, understanding that money is bookkeeping?

Can we revisit 1886 Santa Clara versus the railroad company, and that whole *story about corporations*? Maybe I could recommend reading *The Right-on Corporation*⁷¹ because that is really all about that. The ‘right-on’ bit came from a conversation which we had in New College in Santa Rosa in 1998, ‘right on’ being a very California way of speaking. Is it time to look at Richard Eells’s book on the true purposes of the American corporation, which are to serve its shareholders by trading profitably, but not only that – to also serve American cultural life by using some of its surpluses to further the arts, and so on. Eells was the head of policy at General Electric. He died in 1992 and he published this important book in 1967.⁷² Or do we keep going with Milton Friedman’s argument that the only purpose of a company is to maximize value for shareholders? I don’t think that has serious conceptual underpinning; it’s a nice piece of justification if that’s your intention, and it has shadowed or obliterated almost completely Richard Eells’s much more interesting concept of a corporation having these two purposes, well three in fact, of serving its customers by being a good corporation, what Steiner might call a good corporation; of working profitably, so that the people who’ve invested have a return, but not the whole thing. And thirdly, deliberately creating surpluses with which to support the arts and cultural life. That seems to me a classic piece of threefolding, written by someone who, I assume, knew nothing about threefolding.

And then there’s *the banking story*. If we use the idea of money as bookkeeping, and we go all the way back to the founding fathers, or mothers, or whatever they were, how would the Federal Reserve system look? Would that exist in an associative United States economy? How would the evolution of banking in America have developed in terms of the periphery and the center? The first United States Bank, the second one, and so on. How would that whole history have unfolded if already George Washington had talked about money as bookkeeping, which he may well have done when he did his own double-entry?

And then, to go back to *Milton Friedman*. He had this idea that if we were in one economy we would all conduct our monetary policy in the same way, but according to the light of each people. And that I’ve always felt rescues Milton Friedman from any misdemeanors he has committed – this idea, that every country has a very particular light, its own star, and that in a single economy where everything would have to be run on the same paradigm, that is not the problem. The problem is if you only have one star in mind, the Anglo-Saxon one. I think this is particularly appropriate in a country like the United States where the Anglo-Saxons were not the first people there. Plus, they have to share it with Italians and Greeks, Mexicans and lots of other people, including from the Orient.

And then there are the more recent *West Coast developments*. Again, these all deserve looking at from an associative point of view. How would the Starbucks phenomenon, the whole Seattle ‘new money’ story look? The ‘new philanthropy’ phenomenon, where you have these young guys who somehow were in the right place at the right time. And then they make tons and tons of money in a way that the ‘old money’ was never created. People like Bill Gates, companies like Starbucks, Uber – all these West Coast things, only now, when seen from

⁷¹ *The Right-On Corporation: Transforming the Corporation*, New Economy Publications, Canterbury 2004.

⁷² Eells, Richard Sedric Fox. *The Corporation and the Arts*, New York: The Macmillan Company, 1967.

a world point of view, they're not in the West Coast of the United States; they are in the part of the universe where the San Andreas Fault lies. How would they have been, and how would they look, if people became less self-centered or widened out their egotism to include the whole of humanity? Similarly, one can ask that question about the whole *Silicon Valley phenomenon*. Is that just a kind of self-serving event? I think, we have to look at these things. We also have to look at *day trading*. This is a huge thing, especially in the United States, but I have also experienced it with students on their phones in my financial literacy classes in UK high schools, both Waldorf and non-Waldorf.

And then I think we need to look at the *revolving door* relationship between Wall Street, meaning business, Washington, meaning government, and academia, where the rationale for modern economic life could be rethought if people knew that money was bookkeeping. For me, that's the third thing, as opposed to civil society, which for me is not really a third thing but a hybrid of the other two.

So, those are some of the outer things that I think doctoral students could busy themselves with. But they could as easily be high school assignments – especially describing what is, as distinct from what one thinks about what it.

A New Picture

And then for this event I was looking at my pictures in Pomona and I decided to create a new one, which in fact I only created half an hour ago. So, let's see if this works.⁷³

It's kind of my latest Pomona drawing. So here we've got again Asia Minor and then the Aegean Sea, Europe, the English Channel, Britain, the Atlantic, which might be little bit narrower than it was before. The United States, which may have got a bit wider, the Rockies, the San Andreas Fault.

Then I've introduced two themes. The first one really is the whole journey of going from the East to the West. I've already spoken about that, going from the light of the East, where the will life of mankind was conditioned and organized *from outside*. You were told what you were going to do, and so on. And then when we get to the Far West, we go over the Rockies, and then we have this experience of *free will*, where you have 'man-made' businesses, 'man-made' money – this whole phenomenon where, in terms of his historical and spiritual evolution, we are totally free of the East. Now the world will be one of our own making, not of god's making.

We've gone from *ex oriente lux*, to use an esoteric motto – out of the East comes light – all the way until we have to discover how out of the West comes form, *ex occidente forma*. On behalf of all humanity, beginning in Sebastopol maybe. We can't go further west because this is the end of the West. Beyond that is the East. So we have to turn around somehow and start going back towards the East, and in doing this we will learn to *cohere* our will.

To do this, to cohere our will forces, we will have to meet what in my notes I call the 'wall of transformation', and in this wall are all the things I mentioned just now: 1886; Milton Friedman and corporations; Starbucks, Uber, Silicon Valley, Day Trading, the Revolving Door, the Federal Reserve and modern monetary policy. How are all these things going to be permeated associatively? What are we going to do to come back through the United States or western capitalism so that the world is now covered with some other paradigm than the current one?



⁷³ I originally thought to do the drawing the other way round to underscore the idea of a Great Return (instead of a Great Reset). In the end, I decided to leave this exercise to the viewer's imagination.

And then there is the circle of stars, which is the economics students in Pomona. In this new picture, I'm not sure where they're going or what they're doing, or what they think they should do. Perhaps some of them have since headed eastwards. For me this is open territory, but some of them are surely carrying this. And with the question mark, I'm asking: Who are they? Where are they? Where are they heading? How do they see the future? What is in prospect for those who carry this impulse?

I-philanthropy

And then, to close, all this comes down to the question I had at the beginning: If we overcome this 'wall of transformation' and break through it, or jump over it, or make a hole in, but not go round it... I don't know what we need to do, but it seems to me the key thing would be that people start to realize there is a problem in the world when some people are seriously in need of capital and others are seriously abundant with it.

To date, that's become a binary argument. Those who are seriously in need of capital tend to think it's owed to them, and others who have more than they need don't see what the problem is. We're in this either/or situation, and yet I think it's totally conceivable, now at this point where we are in economic history, that we can ask this question anew: How can we all identify how much capital we've got in excess or in deficit?

And can we use our accounting to move this to where it needs to be. It doesn't necessarily have to be given away. It could just be liquidity movements. But is it possible for us to think in these terms? And so distribute capital where it needs to be freely without being told, without any ideology involved, without the central bank having to do it, without the tax person having to do it.

That's the next step in our economic evolution. And if I put a word to this, it would be what I am calling I-philanthropy, when it's done out of a higher aspect of one's being. It's not done when a personality becomes fabulously rich, and is just embarrassed by his or her riches, and has to do something, often if only to avoid the tax bill. This is celebrity philanthropy, if you like, where relatively very few people get to do this. Is it something that could become generic, built into our understanding of economics, built into what we teach kids in high school, built into business trainings, and into the tax regime?

Is I-philanthropy what the American experience of money is really all about? So far we've only had the adolescent phase, but now we're moving into, let's say, an adult or mature phase.

So that's where I want to stop. I hope this download has been understandable and is useful for discussion.

Thanks for listening, Christopher.

Discussion

Lorene Allen: I was thrilled by the turn-around, and to see us going back over the US, as I understand it, as we meet the Midwest and the east of the US. That's where the 'wall of transformation' is, so that we have to do this. Seeing this image and thinking about that, I just feel the responsibilities of working through these many questions that you've offered us, Christopher. I was particularly interested in the new philanthropy, and how to rethink that and especially so much of that coming it seems through the west of the West, out here in California.



CHB: I mentioned the Dali picture. There are other images where somehow the whole of mankind is heading to the West as in the American dream. I went to a Greek island once which had been wrecked by an earthquake, including the beautiful little village up on top of the hill. When I went there, the whole village had been relocated in concrete houses, with little streets with curbs, and everything else, and street lights and everything, and they were all heading to Chicago, where their children had already are gone.

When you went up to the wrecked village, there were lots of English and German and American people who had bought these old wrecks, and were living in them. It was an image of people coming from the West with all their

money, and buying these wrecked buildings and converting them, while people who lived there had no thought of going back up the hill. They were heading off to the United States! And you find all around the world there is this notion of the American dream, and I think it does end up in the San Andreas Fault metaphorically, and all the images that come out of Hollywood for good or for ill. So it is as if you guys in California have a sort of metaphoric role. It's not necessarily your problem, but it sort of has to begin there because that's where all these things have to begin.

Daniel Osmer: I have a question for you. Do you know about New Albion here in the West on the west coast? When Francis Drake made his second circumnavigation, as part of that he stopped at Point Reyes in California, and they named it Drake Bay, and he claimed all of California for England, and called it New Albion. It didn't take, but that was so interesting.

CHB: This is great stuff. I have nearly transcribed the entirety of Charles's presentation and this kind of thing would be great to throw out in a high school class. Check that out! But they might find they checked it out, and it actually was not true, or whatever. Or these may just be things flying around in the air, which you have to grab and pull down to earth. So I think all these bits of information, they look very different if you take a so-called associative point of view. The teachers don't even need to have to understand what their students are doing. They can just throw out these little one-liners: take Drake's second circumnavigation of the world and write a play about it.

Daniel: Are you familiar with Temple Inn in London where Thomas Willing was? He was President of the First Bank of the United States, the force behind Morris and Hamilton.

CHB: Yes, it's a little piece of land given to the lawyers' profession in 1608 by James I on condition they maintain the Templar Church there. I think it was. It's a very special area, what you would call a block, and they have no rent to pay and this has quite a lot of influence in the way the British legal system is organized. It's their headquarters. There are a number of places in London where people gave the property in perpetuity without rent. They have an investment somewhere else which pays the rent.⁷⁴

Kim Chotzen: I wanted to share a couple of thoughts that I had that might fit in with what you've just shared, as well from our takeaways from our time here. The work with Charles and the work with Daniel both left me with the impression that part of our task, in going through the 'wall of transformation' that you talked about, involves unlearning false concepts that have taken root in education concerning the history of the US, for example. All those questions, and what could have been possible? I think that's part of the process that we're involved in – unlearning and undoing something, so that something else can be seeded. And it's connected also for me to the question of the second chance you've spoken about, and maybe how the wall of transformation may have cracks made in it, slowly, slowly undoing things that aren't really true, so that the light can come in of what is true.

Also, Daniel brought a really important distinction. These are little sound bites that can be given to educators or to students just to get the thinking moving. In this case, the distinction he made between *educere*, which is to draw out what lives within, and *educare*, which is more to fill in with our own ideas of things.

And one other thing, and again I'll credit Daniel for this, and also Charles who was speaking about the need to regenerate the high school, of how it is the period for the birth of the I-being leading to the future. And this is a really good starting point for this work that we're doing in the sense of I-school, not high school.

CHB: Yes. And one thought occurred to me when listening to Charles's presentation. He named some institutions, and part of the thing he talks about is the kind of negotiation he's having between the public Waldorf school crowd and AWSNA. I think that debate is wrongly grounded for reasons that Charles also mentioned.

Fionn makes it very clear in his presentation that the reason we have this associative financial literacy website is for teachers to talk to teachers. It's not for schools to get on board, but teachers. We're just looking for those

⁷⁴ CHB: Gresham College is another instance. Prime examples of Steiner's main thesis, that land should not have a value.

teachers, whether in Waldorf schools or public schools, or wherever they might be, who want to take up these themes. We are looking for the teachers who pick up this material and run with it because the ground will be accounting, something out there and objective and not peculiar to one group or another in the educational field.

I'm wondering whether that resonates with what you've been doing in the seminar – the need to look for teachers, maybe Waldorf *teachers*, but not Waldorf *schools*, whether from AWSNA or the public sector, not schools as organizations. Since we don't start with those thoughts, we have a possibility of going in both directions.

Susan Gravelle: We did discuss a little finding an individual teacher that is interested in working with them. Or finding a school that is innovative. And expanding the list of teachers. I think we did look at the new opportunities for teachers, given the numbers of teachers who have to take a second job, setting up a website and business coaching. And there are other teachers creating curricula and selling it to home schooling people. There's a movement for teachers who are looking for new outlets, better pay, and so that is a very active 'market' now, too, there's much more of an opening towards that. So definitely towards the teachers.

CHB: There's one thing about teachers – as well as using the material, do they want to become financially literate themselves, or at least accounting literate? Then there are the teachers who decide to take care of their own economy. And this is part of what is in Charles's discussion. It is quite something for teachers to say, okay, I'm going to be self-employed, and including that in what they teach: taking care of one's own economy and not just being an employee. Because in a way that's the only way they're going to walk the talk of financial literacy.

So, for me it's teachers, plus those teachers who take responsibility for their own financing, rather than schools because there one transfers that problem to a board, or the State, or some other entity. In my own work in the Waldorf world, I've always said that if there's going to be a Waldorf brand it should be linked to teachers who do this; to human beings, not to schools. Teachers who cross the threshold. Institutions don't do that kind of thing

Unknown: That's interesting. I had the question whether we should focus on schools or not. So this is helpful, yeah, but also challenging because how do you then work with a teacher who's part of a school? The teacher would kind of have to separate himself or herself from the institution in order to do this? There have to be professionals who link up with other professionals.

CHB: This gets into the whole *Freeing the Circling Stars*⁷⁵ story, what is the financing paradigm behind things? Would you, for example, try using Non Fungible Tokens? Is that compatible with money as bookkeeping? I ask this because this is a discussion you can have with a teacher. But there's no point having that discussion with an organization like AWSNA or any other, because in the background is a whole way of understanding things and paradigms are changed by individuals not organisations.

Daniel: That wouldn't be there, I think, if they understood another approach. Then there are the various teacher trainings in the area that are very independent. We have one here in Sebastopol that we know fairly well.

CHB: It's about getting to teachers in or outside the Waldorf movement, the teachers capable of teaching finance because they know what they are talking about. This will avoid us getting involved in any conflict with organizations. Anyway, that's a clear takeaway I've got when I look at all the material from the presentations. I wanted to voice it because I don't know what you've been discussing in the room. And also there I'm assuming a compilation of Daniel's material is in documented form already and that collectively you have been keeping notes of what you've been talking about. For me, the primary thing is that we have an illustrated transcript available when necessary, that works as a readable document not requiring the videos it is in part derived from.

Lorene: I noticed in Fionn's slides of teachers that Lucia's picture wasn't there, nor her information or bio.⁷⁶

⁷⁵ *Freeing the Circling Stars*, New Economy Publications, Canterbury, England, 2004.

⁷⁶ Lucia Sigolo, whose project is in Brazil. See her entry at <https://associative-financial-literacy.com/teachers-around-the-world/>

CHB: That's because there are two sets of pictures. There's the one Fionn showed, which is pictures of teachers in high schools, and there's another one which has people like Daniel, Lucia and myself, who work with the same ideas but not as teachers embedded in high schools.

Lorene: I've been working with the idea of how to bring Fionn's work to my nephew and his Earth school. Both as a way of introducing it in the lower grades and also teaching math stuff through this financial picture. And also, if we might at some point organize a week-long event for 7th and 8th graders or high schoolers. I have a direct relationship with my nephew and his wife who are Waldorf teachers who've gone off to create this Earth school out of their own needs.

CHB: In my mind, this seminar should result in a written package documenting what you've been doing that could then be marketed to those teachers in the United States interested in getting in the room around this material. I have very definitely in mind that we could market it to a very targeted audience and invite people, saying, "Here's the material, but what we want you to do next is come into the room in your own right and tell us what you make of what we have done." That's quite definitely my next image – deliberately to invite teachers, not just depend on them showing up, and in their own right, not as representatives of a school or any other organization.

But then there's a particular problem, which is especially accentuated in Charles's presentation. To an extent, this can be managed by using footnotes: What is the sentient soul? What is the etheric body? What are astral forces? If you're in a Waldorf school – I hope if you're in a Waldorf school – you don't have those questions, but you would if you were not a Waldorf teacher.

Associative financial literacy does not need any of those concepts. You can bring them in if you want, but I think the whole of associative financial literacy doesn't require anthroposophical underpinning. But when you start talking about adolescence and the whole story in the Waldorf movement the way both Fionn and Charles have, we end up with a long series of footnotes for someone who's not familiar with anthroposophy. You have to explain what is conscious soul, what is sentient soul, what is the etheric heart, and so on.

I think we can get around this with explanatory footnotes but it highlights a problem. The Waldorf movement has grown up in a bubble and so has a whole language which nobody else has. And I don't think they would get that language just by someone coming into a room and hearing people speaking it.

Kim: This is something we were struggling with here, too. How do you talk about the I-being in common language? So I think that's an objective problem.

CHB: It's one of the notes I made, Daniel, when you made your EC+100 presentation,⁷⁷ which reads excellently in transcript. You said there's no reason why all this can't be known in high school, but there's one very good reason why not. You cannot use high school as a vehicle for anthroposophy, least of all if you're funded by the State in the United States. You must be wary of being criticized for using the high school to teach anthroposophy, especially in the United States.

You can't simply drop in lots of anthroposophical language unless you handle this problem. What, then, is the language we can all speak and doesn't attract the criticism of being religious mumbo jumbo? I think we have quite a substantial challenge to find this language. There's lots of things that Charles said, the three phases and all this stuff, it's amazing; but I wonder how he gets away with that when he's not surrounded by 'Waldorf' students or 'Waldorf' parents, 'Waldorf' values.

Kim: I want to bang Daniel's drum a little bit here because I think his presentation yesterday was like storytelling. It was full of a whole range of history, completely non-anthroposophical, that would just be fascinating to both teachers and students of economics and accounting. It was brilliant and so compelling. I think what he's done has so much content that it could fuel curriculum building and fuel ideas for teachers. It was out

⁷⁷ Referring to an online commemoration of the centenary of Rudolf Steiner's economics lectures among Economics Conference colleagues, held in 2022.

of these ideas that came the suggestion about working with the Earth school, for example, that Lorene mentioned.

Daniel: The research that I presented to colleagues here is what I thought a high school student could do, with some guidance.

CHB: In my experience, when they start saying ‘slow down, they don't understand’, it is the teachers who are not able to keep up. So I have no doubt that even the etheric heart, properly explained, an adolescent would get it. It's the teachers in between which are more of a challenge. And yet, we could play with the language. It doesn't have to be so complicated, and it's probably in the folklore more and in poetry than anything else. Certainly, that's true for those born into an English-speaking culture.

But another thing which is interesting, but Charles may wish he hadn't made this visible, is who speaks for the Hopi, for example, for the people who were there before the Europeans showed up? I think that's another part of the dynamic in the United States. Where does the diversity image take us in finding the right language? I mention this because I know he has two references, Steiner and Red Dog.

Maybe they know perfectly well what the etheric heart is and already have a word for it; it is just not the word we are used to using. So I'm wondering if ‘the American experience’ also touches on this.

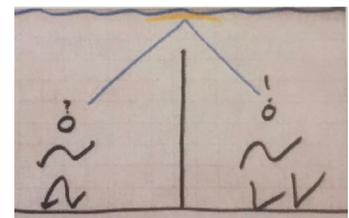
Vivianne Sinclair: There is now a Waldorf school in South Dakota that I heard one of the teachers speak of, and they're adopting the Waldorf framework, but really integrating it into American Indian culture. And if we go back, the American Indian cannot imagine how we could own the land. How we can own resources? They had a different consciousness about it, and a different relationship to it. That could be where Dunlop was going with his Resource Council, really embracing and accounting for the resources of the world and the needs of the people? I mean, I think there could be a whole different orientation toward accounting without necessarily ownership... and also debt. These are some of the bricks in the wall of transformation.

CHB: I'm not sure that's the right way to put it. Anyway, that's the word I've used for the moment. It's got a lot of bricks in it and maybe you can take one out at a time as the whole structure will hold itself up while you put another one in. I do have this image that I used in the 2004 *Entrepreneurs Course*,⁷⁸ when I made this image of a wall to explain speculation. If you put a speculum, a mirror, up in the sky, then you can see what's over the wall.

And *Thrice Rare Albion*,⁷⁹ begins with a guy who sees a wall at the end of a long avenue and as he gets towards the wall he sees this mirror above it, and becomes so fascinated by what he sees himself doing on the other side of the wall that he walks straight through it. He walks straight through the wall before realizing it because he's been watching himself in his future behavior in the mirror, what he could yet become, not what he is so far.

Daniel: I'm wondering if we should be more honest about the I at high school. I think it is a neat image – from high school to I-school.

CHB: I have no problem with this I-story. I just a question how one languages it. So I have no problem, unless at that point one has to speak all sorts of complicated anthroposophical language and not out of authentic experience of what that means. That's where the problem would be. For me, the problem is not talking about the I, but one also needs to be aware that that is not present until 21 or 24 even. It's only the dawning I that you're talking to in adolescence, but even at that age the notion that you have an I is critical. And also the notion that it's coming in later. So all the sense of injustice, all these things that happen in adolescence, they don't have to be resolved in high school but they need to be addressed then even though they are not going to be solved until later in life, hopefully, per Steiner, because you will have fulfilled your ideals by the time you reach 28. That said, if you can't speak authentically about these things, really you have no right to speak.



⁷⁸ A course given at L'Aubier, Neuchâtel, Switzerland in 2004.

⁷⁹ In course of being written.

Presenters' Biographies

Christopher Houghton Budd

An economic and monetary historian based in England, he has a PhD in finance and has been a life-long student of Steiner's contribution to economics. (christopherhoughtonbudd.com)

Fionn Meier

Swiss social activist and economist and Waldorf high school teacher specializing in bookkeeping. Responsible for the associative-financial-literacy.com website.

Charles Burkham

Experienced Waldorf school administrator and high school teacher.

Daniel Osmer

Entrepreneur and associative economist based in California, USA.