

From Dornach to Brussels: Anthroposophy Between the Threefold Social Order and Inclusive Capitalism

When Images Speak: ELIANT and E. L. Rothschild

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One of the reasons for the present spiritual decline of the General Anthroposophical Society, discernible since the beginning of the twenty-first century, as well as one of the principal driving forces behind this process, is the “deal” concluded with the European Union in 2012, which led to the establishment of the European Alliance of Initiatives for Applied Anthroposophy (ELIANT). This took place just two years before the outbreak of the conflict between Russia and Ukraine, when ELIANT began operating in Brussels as a joint anthroposophical lobbying alliance in the form of a non-governmental organization (NGO).

On the anthroposophical side, the initiative originated with the Medical Section at the Goetheanum in Dornach, headed at the time by Dr. Michaela Glöckler (who held this position from 1988 to 2016). According to its conception, the initiative was prompted by concerns that biodynamic products bearing the Demeter label, as well as the anthroposophical medicines produced by Weleda and WALA, might be adversely affected by new

regulations adopted by the European Union. Consequently, a group of associates around Glöckler brought together within a single organization these initiatives, along with all the other previously independent anthroposophical initiatives with an applied orientation, and in June 2006 founded ELIANT as an alliance of associations dedicated to Waldorf education, biodynamic agriculture, anthroposophical medicine, curative education, and other related fields.

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Alliance ELIANT

The European Alliance for Initiatives of Applied Anthroposophy (ELIANT) champions the availability of choice and cultural diversity in the EU. The services and products of applied anthroposophy – from the Waldorf school movement and biodynamic food through to anthroposophical nursing care, remedial education and medicine, do not have a legally secure foundation in all countries. In order to rectify this the ELIANT Alliance founded in 2006, gathered over a million signatures and in 2011 presented them to the European Commission.

Since January 2012 our alliance has been active as a non governmental organisation (NGO) in Brussels. A regular newsletter informs more than 250,000 subscribers about the activities of ELIANT and important developments in the EU that affect these activities.

Major social changes threaten to destabilise Europe. The European motto «diversity in union, union in diversity» can only be realised if the conditions are created for intercultural understanding between nations and people to succeed. That is what the anthroposophical initiatives wish to support.

[Our newsletter](#) keeps you up to date! You are welcome to subscribe and in doing so help to realise the motto of Goethe's Fairy Tale –

*One alone does not help, but rather
he who unites with others at the right time.*

J. W. von Goethe

Michaela Glöckler
on behalf of the ELIANT alliance

Fig. 1

The purpose was to secure a stable legal framework for these activities, which, as stated on ELIANT's official website (<https://eliant.eu/en/>), had until then lacked such a foundation in all European countries. To this end, between 2006 and 2011 ELIANT organized a petition campaign, collecting more than one million signatures, which were subsequently submitted to the European Commission. As a result, at the beginning of 2012 the alliance was able to commence operations as the official representative of these initiatives at the European level. This process is briefly outlined in the declaration published on the homepage of ELIANT's official website (Fig. 1), signed by Michaela Glöckler.

It is important that the declaration concludes with the following words:

“Major social changes threaten to destabilise Europe. The European motto «diversity in union, union in diversity» can only be realised if the conditions are created for intercultural understanding between nations and people to succeed. That is what the anthroposophical initiatives wish to support.”

This section deserves particular attention, as it reveals the essence of the aforementioned “deal.” First, it makes clear that the alliance was established as an instrument for securing stability and legal certainty through an institutional agreement with the European Union. Second, in this sense ELIANT effectively declares its loyalty to the European Union by uncritically adopting

its official motto as its own. This implies not only intellectual assent but also a willingness to operate in alignment with the policies formulated in Brussels.

Supporting the Policies of the European Union

In practice, the European Alliance of Initiatives for Applied Anthroposophy (ELIANT) commits itself to supporting the policies of the European Union. As will be seen shortly, this results in its instrumentalization, placing it in the service of external objectives, economical and political ones. The organization claiming to represent anthroposophical initiatives undertakes to assist in creating the conditions necessary for the success of these policies in exchange for receiving guarantees of security. This, in essence, constitutes the nature of the “deal” under discussion, concluded undoubtedly with the approval of the Goetheanum.

One of the questions that arises here is whether such interaction transforms anthroposophical identity from a spiritual movement into a politically adapted structure. Does the encounter between anthroposophy as a spiritual movement and the demands of the modern politico-legal system not give rise to an inherent tension? From its very inception, anthroposophy has presented itself as a spiritually oriented movement that stands above party politics, seeking neither political

power nor even participation in political structures, but rather a different form of engagement based on the investigation of the spiritual laws governing the human being and the world. However, once its practical initiatives begin to seek recognition, protection, and representation within the framework of European institutions, they inevitably enter the sphere of contemporary politics, public administration, and law.

This process does not necessarily constitute a contradiction in itself, since any social movement engaged in practical activities in the fields of education, medicine, or agriculture must interact with the existing legal framework. The question, however, is what happens to its inner spiritual identity when, in order to obtain institutional legitimacy, it begins to adopt the language, categories, and value framework of the political system within which it operates.

In this sense, the establishment of ELIANT may be regarded as a moment of transition—from a freely organized spiritual initiative to an institutionally adapted non-governmental organization. This transformation raises the question of whether the anthroposophical initiatives, together with the anthroposophy associated with them, continue to act as an independent spiritual impulse engaging in dialogue with the world, or whether they gradually become part of the very administrative and political mechanism that

they had originally regarded merely as an external environment.

In this context, the vaguely worded warning about the “*major social changes*” which are said to threaten to destabilize Europe deserves particular attention. The statement itself does not specify what is meant by these changes, thereby leaving considerable room for interpretation. Viewed in the light of the geopolitical developments that followed, such a warning acquires a distinctly political significance. If these processes are understood as being connected with the escalating confrontation between the European Union and Russia after 2014, then ELIANT’s statement acquires an additional layer of meaning. Read in this light, the alliance’s commitment to supporting the policies and value framework of the European Union inevitably places it in a position of consistent alignment with the official Euro-Atlantic course, including on issues arising from that confrontation.

Two Organizations — A Single Visual Image

ELIANT’s institutional adaptation is also reflected in its official visual identity. This is evident already in the organization’s logo (see Fig. 2, upper part), which, when compared with the emblem of the European Union, reveals a clearly intentional visual continuity that approaches the point of overlap. In contrast to the

traditional anthroposophical aesthetic, characterized by organic forms and a warm color palette, ELIANT has adopted the same deep shade of corporate European blue that dominates the visual identity of the European Union. As a result, ELIANT's principal graphic element becomes perfectly integrated into the same institutional visual language that characterizes the European institutions.

This choice can hardly be regarded as accidental. In the context of the legal and political alignment already discussed, it points to an aspiration for complete visual conformity with the institution from which the alliance seeks legitimacy and support. In this way, ELIANT not only adopts the language of the European administration but also gradually abandons anthroposophy's own artistic and symbolic tradition. Its self-branding through the colours and graphic style of the institution toward which its activities are directed may be understood as the outward expression of a deeper process of institutional depersonalization.

The same conclusion is suggested by the part of ELIANT's logo that incorporates the circular arrangement of stars—a central graphic motif directly associated with the emblem of the European Union. Such a visual design may be regarded as a form of branding continuity, through which the organization consciously identifies itself with the institutional

symbolism of the European Union and incorporates it into its own visual identity.

No less revealing is the choice of typeface. Instead of the distinctive artistic, calligraphic lettering traditionally used by anthroposophical institutions and cultivated over decades as part of their own cultural identity, ELIANT employs a standard Latin typeface. In doing so, the organization distances itself not only from the traditional anthroposophical graphic language but also embraces the universal visual aesthetic characteristic of contemporary European institutions and international non-governmental organizations. As a result, ELIANT's logo ceases to function merely as a marker of anthroposophical identity and begins to serve a different purpose—to communicate institutional credibility, European legitimacy, and integration into the supranational administrative environment.

All of this suggests that the anthroposophical alliance ELIANT has undergone a kind of “plastic surgery” in order to assume the appearance of a European institution. On the visual level, this is expressed through the consistent adoption of the color palette, typography, and circular symbolism characteristic of the official identity of the European Union. As a result, the logo no longer functions as a symbol arising from anthroposophy's own artistic and spiritual tradition, but instead comes to operate as a corporate emblem that

visually signifies a new institutional affiliation. In this sense, it becomes the outward expression of the “deal” already discussed—the adoption of the form, language, and symbolic universe of the European Union at the expense of anthroposophy’s traditional identity.

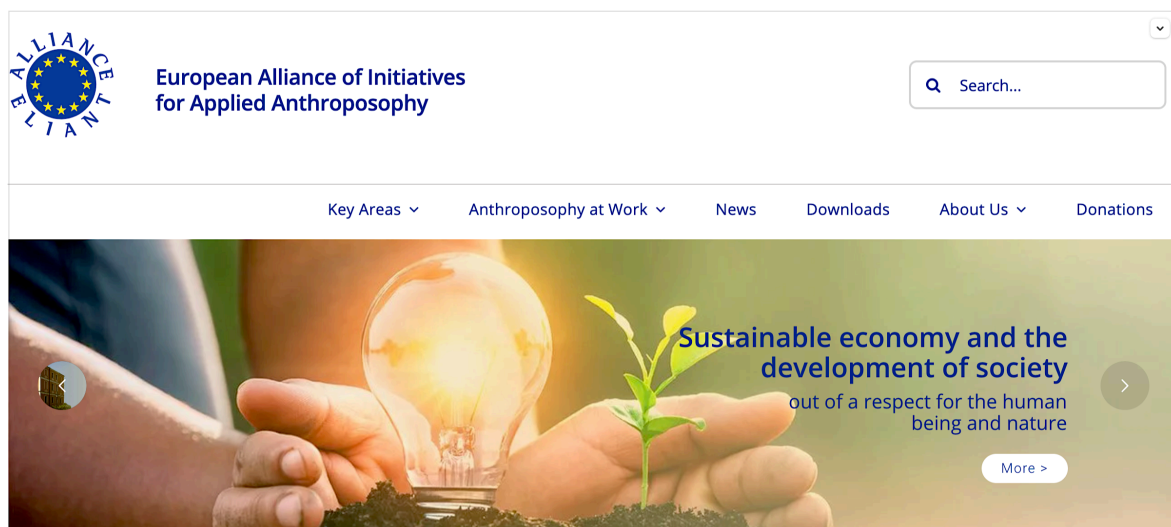


Fig. 2



Fig. 3

Far more revealing, however, is another form of adaptation on the part of ELIANT, one that likewise finds material expression in its visual identity. This concerns the resemblance between one of the banner images associated with the alliance's economic section on its official website (Fig. 2) and the corresponding banner of the global investment holding company E. L. Rothschild (<https://www.elrothschild.com/>), owned by Lyn and Evelyn de Rothschild (Fig. 3). A comparison of the two images reveals a striking similarity both in the visual symbolism employed and in their overall compositional concept. In both cases, the central image consists of a human figure of which only the hands are visible, carefully cradling dark soil with a young plant sprouting from it. The plants are nearly identical in height, their foliage is shaped in a similar manner, and it is rendered in more or less vibrant green tones.

The resemblance is not limited to individual graphic elements but extends to the overall compositional design, creating the impression of a shared visual narrative. The similarity between the two images is striking. In both cases, the central compositional motif is virtually identical: a pair of human hands gently enclosing a mound of soil from which a delicate green plant emerges. The only significant modification in ELIANT's banner is the addition of a glowing light bulb—a detail that does not alter the underlying compositional framework. The resemblance therefore

extends well beyond the use of similar symbols, encompassing their spatial arrangement, their relative proportions, and the overall visual dramaturgy of the image.

Two organizations may independently employ symbols such as a plant or human hands. However, when the composition, perspective, focal point, color palette, and overall visual logic all coincide, the argument for resemblance becomes considerably stronger. Such a convergence extends far beyond the bounds of mere coincidence and, by all appearances, represents a visual code—a visual translation of a shared ideology.

From Dornach to the Vatican and the City of London

On the E. L. Rothschild website, this metaphor forms part of the company's corporate communication and serves as a visual representation of its initiatives, among which the concept of so-called Inclusive Capitalism occupies a central place. According to its proponents—including Lyn and Evelyn de Rothschild, members of the British Royal Family, and other influential public figures—the traditional capitalist model has reached its limits and is no longer capable of responding adequately to contemporary social and environmental challenges. It is therefore proposed that this model be replaced by a new economic paradigm, presented as

more equitable, more sustainable, and more socially and environmentally responsible.

According to its official rationale, this model is intended to serve not merely the interests of individual economic actors but those of society as a whole. It is expected to contribute to reducing wealth inequality, restoring the middle class, overcoming short-term profit orientation, enhancing social well-being, improving environmental stewardship, and pursuing other similarly socialistic-sounding objectives. The ultimate goal is to achieve sustainable economic growth which, according to the initiative's own description, empowers others and serves the needs of society.

This picture also includes a third, extremely important element which, although less immediately apparent, operates together with the other two—the ELIANT alliance and the Lynn–Evelyn de Rothschild family. This element is the Vatican, which, as already demonstrated, officially joined the project of Inclusive Capitalism on 11 November 2019 through the establishment of the *Council for Inclusive Capitalism with the Vatican* (fig. 4). (See the official Vatican announcement at: <https://www.vaticannews.va/bg/pope/news/2019-11/papa-inklusive-kapitalizam-spravedliva-ikonomicheska-sistema.html>) In this way, the initiative, which began as a project of Lynn and Evelyn de Rothschild, also received the institutional support of the Catholic

Church. Although Evelyn de Rothschild himself was not among the members of the newly established Council, the initiative itself was now developing under the moral guidance of Pope Francis, as stated on the Council's official website. In practice, this meant that at this point the Catholic Church, represented by the Pope, publicly endorsed the initiative. This is particularly significant given that Pope Francis occupies the central position in the official founding photograph presented in fig. 4.



Fig. 4

It is not difficult to observe that, in this composition, Pope Francis assumes the role of a kind of spiritual “guarantor” of the project, while the financial and corporate dimension is represented by the circle surrounding the Rothschild family. Although the designation “with the Vatican” was subsequently

removed from the Council's logo, the institutional interaction between the two sides continues within the framework of the shared initiative, aimed at a gradual rethinking of the contemporary economic model and, consequently, of broader aspects of the social order.

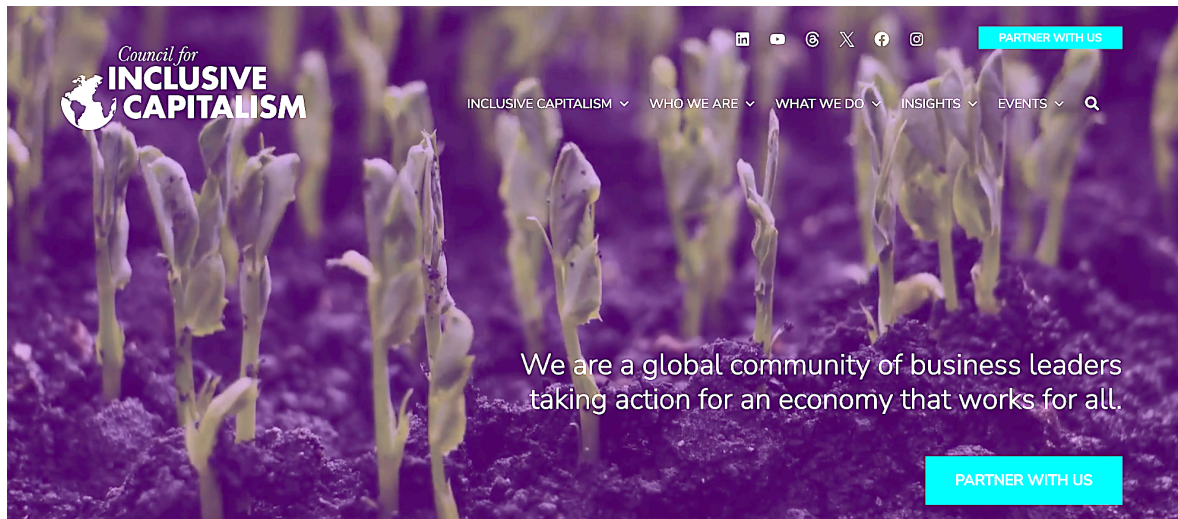


Fig. 5

An additional point of interest is the visual language of the Council for Inclusive Capitalism itself. Remarkably, the opening banner of its official website features a composition depicting young plants growing from the dark soil, above which is placed a rather socialist-sounding message: *"We are a global community of business leaders taking action for an economy that works for everyone."* (Fig. 5) The image of new growth emerging from the soil and presented as a metaphor for the new economy bears a striking resemblance to the visual composition already discussed, used by ELIANT and E. L. Rothschild. In the context of the other similarities

examined above, this parallel acquires additional significance, as it suggests that also the visual representation of the new economy employs similar images of growth, renewal, and the common good.

It is precisely in this context that ELIANT's use of nearly identical visual symbolism acquires particular significance. It raises the question of whether this reflects a deliberate effort to position applied anthroposophy within the same communicative and ideological framework in which the concept of Inclusive Capitalism is presented as a model for the future development of society. Even more revealing is the fact that among the few programmatic texts published by ELIANT's Economic Section, one also finds the idea of the need for a new economy. There it states:

*"The financial and economic sectors must develop **new ideas and ways of working**, if they are to be viable in future. We need a form of economy that respects the limits to growth and does more justice to the life of mankind and nature."* (See: <https://eliant.eu/en/key-areas/economy-and-the-development-of-society/>)

Here, too, as in the concept of Inclusive Capitalism, the moral argument for greater economic justice, sustainability, and environmental responsibility occupies a central place. What is striking, however, is the absence of any concrete explanation as to the

mechanism by which these objectives are to be achieved. The need for a new economic model is only asserted, yet its actual content remains undefined.

Particularly noteworthy in this regard is the absence of Rudolf Steiner's concept of the *Threefold Social Order* as the principal point of reference for ELIANT's economic ideas. Rather than being developed as a fundamental alternative to existing economic models, it is mentioned only in passing as an idea according to which some contemporary anthroposophical enterprises "seek to operate." Thus, Steiner's classical social conception remains at the periphery, while the central place is occupied by a more general programme of sustainable and inclusive development, articulated in a language that closely resembles that of contemporary European and corporate strategies.

True and False Socialism

If the analysis presented thus far is valid, then the following question naturally arises: does ELIANT itself become one of the instruments for the cultural and societal implementation of the Rothschild-Vatocan's project, making use of the authority and institutional network of applied anthroposophy and, through it, of the Anthroposophical Society as a whole?

Certain characteristics of this project—above all, its character, which is often described by critics as “socially oriented” or even “socialistic,” as well as its clearly expressed centralized structure organized around the axis of “Rothschild–Vatican”—inevitably recall a warning that Rudolf Steiner issued during the final years of his life. According to him, the Catholic Church would not limit itself solely to the spiritual sphere, but would also seek to exert influence over the social order, including through models that he regarded as bearing *socialistic* or communistic characteristics. In his lecture of June 6, 1920, he formulated this thesis as follows:

“The simplicity today is not on the side of the Catholic Church but on the side of their opponents. They do not believe that the Catholic Church is great in the direction I have described; they do not believe that the Catholic Church long ago foresaw that the social condition which has now come over Europe would some day come about, and that the Catholic Church took her own measures to make her influence felt in those social conditions. What the Catholic Church intends is to create a bridge between the most radical socialism, Communism, and its own domination.” (GA 198)

The quoted warning of Rudolf Steiner does not appear in isolation. During the final years of his life, he repeatedly returned to the question of the future development of socialism or Bolshevism, which he referred to as “false socialism,” particularly in relation

to the danger that it might cease to remain a localized Russian (Eastern European) phenomenon. According to him, if during the twentieth century no possibility were found for the realization of the idea of the Threefold Social Organism (true socialism), Bolshevism would not remain confined within the borders of Soviet Russia but would gradually spread throughout the entire civilized world.

In this context, his words of June 6, 1920, acquire a broader meaning. The issue is not merely a program of the Catholic Church, but rather the possibility of its adaptation to a future social reality and its attempt to exercise influence precisely through that reality. The danger, in this view, lies in the combination of Catholicism with socialism, leading to a new social form in which spiritual authority legitimizes a particular socio-economic model.

If this idea is placed alongside the contemporary initiative to create a new, “inclusive” form of capitalism, the question arises as to whether a similar type of interaction is being observed today. In this context, the global financial and corporate elite associated with the Rothschild family and Buckingham Palace, as well as the institution of the Vatican, are involved in supporting a project presented as a more just, more sustainable, and more inclusive social model. This places their joint initiative within the framework of the question that Steiner raised as early as 1920.

Particularly significant is the fact that the alternative proposed by Steiner — the Threefold Social Organism — is practically *absent* from ELIANT's economic banner. Although the concept is briefly mentioned as part of the historical heritage of certain anthroposophical enterprises, it does not appear as a guiding principle for social organization. Instead, the focus is placed on the development of a “new economy,” formulated through concepts such as sustainability, social justice, and limiting growth — categories that are also found in the programmatic documents of the emerging initiative of Inclusive Capitalism.

From the perspective of anthroposophy itself, this raises a fundamental question: if, according to Steiner, the Threefold Social Order represents the only real alternative both to capitalist monopolism and to collectivist socialism, how should one assess the fact that contemporary applied anthroposophical institutions, represented by ELIANT, are directing their attention toward a different model of social transformation? Why, if Steiner proposed the Threefold Social Order as an alternative to the future spread of “false socialism,” do contemporary anthroposophical institutions practically not work toward this alternative, but instead participate in initiatives that employ a different socio-economic framework?

The European Union and the Jesuit-Masonic State within the State

We will conclude this discussion with a passage from a lecture by Rudolf Steiner, delivered on April 4, 1916, which, in retrospect, appears remarkably similar to a prediction of the emergence of the European Union:

“The Jesuits, of course, fight furiously against the Freemasonic congregations, and the Freemasonic congregations fight furiously against the Jesuit congregations; but the superiors of the Freemasons and the superiors of the Jesuit congregations belong to the higher degrees of a particular brotherhood, forming a state within the state which embraces the others. Think what can be done in the world if one can proceed in such a way that, on the one hand, one is, for example, a superior of a Freemasonic congregation, which thus serves as an instrument for carrying out certain work, and on the other hand one can come to an agreement with the superior of a Jesuit congregation in order to carry out a unified action which can only be accomplished if one possesses such an apparatus.

On the one hand, one sets the Freemasons into motion, who through all channels represent something tremendously powerful. This must be represented. But if one lets the bulls run only in one direction, then, as you know, nothing comes of it. One must allow the matter to be opposed from the other side with the same fire, with the same enthusiasm. Think what

one can do when one has such an apparatus at one's disposal! A particularly effective result was brought about, for example, by such an apparatus, which set Jesuits and Freemasons into motion simultaneously, without anyone on the Jesuit side or anyone on the Freemasonic side knowing anything about it, in a certain country situated approximately in the northwest of Europe, between the Netherlands and France. There particularly strong effects had been produced — not only in the most recent times, but over a long period — which made use of both currents and were able to work in many different ways.” (GA 167)

If this perspective is applied to the processes examined above — the institutional convergence between ELIANT, the structures of the European Union, Rothschild's Inclusive Capitalism initiative, and the Vatican's Council for Inclusive Capitalism — then this passage acquires particular significance. A hypothesis arises that today's European Union is the institutional continuation of what Steiner describes as *imperium in imperio* — a “state within the state,” operating through cooperation between higher Jesuit and Masonic circles. In support of this the following factors may be cited: first, the geographical fact that precisely on the territory which Steiner locates between the Netherlands and France — present-day Belgium — the political center of today's European integration was subsequently established. Second, of particular interest is the very place where the Treaty of Rome was signed on March 25, 1957 — the act that laid the foundations of the

European Economic Community. Initially it was established as an economic union between six countries: Belgium, France, the Federal Republic of Germany, Italy, Luxembourg, and the Netherlands, but in the following decades, it gradually acquired an increasingly pronounced political dimension, significantly exceeding its original economic framework. And here it should be underlined that the founding ceremony of the Treaty of Rome took place in the Hall of the Horatii and Curiatii in the Capitoline Museums in Rome (fig. 6).



Fig. 6

There, at the very foot of the monumental bronze statue of Pope Innocent X, created in the seventeenth century by Alessandro Algardi (1598–1654), the Treaty was

signed — directly beneath the raised, blessing right hand of Innocent X (upper right of the illustration shown below). This gives additional significance to the location, which, in the context of the interpretations presented above, raises the question of whether the choice of such a historically and symbolically charged setting was dictated solely by practical considerations or whether it also carried a deeper institutional message.



Fig. 7

In the same “birthplace” of the European Union, the hall shown here, the ceremony for the signing of the Treaty establishing a Constitution for Europe was also held on October 29, 2004 (fig. 7). The hall was specially decorated for the occasion with the symbols of the

European Union, and the ceremony took place even closer to the monumental bronze statue of Pope Innocent X — now directly beneath his raised blessing hand, which dominates the space. (A general view of the hall can be seen here: https://commons.wikimedia.org/wiki/File:Museos_Capitolinos,_Roma,_Italia,_2022-09-16,_DD_89-91_HDR.jpg

The choice of location itself can hardly be regarded as accidental. The most important founding acts of European integration — the Treaty of Rome (1957) and the signing of the European Constitution (2004) — took place precisely in a room whose spatial arrangement was marked by the presence of the monumental papal sculpture. Again, this inevitably raises the question of whether the choice was dictated solely by historical and protocol considerations or whether it also carried a deeper symbolism.

When this fact is considered together with the correspondences discussed above, a picture begins to emerge which, within the framework of the present study, appears to be consistent with Rudolf Steiner's aforementioned warning concerning a possible interaction between higher Catholic and Masonic structures located between the Netherlands and France. Of additional interest is the early logo of the European Commission (fig. 8), whose composition quite openly

recalls the symbolism of the All-Seeing Eye, widely found in the Western esoteric tradition and emblematic of modern Freemasonry. In this case, its iris is blue, formed by the Union's twelve yellow stars, while its two elongated elliptical eyelids are likewise yellow. This symbol, remarkable for the openness with which it expressed such imagery, was subsequently replaced by a new one. Regardless of the reasons for this change, the entire sequence of facts examined here allows for the hypothesis that the process of European integration was guided to a significant extent by precisely that double element of which Steiner spoke as part of the Catholic–Masonic *imperium in imperio*.



Fig. 8

If this interpretation is correct, then the European Union may be regarded not merely as a political project of post-war Europe, but as the institutional expression of a much deeper and longer-term strategy in which the interests of higher Catholic (Jesuit) and Masonic circles converge. Such an interpretation draws attention to the

possibility that different currents of power and ideology, which outwardly appear to be in opposition, may at a deeper level develop forms of cooperation in pursuit of common strategic objectives. It is precisely this perspective that makes the convergence of anthroposophical structures and supranational political institutions (the European Union), in which global financial (Inclusive Capitalism) and Catholic initiatives may participate, significant. It is precisely within this triangle—Rothschild, the Vatican, and ELIANT—that the present study locates the process of the gradual redirection of applied anthroposophy toward a new institutional and ideological framework. If this process indeed reflects a deeper underlying pattern, then ELIANT ceases to be merely an alliance for the protection of applied anthroposophy and begins to emerge as an intermediary structure through which the anthroposophical movement is gradually integrated into a broader supranational political, economic, and institutional framework that has nothing to do with the idea of a new world threefold social order.

