

OPEN LETTER TO THE GOETHEANUM, ELIANT, AND ASSOCIATED ANTHROPOSOPHICAL ORGANIZATIONS REGARDING THE RELATIONS WITH KING CHARLES III (2)

Dear friends and colleagues,

In my first open letter, I raised the more general question concerning the institutional development of contemporary applied anthroposophy (ELIANT) from Dornach to Brussels and its relations with broader economic and political structures. In the following one, which I am now offering, I discuss the other related question on the same subject: “*Charles III and ELIANT — Anthroposophy on the Path to Inclusive Capitalism*”, which continues the thoughts set out in the previous work. The focus here is on a figure of particular significance for the Anthroposophical Society — Charles III, a person who consistently acts in the anthroposophical as well as in the financial-corporate and Vatican spheres: <https://bougre.bg/assets/files/CIIIaEAotPtIC.pdf>



The starting point of this investigation is a simple chronological observation. In 2014 and 2015, the king of England Charles III in the context of the Inclusive Capitalism publicly speaks in London about the need for a transformation of global capitalism. In 2016, in Milan, he addresses an anthroposophical audience — this time in the context of the biodynamic agriculture, speaking of a “fundamental change in perceptions”. Later that same year, Pope Francis calls for a fundamental renewal of the global economic system and for a more humane and inclusive economy. In 2017, Charles again addresses an anthroposophical audience in Dornach, speaking of a “fundamental change” in the prevailing economic system. Finally, in 2019, the Council for Inclusive Capitalism emerges as an institutional framework connecting the Rothschild initiative with the Vatican and implementing the intended change in practice.

What makes this sequence particularly interesting is the presence of Charles III throughout it. He appears not only in the world of biodynamic agriculture and in connection with the anthroposophical environment of Dornach, but also at the very beginning of the project of “Inclusive Capitalism” and in the broader circle surrounding Evelyn and Lynn de Rothschild and the Vatican initiative. At the same time, a *parallel development* can be observed within ELIANT. Its own economic discourse calls for a change in economic thinking and criticizes the prevailing model of unlimited growth, yet does not identify the Threefold Social Organism of Rudolf Steiner as the alternative economic and social model. This once again raises a fundamental question: is the anthroposophical applied sphere gradually moving away from the independent development of its own social impulse and toward a socio-economic paradigm formulated outside anthroposophy — namely, “Inclusive Capitalism”?

The purpose of this new study is not to provide a final answer to this question, but to place the relevant facts, statements, dates and institutional connections next to one another and allow their sequence to be examined as a whole.

Yours sincerely,

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