

Indus Project – University Identification Phase Study



The Indus Project Working Group

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Executive Summary

Introduction

The Indus Project is a pioneering tertiary educational initiative feasibility-researched for Western Australia, designed to meet the needs of students globally. It offers a unique, multi-dimensional campus that redefines curriculum, teaching methodologies, and social formation, responding to unprecedented social and environmental challenges. As global anxieties about ecological degradation and digital advancements grow, traditional universities face significant financial, cultural, and technical pressures. They struggle with maintaining relevance in a rapidly changing world, hampered by legacy structures and a dominant post-modern, left-leaning worldview that questions traditional epistemological foundations.

The Indus Project seeks to transcend these limitations by embracing a holistic and phenomenological approach to education, inspired by philosophers like Rudolf Steiner and Johann von Goethe. This approach emphasizes perceiving deeper, often invisible, aspects of reality beyond mere physical appearances. The university aims to foster clear, deep perception, integrating intellectual, emotional, and creative development in its students. It contrasts the prevalent educational paradigm by promoting human freedom and individuality through minimal lectures, research-focused seminars, and learning experiences that engage the whole person.

The campus itself will reflect these values, featuring ecologically sustainable, organic buildings and landscapes that support the human body, soul, and spirit. It will include agricultural areas, artisan studios, and educational facilities that encourage collaborative learning and work.

Philosophically, the Indus Project draws from Steiner's Anthroposophy, which views the human being as comprising seven aspects, four of which are crucial for education: the physical body, vital forces, moral forces, and individual forces. These aspects develop through distinct life stages, with the university playing a key role in nurturing their full maturation. This holistic development aims to produce individuals who are not only academically proficient but also socially responsible and capable of ethical individualism.

Steiner's social impulse, known as the threefold social order, underpins the university's educational and social framework. This concept envisions a balanced society comprising three interrelated spheres: the economic, political-administrative, and socio-cultural. Each sphere operates independently but in harmony, fostering a healthy civil society. The Indus Project integrates these principles, aiming to create an educational environment free from excessive government and economic control, thus promoting genuine cultural and spiritual freedom.

The Indus Project represents a revolutionary model for tertiary education, addressing the limitations of contemporary universities by fostering holistic human development and practical phenomenology. It seeks to prepare students for the future by nurturing their intellectual, emotional, and creative potentials, ultimately contributing to a more balanced and enlightened global society.

Strategic Rationale

Steiner's philosophy emphasizes the evolution of human traits over extended epochs, with the current epoch (1400 AD - 3500 AD) focusing on developing free-thinking individuals through self-training. This university initiative seeks to nurture these capacities, differentiating itself from mainstream institutions by fostering the mastery of latent human potentials.

Historically, education has evolved through three main stages. Ancient gymnasiums, developed by the Greeks, prioritized physical mastery, leading to societal status and contributions to medicine and physical training. Medieval universities evolved into centers of moral and theological education, emphasizing virtues like piety and humility but eventually became dogmatic and politically influenced. Modern Enlightenment era universities, emerging in the 17th century, focused on rationalism, scientific inquiry, and humanism. This era fostered significant social and scientific advancements but has now led to issues like materialism, relativism, and technocratic over-reliance.

The Indus Project proposes a new educational paradigm that integrates these historical lessons into a holistic approach, addressing body, mind, and soul. The project argues that modern phenomenology, challenging materialism and emphasizing consciousness, is essential for future progress. Influences from thinkers like Rudolf Steiner, George Gurdjieff, and Robert Monroe offer methods to study these concepts in a spiritually centered way, necessitating an educational shift.

The Indus Project has several key objectives. Education will focus on direct observation and holistic learning, nurturing thinking, feeling, and willing. The university's governance will embody Steiner's social threefolding principles, integrating world knowledge and self-knowledge. Financial independence is targeted within five years of inauguration, leveraging a self-generating endowment fund. The university aims to be operational for the 2027 academic year, establishing a biodynamic farm-based campus ensuring holistic student learning and sustainability. The curriculum will integrate emerging fields and artistic endeavors, nurturing the whole human being, while making education accessible globally, particularly in the Asia-Pacific region. Additionally, the university plans to form alliances with similar institutions and foster community partnerships.

A strategic options analysis emphasized a campus-centric approach, supplemented by online experiences as necessary. Two main development options were considered. A faculty-owned campus would drive sustainability through student enrolments but be vulnerable to government interference. An independent campus would drive sustainability through agricultural output and rent, focusing on biodynamic practices and economic viability, with minimal government interference.

The campus location analysis considered sites within Western Australia based on access to transportation, markets, talent, and agricultural land. The Perth metropolis offers proximity to public transport and an international airport. The Bunbury region provides regional airport and rail connectivity. The broader South-West region, renowned for agriculture and tourism, offers fertile land and natural beauty.

The recommended strategic approach prioritizes identifying suitable property within 150km of Perth and the Bunbury regions. A detailed business plan will be developed, analysing market, revenue, and operational structure. The project will establish partnerships with international institutions and businesses, develop programs focusing on applied phenomenology, and attract national and international talent. Sustainable practices will be implemented, integrating biodynamic farming and sustainable operations. A comprehensive marketing plan will promote the university's unique offerings to attract students and partners. By implementing these strategies, the Indus Project aims to establish a pioneering educational institution that addresses the holistic development of individuals and prepares them for future societal challenges.

Unique and Profound Purpose

The Indus Project university responds to today's social, ecological, and educational challenges by reviving the quest for wisdom and universal understanding. Unlike corporatised universities, the

Indus Project offers a transformative, holistic education that nurtures each student's unique capacities. Rooted in fostering human freedom, the university addresses gaps in modern education through guiding principles that shape its curriculum and teaching methodologies, creating an environment that cultivates individual growth, community, and a deep connection to the world.

The university's profound purpose lies in countering the nihilism and loss of purpose prevalent in contemporary education. Emphasizing holistic development, the Indus Project integrates intellectual, emotional, social, and spiritual growth. Inspired by Steiner/Waldorf education, it seeks to reconnect students with their inner worth and the broader world. This approach contrasts with modern education's materialistic focus, which often neglects the whole person.

By valuing individuality, promoting self-discovery, and fostering interdisciplinary connections, the Indus Project cultivates a comprehensive understanding of the world and a sense of moral and spiritual responsibility. The university aims to create a nurturing environment where students can achieve their full potential and contribute meaningfully to society.

Cultivating the Right Culture: Seed Values for a Phenomenological University

The Indus Project university aims to cultivate a unique culture through seed values that address the limitations of modern tertiary education. As AI-supported remote learning rises, the university counters the fragmentation of human thinking, feeling, and willing by focusing on holistic and transformative education. The current educational landscape often emphasizes repetitive information transmission, which dulls the human spirit. The Indus Project seeks to create an environment where education engages the heart and mind, inspired by the intimate connection between natural science and the arts, as articulated by thinkers like Goethe and Schelling.

Culture plays a vital role in shaping the educational environment and individual growth within the university. It influences interactions, teaching approaches, and the overall atmosphere, fostering collaboration, respect, and openness. The right culture will enable the Indus University to realize its mission, grounded in Anthroposophy and Applied Phenomenology, recognizing the interconnectedness of human beings with the natural world and spiritual dimensions.

Students are encouraged to engage in self-discovery, deepening their understanding of themselves, others, and the world. The university values holistic development, nurturing cognitive, emotional, and ethical dimensions, promoting well-being, and fostering a sense of belonging and purpose. It acknowledges the dynamic nature of knowledge, encouraging critical thinking, inquiry, and open-mindedness, and seeks to transcend mechanistic approaches to education.

By cultivating a vibrant and nurturing culture, the Indus Project aims to create an educational environment that inspires and empowers individuals, contributing to personal and societal betterment. This vision highlights the university's unique and profound purpose, emphasizing freedom, tolerance, truth, integrity, beauty, love, discipline, and collaboration as core values. Through these principles, the Indus Project seeks to create a holistic and integrative educational paradigm, preparing individuals to navigate the complexities of the 21st century with wisdom, resilience, and creativity.

Our clients and their needs

The Indus Project redefines the concept of a university by viewing it as a collection of sovereign individuals working collaboratively towards a common goal. This goal is to create a tertiary educational ecosystem anchored in an exquisite campus environment that ensures holistic education and research based on advanced applied phenomenology principles. The university aims

to liberate academics from financial constraints and incentives, allowing them to focus purely on the pursuit of truth and knowledge.

To achieve this, the Indus Project emphasizes commercial aspects such as farming and agri-tourism to generate independent revenue streams. Commercial agriculture will form the financial backbone, with all agricultural products produced to the highest biodynamic standards. The project foresees three main markets: wholesalers, local retailers, and direct-to-consumer. The latter, involving farm shops and online sales, will be the primary strategy to maximize margins and maintain close contact with the community.

The university will also provide real estate, accommodation, and tourism services, tapping into agri-tourism and educational camps to generate revenue and increase exposure. These commercial ventures aim to ensure financial sustainability, thereby freeing academics to focus on teaching, research, and the holistic development of students without the pressures of financial viability.

Educational services will attract high-quality academics, offering a range of courses and research opportunities. The university will centralize financial, residential, and educational commons services while actively seeking funding and grants. By fostering a culture of collaboration, freedom, and holistic development, the Indus Project aims to create an educational environment that inspires and empowers individuals, preparing them to navigate the complexities of the 21st century with wisdom, resilience, and creativity.

Our Vision

The Indus University envisions a revolutionary educational institution grounded in advanced applied phenomenology and holistic human development. This vision asserts the university's right to exist in Australia, emphasizing its unique character as a phenomenological university. While acknowledging the legal framework of the Australian Constitution and relevant laws, the Indus University aims to operate independently from traditional regulatory constraints, drawing inspiration from the ideals of liberty, equality, and fraternity embedded in the Constitution and the French Revolution.

The university's cultural foundation emphasizes inclusivity, welcoming individuals from all religious and spiritual backgrounds. It strives to integrate spiritual principles into education, drawing connections between global spiritual traditions and the ideals of the Australian Constitution. The Indus University will not be a legally regulated corporation but will function under a consciously created threefold social order, promoting a community based on freely chosen relationships and cooperative bonds.

The teaching and learning methodologies at the Indus University will focus on bridging the physical and spiritual realms. Unlike medieval universities that taught theology, the Indus University will embed spiritual understanding within all forms and processes of the world, advancing from intellectual cognition to higher faculties like Imagination, Inspiration, and Intuition. The aim is to foster free, creative, and self-sufficient individuals who live in equality and fraternity.

Lectures at the Indus University will provide essential vantage points, emphasizing experiential learning where students perceive the spiritual in natural and social phenomena. Orientation courses will integrate artistic methods with empirical observation, cultivating cognitive, emotional, and will-based faculties. Seminars will guide students in phenomenological research, developing clear, objective observation skills leading to comprehensive spiritual insights.

Assessment will focus on holistic evaluation, moving away from traditional exam-based methods, and incorporating public presentations that reflect the students' research and understanding. The

university will emphasize self-directed learning and research, especially for students aged 21 and older, allowing them to explore their capacities and individuality.

The Indus University will be financially self-sufficient, supported by a commercial biodynamic farm and other enterprises. These ventures will generate the necessary funds, freeing the university from governmental financial dependency. This financial model ensures that the university remains autonomous, focusing on its cultural-spiritual mission without external interference.

Architecturally, the campus will be designed according to anthroposophical organic principles, creating a harmonious environment that reflects the integration of body, soul, and spirit. The biodynamic farm will provide practical learning opportunities and financial support for scholarships and infrastructure.

The Indus University will offer a range of degree programs, including innovative courses that transcend traditional academic boundaries. The university's rigorous academic standards will ensure that qualifications are meaningful and respected, independent of government accreditation.

Ultimately, the Indus University envisions a free, autonomous educational institution that cultivates holistic human development, fostering wisdom, resilience, and creativity in its students, preparing them to navigate and transform the complexities of the modern world.

Our Governing Idea

The Indus University operates under a unique governance model inspired by the threefold social order, comprising the unincorporated Indus Faculty, the incorporated Indus Campus, and the Indus Legal-Rights Body. Together, these three bodies form "The Indus University," functioning as a cohesive yet non-corporate entity.

The Indus Faculty represents the cultural-spiritual life and is an association of faculties responsible for various study areas. Unlike traditional educational institutions, it is not a legal corporation but a collective of free, responsible individuals, including teachers, students, and ancillary workers. The faculty operates on principles of mutual respect and consensus, with all members agreeing to support the university's vision and mission. Teachers and tutors are not employed by the university; instead, they are invited and financially supported through various sources of gift capital, allowing true academic freedom.

The Indus Campus encompasses the economic activities of the university, primarily through a biodynamic farm and associated businesses. These enterprises are for-profit but operate under a for-purpose model, ensuring that all profits are reinvested into the university's educational goals rather than enriching shareholders. This economic structure supports the financial independence of the university, aligning with Rudolf Steiner's principles of gifting, which enhance the overall spiritual and cultural productivity.

The Indus Legal-Rights Body mediates between the faculty and the campus, handling legal and administrative tasks, ensuring compliance, and managing the transition of funds from the economic to the cultural-spiritual spheres. This body also advocates for the university's interests at various governmental levels and ensures legal integrity and security on campus.

The university's governance is decentralized, with no overarching authority dictating the operations of the three spheres. Instead, a representative council facilitates collaboration and consensus-driven decision-making, ensuring that changes and developments align with the university's foundational principles. The university's meetings and operations are designed to reflect its commitment to

beauty, wisdom, health, and well-being, embodying the principles of the threefold social order in all aspects.

Ownership within the Indus University ecosystem follows a non-proprietary model. The land and buildings are managed by the Indus Campus corporation, dedicated to the long-term sustainability of the university. This structure prevents economic power concentration and ensures that the facilities serve the educational mission. The philosophy emphasizes that the primary value of these assets lies in their use for education, not in their capital worth. The responsibility to maintain and utilize these resources is entrusted to individuals committed to the university's vision, fostering a shared sense of responsibility and preventing external economic or state interference.

In essence, the Indus University's governance and ownership models are designed to create an environment where education, culture, and economic activities synergize to support holistic human development, free from external constraints and dedicated to fostering individual and collective growth.

Health, Safety, Environment and Community

The Indus University is dedicated to upholding health, safety, environmental, and community standards beyond legislative requirements. The university adheres to the Work Health and Safety Act 2020, ensuring a safe environment for all. As a trustee, it establishes internal agreements to meet health and safety statutes and acknowledges penalties for non-compliance. A medical clinic on campus will provide holistic care, addressing physical, soul, and spiritual well-being.

Architecturally, the campus will focus on creating spaces that support body-soul-spiritual health, ensuring buildings and landscapes promote moral and qualitative experiences. This approach extends to the use of biodynamic farming and environmental stewardship, emphasizing respect and wisdom in treating the campus as a living ecosystem.

The university will comply with the Environmental Protection Act 1986 and conduct necessary risk assessments. Beyond compliance, the Indus University practices "spiritual ecology," integrating biodynamic principles and avoiding harmful chemicals. The campus will use non-emissive technologies, such as optical fiber networks, to minimize electromagnetic radiation. Through these measures, the Indus University aims to foster a healthy, safe, and environmentally conscious community.

Talent and Capability

The Indus University acknowledges the significance of diverse talent and capability, recognizing that its success hinges on the unique contributions of individuals from various fields. Initially, voluntary roles will transition to paid positions as the initiative progresses. Currently, a dedicated team is developing the feasibility study, laying the foundation for future phases. The next phase will involve a broader team focused on securing funding, engaging donors, and employing a professional project manager to ensure seamless coordination of tasks, finances, and regulatory obligations.

As the university moves into the operational phase, diverse roles will be required across three main areas: faculty, legal/rights body, and the incorporated campus. Faculty members, including lecturers and tutors, will impart knowledge and provide ongoing support. The legal/rights body will handle administrative tasks, with professionals such as lawyers and accountants ensuring smooth operations. The incorporated campus will need expertise in farming, agriculture, and marketing, bridging theory and practical application.

The university aims to attract individuals who resonate with its vision and values, fostering a collaborative and enriching environment. Remuneration levels for the implementation phase will be decided by the initial planning group, while those for the operational phase will be determined by the implementation group. Leadership at the Indus University is seen as a potential within everyone, emphasizing capacity and collaboration over hierarchical structures.

Candidates will be selected based on their understanding of the university's aims, with a requirement to complete an orientation course in Applied Phenomenology. Performance reviews will be integral, with feedback processes ensuring coherence and addressing any issues within the three spheres. This approach ensures that the university operates as a self-managed organism, true to its vision and mission.

Our Product Offerings and Service Principles

At the Indus University, education is structured around advanced applied phenomenology, a core philosophy guiding lectures, seminars, and research. Lectures, minimal but impactful, are delivered by experienced teachers presenting essential perspectives and original research, beyond what can be read in books or online. Seminars emphasize hands-on learning, where students develop into phenomenological researchers, initially replicating original research to understand methods before advancing to original work. Research at Indus University is an ongoing journey of applied phenomenology, with students progressing from guided exploration to self-chosen themes for higher degrees or independent studies.

Indus University's initial faculties include Agriculture, Anthroposophic Medicine, Architecture, Fine Arts, Performing Arts, Social Science, Economics, Special Needs Education, Early Childhood Education, and Law and Politics. Each faculty integrates phenomenological principles into its curriculum, blending theory with practice. For instance, Agriculture students engage in biodynamic farming, while Architecture students explore design through cognitive and artistic practices. Anthroposophic Medicine students learn holistic health approaches, and Fine Arts students develop creative expression through observation and engagement. The Orientation Course in Applied Phenomenology, mandatory for all students, grounds them in phenomenological techniques, ensuring a holistic, interdisciplinary education.

Campus Characteristics and Experience

The Indus University campus aims to harmonize students with their environment, fostering holistic growth. It emphasizes natural materials and designs that reflect nature's forms, ensuring the campus itself becomes a nurturing, inspiring entity. Accessibility to essential services, health facilities, and transport is prioritized to support students' immediate needs.

The campus design integrates with its surroundings, promoting seclusion in urban settings and vibrancy in rural ones. The university town concept supports community engagement and student well-being. Faculty members receive robust support, enabling them to focus on teaching and mentoring without distractions. Accommodations are thoughtfully designed to meet diverse needs, emphasizing individual dignity and comfort.

The university's commitment to a phenomenological approach ensures that both students and faculty engage deeply with their surroundings, fostering an environment conducive to personal and academic growth. This harmonious setting aims to produce well-rounded individuals who contribute positively to the world.

Financial Rationale

The Indus University plans to establish a biodynamic agriculture venture on its campus, requiring strategic investment in land, equipment, and expertise. The ideal location is Southwest Australia, known for its quality soils, adequate rainfall, and proximity to markets. Land in this region costs around \$13,335 per hectare, with an estimated total investment of \$1.2 to \$1.5 million for a 250-acre farm.

Capital expenditures for machinery, buildings, and infrastructure are projected to range from \$300,000 to \$550,000. Hiring skilled professionals in biodynamic farming, with annual salaries totaling approximately \$250,000, is essential. Operating costs for the first year are estimated at \$100,000 to \$200,000.

The farm's layout will include dairy production, tree crops, rotational cash crops, conservation areas, and market gardening. Expected annual revenue is between \$1.5 million, with a profitability benchmark of 15%, generating free cash flow of about \$250,000 per year.

The investment needed for the biodynamic farm is estimated to be between \$1.7 million and \$2.575 million, with banks potentially covering 60% of this amount. Achieving sustainability within three years, profits will fund the development of academic facilities, supporting an average of five students per year. A detailed feasibility study will refine these estimates and ensure financial sustainability.

Pathway to Realization: Next Steps and Strategic Roadmap

The Indus Project has completed the Identification and Selection Phases, determining the need for a new educational institution and exploring various options. The next phase, the Detailed Design Phase, involves meticulous planning of the project's architectural, operational, and educational frameworks. This final chapter outlines the essential steps and strategic roadmap for advancing the project, ensuring that conceptual plans are transformed into detailed blueprints. Key areas include stakeholder engagement, detailed implementation steps, risk mitigation plans, financial frameworks, and monitoring mechanisms. By following this structured roadmap, the Indus Project aims to realize its vision for a holistic and innovative educational institution.

Introduction

Context

The Indus Project is a pace-setting tertiary educational initiative which is taking shape in Western Australia. Its aim is to serve the needs of students from Australia and beyond. Its multi-dimensional campus will be unique in terms of curriculum, teaching and learning methodologies, and social formation.

This university is arising in the context of social challenges and social potentials unlike anything previously experienced in any world civilisation. There is an extreme anxiety about ecological degradation on a global scale, concerns which have been growing over many decades. There is now a highly developed linking of people and countries through digital technology, with recent great advances in artificial intelligence. These and other factors have given rise to the view that humanity needs to transcend traditional sovereign states and realise a global form of governance, based on economic, environmental, and medical coordination. This university initiative, by contrast, seeks to model and cultivate an entirely different form of governance and social organisation for the sake of the healthy human future.

Universities across the globe experience unprecedented financial, cultural, and technical challenge to remain relevant in a rapidly changing world, and with the pace of change accelerating, legacy leadership and decision-making structures are slow to adopt the needed change.

Moreover, a paradigm of left-leaning politics predominantly informed by post-modernism has become the dominant worldview in most universities in the West, resulting in an unbalanced position towards the definition of truth, and the methods for systematically pursuing it – something that has traditionally been universities' forte.

Moral and epistemological relativism has become the dominant philosophical bedrock in most Arts and Humanities faculties, and this is increasingly creeping into STEM fields as well, placing severe strains on the execution of the scientific method as defined by the mainstream version of the philosophy of science over the last decade.

Our main argument is that humanity is going through a major cultural shift that runs much deeper than merely the effects that we are witnessing in the technological landscape.

Fundamentally, we are experiencing a mass shift in the evolution of consciousness, and to meet the needs of our times, new types of institutions are needed, especially new types of universities.

We also argue that there are a range of exceptional philosophers and thinkers who have foreseen this change and its challenges and gave some well thought-out indications of how to respond to it at the tertiary education level.

Strategically we believe that now is the time to extend that to tertiary education to provide a model for what the humanity will need in this next phase of our evolution.

The university system itself has been in crisis for many decades. Postmodernism has questioned and subverted many of the fundamentals upon which traditional universities were built, notions of truth, goodness, beauty – in short, the doctoral ideal of tertiary education which originated in the medieval universities. Universities the world over have become highly corporatised, evaluating themselves primarily according to techno-bureaucratic criteria like “excellence” and “relevance” which are quantified through econometrics. While they extol academic freedom, universities are mostly bound to governments through intricate funding arrangements. The word “university” itself has become

highly constricted in its meaning, now primarily pointing to corporate values and vocational training functions rather than the perennial quest for wisdom or universal understanding.

The global social crisis of the second decade of the twenty first century has enveloped universities as much as every other institution; universities are becoming, to a very high degree, on-line experiences. This, it could be said, takes advantage of the enormous potential offered by new digital technologies. Yet crisis – from the Greek *krisis* – means a crossroads, a time of decision and judgement. There is not just one potential way forward, there are many, each motivated by different aims and intentions. A different potential altogether is at work within the Indus university initiative, the potential to create an in-person, community experience for students beyond anything any university campus has achieved before.

Certainly, information technology will be used in this university, in many ways. However, over and above everything else will be the need to care for all people in their individual uniqueness, recognising that each student is endowed with capacities and potentials which they themselves are wanting to realise in freedom and make fruitful in the world. In so doing it will completely transcend the “vessel waiting to be filled” approach of the classical university. The Indus Project can be characterised as an education for human freedom.

Many factors will contribute to the liberating, enlivening quality of this education: lectures will be minimal but key in the sense that they will provide great, essential vantage-points in relation to different themes; seminars will mainly help students to become researchers. In every possible way the whole human being will be addressed in learning experiences, not just the intellect but just as much he hearts and the creative will. The campus will be beautiful and ecologically sustainable, graced with “living” organic buildings and landscaped settings which accommodate and consciously support the human body, soul, and spirit; the campus will be multidimensional, with agricultural areas, artisan studios along with educational facilities in which students can both learn and work together.

Philosophical Background – A Phenomenological University

The first medieval universities in Europe were inspired by great Christian religious ideals as well as idealistic or spiritual philosophy coming from ancient Greece and Rome. Over the centuries up to our own time universities have become more and more “existential” by focusing on what it means to exist within the natural world and in society. Science has led the way; all scientific learning and research has come to see only what is “real” as observable, empirical phenomena. In the process of this evolution academic thinking has become highly materialistic and objective.

In modern philosophy there has also been a related tendency to focus on lived human experience rather than traditional beliefs and spiritual values. The existential stream in philosophy gave birth to phenomenology, which means to perceive the forms of this lived experience. Phenomenology cultivates clear, deep perception rather than just abstract theorising, critical thinking, cross-contextual problem solving and so on – the normally-stated goals of higher education. Cultivating such perception is the central aim of all teaching and researching at the Indus University.

Modern individuals need to learn to see for themselves. Seeing is grounded in physical perception, in what appears to us in the world (that’s what “phenomenon” means – what appears). But physical appearance hides what is invisible and essential. When teaching and researching focuses one-sidedly on the physical we have everything technical; when it reaches through what appears to us physically, it rises to the artistic through a “knowing of the heart”. In the works of the later Heidegger and the later Merleau-Ponty we have the vision of the invisible within the visible. We find that “more

appears than appears to appear”.¹ The appearance hides the innate idea (*eidos*) which may nevertheless come to presence through the pathway of phenomenology; this innate idea Plato equated with to *ekphanestaton* (“what properly shows itself as the most radiant of all is the beautiful”).

The Indus University is focused on a highly practical, applied phenomenology, on all the phenomena which come within the scope of the different faculties. Different minerals and soil forms; plants and animals; the forms and structures of the human body and human consciousness; the different stages in the growth of children, their different soul gestures, and temperaments; all the disease and health appearances; social forms and social processes. For this advanced practical phenomenology, we look mainly to the indications of German philosopher and artist Rudolf Steiner, who in turn drew greatly on the artistic phenomenological natural science of the poet Johann von Goethe.

Philosophical Foundations

Rudolf Steiner’s Anthroposophy describes the human being as consisting out of seven distinct aspects, of which the following 4 are of importance to the scope of formal education:

Physical Body – Comes into being at conception, takes its presence in the world, and grows and matures up to the age of ~28, when it starts to slowly age towards death. The Waldorf approach to early childhood education has a strong emphasis on developing and strengthening this aspect of the human being and preparing for the next major faculty to make an appearance.

Vital Forces – At the appearance of the first adult tooth, around the age of seven, another governing aspect comes to the fore. This indicates the birth of the “vital body”, and the forces governing our vitality, growth, memory, imagination, and devotional qualities dominates this phase of our development. The Waldorf primary school curriculum is designed to maximise the development of these faculties and is arguably the most successful application of Steiner’s pedagogical philosophy.

Moral Forces – Around the time of the flow of the first reproductive fluids, the forces governing our desires and morality comes to the fore, and the Waldorf High School curriculum is ideally designed to enable teenagers to navigate a world of conflicting desires and moral judgements. All our faculties that govern our attractions, interests, indifferences, and repulsions mature during this phase, and continue to do so until the age of 21.

In the typical high school, this process is interrupted about half-way through the full maturation of these faculties, as most teenagers leave at around the age of 18.

Part of what a Steiner-inspired university would do is assist young adults in completing the development of these faculties through the equivalent of undergraduate studies and prepare them for the development of their final set of faculties either by way of the equivalent of post-graduate studies, or by having the tools available to do it in the world.

Individual Forces – The last set of faculties described by Steiner involves what would typically be called the mind and/or ego. By recognising 4 types of cognition, namely rational, imaginative, inspirational, and intuitive, the aim of the university will be to develop these to everyone’s full capacity and apply it to a vast range of practical and academic disciplines. The result of having all these human capacities fully developed is strong, independent individuals comfortable in taking their rightful place in society. It naturally leads to a personal philosophy that can best be described

1. ¹

as “ethical Individualism”, where individuals have a strong sense of personal destiny tightly bound to communal responsibility. And most importantly, so certain and secure in the self, that the courage to love becomes a natural expression of what it means to be fully human.

Educational and social background

Steiner education arose, around 1917, from Rudolf Steiner’s social impulse which is commonly known as the threefold social order. This is often mistaken for a social theory, but it is what can be called a “living imagination” of the human social organisation and its potentials.

The concept of societal structure known as ‘threefolding’ was developed by Rudolf Steiner in response to requests from German cabinet ministers at the closing stages of WW1. They were familiar with his philosophy and teaching and were very concerned about the way forward for the country. In 1917 conversations concerning the threefold social order took place between Rudolf Steiner and Richard von Kühmann (German Ministry of Foreign Affairs) and Prince Max von Baden (later, in 1918 briefly Imperial Chancellor). Otto von Lerchenfeld (a member of the Bavarian Royal Cabinet) and Ludwig von Polzer-Hoditz met Steiner to discuss perspectives for the post-war world. Steiner's ideas were too radical for the time and ultimately it was the Fourteen Point Peace Plan of US President Woodrow Wilson which won the day.

This concept of the threefold society is not something that is a mere ‘theory’ waiting to be tested, it’s already functioning, albeit relatively unconsciously. As a formative threefold archetype, it has gradually structured human civilisation over millennia. It has been recognised by the eminent German sociologist and philosopher Jürgen Habermas who noted the three principal spheres in differentiated societies as a matter of observational fact – he refers to them as sub-systems of the total social system, and as the three life-worlds of society².

These three interrelated spheres he calls the economic system, the political-administrative system, and the socio-cultural system. Because threefolding has its foundation in everyday life, we simply accept it as ‘normal’ and take it for granted. In a healthy civil society, the cultural/ spiritual organism plays a vital role. In fact, it’s the only one of the three sectors that begins at birth and terminates at death. Both government and economic sectors spring from it and depend on it for growth and evolution. However, in modernity it has been relegated the least important aspect of modern life, having been restructured and controlled for the purposes demanded of it by centralised governments and economic powers.

The three distinct spheres of society are classified as organisms in Dr Steiner’s teaching because together they form a living, dynamic whole, ever changing and continually growing, just like the organs in our own body work together to keep us in equilibrium and functioning properly. Using the term ‘organism’ helps keep our thinking grounded in the living reality of our lives and prevents us from relying on complicated abstractions, which tend to confuse reality-based thinking.

The famous phrase ‘Liberty, Fraternity and Equality’ from the time of the French Revolution in 1789 has a bearing on the development of the three spheres. At that time, it was not understood in its fullness and the French nation was not capable of implementing it and so anarchy and bloodshed resulted. Rudolf Steiner took this phrase and incorporated its nuances into the threefold structure with indications on how this can become a reality in a peaceful and progressive manner.

² J. Habermas, *Legitimation Crisis*, (trans. T. McCarthy), Beacon Press, Boston,

Fraternity, also understood to mean “Brotherhood” in threefolding refers to the economic sphere. This consist of the business and financial sectors which, with all their various organisations and levels of function, working together in an associative fashion to produce the goods, services, and financial assistance necessary for humanity to survive and prosper.

Equality refers to the government function, the political/rights organism, acting as a legislative and rights protective body in accord with agreements fashioned in collaboration between all three organisms. It also deals with negotiations and agreements arising from relationships with other international and global governments bodies.

Liberty, also commonly refer to as ‘freedom’, deals with the core expression of our cultural-spiritual organism which is peculiarly individualistic in nature. Thus, cultural-spiritual institutions like schools and universities should be free – to the greatest possible extent – from government and external economic control. Similarly, the economic sphere should be outside government control and, conversely, economic vested interests should not impinge upon the sphere of politics and rights. Steiner presented many, often complex, indications relating to the coming about of the social threefold, but the threefold dynamic organisation itself is simple, organic, and archetypal.

The Indus University as a development of Waldorf education

The Indus University develops its teaching and research methods on the pedagogical principles and social ideas of Steiner. This pedagogy is currently one of the fastest growing forms of the school education in the world. For example, there are thirty Steiner/Waldorf kindergartens in India and more than 300 initiatives are practising Waldorf early childhood education in China (as well as more than 50 practising Waldorf primary and high schools in that country).³ In Australia there are over 50 Steiner schools.⁴

School education was by no means the only social initiative founded by Steiner; there is the education and care of the of adults and children with developmental disabilities, mental health problems, or other special needs; there is a unique form of medical practice and associated therapies; notable is the form of sustainable organic agriculture called biodynamics; less well known is the impulse arising from Steiner’s work for a “living” organic architecture. There are various other innovations besides these.⁵

Each is highly original and ground-breaking; all have proved to be ahead of their time because mainstream methods have often emulated them. For example, in Steiner’s time and still for decades after, people with Down Syndrome and other handicaps were isolated from society and treated as less-than-human. Steiner’s form of education for these people involved caring for them in highly caring home situations of great beauty and artistry. Biodynamic agriculture, developed by Steiner in 1924, was at least 60 years ahead of its time in terms of sustainable practice and organic food production.

The same applies to Steiner’s indications regarding tertiary education. He died before he was able to articulate ideas for the future of universities to the extent he achieved with school education. No

³ See: International Association for Steiner/Waldorf Early Childhood Education - <https://iaswece.org/category/asia/india/> and <https://iaswece.org/asia/china/china/>

⁴ <https://www.steinereducation.edu.au/steiner-education/about-steiner-education/>

⁵ In the arts and the sciences, in spiritual life,

university based on this thinking was founded in his time but three, in recent decades, have taken shape, in Germany and Egypt.⁶ All three, each in its own way, are highly innovative and future orientated. When Steiner initially articulated and put into practice his educational ideas, he focused on school education as providing a basis for social development. However, in the last five years of his life he played a significant role in developing the foundations for a new form of tertiary education at the behest of young university students who were struggling with the limitations of the system in which they were obliged to participate. From 1920 he took part in a series of so-called “college courses”, the aim of which was to provide indications for the renewal of academic studies.⁷ In earlier years his indications and observations regarding particular university subject areas were scattered in different lectures (see [Appendix 1](#)).

Steiner’s points to a form of teaching and researching which goes beyond materialism and one-sided intellectualism. The following four statements are characteristic of his views:

*“All knowledge, even purely scholarly knowledge, must merge into pure artistry. We must teach ourselves to be artists so that we can shape forms as nature shapes them. We can learn this as soon as we discover where nature becomes an artist. We must deepen our knowledge of nature to such an extent that we see plants, animals and humans as artists”.*⁸

And:

*“The longing to perceive with the heart rather than the intellect resonates in young people . . . Unless you are filled with spirit, being young is no longer an option after your early twenties. Physiologically, we cannot preserve youth. We must grow old, but we can and must carry something of our youth with us as we age. Unless the depths of our souls are touched by spirit, we cannot survive the years between twenty and thirty without falling into grey and abject misery”.*⁹

And:

“The universities established themselves as institutes for research. They were no longer there for human beings, but only for science. And science led an existence among men which it defined as “objective.” It drummed into people, in every possible key, that it was to be respected as “objective” science. It is sometimes necessary to express such things pictorially. And so, this objective science was now going about among human beings, but it most certainly was not a human being! Something non-human was going about among men, calling itself “objective science” . . . And having made its acquaintance, having this objective science continually introduced to one, one perceived that another being had stolen away bashfully, because she felt that she was no longer tolerated. And if one were spurred on to speak with this being, secretly in the corner, she said: “I have a name which may not be uttered in the presence of objective science. I am called philosophy, sophia — Wisdom. But having the ignominious prefix ‘love’ I have attached to me something that through its very name is

⁶ Alanus University for the Arts and Social Sciences (Germany), Heliopolis University for Sustainable Development (Egypt), the University of Witten/Herdecke (Germany).

⁷ Steiner, Reimagining Academic Studies, SteinerBooks, 2015.

⁸ Rudolf Steiner, Youth and the Etheric Heart, SteinerBooks, Great Barrington, 2007, p.15.

⁹ Ibid., p.110.

connected with human inwardness, with love. I no longer dare to show myself. I have to go about bashfully”.¹⁰

And:

“I would say that some, or even the majority, of our university students go through their entire course of study without an inner experience of the academic disciplines they study. They allow the subject matter to wash over them; and then, having reviewed sufficiently beforehand, pass the required exams, and find a position with which they can make a living. It sounds almost paradoxical to say that the hearts of university students should be addressed in everything that is brought to them. It sounds like a paradox, but it actually could be so!”.¹¹

To be rightly evaluated, everything connected with his indications for tertiary education needs to be viewed in the light of his understanding of the human being. The human being, which he described in the expansive way he named anthroposophy (the wisdom of the human being), is a being far more nuanced and complex than the limited way described by the modern materialist outlook. He pointed out ways to recognise and grasp the working of the spirit in the human being and in nature; plants, animals, human being are far more than complex physical mechanisms.

All of Steiner’s indications regarding tertiary education, together with everything which will be gained through partnerships with the other phenomenologically inspired universities, will inform all aspects of the Indus Project University initiative.

Strategic Rationale and Options

Strategic Rationale

In Rudolf Steiner’s worldview, the development of humanity should be viewed holistically over long periods of time. As far as our current times are concerned, the development of specific human traits can be traced back to Ancient India (circa 7000BC), with successive epoch dominated by different cultures to develop these capacities.

Our current epoch, which commenced in ~1400AD will continue until ~3500AD, and the main task of humanity during this period is to develop a free human personality by dedicated self-training that will help develop the latent powers of thinking in mankind that is required to become a fully developed free-thinking individual.

Humanity should also expect to be challenged in this regard from forces wanting control and subjugate other humans for their own selfish purposes. In this light, providing an educational setting in which individuals can learn how to master all their latent capacities to their full potential will be a key focus of the university, which will also set it apart from the mainstream universities of today.

Again, taking the long view, modern universities developed in 3 main successive stages:

Ancient Gymnasiums – Most notably developed by the ancient Greeks, these places of learning were fundamentally centred around developing and mastering the physical body, and mastery over the body was considered the highest value humans could aspire to. Success in gymnastics led to

¹⁰ Rudolf Steiner, The Younger Generation, Lecture 2.

¹¹ Rudolf Steiner “The Task of Knowing for Today’s Youth”, in Awake! For the Sake of the Future, SteinerBooks, 2015, p.18.

many positions of status in society, whether it was in commerce, statecraft, the military and other position in civilian life. We owe much of our root knowledge in medicine and physical training to the pedagogical breakthroughs made in the ancient gymnasiums. This paradigm essentially ended when this educational system was insufficient to develop the required moral education needed for mankind's further development.

Medieval Universities – The ancient Greek system of education was eventually replaced by the medieval universities that placed a premium on teaching morality, often theologically based. In fact, many of these universities took form as monasteries across Europe and developed into centres of learning, and much scholarly activity revolved around the copying of commentaries on religious texts. In this phase, moral education was the focus, and virtues like piousness, piety and humility were of major philosophical concern, often reserved for young men of wealthy and noble families who would be tasked with leading society with a strongly developed morality. Ultimately though, these institutions suffered from extreme levels of political interference, religious conflicts, and conservatism, and when they became too narrow, scholastic, and dogmatic, they had to make way for a modern approach to develop humanities rational capacities.

Modern Enlightenment Era Universities – Starting in the 17th century, a major societal focus on rationalism, scientific inquiry, humanism, and innovation led to the birth of modern universities. Rising secularism became incompatible with the dogmatism of the past, and a need for the development of human rationality became the focus. This ability to use the rational mind to critically examine both physical and moral development as achieved during the previous educational paradigms led to rapid and massive social and scientific breakthroughs and is still the mainstream mode of thinking in our current tertiary educational institutions. One of our main arguments is that exceptional as this educational era has been, we have come to the end where a purely rationalistic approach to education is no longer paying sufficient dividends for us to advance humanity. Mindless materialism, nihilistic moral and epistemological relativism, and over-reliance on technocratic solutions are now rendering people into consumerist focused automatons, and a new approach to education is urgently needed. Much of our modern malaise can be attributed to us losing our connection to our spiritual essence, and we believe the time has come to develop an approach to tertiary education that unites the lessons learned from previous approaches to education into a modality that educates the whole human being once more, an education for body, mind, and soul.

The New Dawn: A University grounded in Applied Phenomenology – As we will argue throughout this document, modern phenomenology is challenging all aspects of materialism, and even in the hard-core physical science like physics, computer science and astronomy there is a rising chorus of stellar scholars who argue for consciousness-centred worldviews like panpsychism. Cutting edge research in fields like neurobiology, psychiatry, and parapsychology all points to a worldview that requires explanations fundamentally at odds with materialism. Personalities like Rudolf Steiner, George Gurdjieff and Robert Monroe provide answers to many of the remaining paradoxes that materialist science run into, as well as methods to study these in a more spiritually centred way. We will further argue that the capacities needed to peer deeply into the phenomenological universe is essential for us to make further progress as a species, and that the rich corpus of knowledge produced by mystical, shamanic and some spiritual traditions deserves a place in a modern education. It will be impossible to teach the next generation on how to be more accurate observers of the universe without also teaching them how to become more skilful observers, which requires capacities that lies beyond the realms of materialism.

Our Objectives

We will pursue the establishment of the Indus University by way of a dedicated project (The Indus Project) under the structure provided by a for-purpose charitable organisation called Archeus Social Limited. Archeus' charitable purpose is to advance the education of the public based on the educational philosophy of Rudolf Steiner including (from the Constitution of Archeus Social Ltd):

(a) by acting as trustee of public funds established:

(i) to raise and distribute funds to eligible deductible gift recipients that advance education based on the Educational Philosophy of Rudolf Steiner

(ii) to raise and distribute funds for the purpose of acquiring land and/or acquiring, constructing, or maintaining buildings solely used for Rudolf Steiner Schools in Australia

(iii) for the purpose of providing money for eligible scholarships, bursaries, or prizes to maximise equitable access to education based on the Educational Philosophy of Rudolf Steiner, and/or

(iv) for the purpose of establishing a tertiary institution or institutions in Australia based on the Educational Philosophy of Rudolf Steiner (which includes the idea of the threefold social order).

(b) by facilitating conferences, seminars, or other forums through which teachers from Rudolf Steiner Schools and/or the public can be educated about the Educational Philosophy of Rudolf Steiner.

The Indus Project, in its pursuit of its overarching purpose, aims to accomplish the following primary objectives, which are to be included in a formal feasibility study document:

1. *Teaching grounded in a foundation of applied phenomenology and branded as such*

Education will be founded on the principles of applied phenomenology to teach all aspects of human knowledge with a significant focus on the direct observation of our world, nurturing thinking, feeling, and willing.

2. *The Indus University must be a living example of social threefolding in action*

The constitution, management, and future evolution of Indus University will be guided by Steiner's principles of social threefolding. This approach will be further refined through phenomenological research, with the goal of providing an education that seamlessly integrates world knowledge and self-knowledge. As Goethe said: "'Man knows himself only insofar as he knows the world, becoming aware of it if only within himself, and of himself self only within it. Each new subject, well observed, opens within us a new organ of thought."¹²

This university initiative will shape with understanding the threefold social picture in every aspect of governance and organisation. In the early stages a steering group will "parent" the university into being in the developing, differentiating stage a conscious threefolded articulation of the university will take place. It will be the task of the cultural-spiritual sphere of the university to help educate everyone involved in the university with a kind of imaginative thinking necessary to understand and unfold this form of social life.

3. *Achieve financial sustainability within 5 years of opening ceremony*

¹² Löwith, K. (1964). From Hegel to Nietzsche. Columbia University Press. (p. 10)

The university should reach financial independence within the first 5 years from inauguration and have a self-generating equivalent of an endowment fund to secure the university for the long term. Development of a private tertiary institution, as free from centralised government controls and regulations as possible, which will include an independent means for students to finance tuition fees.

4. University must be Inaugurated by 2027.

Our objective is to have the campus operational in time for the first intake of students for the 2027 academic year.

5. Establish a Self-Sufficient University Campus

The university will provide an independent educational campus in Western Australia, ensuring optimal student learning through good nutrition, a conducive environment, and robust human support systems. The campus will foster a holistic, interconnected understanding of the world, encouraging students to engage with the world with wisdom and caution.

6. An education suitable for the needs of our time

The university aims to meet the evolving needs of today's students by providing a comprehensive education that integrates emerging fields of science, technology, and artistic endeavour. This approach is designed to nurture the development of the whole human being, encompassing spiritual, social, and cultural aspects.

The university recognizes and seeks to address the gaps in modern academic education, which often neglects the holistic development of the individual. It aspires to create an environment that allows students to unfold their destiny by providing an education that bridges the spiritual and material world, based on the teachings of Rudolf Steiner.

The focus is not solely on the acquisition of intellectual or theoretical knowledge, but on the gaining of wisdom. Students will be encouraged to understand the world as a holistic, interconnected system of multiple intelligences, requiring careful observation and wise interaction.

7. Endeavour to bring education to all peoples of the world

Effort will be made to make education available to as many people as possible in their native tongue, with a particular focus on the needs of the greater Asia-Pacific region we are operating in.

8. Foster a network of like-minded institutions:

The university will establish sister relationships with phenomenological-inspired tertiary institutions around the world and to work creatively with local community groups and enterprises. It will seek to be an expression and demonstration for the whole of Australia of a healthy, future-orientated form of social existence.

It will also form strong bonds with Steiner high schools globally, with an initial focus on the Asia Pacific region, as we hope to provide an exciting and feasible option for Y12 students wanting to continue their education in the same spirit as what they experienced in Waldorf high schools.

Strategic Options Analysis

Physical Campus vs Online Education

Through various workshops with stakeholders, it has become clear that having an inspiring campus is mission critical to the envisioned success of the university. Strategically we will therefore take a

“campus first” approach to developing the university, and supplement with online experiences as is reasonably required to deliver the highest possible quality of immersive education. A purely online option has therefore been excluded from the analysis.

Campus-centric vs faculty-centric development

Two main options were studied to determine the establishment of the university.

OPTION A – Development of a university that is mainly dependent on educational activities for its sustainability, out of which it needs to buy, develop, and maintain its own campus environment.

OPTION B – Develop a self-sustaining campus on a commercially viable biodynamic farm, the proceeds of which will be used to develop a campus environment and incentivise other educational partners to establish permanent faculties on the land.

Issues under Consideration	Faculty owned Campus	Independent Campus
Priority 1 – Sustainability This University must be built from the start to last a very long time, and the fundamental business model must reflect that. We are willing to sacrifice efficiency for resilience to achieve this.	<ul style="list-style-type: none"> Sustainability will fundamentally be driven by student numbers and enrolments. Trustees' main concern will be “teaching the right courses”. In essence, not very different from typical universities, and will face the same challenges. Will be maximally exposed to government accreditations and Interference 	<ul style="list-style-type: none"> Sustainability will fundamentally be driven by agricultural output and rent. Trustees' main concern will be “custodians of the land and tenants”. In essence, completely different from typical universities, and will have to create a new social form. Will be minimally exposed to government interference as it pertains to academic oversight
Priority 2 – Biodynamic Showcase The campus grounds must be an international showcase for how biodynamic process work in practice, therefore it needs to operate as a commercial farm.	<ul style="list-style-type: none"> Can be met, however will most likely be a “nice to have” in times of severe stress and easy to neglect / compromise on. Will most likely have to be under the guardianship of the “School of Agriculture” to become a true international showcase in terms of production, research, and land development. 	<ul style="list-style-type: none"> Must be met, as this will be the main mission of the campus. Faculty and student numbers will most likely be sacrificed over campus integrity in times of severe stress.
Priority 3 – Social three folding in Action The University needs to model how social three folding can work in practice. It therefore needs to claim its rightful place in society macro-cosmically, but also operate on three folding principals in its own microcosm. As above,	<ul style="list-style-type: none"> University will primarily be a “cultural institution”, that will need to manage its own “economic activities” to remain viable. Will have to compete in a heavily regulated “legal” environment to maintain relevance. Concerns other that 	<ul style="list-style-type: none"> The campus will primarily be an “economic institution” that will incentivise “cultural activities” to operate on a viable economic platform. Faculties and schools could be largely financially shielded from the regulated legal environment to create truly new forms.

so below.	“Cultural” activities will most likely consume much of the administrations day-to-day activities	<ul style="list-style-type: none"> • Economic viability will be the main issues of the administration, with cultural development outsourced to academia
Priority 4 – Accessibility To affect maximum impact over long periods of time, the location of the Campus needs access to all critical resources to maintain its sustainability, including climate, environment, social, talent and financial.	<ul style="list-style-type: none"> • Location conducive to attracting a steady flow of students will be the main accessibility constraints, biasing selection criteria to be close to large population centres (i.e. Perth) • Probably strongest option to attract talent as this will emulate a “form” that is most recognisable. • As with most universities, there will most likely have to be a strong reliance on endowments 	<ul style="list-style-type: none"> • Productive agricultural land near the market and an “unspoiled” environment will be the main driver of accessibility requirement. • Significant incentives will have to be put in place to attract students and talent (housing, salaries, low rents etc) • Minimal reliance on external sources of funding once sustainable production is met. • Stakeholder management and development will play a major role in maintaining “Social License to Operate”

Campus location Analysis

A range of factors that could determine the choice of location within Western Australia have been considered:

Access to transportation infrastructure

Access to the campus is a strategically important driver. It should ideally be located close enough to either the Perth metropolis, or close to one of the larger regional towns with access to public transport and other amenities like healthcare facilities and governmental services.

Areas in in Western Australia that meet these requirements are:

Perth Metropolis – Any area within a 100km of Perth would meet these requirements. There is a good public transport network that provide easy access to students and staff, as well as airport access for international students and visitors. All government agencies are in Perth, with world-class infrastructure in place for all our needs.

Bunbury Region – This town centre is serviced by both a small regional airport and a regional rail network that connects Bunbury to Perth, as well as an established bus network extending as far as Busselton. As Western Australia’s second most populated region, the Bunbury-Busselton area is the only other area in WA that would satisfy our infrastructure needs.

Broader South-West Region – South from Bunbury-Busselton is the world-renowned Margaret wine region known for some of the highest quality agricultural produce produced in Australia, and a high-volume tourist destination. Although the regions slightly further south will not meet all our infrastructure requirements, the regions closer to the coast will have other relative strengths, and for the right property, we will not exclude these regions from our target area.

Rest of WA - Given Western Australia's vastness, and much of the state seen as extremely remote, no other areas would suit our needs. Our search will therefore be focused on the above-mentioned regions.

Access to markets

All the areas mentioned above would satisfy our requirements for access to a variety of markets that will ensure that we can attract enough students, consumers for agricultural produce, wholesalers, and tourists for our agri-tourism aspirations.

All the locations identified are situated in areas of remarkable natural beauty and are sufficiently close to modern amenities to not act as a deterrent to potential students and visitors.

There is strong demand for agricultural products and agri-tourism services in these areas, consisting of established restaurants, grocery stores, fresh produce markets and wholesalers. Additionally, there is a high level of interest from tourists who are keen to visit the region for agri-tourism experiences.

Overall, we are confident that our selection of locations is accessible to students, consumers, wholesalers, and tourists, and will maximally contribute to the success of our campus, establishing it as a leader in phenomenological research and training.

Access to talent

One of the key considerations for establishing a successful campus is access to top talent. The areas identified above all have relatively easy access to Australia's educated population with many local universities and research institutions producing highly skilled graduates in various fields.

Additionally, Western Australia has a strong international education sector, attracting talented students and researchers from all over the world.

Furthermore, the regions of Western Australia that we have identified offer an exceptional quality of life, with access to stunning natural surroundings and a range of recreational activities, making them highly attractive to professionals and academics keen to pursue their work in away from the hustle and bustle of city environments. This will give us an advantage in attracting the top international talent of the right type to our campus, creating a vibrant intellectual/artistic community of scholars and students.

To support our recruitment efforts, we will also develop partnerships with international universities, research institutions, and businesses, offering a range of opportunities for collaboration and knowledge exchange. By establishing a strong network of academic and industry partners, we will be able to tap into the diverse pool of talent in the region, creating a highly dynamic and innovative environment for research and education.

Access to good agricultural land and nature

Since establishing the campus on a certified biodynamic farm is seen as a crucial success factor, it is essential to locate in an area that provides access to good agricultural land and natural biodiversity. The identified areas all offer access to good agricultural land and a natural environment that is conducive to the principles of biodynamic farming. The Margaret River region, for instance, is known for producing premium wines, many of them biodynamic, and has some of the most fertile land in Western Australia.

The campus will have the opportunity to work with local farmers and producers, establishing partnerships and collaborations that will foster innovation and knowledge exchange. Additionally, the campus will be able to provide a valuable service to the local community by sharing knowledge

and expertise in biodynamic farming practices, helping to create a sustainable and resilient food system and community.

The natural environment in the identified areas is unique and diverse. The campus's location in the state's Southwest will provide access to some of the state's most beautiful natural surroundings, including forests, wetlands, and coastal regions. This environment is ideal for research and education in the fields of ecology, environmental science, and sustainability.

Recommended Strategic Approach

Based on the analysis conducted, we recommend the following approach for establishing a biodynamic farm and research campus in Western Australia:

1. Identify and shortlist suitable property: We will prioritise areas within a 150km radius of Perth, the Bunbury Region, and the broader South-West Region, with access to transportation infrastructure, markets, and good agricultural land. Our focus will be on identifying and acquiring properties that meet our requirements and have the potential to support our campus's long-term sustainability goals.
2. Develop a comprehensive execution level business plan: We will create a business plan that will provide a detailed analysis of the addressable market, projected revenue streams, and financial projections. The plan will also detail the operational and organisational structure of the campus, including staffing requirements, partnerships with local businesses and institutions, and opportunities for collaboration and knowledge exchange. This will be done in the next phase when actual properties and their needs will be investigated.
3. Establish partnerships and collaborations: We will establish partnerships with international universities, research institutions, and businesses, offering a range of opportunities for collaboration and knowledge exchange. By establishing a strong network of academic and industry partners, we will be able to tap into the diverse pool of talent in the region, creating a highly dynamic and innovative environment for research and education.
4. Develop educational and research programs: We will develop a range of educational and research programs that focus on various aspects of applied phenomenology. These programs will be designed by the relevant academic talent we develop relationships with. Included in this step will be to design the relative incentive programs to attract the right talent, both nationally and internationally, to come and establish faculties at the university.
5. Implement sustainable practices: We will implement sustainable practices in all aspects of the campus's operations, including energy and water conservation, waste reduction, and carbon sequestration. We will also incorporate the principles of biodynamic farming into all aspects of the campus's operations, creating a model for sustainable living and agriculture, as these are the long-term sustainability strategy for the campus.
6. Design and implement marketing plan: A comprehensive marketing plan will be developed to raise awareness of our university and its unique offerings. This plan will encompass various channels, such as digital marketing, events, and collaborations with local communities. We will highlight the distinct qualities of our campus, including its focus on advanced phenomenology, biodynamic farming, and sustainability, to attract students, researchers, and partners.

Unique and Profound Purpose

The establishment of the Indus Project university is a response to the evolving social, ecological, and educational challenges that humanity faces today. While many universities have embraced a corporatised model, our institution seeks to rekindle the quest for wisdom and universal

understanding that has historically defined higher education. In this era of digital inter-connectivity and global crises, the Indus Project aims to offer a transformative, holistic educational experience that nurtures the unique capacities and potentials of each student.

This section will outline our university's unique and profound purpose, which is rooted in fostering human freedom and addressing the gaps in the current educational landscape. We will explore the guiding principles that shape our curriculum and teaching methodologies and discuss our commitment to provide an environment that cultivates individual growth, community, and a deep connection to the world around us.

Addressing the gaps in modern education

Even though modernity and the scientific revolution has undoubtedly improved the quality of life of billions of people in many ways, it did not come without a price, often paid with a sense of nihilism and loss of purpose. After what is not many decades of astonishing material progress, many scholars are now recognising that we are in the grips of what some academics call “The Meaning Crisis”; a situation where vast portions of the global population feel that they, individually, do not matter much, and that their worth as human beings have been largely reduced to cogs in a large economically driven wheel.

We posit that modern education plays a large role in this situation. By mainly focusing on teaching from a materialistic perspective to children and young adults across almost all academic domains inevitably leads to the reductionist mindset. It often overlooks the importance of nurturing the whole human being, leading to several limitations. However, the flip side of this is that education is also our best chance of teaching people their true worth that transcends the boundaries of modern materialism. Steiner/Waldorf education perspectives offer an alternative approach that addresses these limitations at the university level by emphasising the development of the whole person and fostering a deeper understanding of the world and our place within it. Specifically, the Indus University will aim to address the following gaps in modern education.

Materialism and One-sided Intellectualism: Modern university education tends to prioritise materialistic and intellectual pursuits, often at the expense of a more balanced and holistic development. This focus can lead students to perceive the world through a narrow lens, disconnected from their own experiences and the broader context of life. In contrast, a Steiner-inspired university would emphasise the importance of developing not only the intellect but also the emotional, social, and spiritual aspects of the human being.

Lack of Connection to the Human Experience: A common criticism of modern tertiary education is its failure to engage with the emotional, social, and spiritual dimensions of learning. Students are often taught to acquire knowledge and skills in a mechanistic manner, devoid of personal meaning or relevance. Steiner recognised this limitation and advocated for a university education that speaks to the heart, fostering empathy and a sense of interconnectedness with the world and others.

Standardisation and Disregard for Individuality: The modern university system frequently relies on standardised testing and uniform curricula to evaluate students' progress and success. This approach can stifle individuality and creativity, as students are often encouraged to conform to predetermined expectations. A Steiner-inspired university would value each student's unique qualities and promote self-discovery and personal growth through a diverse range of artistic, practical, and intellectual experiences.

Fragmentation of Knowledge: In many modern university systems, knowledge is presented in isolated, disconnected segments, making it difficult for students to see the interconnectedness of

various disciplines and their relevance to real-life situations. Steiner's vision for tertiary education promotes an integrated, holistic approach that encourages students to explore connections between subjects, fostering a deeper understanding of the world and their place within it.

Lack of Moral and Spiritual Development: A key limitation of modern tertiary education is its tendency to prioritise intellectual achievements while neglecting moral and spiritual development. Steiner believed that university education should not only impart knowledge but also cultivate moral and spiritual qualities, fostering a sense of responsibility and purpose in the world. A Steiner-inspired university would seek to achieve this by incorporating ethical and spiritual themes into the curriculum and creating a nurturing environment that supports each student's personal journey.

Why Applied Phenomenology?

The Indus University aims to provide a transformative education experience by focusing on applied phenomenology, a practical approach rooted in cultivating clear and deep perception of lived human experiences. This approach is grounded in the works of German philosopher and artist Rudolf Steiner, who drew inspiration from the artistic phenomenological natural science of Johann von Goethe. By emphasising applied phenomenology in the context of various disciplines, the university seeks to develop students' abilities to perceive the essential and invisible aspects of the world that lie beyond mere physical appearances. This section will explore how applied phenomenology can enhance the educational experience at the Indus University and contribute to its unique and profound purpose.

Integration of Art and Science: Applied phenomenology allows for a harmonious blend of art and science, encouraging students to explore the intricate interplay between the visible and the invisible aspects of the world. By fostering a deep understanding of the innate ideas and beauty within phenomena, students develop a more holistic and meaningful understanding of their chosen disciplines.

Cultivation of Intuition and Empathy: Applied phenomenology places a strong emphasis on developing one's intuition and empathy, promoting a deeper connection to the world and others. By focusing on the human experience, students are encouraged to explore their own emotions, thoughts, and perspectives, fostering a greater sense of empathy and compassion in their interactions with others.

A Shift from Materialism to Holistic Understanding: By embracing applied phenomenology, the Indus University seeks to move away from the materialistic and objective approach that dominates much of modern academia. Instead, the university aims to cultivate a more holistic understanding of the world, recognising the interconnectedness of all things and the importance of addressing the emotional, social, and spiritual aspects of human existence.

Development of Critical and Creative Thinking: Applied phenomenology encourages students to think critically and creatively about the world around them, challenging them to see beyond surface appearances and peer deep into the structure of reality; not only objectively but also the structure of their own subjective experience. By mastering the skilful observation, the interplay between the world as a given, and the biased observer making this observation, students will be more nuanced and adept problem solvers than what is commonly in case in modern universities, enabling them to better navigate the complexity of a post-modern world.

Human-centred Teaching and Research: Approaching teaching and research from the perspective of applied phenomenology acknowledges that each student is unique, with different talents, interests, and ways of understanding the world. As such, our educators strive to connect with each student on

a personal level, fostering an environment of mutual respect and understanding. Instead of a one-size-fits-all method of teaching, educators encourage students to engage with course material in ways that resonate with their personal experiences and perspectives. In terms of research, the needs, experiences, and welfare of people are prioritised above else. Students and researchers are guided to design and conduct research that is sensitive to the impact it might have on individuals, communities, and the broader ecosystem, always aiming to pursue the greatest good to the greatest many.

Building a Foundation for Ethical and Sustainable Practices: A focus on applied phenomenology allows students to examine the ethical implications of their actions and consider the long-term consequences of their decisions. By encouraging a deeper connection to the natural world and an understanding of the interconnectedness of all things, students are more likely to develop sustainable and responsible practices in their personal and professional lives.

Fostering Interdisciplinary Collaboration: Applied phenomenology promotes a holistic understanding of the world, which can lead to greater interdisciplinary collaboration among students and faculty. By recognising the interconnected nature of various fields of study, students can develop a more comprehensive understanding of complex issues and work together to address them effectively.

Cultivating Lifelong Learning and Personal Growth: An education rooted in applied phenomenology encourages students to continually reflect on their experiences and grow as individuals. This emphasis on personal growth and self-awareness fosters a lifelong love of learning and a commitment to self-improvement that extends far beyond the university setting.

Cultivating the Right Culture: Seed Values for a Phenomenological University

The title itself evokes a rarely considered aspect in modern tertiary education, one that calls for fresh perspectives, new thinking, and a language that captures the evolving landscape. As we witness the rise of AI-supported remote learning, we become increasingly aware of the encroaching era dominated by algorithmic, inorganic processes and programs, potentially fragmenting the inherent unity of human thinking, feeling, and willing.

The current educational landscape often focuses on the repetitive transmission of information, where reams of paper, with column after column of instructions, levels of attainment, objectives, expected outcomes etc are repeated verbatim from an electronic screen in full view of the students, with lecturers far removed from the “living essence” of the subject at hand. This is inherently boring and has a dulling effect on the human spirit. It is a time when the need for an alternative approach becomes ever more pressing.

During the heyday of German "nature philosophy," centred around the university at Jena, Johann Wolfgang von Goethe forged an intimate connection with philosopher Friedrich Schelling. Their shared concerns and interests revolved around the practice of natural science and the arts. In later years, Schelling articulated a valuable insight:

‘With each explanation this is first and foremost: do justice to that which is to be explained; do not suppress it, interpret it away, belittle or maim it to make it easier to understand. The question here is not: ‘What view of the phenomenon must we arrive at in order to explain it in accordance with one or another philosophy?’ Rather, it is the other way around: ‘What philosophy is required if we are to live up to the object, to be on a level with it?’ It is not a question of how the phenomenon must be turned,

twisted, narrowed, or crippled to become explicable at all costs on grounds that we have resolved once and for all not to go beyond. Rather, to what point must we enlarge our thought so that it is in proportion to the phenomenon?"¹³.

These profound words encapsulate the essence of the phenomenological approach—an organic, reality-based science of nature that engages the heart and brings forth the awe-inspiring realisation that nature is a living work of art, eagerly awaiting the student's approach with arms wide open. Within the phenomenological university, through properly understanding the phenomenon known as the "human being," may find the potential for the "enlargement of thought" necessary to understand all other phenomena in a way which is "in proportion" to their essential nature.

The Significance of Cultivating the Right Culture

Culture plays a vital role in shaping the educational environment and the growth of individuals within a university. It is the invisible fabric that weaves together the beliefs, values, attitudes, practices, and traditions that define a community. In the context of the Phenomenological University, the cultivation of the right culture becomes paramount, as it sets the tone for a transformative and holistic educational experience.

Culture provides the foundation upon which the university community thrives. It influences not only the interactions between students, faculty, and staff but also the approach to teaching, learning, and research. A vibrant and nurturing culture fosters an atmosphere of collaboration, respect, and openness, encouraging individuals to explore and express their unique talents, perspectives, and aspirations.

The right culture will enable the Indus University to fulfil its mission and goals by creating an environment where the full potential of everyone can be realised. It embraces the principles of Anthroposophy and Applied Phenomenology, recognising the interconnectedness of human beings with the natural world and the spiritual dimensions of existence.

Within this cultural framework, students are encouraged to engage in self-discovery, deepening their understanding of themselves, others, and the world around them. They are empowered to become active participants in their own education, cultivating their intellectual, emotional, and spiritual capacities.

The Indus University values the holistic development of individuals, recognising the importance of nurturing their cognitive, emotional, and ethical dimensions. Through a culture of care, compassion, and mutual support, the university promotes the well-being and growth of its community members, fostering a sense of belonging and purpose.

Moreover, the university's culture acknowledges the dynamic nature of knowledge and the importance of critical thinking, inquiry, and open-mindedness. It encourages the pursuit of truth, the exploration of diverse perspectives, and the integration of different disciplines, fostering a rich and multidimensional approach to learning and research.

In cultivating the right culture, the Indus University acknowledges the challenges and opportunities presented by the modern world. It seeks to transcend the limitations imposed by mechanistic and reductionist approaches to education, embracing a more holistic and integrative paradigm. By doing

¹³ "The University at the Threshold; Orientation through Goethean Science" Nigel Hoffman, Rudolf Steiner Press 2020, chapter 1, page 10.

so, it prepares individuals to navigate the complexities of the 21st century with wisdom, resilience, and creativity.

Through the conscious cultivation of a vibrant and nurturing culture, the Phenomenological University aims to create an educational environment that inspires and empowers individuals to unfold their potential, deepen their understanding of themselves and the world, and contribute to the betterment of society. It is through the realisation of this vision that the transformative power of education can be fully realised.

Seed Values for a Phenomenological University

Seed values serve as the guiding principles that shape the culture and ethos of the Phenomenological University. They are the foundational elements upon which the university community will be built, fostering an environment conducive to transformative education and personal growth.

To establish a vibrant, living culture that guides the university toward its educational goals, we assert the importance of adopting, expanding upon, and thoughtfully refining the following seed values. It is through the cultivation of these values that the cultural setting for the thriving spirit of Sophia, wisdom personified, can truly manifest.

Freedom in Ethical Individualism

The current global landscape has witnessed a paradigm shift, as various global actors with a shared belief in more centralised power seeks to exert control over every aspect of community life. Fortunately, the awakening to the mechanisms at play calls for new levels of introspection and a realisation of the spiritual dimension as the foundation of our collective journey. The Phenomenological University recognises the role universities play in shaping society and aims to penetrate the depths of such events, offering remedies for the suffering of individuals. Central to this is the concept of individual freedom, where each person has the right to arrive at their own conceptual conclusions through personal effort, free from external coercion.

Freedom in ethical individualism is mission critical for the Indus University as it upholds the principle of autonomy and self-directed learning. It empowers individuals to engage in independent thinking and to develop their own unique perspectives. By nurturing freedom within an ethical framework, the university encourages students to become active participants in their own education and fosters a sense of responsibility for their own growth and development.

Exquisite tolerance

Tolerance, in its true essence, goes beyond mere acceptance of diversity. It embraces an attitude of openness, empathy, and understanding toward differing viewpoints, cultures, and backgrounds. The Phenomenological University recognizes the importance of cultivating exquisite tolerance as an essential value for its community.

Exquisite tolerance creates a safe and inclusive space for individuals to express themselves, challenge assumptions, and engage in constructive conversations. It fosters the development of empathy, compassion, and respect among its members, promoting a vibrant intellectual and social community. Through the practice of exquisite tolerance, the university encourages meaningful dialogue, exploration of diverse perspectives, and the expansion of horizons.

Dedication to truth

The pursuit of truth has been a perennial quest for humanity. Rudolf Steiner's work on "The Karma of Untruthfulness"¹⁴ sheds light on the prevalence of lies, deceit, and manipulation in various spheres of society. The Phenomenological University, with its foundational knowledge of the evolution of language, aims to bring into conscious awareness the concept of personal spiritual pollution stemming from deceitful use of spoken or written words. It recognises the dual streams of truth-seeking: the spiritual stream that reveals the hidden truths of the spiritual world and the earthly stream that confronts the deceptions perpetuated by those who seek to conceal truth.

Dedication to truth emphasises the importance of integrity, honesty, and transparency in academic pursuits and beyond. By fostering a value of dedication to truth, the university encourages critical thinking, intellectual rigour, and the pursuit of knowledge based on evidence and veracity. It also equips individuals to navigate the complexities of a world filled with misinformation and deception.

Fostering integrity and wisdom

Integrity and wisdom are foundational values that underpin the university's approach to education. Holding to stated principles without compromise or apology, the university aims to instil a sense of ethical responsibility and moral courage in its community. The understanding and practice of honesty and integrity in writing and language are integrated into academic subjects, ensuring that students develop a strong moral compass.

Fostering integrity and wisdom shapes the character and ethical foundation of its students and staff. By upholding principles of integrity and wisdom, the university cultivates individuals who act ethically and responsibly in their academic pursuits and in their engagement with society. It prepares them to make meaningful contributions and navigate complex ethical dilemmas with discernment and clarity.

Beauty

Beauty holds a profound place in the human experience, transcending the merely aesthetic and reaching into the realm of the spiritual. The university recognises the transformative power of beauty and its ability to uplift, inspire, and nourish the human spirit. It encompasses not only visual beauty but also the beauty of ideas, relationships, and experiences. Embracing beauty as a seed value means creating an environment that cultivates an appreciation for the sublime and the harmonious, fostering a deep connection with the world and the individuals within it.

While beauty may be considered as an auxiliary value in some educational contexts, the Indus University believes it is mission critical. Beauty enriches the learning experience, engaging all dimensions of human consciousness. By incorporating beauty into its physical spaces, curriculum, and interactions, the university creates an atmosphere that stimulates creativity, fosters inspiration, and invites contemplation. It recognises that beauty is not superficial, but an essential element in nurturing the holistic development of individuals and cultivating a sense of reverence and wonder for the world.

By critically reflecting on the significance of beauty as a seed value, the Indus University acknowledges its transformative potential in shaping the educational experience and fostering a deeper connection with oneself, others, and the world. It recognises beauty as a guiding principle

¹⁴ Steiner, R. (1988). *The Karma of Untruthfulness: Secret Societies, the Media, and Preparations for the Great War* (Vol. 1) (J. Collis, Trans.). Rudolf Steiner Press.

that elevates the university's culture and supports the holistic development of individuals within its community.

Love

Love, as an essential seed value, lies at the heart of the Indus University. It encompasses a profound sense of compassion, empathy, and interconnectedness in all aspects of human existence. Love extends beyond sentimentality and embraces active goodwill, respect, and care for oneself, others, and the world.

In the Indus University, love is not merely an abstract concept but a lived experience that guides relationships and interactions. It fosters a supportive and nurturing environment, where acts of kindness, understanding, and acceptance create a space for individuals to feel valued, seen, and encouraged to grow. Love serves as a transformative force, inspiring individuals to engage with the world, seek truth, and contribute to the betterment of society.

By placing love at the core of its culture, this university acknowledges its profound impact on personal and collective well-being, promoting harmonious relationships and fostering a sense of unity among its members.

Discipline

Discipline is a foundational seed value that permeates the university, encompassing both personal and organisational aspects. It emphasises the importance of structure, commitment, and focused effort in all endeavours. Discipline enables individuals to cultivate their potential, develop their skills, and achieve their goals.

For us, discipline is not seen as a rigid imposition but as a liberating force that enables individuals to unfold their capacities and contribute meaningfully to the world. It involves self-mastery, self-regulation, and the cultivation of healthy habits that support personal growth and well-being.

Moreover, the Indus University recognises the significance of commercial astuteness as an essential aspect of discipline. It understands the practical realities of operating in a complex economic landscape and the need for financial sustainability. By cultivating commercial astuteness, the university ensures prudent management of resources, responsible financial practices, and a strategic approach to long-term viability.

Without discipline, aspirations remain unfulfilled, and the vision of the university cannot be realised. Discipline provides the necessary structure and focus for individuals to engage deeply in their studies, research, and other endeavours. It fosters a culture of accountability, perseverance, and excellence.

While discipline is crucial, we also recognise the need to balance it with flexibility, creativity, and an openness to new possibilities. It encourages individuals to find their unique paths within the framework of discipline and to explore innovative approaches that align with their values and the evolving needs of society.

Through critical reflection on the value of discipline, the university continuously examines its structures, processes, and practices to ensure they support the development of disciplined individuals and foster a sustainable and thriving educational institution.

Collaboration

Collaboration lies at the heart of the university experience, representing a major value that underpins its very essence. Collaboration fosters holistic growth, creating synergistic relationships, and nurturing a vibrant community of learners, researchers, and practitioners.

For us collaboration takes on multiple dimensions. It begins with the integration of various phenomenological disciplines, which form the basis for the foundational orientation course for all other fields of study. The further integration and multi-disciplinary research agendas of diverse disciplines create a rich tapestry of knowledge, intertwining scientific exploration, artistic expression, and spiritual inquiry.

However, collaboration extends beyond disciplinary boundaries. It involves active participation in the working out of social threefolding principles within the university experience itself. Through experiential exercises and engaged dialogue, students learn the value of collaborative decision-making, collective responsibility, and the appreciation of diverse perspectives.

Collaboration within the university also extends beyond the campus walls. It embraces partnerships with external organisations, communities, and stakeholders. By forging alliances with like-minded individuals and institutions, the university amplifies its impact and contributes to the broader societal well-being. Through collaborative endeavours, students and faculty engage in projects that address pressing social, cultural, and ecological challenges, striving to create positive change in the world.

We recognise that the complex problems of our time cannot be solved in isolation but require collective wisdom, shared resources, and synergistic efforts. Collaboration fosters a sense of interconnectedness and mutual support among students, faculty, staff, and external partners.

Moreover, collaboration aligns with the university's commitment to love as a guiding principle. It acknowledges that true collaboration arises from a deep respect for the unique gifts and perspectives everyone brings, fostering an environment where ideas are freely exchanged, and collective learning flourishes. Through collaboration, the university nurtures an ethos of empathy, compassion, and understanding.

The Indus University continuously strives to cultivate a culture of collaboration, creating spaces and platforms for meaningful engagement, interdisciplinary dialogue, and shared decision-making. It encourages individuals to embrace collaborative practices, recognising that together, they can co-create a better future and fulfil the university's purpose of fostering wisdom, knowledge, and social transformation.

Our clients and their needs

To redefine what a university should be for the next phase of human development, The Indus Project is also rethinking the way universities define customers, and our relationship to them. The university as a concept is not limited to a single institution. Rather, it should be viewed as a collection of sovereign individuals, utilising a variety of personal and other legal constructs, that work collaboratively and collectively to a common goal: *The creation of a tertiary educational ecosystem, anchored in an exquisite campus environment, to ensure holistic education and research occurs on the principles of advanced applied phenomenology.*

This section will therefore analyse the addressable market for the entire university eco-system, with special attention on those sectors that will ensure financial viability over the long run. For market segments that do not realistically exist today, but that will be created as part of the establishment of

this university, our main assumptions and aspirations are here addressed, and the relevant risk-mitigation strategies to manage the downside of a “build it and they will come” approach.

Furthermore, where appropriate we adopt a “cradle-to-crave” approach to our interaction with customers and suppliers, and as far as practically possible adhere to the modern supply chain management mantra of “understanding your customers’ customers and your suppliers’ suppliers”.

Market segments

Commercial Agriculture

By adopting the principle that the campus needs to be independently self-sufficient from the successes and/or failures of the different schools and faculties, a minimum baseload of income needs to be earned through commercial agriculture. Given the nature of the campus, and the influence of Rudolf Steiner’s writings on our genesis, all agricultural products will be produced to the highest possible biodynamic standards. Apart from this approach in creating a very pleasant and anthropocentric environment to live and work in, it also ensures that we will always produce premium product known for fetching premium prices, realising acceptable margins for the ongoing operation of the campus.

A note on Value Addition

The future sustainability of organic agriculture requires that producers of primary resources be able to capture at least some additional value of their produce by selective on-premise processing, i.e. flour milling, cheese making, condiments etc. There are some good examples of other biodynamic farming enterprises that do this successfully¹⁵, and part of our initial infrastructure spend will be to enable some initial secondary value capture for milk and grains.

For our agricultural produce, we foresee three main markets to serve:

Wholesalers

Excess produce will be sold through a well-established existing wholesale network. Australia is currently the largest producer of Biodynamic produce globally, and one of our main strategies will be to have strong and pro-active relationships with these operators to ensure excess produce can be sold to both national and international markets. The Biodynamic Marketing Co.¹⁶ is a good example of a significant node in this network.

Where possible we will also work with other biodynamic producers to produce value added products that can be sold through these existing networks.

This will be our lowest margin customer base, and use of these channels will be minimised.

Local Retailers

Since a significant part of our strategy is also to stimulate a vibrant community on and around the campus, preference will be given to supplying our produce and value-added products to local business who want to operate on campus, or in our immediate environment to help expose the world to our brand. As far as possible we want to create strong competition for our products through skilful marketing and limiting supply to a region very close to home. In a real sense we want

¹⁵ <https://www.edenvalleybiodynamic.com.au/>

¹⁶ <https://biodynamic.com.au/about-us/>

people to buy our produce as close to the source of production, and preference will be given to retail customers who operate on our premises.

This is our mid-margin strategy and will be strategically used to stimulate industry in and around the campus. How much of this channel to use will be a continuous trade-off between the need for short term profitability, and the need to invest in long term economic stimulus of our local operating environment.

Direct-to-Consumer

This will be our main to-market strategy for all our value-added products. Since a key selection criterion for the campus is to be in a location with easy access to consumers and/or tourists, significant effort will be made to sell our product direct to the final consumer. Preference will be given to the development of infrastructure for on premises sales (i.e. farm shop and restaurant) to maximise margin, but also to use our products and related services to attract a steady stream of visitors to the campus.

We will also envision developing a membership service where members can access our produce through an online shop. Both strategies will be used to maintain maximum contact with our support base and use existing customers to promote not only our products and services, but also that of the faculties and the overall mission we aim to achieve.

Real-estate, accommodation, and tourism

Provision of a combination of short-term and long-term housing for staff, faculty, students, businesses, and other visitors will most likely form a substantial part of normal operating income. The development of suitable housing and related infrastructure to service the needs of our operations and larger community development goals will be critical to our success and ensuring that this occurs on an economically sustainable model is of utmost importance.

Whilst the needs of students and faculty will be met a slower pace as popularity of this university develops over time, all effort will be made maximally capitalise on any opportunity that agri-tourism, farm-stays, and educational camps (i.e. school camps) my present. Apart from the financial benefit, the same philosophy that drives our direct-to-consumer approach applies here: a dedicated focus on accommodating as many visitors to the campus as possible to increase our exposure to the broader world and create a strong word-of-mouth marketing effect. Tapping into the booming “retreat” market will also allow us to create infrastructure and a potential client base for faculty members to engage in workshop-style education, which generally have wider reach and higher margins than typical longer term residential programs.

Educational services

Obviously, the main purpose of this university is to attract high quality academics, teachers, and researchers and to enable them to offer a range of educational courses, including but not limited to short-term unaccredited courses, longer-term undergraduate courses, and post-graduate coursework, including research. It is impossible at this stage to formulate all the different commercial arrangements that faculty members might want to deploy to ensure their own sustainability, but at a minimum the commercial arm must provide the following:

Financial Services

To relieve faculty staff from financial administration, a common accounts payable and accounting platform will be created to streamline financial transaction, both incoming and outgoing. Seeing that a large portion of what traditionally would be called “student fees” would occur through gifting mechanisms, ensuring the relevant taxation, insurances etc. will be centralised to ensure financial overheads are minimised holistically.

Funding and Grants:

The campus organisation will actively seek funding opportunities and grants to support academic programs, research projects, and faculty development. This includes pursuing partnerships with funding bodies, industry sponsors, and philanthropic organisations to provide resources and financial support to the academic community.

Residential Services

Similarly, ensuring that the various logistical needs of students, faculty members, staff and other visitors are met, services relating to ensuring an awesome campus experience will be centralised and charged for by way of a nominal “service fee”. This will include fees for “ecosystem-wide” marketing and the management of common client engagements.

However, direct, and discreet customer relationship concerns (i.e. academic satisfaction of students) remain a faculty concern and won’t be covered by a centralised approach.

Educational Commons

Common facilities and services like libraries, subscriptions, online learning platforms, in-house publications etc. will also be managed centrally and charged for.

Fundraising

Fundraising for projects and initiatives that impact the ecosystem will also be managed centrally by the campus entity. These are specifically for infrastructure projects, large marketing campaigns and further land acquisition and development.

Individuals and other entities are free to do their own fundraising for their own purposes, but as far as the commons are concerned, this will be managed and pro-actively driven by the campus organisation.

Supply and demand analysis.

For the purposes of this section, we are only dealing with the establishment of the actual biodynamic farming portion of the campus. Supply and demand for both agri-tourism and academic services is difficult to determine with any accuracy at this stage, and we are taking an approach that if we can show that the campus environment can be established with financial sustainability, this would allow for future faculty and other industry partners to develop business plans independently from the platform we are aiming to create here.

Organic produce market demand

The organic farming industry in Australia is currently generating a revenue of \$2.5 billion, with robust growth due to a combination of factors. Demand from food product manufacturing significantly influences industry revenue, as these manufacturers are key purchasers of industry products. Health consciousness among consumers is also a crucial driver; many consumers view organic food as healthier than conventionally produced food. Real household disposable income plays a significant role as well, as organic food is typically more expensive. This robust demand is

evident in the growing availability of organic produce in mainstream markets, including major supermarkets like Woolworths and Coles, and in the increasing demand for processed organic foods.

Growth trends and market share potential

The industry has seen an annual growth rate of 9.0% from 2018 to 2023, which is projected to increase to 11.3% from 2023 to 2028. The industry's revenue is forecasted to reach an estimated \$4.3 billion by 2028. Growth is due to increasing health consciousness, growing public concern over environmental issues, increasing real household disposable income, and growing demand from food product manufacturing. There is also a trend of supermarkets expanding their organic produce offerings, which allows for more convenient access to organic products for consumers.

Competition analysis

The organic farming industry has a low concentration level, with no major dominant players, indicating potential for new entrants and competition. However, the growing influence of major supermarkets such as Coles and Woolworths could pose challenges. To counter this, some organic farmers are forming strategic alliances and employing vertical integration to ensure consistent supply and customer retention. Additionally, competition from imports and increasing regulation could affect the industry. The barriers to entry remain medium, while the potential for increased customer concentration could pose challenges. Despite this, the high potential for revenue growth and increasing health consciousness among consumers provide opportunities for existing operators and new entrants.

Our Vision

Legal Basis and Background

We assert the right for the Indus University to exist on Australian soil, to develop a form of tertiary education which is good and necessary for the future of the young people (and not so young) of this country and beyond.

We also reserve the right to employ the word university (from the Latin *universus*, “uni” meaning “whole” or “one”, with the suffix “versus” indicating a movement towards). University is a common term with a long historical usage; in medieval times it suggested a unified community of teachers and scholars. We are not using this word lightly. It is not being employed by the Indus University in the way which is currently regulated by the Australian government – that is, a constitutional corporation providing higher education. Our use of the word university has a specific intention which relates to our character as a phenomenological university.

We acknowledge that the Indus University, like all tertiary educational institutions in Australia, must act in accordance with the Constitution of the Commonwealth of Australia Act 1901, the supreme law of this country. We recognise that all tertiary educational institutions must also act under federal, state, and local laws which do not contradict this supreme law, as dictated by the Constitution itself¹⁷.

The Swan River Colony (Western Australia) was the last colony of Australia to participate in the Federation process and to join the Commonwealth of Australia, in 1901 (and in so doing became Western Australia). The people of all states of Australia chose by separate referenda to stand

¹⁷ Commonwealth of Australia. (1901). Constitution of Australia. Section 109

together under the Constitution “humbly relying on the blessing of Almighty God”, as stated in the preamble to the Constitution Act 1901.¹⁸

The Australian Constitution was written in the context of the Judaeo-Christian religion. However, it does not require a High Court interpretation of this document to be able to say that people from every religious and spiritual background are welcome at this university. The inclusivity is not just a matter of policy. In the Old Testament, God is called the great I AM¹⁹. In Indian culture the supreme Self is Brahman, the individual Self is Atman; related notions of spiritual identity are found in Asian and Near Eastern religions and in all First People’s spirituality. When we first learn to say “I” as children it is an image, a beginning of an awakening to a higher spiritual identity.

This university is not a legal regulated corporation because it will be governed by a lawfulness of a different kind. This is the consciously created threefold social order which has an incipient expression in the ideals of the French Revolution – liberty, equality, and fraternity.

The threefold social archetype is inherent in every world civilisation, every religion tradition. This social archetype has come to different degrees of conscious expression in different cultures. For example, for the Australian First People the principle of individual freedom is an attribute of the gods; nothing compels a god in its world-creative activity. The god acts only out of its own nature and impulse. For example, Wagyl is a manifestation of the Rainbow Serpent and was responsible *ab origine* for the creation of the Swan River and other waterways and landforms in that region.²⁰

In the tribal life of the Australian First Peoples, which includes artefact production and trading, the principle of fraternity (brotherhood) is experienced; here we find the seed condition of the communality based on cooperative action which is focussed in the economic life of modern states.

Binding the earthly and the spiritual, the Land and the Dreaming, are rites and rituals. These are the social forms which become, in other civilisations, rights and legal structures. Equality is expressed in all ritual; all members of the tribe are equal in the sight of the gods even if they have different offices (shaman, initiate etc). The rites and rituals bind the sacred and profane life of these peoples, the creative freedom of the individual deities and the strict obligations of tribal existence and kinship bonds.

The spiritual principles of liberty, equality, fraternity have become more concrete and overt, to different degrees, in different world cultures. When we arrive at the French Revolution they have become a conscious demand for the general human future, in the name of human dignity and self-responsibility. This is why these ideals were inscribed in the Australian Constitution 1901. A pathway of development can be traced, from the French Revolution (with its ideals of liberty, equality, and fraternity), to the Constitution of the U.S.A., to the Constitution of the Commonwealth of Australia 1901.

¹⁸ See: <https://talkabout.iclrs.org/2020/11/30/symbolic-significance-of-god-in-the-australian-constitution/>

¹⁹ Exodus 3:14

²⁰ State Library of Western Australia. (n.d.). The Waugul. Retrieved July 20, 2023, from State Library of Western Australia

- Numerous freedoms are set down in the Australian Constitution 1901, centrally the freedom to vote and the freedom of political expression.²¹ Freedom in this legal document is the outcome of our spiritual identity.
- The ideal of equality is inherent in the entire democratic parliamentary and judicial processes set out in the Australian Constitution 1901. This is that every person is equal under the law. But equality under this law ultimately comes from the equal blessing of God; each one of us equally says “I”, each one of us is equally touched by the spirit.
- the ideal of fraternity is inherent in the fundamental meaning of a commonwealth, the bounty of nature which is shared cooperatively by the people of this country. A commonwealth is where the absolute and supreme authority is vested in “the people”. But fraternity or communality, too, ultimately depends on the freedom to love and respect others, which comes from understanding one’s own, and every other person’s, spiritual identity.

Teaching, learning and research.

Every educational institution belongs primarily to what we are calling the cultural sphere of social life, with its ideal of individual freedom. For this reason, the Indus University can state emphatically that it supports and promotes an education for human freedom. But to bring about such an education, to create a healthy campus of learning, the ideals of equality and fraternity must also be guiding lights.

We speak of a human being as a spirit or self (“I”), a physical body, and a soul or sentient body (which mediates between the spiritual and the material or bodily nature). The university recognises it is the path of striving towards a greater spiritual identity which inspires people to live in freedom as creative, self-sufficient individuals, in a spirit of equality with others and in a genuine loving fraternal spirit of community and cooperation.

The Indus University will follow this path of the spirit unswervingly as a higher educational institution. It will do so, not merely through a university motto, not only on ceremonial occasions, not through religious practices, but in the way the teaching and learning processes work, in the institution’s threefold social organisation and ethos.

Teaching and learning methodology.

The aim will not be to teach religion as in the medieval universities where theology was part of the compulsory “upper faculty”, along with law and medicine. The spiritual will be at the foundation of our phenomenological university; students will be learning to see the spiritual through all the forms and processes of our world. In so doing they will follow a path from intellectual cognition, to Imagination, Inspiration, and Intuition. The aim of teaching will be to form a bridge from the physical to the spiritual; it always begins with careful objective observations (intellectual cognition) through which mobile and creative soul-spiritual faculties are stimulated into activity²².

²¹ These are the right to vote (Section 41), protection against acquisition of property on unjust terms (Section 51 (xxxii)), the right to a trial by jury (Section 80), freedom of religion (Section 116) and prohibition of discrimination based on State of residency (Section 117). The High Court has found that additional rights for individuals may be necessarily implied by the language and structure of the Constitution. In 1992 the Court decided that Australia's form of parliamentary democracy (dictated by the Constitution) necessarily requires a degree of freedom for individuals to discuss and debate political issues.

²² See Appendix 6 - Phenomenology As a Pathway of Resurrection

The applied phenomenological approach we cultivate is not limited to the philosophical endeavour connected with thinkers like Husserl and Heidegger. It is drawn specifically from the spiritual science of Rudolf Steiner which is founded in Goethean phenomenology; these were individuals in whom the artistic and the scientific were naturally united. Scientific exactness and artistry cannot be separated in a thinking of the whole human being. This phenomenological approach is applied in all faculties, in every kind of research activity – to mineral, plant, animal and human phenomena, to agricultural, medical, and pedagogical realities, to social forms and processes, in art, in psychology to the forms and gestures of the soul and the spiritual nature of the human being.

Rudolf Steiner is specific about the phenomenology at the foundation of re-imagined academic studies.²³ This way of knowing lives within the ideal of freedom in every respect. It allows all phenomena to remain free in our knowing of them; we do not conduct this kind of research to prize open nature to reveal the answers to our questions, according to the normal scientific method. The mood and gesture of this advanced phenomenology is entirely different; it is reverential and receptive. This mood is captured in the words “humbly relying”, from the preamble to the Australia Constitution 1901.

The applied phenomenological method – from the empirical phenomenon, to Imagination, Inspiration, Intuition – is the pathway of allowing phenomena to disclose themselves. Whatever is gained through careful, objective observation and submerging oneself in the phenomenon (Imagination) is paradoxically surrendered or yielded at the stage of Inspiration. Inspiration is a “taking in”; the unifying idea which is inherent in the phenomena may disclose itself to our receptive mind (Intuition). Intuition is to identify in thinking, feeling and will with the unity or wholeness dimension of the phenomenon; to perceive the whole is to become the whole. Whole seeing is thus a moral education and an ennoblement of the human spirit.

We are not carrying out research to become the all-powerful masters of the world; rather, we proceed in humble reliance on the grace-endowing spirit. Goethe said: “Love does not dominate, it cultivates. And that is more”.²⁴

The lecture

Lectures will in no sense be situations where students are presented with (and hurriedly note down) all the information in a course of study which will later be examined. The teachers through their lectures will bring ideas and imaginations to the students of “great, essential vantage-points”. They will be employed because of their capacity to do this; such teachers and such manner of teaching will draw students to this university. In other words, lectures will be an opportunity for students to experience, from people more experienced than themselves, how the spiritual can be perceived in all the forms and processes of the natural world and human society.

Course work

Course work is carried out in the students’ own time, using all the resources available to them – in particular, books and the Internet. All course work is guided by written indications and directions provided to the students.

²³ R. Steiner, *Reimagining Academic Studies: Science, Philosophy, Social Science, Theology, Theory of Language*, SteinerBooks, Great Barrington, 2015. See in particular Lectures 1 and 2.

²⁴ From “The Fairy Tale of the Green Snake and the Beautiful Lilly”, by Johann Goethe.

The orientation courses.

The shared orientation course based on applied phenomenology, running through all subject areas, and undertaken at all levels of study, specifically uses artistic methods along with careful empirical observation to cultivate forms of thinking which go beyond the purely intellectual, to the cognitive potential of feeling and the will. Here, but also in other forms of shared life on the campus, students will learn to become free, dignified human beings by developing, independently, faculties for perceiving spiritual realities at work in the world, rather than absorbing and regurgitating pre-established “truths”. At the same time, they will be learning to live fraternally, because the learning is always a shared activity. Whether a student is studying agriculture, medicine, education, engineering, law, or architecture, they will undertake the same orientation course and in so doing will see how each subject is dependent on the same free phenomenological perceptions. Thus, the forms of teaching and learning at this university also cultivate equality.

The seminar

In the seminars the teachers will offer the same kind of guidance as in the lectures, but here students are being helped to become researchers along the phenomenological pathway. Exact, clear, objective observation forms the basis of the pathway which leads from the myriad facts and theories which make up the material “solid” body of knowledge into observations of a comprehensive, spiritual, or inspirational nature. The aim of the seminars is for each student, with the assistance of the tutor, to develop their individually-chosen and individually-created research project.

Assessment

Assessment at the Indus University will take a form which reflects the unique aims and social ethos of this university. We declare that the medieval “doctor ideal” of higher education is no more: if this was not already apparent the new artificial intelligence technologies are making it beyond doubt. It is now well known that an AI machine can create a “perfect” academic essay, on any topic, in the twinkling of an eye. Further, a “perfect” correction of a written piece – an essay or examination paper – complete with marking criteria, can be done at the same speed²⁵.

The “intelligence” of an AI machine is a very particular form of cognition which is in fact an externalisation of human logical, analytical thought processes and human memory. This intelligence by no means represents the limit of the cognitive powers of the human being; and it by no means represents a limit to how assessment at the Indus University will take place. The intelligence of the whole human being integrates cognitive feeling and cognitive will and an individual student must be assessed in his or her wholeness. A student is treated as a whole human being.

Assessment will not take place through regurgitation of facts and theories, and “machine-like” problem-solving in the analytic sense, solving cross-contextual problems, critical thinking and so on. All of these are subsumed within an assessment process that allows each student to “speak” as a dignified, free human individual (not as a being who can be readily replaced by an AI device).

At the close of every year, extended public presentation sessions will be held on the campus. This will give each student the opportunity to speak about their year’s research into their theme or field. Apart from being a wonderful community event for the Indus University, a video recording of the event and related material can become part of the students’ portfolio which they take away with them at the conclusion of their studies. A question-and-answer session will be an essential part of this presentation.

²⁵ See appendix 7 – AI and the doctoral ideal

Research

To speak of freedom in no sense implies that, in the early years of tertiary study (normally between the ages of 19 and 21), students will be able to structure their learning entirely in their own way. Just as at school, there will be certain learning forms and materials set up by the teachers. However, when they “come of age” at around 21, the ego is fully born in the way Rudolf Steiner expresses it. This means that in higher research degrees the subject matter can progressively reflect what they, themselves, wish to do out of their own capacities and sense of individuality. Teachers will guide students into research pathways, but research will never be something decided by bureaucratic government committees who are setting conditions for grants. In the words of Wilhelm von Humboldt, the founder of the first modern university: all aspects of higher learning should be individually motivated and “creatively sought in the depths of the human spirit.”²⁶

A Social Organisation for Human Freedom

The ideal of liberty as gifted to us through the Australian Constitution 1901 will be explicit in the form of social organisation of the entire organisation of the Indus University. The organisation will, in other words, be nothing separate from the teaching and learning methodologies. What the students are experiencing freely presented in the lectures, through phenomenological perceptions in the orientation course and seminars, they will also be learning through participating in the social form of the university. As such the social organisation forms a bridge to the outside world.

When the university has matured and differentiated, many of the following elements of university life will be in place to allow the free cultural-spiritual life of the university to flourish and evolve:

A free university

This university will not be a statutory regulated (trading) corporation and will not stand under the jurisdiction of statute law (e.g. the federal Corporation Act 2001). In this, it will distinguish itself from all other Australian universities which are all trading corporations; it will also distinguish itself in this way from all Australian local and state governments and federal government itself, which have all become corporations since the mid-1970s.²⁷ This means it will not merely have the appearance of being a cultural-spiritual institution with freedom as its central ideal – it will actually be that kind of institution. This reality will be part of the education of the students, for everyone will be helped to understand and take responsibility for exactly what kind of institution they are studying in²⁸.

Academic freedom

The Indus University recognises the significance and will potentially become a signatory of the Magna Charta Universitatum²⁹ first signed in 1215 by 430 rectors of European universities and since by some 600 universities from all continents, including the University of Western Australia. This Charta specifies academic freedom:

²⁶ W. von Humboldt, *Humanist Without Portfolio*, Wayne State University Press, Detroit, 1963, p.134.

²⁷ For example, Western Australia is a corporation with ABN: 072 526 008. The Commonwealth of Australia's ABN is: 122 104 616 which means it is no longer a commonwealth at all in the sense intended in the Australian Corporation 1901.

²⁸ See appendix 3 - The Indus University Will Be a Free, Autonomous Higher Educational Institution Under the Constitution of Australia 1901

²⁹ <https://www.magna-charta.org/>

“The academic mission to meet the requirements and needs of the modern world and contemporary societies can be best performed when universities are morally and in teaching and research independent of all political or religious authority and economic power”.³⁰

A key phrase to note here is “independent of ... political power”; the Indus University will be entirely financially and morally independent of the Federal government from which it will receive no money in the way of conditional funding for student loans (HECS), building construction, land purchase, research grants etc. These universities have signed this Charta yet remain financially dependent on the government, which means they are not free and are in many ways monitored and controlled by government as a result.

Freedom in governance

The Indus University in its differentiated, mature form, will not have a central governing body, directing and making decisions for it from above. This university takes the view that when it is mature it will no longer need to be “parented” to be responsible.

The cohesive, structuring power of the mature university will be the consciously created threefold archetypal form. This will be carefully put into place as the university social organism grows and matures – through discussion, negotiation, meeting, and mentoring. Every person connected with the university, including administrative staff, will be given the opportunity to deepen their understanding of the threefold social organism on an ongoing basis. A spirit of equality will prevail; the threefold social order will not, and cannot, be implemented through a few experts. That doesn’t mean that different people with different capacities will be prevented from shining. As a cultural being the university will reflect the enormous variety of human capacities and gifts; as a legal being people will assume special organisational roles only on the basis of *primus inter pares*, “first among equals”.

The meeting – a conversation of free spirits

The whole will be reflected in every part. This cooperative management ethos of the campus will be reflected in every meeting, the situations where individuals can consider together the management issues and make decisions.

The meeting is thus a crucial aspect of campus life. Part of the agreement for all workers will be that, at no point, will any meeting be a matter merely assembling at a set time in the week for a discussion. Meetings will strive to be a form of group moral artistry which reflects the overall aims of the phenomenological university. The style and quality of the meetings will not be something less than the artistry of the architecture and biodynamical agricultural process, or the lecturing and tutoring.

The meeting and its Goethean form of conversation is totally in accord with the pathway of Goethean phenomenology. It always begins with very careful, respectful listening as well as giving; it proceeds by immersing oneself in these observations and considerations to the point where each participant in the conversation can open to the spirit at work in the event of the meeting³¹.

³⁰ Recommendation 1762 (2006), Point 7. The Parliamentary Assembly of the Council of Europe that recalls the Magna Charta Universitatum opened for signature by 430 rectors of European universities in 1988 on the 900th anniversary of the University of Bologna (Italy). So, this is not research freedom as an individual right but as a public responsibility, to benefit society.

³¹ See appendix 5: Group moral artistry – the art of goethean conversation

Ethos of self-sufficiency – material and spiritual

The Indus University will be self-sufficient to the greatest possible extent, on every level of organisation. This doesn't mean that it will be closed off to the outer world; on the contrary, bridges will constantly be made for students to participate in the world creatively. The principle of self-sufficiency will be an extension of the methodology of biodynamic agriculture developed by Rudolf Steiner. We are calling it the ecosystem of this university.

We declare that not now, nor never into the future, will we need a "higher" governmental bureaucratic power to manage, control, determine, what it means for human beings to live in healthy relationships with each other and with the natural world. We declare that we do not need a global government to manage sustainable human life on Earth. We intend that our methods of self-sufficiency provide a model for human material and spiritual development into the future.

The ecosystem of the Indus University will have the following characteristics, on the following levels.

Financial self-sufficiency

In terms of economic basis of this institution, the institution will be supported by an economically self-sufficient campus, comprised of a commercial biodynamic farm and other connected for-profit enterprises which will form the material basis on which an independent university ecosystem can flourish.

Money will flow from the campus enterprise to the university faculty which will be a non-trading cultural-spiritual association. Money will also come to the university from other sources, through direct, consciously made gifts (though not through taxation monies). The faculty teachers will not be paid by the campus directly but, freely, responsibly, and directly, by various sources of gift capital, including student donations and donations received from the campus enterprise. Money for scholarships and infrastructure will also come from donations and bequests through various institutions, including the Education for Social Renewal Foundation's (Archeus Social Ltd) building and scholarships funds.

No funding will be sought or obtained from governmental sources in relation to land purchase, building construction and maintenance, student accommodation, student fees (HECS), research or any other objective in terms of the organisation and functioning of the university.

This means that the university will be autonomous and self-sufficient as a cultural-spiritual entity. It will have a natural, organic relationship with the economic realm but not be dictated to either by the economic or the political realm through governmental conditions and regulations. None of these arrangements and forms will be established merely to find loopholes in the law; on the contrary, they will be put in place in an entirely genuine, responsible way, in line with the threefold social ethos of this institution.

An architectural and agricultural setting

In terms of the material infrastructure of the campus, the buildings will be purpose-built and designed according to anthroposophical organic-architectural principles. This means they will provide a "clothing" for people as body, soul, and spiritual beings; the architects will receive both a material and spiritual brief for their work. These organic-architectural principles include materials, form, colour, and landscaped surrounds.

The biodynamic farm which forms the context for the rural aspect of the campus will run as a normal agricultural business. It will not be owned in any sense by the association which is the university faculty. However, the agreement from the inception will be that a certain percentage of profits from

the campus operations will flow to the university as gifts, to provide for scholarship and infrastructure expenses. Also, by agreement, students from the Faculty of Agriculture will have the opportunity to undergo learning experiences on this farm. Students, under certain conditions, will also have the opportunity to work for payment on this farm.

Academic self-sufficiency

The Indus University will offer a variety of learning programs as determined by the faculties themselves. Different forms of certificate courses will be established; bachelor, master's and doctoral degree programs will be offered with or without federal government accreditation. The Indus University will also instigate an entirely new form of degree course, which goes beyond the traditional types of degree which all have their origin in the medieval universities. These new degrees will be in relation to the learning and cognition of the whole human being, the thinking, feeling and will as an integrated wholeness. This will be a university in the true sense of the word – from the Latin *universitas* meaning “the whole”. All teachers will be suitably qualified and as equipped for their tasks as any teacher in any other Australian tertiary educational institution. It will be the responsibility of the teaching faculties themselves to ascertain this.

In no sense whatsoever will the fact that the degrees are offered and authorised by the Indus University itself mean that, for students, it will be an “easy street” to a qualification. The passage of students through a degree of study will be suitably rigorous and demanding, for the sake of the students themselves. It will never be a question of the university demonstrating an adequate number of graduates to attract government funding.

Our Governing Idea

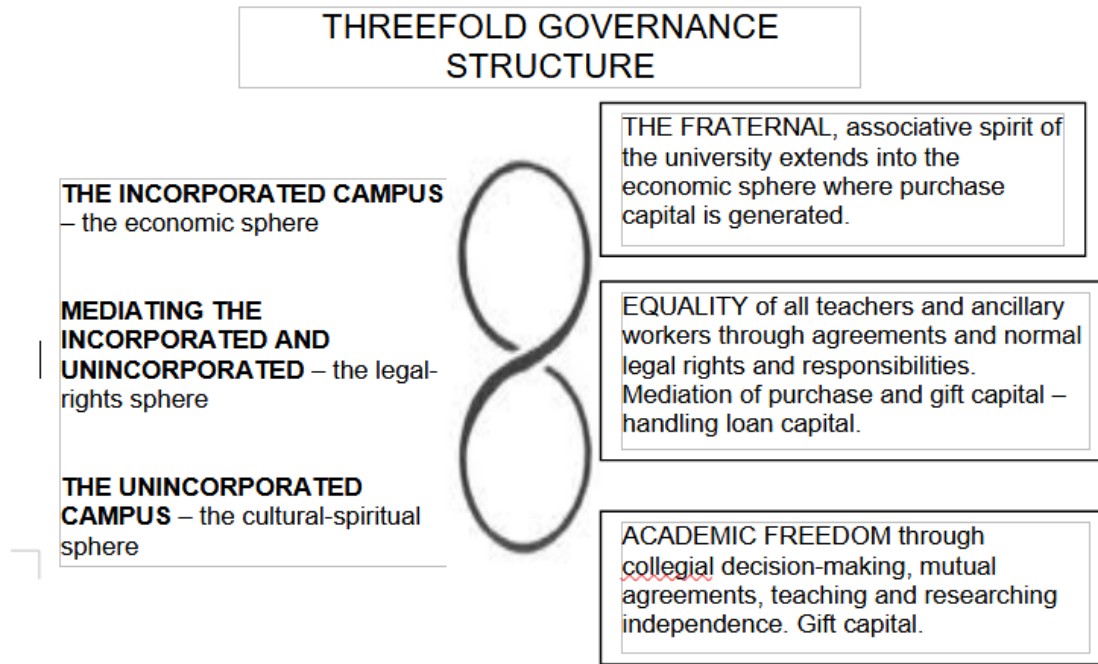
Ownership And Governance Models

The threefold archetypal constitution of the Indus University can be expressed in the following terms:

- the unincorporated “Indus Faculty” is the expression of the cultural-spiritual life of the campus ecosystem.
- the incorporated “Indus Campus” means all the business activities which make up the economic life the campus ecosystem.
- the “Indus Legal-Rights Body”, representing the aspects of campus life which mediates the incorporated and the unincorporated is the legal-rights sphere, particularly the metamorphosis of purchase money (created in the economic realm) to gift money (allowing creativity in the cultural-spiritual realm).

Collectively these three bodies will be known as “The Indus University”, although the university as a separate entity will not exist. The three bodies will work together by way of a “representative council”, where each of the three spheres will have equal voice on how the ecosystem should evolve over time³².

³² Appendix 4 - A detailed summary of the envisioned accountabilities of each sphere



The Unincorporated Indus Faculty – The Educational Sphere

The Indus University is an Australian education provider; however, it is not a provider in the sense of a regulated entity and for that reason does not come within the jurisdiction of the Tertiary Education Quality and Standards Authority (TEQSA) Act 2011. A regulated entity, according to definitions provided in that act, is a constitutional corporation, meaning a corporation to which paragraph 51(xx) of the Australian Constitution applies – that is, a financial or trading corporation.

The Indus Faculty is an association of faculties, each of which is responsible for a particular area of study. Neither the faculty, nor any faculty member, is a “legal person” in the sense of an incorporated entity which is “regarded in law as having a personality and existence distinct from that of its several members”.³³

The reason that the Indus Faculty is not a corporation is that, as a higher education provider, it is a cultural-spiritual entity. As such, it cannot have a personality and abstract existence distinct from its members. The members of the faculty, the teachers and tutors, students, and all ancillary workers, are free responsible human beings, actual living men and women, not abstract “legal persons”. They are not fictions but living humans and relate to each other as such. The relationships between teachers and other workers are determined by respect and understanding, or by conflict resolution, when necessary, not by statutes.

The teachers and tutors are all sovereigns unto themselves under the Australian Constitution 1901 (as opposed to corporate law). They are not employed by the Indus University, and each has been invited to be part of it through discussion and agreement within the teacher collegiate. This means that the collegiate is also responsible if disagreement or disciplinary issues arise. A careful protocol

³³ Villalta Puig, G. (2000). A Two-Edged Sword: Salomon and the Separate Legal Entity Doctrine. Murdoch University Electronic Journal of Law, 7(3). Retrieved from <http://classic.austlii.edu.au/au/journals/MurUEJL/2000/32.html>

will exist for such an eventuality. An agreement regarding cooperative work and conflict resolution will be signed (making it a legal document) with all teachers and tutors at the beginning of their connections with the Indus Faculty.

SEE APPENDIX 7 – INDICATIONS TOWARD A FACULTY AGREEMENT

Part of this signed agreement involves all workers freely agreeing to support the aims and visions of the Indus Faculty, as set out in the Vision and Mission Statements. Part of the terms of this agreement is that changes to the aims and visions of the faculty can only be made through the consensus agreement of the whole collegiate.

Part of this agreement involves obligations as to the use of tax-deductible donations which come to the faculty. Such a binding agreement is required by the Australian Taxation Office (ATO) if any collective of individuals working as a school or college is not a legal corporation.

Because the teachers and tutors are independent and not employed by the Indus Faculty, they are responsible for their own financial affairs (subject to the signed agreement). They will be paid an agreed termly amount by various sources of gift capital.

The teaching collegiate will have true academic freedom (subject to the agreement document). The Vision and Mission documents of this Indus Faculty present general orientations and aspirations requiring agreement from the teachers. Within this free agreement, the teachers are at liberty to develop their teaching and research work in their own way; no documents or course proposals will need to submit to any “governance group” for prior permission to advance.

The Incorporated Indus Campus – The Economic Life

There is no economic sphere within the Indus University ecosystem in the sense of a body of individuals responsible for the financial management of the whole, as with the board of directors of a corporation. The Indus University is not a trading entity; monies flowing into its ecosystem of operation come mainly as donations (gifts) through various sources, from the Indus Campus operations and from the economic life of society. In this it works entirely in accordance with Rudolf Steiner’s indications on the function of gifting:

*“What are the most productive transformations of capital in the economic process? Follow especially those portions of available capital which go into foundations, scholarships and other spiritual or cultural “goods” which in the course of time re-act to fertilise the whole process of spiritual production and enterprise of every kind. You will perceive that free gifts are the most fruitful thing of all in the whole economic process”.*³⁴

Thus, the Indus University is not governed in the conventional sense, from the point of view of economic management and control. It is not dependent on any provision by the government which comes from general taxation revenue. This is because it wishes all gifts to be made consciously, through appreciation of, and a wish to support, its cultural-spiritual vision and aims. This also accords with Steiner’s indications:

“. . . All that we put into the educational system is a gift – notably when it is a question of a truly free spiritual-cultural life. When you give directly, your intelligence is in the process. As things are now, you do give, but the gift is absorbed into the general pool of taxation. It vanishes into a vague

³⁴ R. Steiner, World Economy, Lecture IX.

economic fog, and you do not observe what happens. So, the situation runs wild. In the other case, conscious intelligence comes into it."³⁵

The incorporated aspect of the campus ecosystem is mainly the biodynamic farm but also associated businesses. All will work as for-profit entities in connection with the broader community; through agreement worked out with the faculty (and mediated and maintained by the independent legal-rights sphere) a certain amount of purchase money created in this economic aspect of the campus will become loan capital (in the legal sphere) and gift capital in the faculty, to support the livelihood of the teachers and ancillary workers and the construction and maintenance of buildings.

More importantly, the Indus Campus will operate as a for-purpose entity, with all profits being maximally applied to further the purposes of enlarging the impact of the educational goals of the larger ecosystem, both in terms of immediate reach, but also in terms of temporal reach of long periods of time. No money will be distributed to enrich "shareholders", only to further the stated goals of the collective "Indus University".

Indus Legal-Rights Body

The Indus University as a collective has only charitable purposes. To be registered as a charity with the Australian Charities and Not-for-profits Commission (ACNC) to needs to have an Australian Business Number (ABN). To be illegible (through the ATO) for Deductible Gift Recipient (DGR) status and relate to a school building fund, some function of the Indus University must be a charity. The Indus Legal-Rights Body will fulfil that function.

The legal aspect belongs primarily to the middle, mediating sphere of the threefold organisation – the legal-rights sphere. This aspect of the social threefold order will comprise individuals who are responsible for the administration of the agreements and any legal documents and processes which pertain to the working of the Indus University as a whole. Connected to the mediating rights-legal sphere will be a team of law and accounting professionals who will be called upon to draw up or interpret documents, as necessary.

Everyone working in the context of the Indus University enjoys the same rights as any person in broader society; each is subject to the same laws. If there are any rights/legal issues which arise pertaining to the teaching body or the campus, then this will be handled by the legal-rights body. Some of the responsibility of the legal-rights sphere will be safety and security measures on the campus, including the relevant insurances.

The legal-rights body will hold all reference documents pertaining to the running and organisation of the campus whole, including all agreements made, the trust and any other legal documents, personal information as necessary. They will also hold a very clear picture of the overall governance nature of the campus ecosystem for their mediatory role to be best effected.

A key aspect of the mediatory work of this sphere will be handling the movement of purchase capital (created in the economic sphere) to gift capital (used for creative work in the cultural-spiritual sphere, the faculty). Between purchase and gift money lies loan money and the granting of loans lies within the specific responsibilities. In this, as in all other activities and function, they are completely independent from both the economic and cultural-spiritual aspect of campus life but pertain to both. The legal aspect of the campus will run a lending office and loaned capital can then be applied to the cultural-spiritual sphere to fructify creative impulses in either.

³⁵ R. Steiner, World Economy, Lecture XII

The legal sphere will audit the operations of the other two spheres, to check for legal compliance, and give independent advice on either how to comply, or advise on strategies we can implement to minimise risk should we choose to not follow laws we believe to be unlawful. This group will also have the responsibility to advocate for the university concept at state, national and international levels, to ensure we also put the right amount of pressure on the wider rights/legal spheres to achieve our long-term objectives. This group can be considered the in-house legal team of the university, but they can under no circumstance be subordinate to either of the other two spheres. They work for the vision, or the broader entity we call the Indus University ecosystem.

The working together of the three spheres

In the overall functioning of the campus there is no overarching governance group charged with holding the three autonomous spheres together, there is no top-down command hierarchy. This will be independent human beings taking responsibility for their working-together. The key idea is that it is not necessary for people to be “managed” for there to be an organisation which is extremely efficient, productive, and true to its cause. A representative council will exist where the three spheres will formally meet to further develop the vision and mission of the ecosystem, but it will have no authority to dictate the direction any one of the spheres should develop into.

Numerous carefully thought through and mutually agreed-to arrangements will make the campus ecosystem a viable, healthy social organism. Changes to these agreements can be made as the campus evolves, all changes coming about through consensus agreement of those involved. External ordering methods are not applied to the threefold campus organisation – rather, the ordering will spring out of inspiring ideas and integrity of the threefold archetype itself. The deeper the understanding of the nature of the threefold social archetype among the people involved with it on this campus, the greater the practical wisdom will be of how it holds together in a healthy, natural way.

The following points are factors which will later be integrated into formal agreements:

- The incorporated campus (that is, the businesses) revolves around expertise in various areas. Those representing the incorporated campus will be those with an expertise in a particular area. Each will represent the incorporated entity or business within the campus for which they are responsible.
- The unincorporated faculty is governed by the teacher collegiate in its entirety through agreements, as indicated above. The regular meeting of the collegiate is at the heart of its governance process; all meetings will have an agenda prepared by a specially elected collegiate group and distributed to the collegiate in advance of a meeting. The collegiate may also elect (by a vote) a mandate group to work on specific issues; in the creation of such a group it will be clearly specified if this is a decision-making group or a group which reports back and makes recommendations to the collegiate. Membership of any mandate group only lasts for a limited period and individuals then must wait for an agreed upon period before they can be elected again.
- Many informal connections and relationships should develop and flourish between the three spheres, and any party, as an individual or organisation has the right to approach the mediating legal-rights body for advice pertaining to the rights and responsibilities of all others connected with campus.
- In relation to the formal meeting of the three spheres, there will be meetings of representatives when necessary. Whatever is discussed at such meetings should already

have been worked through by the different spheres separately. The meetings can be mediated by representatives of the legal-rights sphere. All representatives will be elected and can only be entrusted with this task in an extremely periodic manner.

- Disputes will be handled through meetings, held as necessary. If a dispute is of severity, then it will be handled in accordance with an agreement to be worked out by all those active at the university.
- No meeting on this campus will ever be merely “a weekly staff meeting”. Each will be an artistically and morally prepared and executed event. Just as every building, every garden, every teaching and learning activity, will be created in such a way as to promote beauty, wisdom, health, and well-being, so will be the aims of every meeting on the Indus University campus.

Ownership Philosophies and Structure

The Indus University is not a regulated entity, a constitutional corporation; therefore, it does not have a proprietor. What follows from this is significant in terms of the way people work with the context of the university, how the facilities are managed and the relationship with the connected businesses.

When an incorporated entity employs people to work for it and this business proprietor pays these people a salary, this payment is not for a service rendered (i.e. the teaching). Rather, the time of the employee is being purchased. For those hours, the time of the workers (and what they do in this time), is owned by the proprietor, it is their possession. This means the employees are not free; it is not their time. Purchasing the time of the teacher; the teachers are working out of themselves, for their own sake and the students receive something directly from that work.

At the Indus University, the students pay what can be called a contracted contribution. Part of this money, by agreement, goes to the ancillary staff and facilities, part to the teachers so that they can live. Teaching, belonging as it does to the cultural-spiritual realm, is not actually an economic exchange. A lecture or a seminar session is not a payment for a service rendered – or rather, it can and should be much more than that. It should be a spiritual upliftment which may fructify in the student’s life the future. The monetary contribution the student makes is thus of the nature of a gift. The money can be called gift capital rather than purchase capital.

The Indus University does not own the property on which it operates, nor the buildings in which it conducts its classes and research activities. Ownership of the land and infrastructure sits with the Indus Campus corporation, a for-purpose organisation tasked with the long-term sustainability of the campus. The specific ownership structures will require legal expertise in the subsequent phases. The overarching principle is to prevent economic power from concentrating in the hands of shareholders who might jeopardise the fundamental long-term vision of the university ecosystem.

While the land and buildings initially hold capital value through purchase and construction, their primary value shifts once they are entrusted to all participants in the Indus University ecosystem. These individuals are granted the responsibility and freedom to utilise the facilities and land to further the mission of the education of tertiary students. If circumstances change and they can no longer fulfil this role, others with similar abilities and a commitment to the university's vision will be entrusted with the task. This approach aligns with the indications given by Rudolf Steiner, emphasising that the transfer of such responsibility should not be dictated by state prerogative or economic power but determined based on the suitability of individuals from a social perspective.

The ownership philosophies and structure of the Indus University therefore embrace a non-proprietary model, recognising the transformative nature of education and fostering a sense of shared responsibility among stakeholders.

Health, Safety, Environment and Community

A Healthy and Safe Working Environment

The Indus University is committed to upholding state laws on health and safety, ensuring a working, studying, and researching environment that complies with the requirements outlined in the Work Health and Safety Act 2020 (WHS Act). As an unincorporated association, the university falls under the definition of a 'person conducting a business or undertaking' (PCBU) as per the WHS Act, even though it is not a legal entity but rather a cooperative group of sovereign individuals.

To address health and safety requirements, the Indus University, as the trustee of the trust that holds the land and buildings, will establish internal agreements on how to adhere to health and safety statutes. The university acknowledges the penalties associated with transgressions, particularly when there is prior knowledge of risks resulting in injury or death. The for-profit incorporated entities operating on the campus will also have their own agreements and commitments within the framework of the WHS Act.

To meet the immediate health needs of individuals on campus, a medical clinic will be established, staffed by qualified medical practitioners, therapists, and nurses.

Health and Safety – Beyond legislative requirements

We recognise that the statutes of the WHS Act 2020 have been developed to help organisations take sensible precautions for the material well-being of those within their working environment. However, the Indus University recognises the human being to be far more than a material body: a human being is a body, a soul (sentient body) and a spirit (the "I").

Therefore, the Indus University campus, from the outset, will set out to create a campus which provides for and supports a working environment which is healthy and "safe" from a body-soul-spiritual point of view. This strategy will be the subject of an agreement worked out between the teaching collegiate and those who are responsible for the layout and design of the campus.

The architects (whose task includes landscape architecture) will have both a physical and soul-spirit brief. The physical brief will involve creating buildings and landscapes which conform to normal engineering and material safety and health requirements. Beyond that, their responsibility will be for both the soul and spiritual nature of every worker, student and visitor who sets foot within the Indus campus. Obviously, it is not conventional to speak of the "soul health" or "spiritual health" of people and it certainly is not possible to create statutes to enforce it; yet the Indus University sets out to take full responsibility for these aspects of human well-being.

For example, in university campuses across Australia, it is possible to walk into an economics building, a medical research building, or veterinary science building, and experience the architectural environment as nothing different from walking into a factory or an office block. Many are created in the abstract International Style.

A building which is responsible for the soul and spiritual health of a human being is a building which creates the appropriate moral qualitative spaces, colours, and form gestures for the specific kinds of activities which take place in – continuing our examples – an economics building, a medical research building, or veterinary science building. When a teacher, student or visitor spends time in a building

designed in such a way, the rightness and goodness of this building – their experience of being “at home” in a soul-spiritual sense – is taken by the Indus University as a vital aspect of creating a healthy environment.

The same thing applies to the landscaped spaces in and around the buildings (courtyards and gardens) and the entire integration of buildings and agricultural areas. None of this will be arbitrary in terms of the moral health of those who participate in these areas; the use of water forms and different plant gestures create soul gestures which are very specific for certain movements and activities around the buildings and on the farm.

The clinic which is situated on the campus will practice an anthroposophical form of medicine, involving the doctors as well as the nurses and therapists. This kind of medicine (like the practice of architecture mentioned above) considers the human being more than physically but rather holistically, as a being of body, soul, and spirit. As such, this medicine and associated therapies is doing something far more than treating immediate symptoms, although that is a vital part of its function. This large perspective on the nature of the human being means that the medical practice is united with every other health-bestowing aim of the campus, including the architectural forms.

Environment and Community Risk Assessment

The Indus university and campus will abide by all statutes as set out in the Environmental Protection Act 1986, especially (Part V) those concerned with causing pollution, dumping waste, causing unreasonable emissions, causing serious environmental harm, unauthorised clearing of native vegetation.

In relation to this Act, the Indus campus will carry out any environment and community risk assessment, as required by local council and state authorities, for the development of the campus.

Environment and Community – Beyond Legislative Requirements

Our approach to environmental stewardship will be deep and go far beyond legislative requirements. The entire Indus University campus is considered a living whole – an ecosystem – which includes all teaching and learning activities, all building and landscaped forms, all agricultural and other business forms and structures and all human activities in connection with these structures. The geographical environment in which the campus is situated is considered in the same way – as a living wholeness which is to be treated with respect and wisdom.

We understand that the environment – which is the natural world of minerals, plants and animals and all different levels of human interaction with this world – is valued only to the extent it is understood. On the fundamental level this valuing involves avoidance of any form of wilful environmental degradation or pollution; to this end, from the outset, cooperative arrangements will be made the campus neighbours. Such arrangements will include avoidance of herbicides like glyphosate, and any other form of chemical which causes harm to plant, soil, atmosphere and thus to the human community.

A very significant factor in environmental and human degradation and harm is electromagnetic radiation, in its various forms. As much use as conceivably possible will be made of information technologies which do not rely on electromagnetic radiation – specifically, optic fibre data transmission networks.

Beyond the essentials of environment and community protection, the Indus University campus will practice the kind of “spiritual ecology” which has a connection to biodynamic agriculture. Such “deep ecology” draws upon faculties of perception beyond conventional scientific analysis and

theory; this ecological approach takes shape through imaginative and intuitive powers of thought which are specifically cultivated in our “phenomenological university”. In practice this means, for example, that when natural forms and processes are disturbed in excavations for a building or creating of gardens, this is consciously compensated for in the forms and qualities of the buildings and gardens which are created because of these disturbances. A building or human-created landscape in this sense can “grow” in natural setting in a way which highlights and intensifies the natural features (like shape, colour, texture, elemental qualities of earth, water, air, and fire).

Talent and Capability

People, Roles, and Implementation Timeline

The Indus University recognises the importance of a diverse community, encompassing individuals from various fields who contribute their unique talents to the initiative. As the project progresses through different phases, the need for specific expertise and roles will arise. While some positions may initially be voluntary, the aim is to transition to remunerated roles as the initiative develops and expands.

The journey already began with the current phase, where a small group of dedicated individuals is developing this feasibility study. This group is laying the foundation for the initiative, exploring its potential and charting the potential course ahead.

The next phase, or implementation phase, will call for a broader team, dedicated to manifesting the initiative as envisioned in the feasibility study. The primary focus during this phase will be to secure the necessary funding for land acquisition and construction, engaging potential donors who resonate with the university's values, and seeking dedicated professional on a range of topics to ensure sound detailed design. A professional project manager will be employed for detailed project planning, ensuring tasks, finances, timelines, and regulatory obligations are coordinated seamlessly.

Moving into the operating phase, the Indus University will require various operational roles to be filled, requiring a diverse range of talented individuals to contribute their expertise. The three main areas of required expertise will most likely be:

- For the faculty, lecturers will play a crucial role, imparting knowledge, and expertise to students across various faculties. These lecturers may be itinerant, bringing their wisdom to the faculty, or they may be based near the university, nurturing a deeper connection with the community. Complementing their efforts, tutors will provide ongoing support to specific student cohorts, fostering an environment of continuous growth and learning.
- The legal/rights body, which encompasses the legal, rights, and administrative aspects, will require professionals such as lawyers, accountants, human resource personnel, and administrators. These individuals will ensure the smooth functioning of the university's operations, supporting the academic and cultural endeavours that take place within its realm.
- The incorporated campus, consisting of the farm and associated businesses, will require individuals with expertise in farming, agriculture, marketing, and other relevant areas. These individuals will contribute to the holistic experience of the university, bridging the gap between theory and practical application.

Through a careful selection process, the Indus University aims to attract individuals who not only possess the necessary skills and qualifications but also resonate with the university's vision and

values. By fostering a diverse and talented community, the university seeks to create an enriching environment that encourages growth, collaboration, and the pursuit of knowledge.

Remuneration

The level of remuneration for anyone in the implementation phase will be decided by the initial planning group. The level of remuneration for all personnel in the operating phase will be decided by the implementation group. If changes occur after this, new levels of remuneration will be determined by those working in the three spheres of the campus, according to the governance and operating principles of those spheres.

The question of leadership

The meaning of leadership in the Indus University is determined by the threefold social archetype and the advanced practical phenomenological practice which runs as a golden thread through all its activities. Each role, in all dimensions of the Indus University, will be considered a “leadership position” in the sense defined here.

The traditional model of workplace relations is the top-down pyramid structure, with the chief executive officer (leader) at the apex, the front-line workers at the base, with levels of managerial workers between. This model goes back at least to ancient Egypt, with the god-man pharaoh at the apex, forming the inspiring vision and strategy for the social-whole.

One contemporary organisational model is the inverted pyramid, with emphasis on collaborative working, with leadership defined more in terms of capacity to influence and serve, meaning to have a positive impact on the behaviours, attitudes, opinions, and choices of others. This is a “warmer”, more humanised version of the traditional leadership model. The vision and strategies of the leader are effective, are not affected so much through control and assertiveness, but by skill at tapping into the emotions that drive people’s actions.

No person or persons will be employed to take on leadership roles in the conventional sense. A new meaning of “leadership” arises in relation to the understanding of the threefold social archetype. *Leadership is the potential of everyone within the university ecosystem.* The aim of the university is to awaken this leadership potential through unfolding the unique capacities and potentials of every person, with regard to workers as much as to students.

No one will be employed as a leader; rather, each person will be engaged to work on this university campus by virtue of talents, unique capacities they possess in relation the needs of the whole enterprise. For example:

The teaching collegiate will be self-managing; there will be no CEO, director, or principal. Management processes will involve signed agreements based on consensus decision-making processes, through meetings which consciously and continuously cultivate “group moral artistry”³⁶.

Those working in legal/rights body will manage their work situation on a cooperative basis. Within this sphere of university life is the group which will have responsibility for helping to coordinate the three spheres through liaising with each, including assistance with conflict resolution.

Management of the incorporated campus will be based on expertise, as this is the context in which apprenticeship can take place and efficient economic process can be affected – to both support the

³⁶ See appendix 8 - Goethean conversation and leadership

university and promote viable business productivity. As whole, the entire ecosystem will aim to operate as a self-managed organism.

Image, outreach, and candidate selection

The image of the Indus University which will be projected to the wider world will be something honest and forthright, notwithstanding that this higher education initiative will stand far apart from other organisations in terms of its aims and organising principles. Indeed, this uniqueness is what will make this university attractive to both workers and students, to the extent that these goals and organising principles are understood and appreciated.

The image of the university, as developed in all marketing and promotional material and through all communication networks, will need to be crafted with exceptional professionalism, with great beauty and truthfulness, by people who have a deep understanding of the unique aims and qualities of this initiative.

All people interested in with voluntary or remunerated positions shall be emailed a document which will be compilation of relevant sections of the feasibility study. They will also be linked the Indus University website.

Candidate assessment, selection, and expectations

Unincorporated campus (the university)

Lecturers will be expected to have a very high prior understanding of the aims and organising principles of the university as well as their specialised subject area. Such individuals may come from any part of the world – no “preference for an Australian” criterion will apply. They will nevertheless take part in the initial course in applied phenomenology after having been offered the position. Their deeper and broader understanding can assist others who are less knowledgeable in the social situation of this course.

Tutors will be expected to demonstrate a strong orientation toward the aims and organising principles of this university. They will need to have completed the orientation course in Applied Phenomenology before they apply for the position.

All previous experience and qualifications will be considered (for example, tutoring, lecturing, and writing). Membership of relevant organisations or societies will be considered. An extended interview will take place, involving a panel of people who are closely connected to or part of the Indus University Project. The applicant for the position will also need to carry out a demonstration lecture (in a shortened form) for the selection panel, or how they would go about tutoring a student in a phenomenological research process.

Mediating campus (administrative/rights/legal sphere)

Administrators, lawyers, accountants will be expected to undertake the orientation course in Applied Phenomenology within a year of taking up the position. All previous experience and qualifications will be considered. Selection will take place through a panel of three or four people who are already working in the administrative/rights/legal sphere of the Indus University campus.

Incorporated campus

The commercial biodynamic farm and all associated businesses will employ people according to their own criteria and needs. However, all those taking up positions in the incorporated sphere of the campus will be expected to complete the Applied Phenomenology orientation course within a year of taking up the position.

Performance review

Periodic performance reviews will be a part of the workplace culture of the university campus. This will be an important aspect of enabling the threefold social organisation of the campus to function as a coherent wholeness.

Each of the three spheres will have the opportunity to provide formal feedback on the performance of the other two spheres, and this feedback process will be administered by a mutually agreed individual or group.

If further action is required, it will become the responsibility of the elected group connected to the mediating campus; this group will facilitate any specific discussion or conflict resolution processes which might need to take place between the different spheres.

The unincorporated faculty

Regular internal performance reviews will take place by means of student feedback and peer reviews. If there is an urgent question about the continued employment of any lecturer or tutor, this will be put in the hands of the elected group which has representatives from the teaching collegiate. If the lecturer or tutor in question has a difficulty with their case being handled by colleagues, then they will have the right to have it passed to an external group. Either way, the group handling this case will need to consult with the teaching collegiate before any final determination is made.

The rights – legal body

If an issue arises with any worker within this sphere of the campus organism, it will be passed to the elected group which operates in this mediating sphere. If there is a difficulty experienced by the individual in question with their case being handled by colleagues, then they will have the right to have it passed to an external group.

The incorporated campus

Issues of performance and employment viability of any worker within the incorporated campus will be handled through the expertise of people in the specific business. If a situation arises where a difficulty with a worker is not able to be solved in the context of that business, then the case will be submitted to the elected group connected with the mediating campus.

Our Product Offerings and Service Principles

Overall Structure of teaching, learning, and researching

Teaching, learning, and researching at the Indus University are structured in terms of the pathway of an advanced applied phenomenology. This is not merely a philosophical discipline; it is the *raison d'être* of this university. This pathway is cultivated in different ways – specifically, in the ways made possible through lectures, seminars and research processes. Students and researchers are being guided and are being given the opportunity to see for themselves.

Lectures are relatively minimal and are delivered by teachers who, through their own experience, can present essential perspectives on a particular theme. The perspectives will always elucidate both the phenomenological method itself as undertaken by the lecturer, and the fruit of research the lecturer has carried out. In other words, it will never, or to a very small extent, be something the students can read up themselves in a book or on the Internet.

Seminars encourage and cultivate the phenomenological pathway in another way; seminars are not merely discussions around themes from the course (the classical method). Rather, they provide opportunities for the students to learn themselves how to become a phenomenological researcher.

Research, in the early years of a degree course, doesn't necessarily mean original research; initially it will involve following in the footsteps of an original researcher or researchers to discover how the results were obtained. Concepts and theories coming from written materials are all entered in ways (including through art practice) which allow students to develop more holistic understanding. Progressively, over the years in which a student is active at the Indus University, original work will be introduced so that the final year involves largely original phenomenology.

Research is along the pathway of advanced, applied phenomenology. Some individuals will, after the completion of a course of study, choose to follow a higher degree of pure research; also, independent researchers can be associated with the university and make use of its facilities. In this case the theme of their research will be entirely self-chosen and will relate to goals within the wider world. Some forms of research could serve to elucidate the phenomenological methodology itself; others would be devoted to themes or phenomena.

Faculties

The first broad phase of the Indus University development will aspire to have the faculties listed below. However, ultimately the different program areas will be dependent on what faculty deems relevant for the times.

Agriculture

The agriculture course will be undertaken in the context of the biodynamic farm on the campus. Study will be fundamentally phenomenological in nature: principles and concepts taken from Rudolf Steiner's agricultural indications will be entered into along the phenomenological pathway, for students to see for themselves. Biodynamic farming and gardening practice, compost making and preparations, the biodynamic farm as a self-sufficient organism and its relationship to the wider community, are all included in this program of study. Fundamental also are the social questions of production, distribution, marketing, sale; to this end the phenomenological consideration of the threefold social organisation of society is essential. Studies will have considerable opportunities to work on the biodynamic farm and interact with those engaged with biodynamic agriculture. They will be able to undertake their own research projects.

Anthroposophic medicine and associated therapies

Anthroposophical medicine builds on but "re-perceives" established medicine and natural science. Every element of human anatomy and physiology, pathology, diagnostics, and therapeutics, is entered into phenomenologically in such a way that what is perceived physically can become the window for perception of the innate spiritual principles within the physical appearances. It is out of this phenomenological pathway that all elements of anthroposophical medical teaching, learning, and researching are developed: how patients are observed and related to in clinical practice, how diagnostic assessment is made, understanding and recommendations of anthroposophical medication and other anthroposophical therapies. To this end, the Goetheanistic study of minerals, plants, animals, and human physiology will be ongoing. The question of the place of medicine and therapy within the threefold social wholeness will be fundamental. This faculty will coordinate with other centres in Australia and New Zealand which teach anthroposophical nursing and curative eurythmy.

Architecture

Students engage in issues and phenomena in relation to design, building theory and building typology, interiors and urban spaces, fundamentals of building construction and building materials. All studies are phenomenological; all will seek to cultivate modes of perception and thinking which goes beyond the merely theoretical and intellectual. Building forms and gestures, materials, colours,

landscapes (including mineral and plant forms), urban spaces, human needs, and activities – will all be entered into in ways which cultivate the capacities of cognitive feeling and cognitive will – the thinking of the whole human being. To this end this architecture course of study will include visual arts (in particular sculpture), eurythmy and painting. There will also be scope for practical project work and experience in the offices of professionals connected with anthroposophical architecture. The question of the place of architectural practice within the threefold social wholeness will be emphasised.

Fine arts and creative writing

Students in this course are prepared for professional level involvement in a variety of visual and literary creative arts. Work is at all stages phenomenologically based, so that all creative expression is developed out of different modes of observation of natural and human phenomena, from sense perception to degrees of imaginative and intuitive engagement. Cultivation of the skills of artistic seeing will go along with the advancement and personal interpretation of aesthetic aspects involved in the artistic process, reflection on aesthetic issues generally and in the context of students' own work, and step-by-step development of students' own artistic work. Work in the cultural-spiritual social sphere will be developed in relation to an understanding of the threefold social wholeness.

Performing Arts

This study will prepare students for work as actors, drama teachers and public speakers. The core areas of research are presentation, speech training and movement, all of which are entered into phenomenologically (including visual arts practice). Foundational to this course are Rudolf Steiner's insights, derived from his own phenomenological research into the dramatic art, its meaning in personal and social development, its role in child education and therapy. Practical performing arts experience will be a major component of this study. The question of the place of the arts within the threefold social wholeness will be fundamental.

Social science and social art

This course will focus on broad questions concerning the development of society and its future possibilities. It will consider the structuring processes in social evolution and the formation of what sociologist Jürgen Habermas calls the three life-worlds of modern society – the economic system, the political-administrative system, and the socio-cultural system. Study will proceed phenomenologically, observing the form and relationships of social phenomena within the threefold social organisation. Through perceptual engagement students will be guided from social scientific research into social artistic practice.

Economics and business administration

Students study the form and function of economics within a total picture of modern social life. Each phenomenon of the economic sphere is considered phenomenologically, so that its formative principle can be perceived in dynamic relationship with related phenomena. Economic associations are considered as sustainable, ethical social formations which relate raw material producers, manufacturers, and consumers. Forms of business administration are shaped and articulated out of this holistic social vision. Research specialisations include social innovation and business design, entrepreneurship, social banking, finance and innovation, consumption, and trade.

Education for people with special needs

This study will involve an in-service component. Students will become qualified to support the developmental processes of people with special needs, as individuals, socially and at the community level. How can people with special needs be guided and supported in the best possible way? How should social and therapeutic processes be structured? How can the situation be researched

phenomenologically, including constitutional diagnosis? What conditions in organisations and society enable individual participation and inclusion? The course will combine theories and concepts with hands-on projects and art practice.

Early childhood education

This course will involve an in-service component. The focus is on elementary and early childhood education and prepares students for pedagogical careers in the care and education of children up to age 6, with and without special learning needs. The course develops from the principles of Waldorf education and proceeds phenomenologically (including through art practice) by entering the actual realities of children in the early stages of their life. This includes the growth and development of children, families in which they live and the social structures in which they are integrated.

Law and politics

Students will study legal and human rights issues, political realities, and democratic process, always in relation to the other two spheres of the threefold social wholeness – the economic and the cultural-spiritual. Focus will be on how the legal-political aspect of social life mediates the other two spheres. Attention will be given to the kind of intellectual/abstract thinking behind our inheritance of Roman civil law and how we may move beyond this to a thinking of the whole human being. Special consideration is given to the origin and reality of rights, not merely as concepts but phenomenologically, through perception of the human being and the beings of the natural world. Students will undertake in project work and have opportunities to engage with legal practitioners whose work is founded in these spiritual scientific methods.

Orientation course – Applied phenomenology

This course will be undertaken by all students from all faculties, throughout all the years of their studies at the Indus University. The course will, at the beginning, enter the fundamentals of applied phenomenology and become more specialised as time goes on, relating more to the disciplines of study. This course provides a broad overview of the field of phenomenology, the main thinkers in its development, and techniques used to do this type of research. Learning on the work of Goethe, the fundamental notions of Goethean science are all entered polarity, metamorphosis, intensification, or enhancement. The phenomena considered are plants, colours, minerals, animal forms, human physiology and human social forms and processes, and the Goethean research pathway is thoroughly explored, including the Elemental modes of thinking.

Campus Characteristics and Experience

What we find in today's world, in the way of designed structures, finds its beginnings in the minds of human beings. As reflections, images of our Creator, we took what was given us in the bountiful forms of nature that surrounded us and we re-imaged those forms, whether for functionality or aesthetic purposes, or a mixture of both, into structures that serve our manifold needs.

These minds are themselves a reflection of the human creators that preceded them over countless generations, who experimented, trialed, failed, and tried again until success was theirs. The knowledge and skills gained progressed through an evolutionary path that has eventuated in the form of education we know today as the modern university, which we like to call "centres of excellence" in learning and practice.

Over time humanity, as a matter of necessity, has moved ever further away from the bountifulness of nature and into the world of materialism where structures reflect the egoistic desires of those who can afford to have them built and occupy them with those who will best serve their interests.

The resultant forms we see in modern universities are, for the largest part, utilitarian single-purpose structures that are staffed and populated with people that are unconsciously being shaped by the structures themselves.

Students “choose” a university to attend, they “enrol” in a university course, but they live and study on the “campus” and that word deserves more attention than it is given by educators. It is a very simple word of Latin origin and describes a level field, a natural landscape used as a temporary camp site by various persons and groups, for various reasons and purposes. Today, when we think of a camp site, we think of some place that is natural, invested with nature, beautiful to look at and which causes us to inwardly “harmonise” with it. So, it is not so much we who change our surroundings, our campus, it is the campus that changes us.

This then, is the goal of the phenomenological campus, to harmonise the student through the multitude of natural phenomena that surrounds them with their inner need to evolve as worthy contributors to the betterment of the world around them. We are not simply talking a “smell the roses” philosophy but about the need to harmonise the student with the holistic environment that surrounds them so that they may be as care-free as possible to properly apply themselves to study.

Harmony through Location

Here we must look foremost to the immediate outer need of the student.

Accessibility to:

- affordable, adequate living quarters
- international/interstate transport
- local retail and commercial centres, e.g., cities, towns, and villages
- health services, e.g. hospitals, health clinics, family support centres
- I.T. services, e.g. internet connection, device supply & repair centres

Harmony with the Environs

Here we begin to reduce our field of vision to the area surrounding our campus, to capture the harmonising features of the countryside, or cityscape, as it may apply. Now we look more at the mix of the aesthetic and utilitarian features with the understanding that the campus is not a world-in-itself but must be integrated with its environs in a manner worthy of the respect of the population surrounding it while at the same time engendering a feeling of seclusion and selection in the student.

Harmony and the cityscape; the satellite campus

Wherever it is established, a specialist faculty, such as medicine, which requires students to engage in practical exercises in partnership with services such as hospitals, pathology practises or the like, will be required to meet local regulatory requirements. In such campuses the accent of seclusion is paramount, much more so than in the open-country setting. The student (and staff) is to be spared, as much as possible, the encroachment of city-born distractions upon their campus lifestyle and study environment. All the student needs in the way of community living lies just outside the door.

Harmony and the countryside; the village campus

The true worth of the phenomenological university is found in the concept of the university town, or village, placed in an entirely natural setting. The campus will grow and become very noticeable by its presence in the rural community in the form of buildings, activity, and community service.

Western Australia is renowned for its openness and spaciousness, its sense of freedom, which permeates the soul and tends to expand the mind to such an extent that school open-air classes must be very carefully constructed and monitored to achieve the aimed objective. It is the unique design of the campus village that serve to balance out and harmonise inner/outer relationships confronting the student.

The university, with its phenomenological foundational ethos takes not only those features that are immediately visible to the senses as worthy of attention but also those that lay under the surface, the microbiome and the mineral world of forms, the watery world, and the world of warmth. We do not begin with the concept of the buildings, then turn to slashing, chopping, excavating, cutting, and filling to satisfy our demands.

We begin with the exhaustive phenomenological study of the character of the earth, the appearance of watercourses, the topography of the land, the plants that grow on it, the mineral contents and the myriad creatures of the biome that thrive in it. Only when we are satisfied that we have a true and complete picture of the property do we determine where to place all that needs to be built on it.

When we build, we build with components that are made of material as close as possible to nature's supply, e.g., timber, glass, ceramics etc. Nature does not abound with sharp 90' corners, edges etc., nor with absolutely straight lines, perfectly horizontal or vertical surfaces and nor will the university, where it can reasonably be done.

The university village is no longer an "institution" but a phenomenon in the world of education.

Harmony within the campus village

What is it that makes a village a viable, vibrant community? Surely it is the proximity of the services that one most needs to live a healthy, productive life. The typical village provides security, safety, and wholesome, moral activities. The citizens may travel long distances to earn a living, but they find their balance of contentment in village life. The difference between that and the campus village is simply that the campus also contains the centre of endeavour and employment and few of its citizens will need to travel far to earn a living.

Harmony in the faculty/student relationship

The teacher's task of assessing, making manifest, and nurturing the capacities and competencies of the student necessarily presupposes an inner quality of moral steadfastness that is not often witnessed in the highly competitive educational institutions of today. Highly competent teachers, leaders in their field in every respect do not need to 'win' students respect nor force obedience from them. These teachers need only to publish their offerings and their experience, and the students will choose them, rather than only the contents of a course of study.

It is a high undertaking to teach in this university and every teacher, if they are to be respected, will face the same level of exhaustive inquiry that they will exact from their students during their chosen studies.

The whole experience begins with the opening of the teachers to the prospective students and in so doing begin a dialogue and the building of trust between them. How often one hears an alumnus reminiscing about their own university experience, firstly recall the person of a revered and respected lecturer and only then the course experienced.

Harmony with the world-at-large

“A good tree will cannot bear bad fruits and a rotten tree cannot bear good fruit; and every tree that does not bear good fruits has to be felled and burnt. So, you will recognise them by their fruits.”³⁷

There is to be no compromise in a university claiming truth to be its foundation and it is a hard row to hoe indeed. But the results will speak to the reputation of the university, of all who serve in it, and of all who pass through its educative portals to serve the people without. The world will know we are here, and whether they like it (which they will) or not (which they will) we will not be felled and burnt, and we will change things for the better.

Harmony and the faculty members.

Within the university precinct there is no more important a task than to see that faculty members are fully supported with all that is necessary to free them from burdensome duties that detract from their primary task of teaching and mentoring their students.

In a sense much of this task will be fulfilled through the ordering and functions of the threefold principles. Nevertheless, there are those finer things that make the teachers' burden so much easier to bear, such as specialised spaces for class preparation, meeting together, extra-curricular study, student interviews and suchlike.

Faculty members should not be treated as 'lone wolves' on campus but come together on occasions where cross-fertilisation of subjects could serve the student understanding i.e. a biodynamic teacher may share a seminar with a medical teacher on the relationship of macrobiotic and gastrointestinal flora. Symbiosis of subjects is an important factor in providing a holistic understanding of interrelationships between the four 'kingdoms of creation', mineral, plant, animal, and human.

In the university the teacher will not suffer an overload of soul-draining lecture time because the student will rather be engaged in both personal and group-researched learning, either in the classroom or a seminar where the teacher/s will act as guides and mentors.

There will be none of troublesome double-booked lecture periods that so frustrate students in many universities. Time will be allowed teachers for personal development and for research of their own specialty without compromising family relationships or ruining recreational plans and commitments.

Harmony and the campus lodge.

“Accommodation” is another of those terms often misused and underestimated by university developers, resulting in almost prison-like structures that are used to cater for the “poorer” class of students who cannot afford off-campus living quarters.

The word, in Latin “accommodare” means “to fit one thing to another” which involves adapting and adjusting to a specific situation. It certainly is not the “one size fits all” brick and mortar structure that we see adorning the perimeter of the bitumen square in universities of today.

The university will ensure students will be provided lodgings designed to satisfy their needs both inner and outer. Whether designed and built as group-houses, for same-sex students who would rather share together, singles apartments, or family units, they will be both functionally and beautifully built and outfitted. Staff will find similar lodgings, also including family homes.

³⁷ Gospel of Matthew, verses 18-20, The New Testament, a version by Jon Madsen.

The dignity and sovereignty of the individual overrules all other factors in the provision of lodgings at our university.

Financial Rationale

The establishment of a biodynamic agriculture venture on the university campus requires careful consideration of various factors, including land availability, equipment procurement and maintenance, and expertise in biodynamic farming practices. The following is an initial analysis based on the available data and our initial assumptions:

Land

Australia's agricultural land can be classified into five regions: Northern, Central, Eastern, Southwest (including Peel), and South Coast. Among these, only the Southwest region, known for its adequate rainfall, quality soils, proximity to markets, and established agriculture, suits our needs.

In 2021, 132 properties were sold in this region, with an average cost of \$13,335 per hectare. This figure is central to our calculations, considering the Southwest and Peel region's reputation as a major international tourist attraction. With a rich local culture of sustainable, organic agriculture and an increasingly affluent community, the region is a hotbed for agri-tourism. This presents a unique opportunity for a farm-to-plate market, maximising value capture.

Given its global appeal to tourists and backpackers, the region could potentially draw students for specialised courses, promoting what we term "Life-style Education." Additionally, the TransWA train line provides accessible transport from Perth to Bunbury, allowing a vast area to be within reach for students. Furthermore, the region's proximity to Perth makes it an appealing destination for short residential courses, educational retreats, and school camps. This location is also beneficial for talent acquisition.

Our venture aims to secure a suitable farm of at least 250-acres (101-hectares) in Western Australia's Southwest region. Based on the average cost of \$13,335 per hectare observed in the area, the estimated total investment for the land would range between \$1.2 million and \$1.5 million.

Equipment, Buildings, and Infrastructure

Capital expenditures for machinery, equipment, buildings, and infrastructure are essential components of setting up a successful biodynamic farm. Preliminary estimates indicate that machinery and equipment costs for a farm of this size can range from AUD 100,000 to AUD 300,000, encompassing tractors, implements, irrigation systems, and biodynamic preparation tools. Similarly, constructing buildings and necessary infrastructure like barns, silos, sheds, greenhouses, and irrigation systems can range from AUD 100,000 to AUD 250,000. These figures are approximate and subject to specific farm requirements, considering factors such as composting systems and specialised structures for diverse crops and livestock.

Expertise and Operating Costs

Biodynamic farming demands a specialised skill set that encompasses organic agriculture principles, soil management, crop rotation, and animal husbandry. Hiring skilled professionals proficient in these areas is crucial for the farm's success. The average annual salary for a farm manager in Australia is around \$90,000, while the industry average wage hovers around \$50,000 per year. Considering a team of four professionals, annual labour costs could amount to approximately \$250,000. Additionally, input costs for a farm of this scale, including small herds of animals (primarily cows) and vegetable and grain production, may range from \$100,000 to \$200,000 initially, with ongoing input costs estimated at \$250-\$300 per acre per year.

As for land use, we propose the following: 50% for dairy production (with 50 cows), 5% for tree crops, 30% for rotational cash crops (like roots, cereals, legumes), 15% for conservation, and small sections for a piggery (20 sows) and extensive market gardening.

With this level of investment, we can expect revenue of between \$5000 - \$7000 per acre for a total of \$1.5 million per year. Assuming we can match the international biodynamic benchmark profitability of 15%, we should generate free cash flow of about \$250,000 per year.

In terms of academic facilities, international benchmarks suggest that we'll need approximately 25 net attributable square meters (NASM) per student. With the current building cost estimated at \$2,000 per square meter, this equates to around \$50,000 per student. Profits from the campus enterprise could, therefore, develop infrastructure for an average of five students per year from free cash flow, inclusive of maintenance.

We anticipate it will take about three years to reach this level of sustainability. A comprehensive recruitment plan will be necessary to encourage and incentivise educators to co-invest in infrastructure. This would pave the way for the establishment of various Steiner-related educational facilities and programs on the land.

Summary

Considering the above factors, the initial estimated investment for establishing a biodynamic farm spanning 250 acres ranges from approximately \$1,700,000 to \$2,575,000. Banks can typically cover about 60% of this sum (~\$1.5 million), translating to an annual repayment value of around \$100,000.

This estimate includes costs associated with land, equipment, hiring professionals, and is subject to a more comprehensive feasibility study to refine the figures. Despite the significant investment required, the potential returns are promising, considering the growth rates observed in the biodynamic farming industry.

The next phase of the project will involve conducting a thorough cost analysis, exploring potential funding opportunities, addressing regulatory considerations, and conducting market research. These steps will allow us to fine-tune our estimates and align our resources with our production goals, ensuring a financially sustainable and successful biodynamic farming operation. Further research is needed to provide more precise figures and validate the financial rationale of this venture.

Item	Low	High
Land	1,200,000	1,500,000
Equipment	100,000	300,000
Infrastructure	100,000	250,000
Herd Establishment	100,000	200,000
Y1 Salaries	150,000	250,000
Y1 Operating Cost	50,000	75,000
Total	1,700,000	2,575,000

Pathway to Realization: Next Steps and Strategic Roadmap

Introduction

The Indus Project has successfully completed the combined Identification and Selection Phases, laying the groundwork by determining the need for a new educational institution and exploring various options to fulfill this vision. As we transition to the next critical phase—the Detailed Design

Phase—this final chapter outlines the essential steps and strategic roadmap required to advance the project.

The Detailed Design Phase will involve meticulous planning and development of the project's architectural, operational, and educational frameworks. This phase is crucial as it transforms conceptual plans into detailed blueprints, ensuring that every aspect of the university is carefully considered and precisely planned. Following the Detailed Design Phase, the Execution Phase will implement these plans, bringing the university to life.

This chapter aims to provide comprehensive guidance to subsequent project teams, focusing on the key areas necessary to complete the Detailed Design Phase. It includes strategies for stakeholder engagement, detailed implementation steps, risk mitigation plans, financial frameworks, and monitoring mechanisms. By establishing a clear pathway, we ensure that all project activities remain aligned with our overarching goals and values, facilitating a seamless transition through each phase of development.

We begin with a Stakeholder Management Plan to maintain strong and collaborative relationships with all involved parties. Next, the Detailed Implementation Plan will outline the specific steps required to develop the university's infrastructure, academic programs, and operational systems. Potential risks will be identified, and mitigation strategies proposed to safeguard the project's success. Financial planning and budgeting will ensure sustainable resource management, while a detailed timeline and key milestones will provide a clear schedule for progress tracking. Finally, monitoring and evaluation mechanisms will be established to ensure continuous improvement and adherence to our mission.

Through this structured roadmap, the Indus Project is poised to transform its visionary ideals into a dynamic and impactful educational institution, guiding future project teams in realizing our collective vision for holistic and innovative education.

Stakeholder Management Approach

Effective stakeholder management is crucial for the successful implementation of the Indus University project. This section outlines the key strategic stakeholder groups identified to date and the approach to engaging with them to secure funding and support for the next phase.

Educational Partners

Educational partner organisations should be engaged to help co-develop courses and educational pathways, provide potential faculty support, and ensure alignment with the university's vision and educational goals. These partners should be engaged through meetings, joint workshops, and formal agreements where possible to solidify these partnerships and ensure a collaborative relationship.

Examples:

Perth Waldorf School

Rudolf Steiner College

Steiner Education Australia

Association of Independent Schools in WA

Funding and Financial Support

Securing funding and financial support is vital for the university's development. For potential funders, the university's vision and financial needs need to be articulated through a series of

presentations and proposals to help negotiate terms of support. A compelling case for investment, backed by detailed financial plans and projected outcomes, must be developed on a as needs basis to engage these stakeholders effectively.

Regulatory and Accreditation Bodies

Engaging with regulatory and accreditation bodies such as TEQSA is essential to ensure the university meets all legal and educational standards. The project must maintain regular communication, comply with guidelines, and submit all necessary documentation. Building a transparent and cooperative relationship with these bodies will facilitate a smoother accreditation process.

Examples:

TEQSA (Tertiary Education Quality and Standards Authority)

Community and Cultural Advisors

Community and cultural advisors, including local council members and Aboriginal Elders, provide essential insights and ensure the university's integration within the local context. The project must engage these stakeholders through respectful dialogue, cultural sensitivity, and collaboration on community projects. This approach will help us align with local needs and values, fostering strong community relationships.

Examples:

Council members in the area of location

Indigenous communities

Community Organisations

Potential Students and Their Families

Potential students and their families are critical stakeholders for the university's growth and sustainability. Engaging with students from current Steiner education systems and parents of children in Waldorf schools will help us understand their needs and preferences. The project should use surveys, open days, and informational sessions to communicate the university's offerings and benefits.

Examples:

Parents of children currently being educated in Waldorf schools

Current Steiner education students

Broader Educational Community

The broader educational community, including the Australian Anthroposophical Society and the General Anthroposophical Society, can offer marketing opportunities and additional student sources. The project should engage with these organizations through conferences, collaborative events, and targeted marketing campaigns to raise awareness and attract students.

Examples:

Australian Anthroposophical Society

General Anthroposophical Society

Fundraising Strategy

Securing the necessary funds to proceed with the Detailed Design Phase (DPS) is imperative. This section will outline the strategies to raise capital, including potential funding sources, grant applications, donor engagement, and fundraising campaigns.

Identifying Funding Sources:

- Potential private donors, philanthropic organizations, and educational grants.
- Corporate partnerships and sponsorships.

Grant Applications:

- Researching and applying for relevant grants to support educational initiatives and infrastructure development.

Donor Engagement:

- Building relationships with potential donors through personalized communication and engagement events.

Fundraising Campaigns:

- Launching targeted fundraising campaigns to raise awareness and secure financial support.

Detailed Design Phase (DPS) Planning

Once funding is secured, the focus will shift to the Detailed Design Phase. This section will provide an overview of the tasks and milestones for the DPS.

Project Management:

- Hiring a professional project manager to oversee the DPS.
- Developing a detailed project plan with timelines, tasks, and milestones.

Design and Development:

- Finalizing architectural designs and campus layout.
- Engaging with engineers, architects, and other professionals for detailed planning.

Interim Regulatory Approvals:

- Engaging with local authorities to discuss preliminary plans and requirements.
- Obtaining necessary permits for initial surveys and assessments.

Land Acquisition Planning:

- Identifying potential properties based on detailed design requirements.
- Conducting feasibility studies and environmental assessments.
- Securing conditional agreements or options to purchase land, contingent on funding.

Stakeholder Collaboration:

- Continuously engaging with stakeholders to ensure alignment and address concerns.

Conclusion: Realizing the Vision

The journey of the Indus Project, from its inception through the Identification and Selection Phases, has laid a solid foundation for creating an innovative and holistic educational institution. As we transition into the Detailed Design Phase, it is essential to maintain our commitment to the vision and values that have guided us thus far.

The success of the Detailed Design Phase hinges on robust stakeholder engagement, strategic fundraising, meticulous planning, and a clear roadmap for execution. By fostering strong relationships with educational partners, regulatory bodies, community advisors, and potential students, we ensure that the university's development is collaborative and inclusive. Securing the necessary funds will enable us to transform conceptual designs into detailed plans, paving the way for land acquisition and subsequent construction.

Moving forward, each step must be approached with a focus on sustainability, innovation, and community integration. Regular monitoring and evaluation will ensure that we remain aligned with our goals, allowing for continuous improvement and adaptation as needed.

The Indus Project stands poised to become a beacon of educational excellence, providing a transformative learning experience that nurtures the intellectual, emotional, and spiritual growth of its students. With a dedicated team and a clear strategic roadmap, we are well on our way to realizing this vision, creating an enduring legacy for future generations.

Appendix 1 – University Observations

Some of Rudolf Steiner's indications for the renewal of university education and some key ideas from other commentators

Fundamental Principles

Principle 1 - Superseding the Doctor principle.

"... a true development of education must tend to nothing less than a superseding of the 'Doctor' principle".³⁸

Commentary

Steiner says the educational ideal of the Gymnast belonged to the ancient world (willing), the ideal of the Rhetorician in the pre-medieval world (feeling), the ideal of the Doctor developed in the medieval universities (thinking). In the future – the ideal of the whole human being integrating thinking, feeling, and willing on a new level. The new university can still issue doctorates, but the doctor ideal of learning can be superseded, gradually but with a definite intention. No subject area can now proceed just as abstract "head" knowing. All forms of teaching and researching must proceed from the whole human being. This becomes an actual methodology.

Principle 2 - Development of pure artistry

"All knowledge, even purely scholarly knowledge, must merge into pure artistry. We must teach ourselves to be artists so that we can shape forms as nature shapes them. We can learn this as soon as we discover where nature becomes an artist. We must deepen our knowledge of nature to such an extent that we see plants, animals, and humans as artists".³⁹

Commentary

Steiner points the way towards a truly living, imaginative form of thinking – in relation to all branches of knowledge. He sets the challenge for universities to overcome the division between science and art in the way it studies the forms of nature and the human form. The foundation for such an imaginative thinking in all faculties can be laid in the "*studium generale*" or orientation studies shared by all students. This is where the approach of Goethean science can be developed.

Principle 3 - Humanising academic activity

"As human beings, we must not allow ourselves to be tyrannised by academic knowledge. In our efforts to emancipate cultural activity, we are combatting the abstract character of academia as such and placing human beings first . . . Humanising academic activity is our goal. We must work toward bringing the human being to the fore in so-called objective scholarship which must be grounded in life and in human beings. Those of us who engage in it must not become dry and shrivelled. On the contrary, by "combatting abstract existence", as I call it, we become useful contributors to the very necessary process of counteracting the barbarisation of Western civilisation".⁴⁰

Commentary

³⁸ Rudolf Steiner, A Modern Art of Education, Rudolf Steiner Press, London, 1972, p.44.

³⁹ Rudolf Steiner, Youth and the Etheric Heart, SteinerBooks, Great Barrington, 2007, p.15.

⁴⁰ Rudolf Steiner, Youth and the Etheric Heart, SteinerBooks, Great Barrington, 2007, p.15.

Steiner points out that the university experience of teaching and learning must be entirely transformed for the sake of humanity and its destiny in which the role of the university is of great importance. We have a responsibility not to just perpetuate the status quo in academic life in the future. It doesn't matter what new and interesting content we might introduce into a new university curriculum – no new step will be taken unless a new kind of non-abstract thinking is being cultivated. A living thinking, a thinking of the whole human being, a thinking saturated with the forces of will. When students are introduced to ideas which “speak” not just to their intellects, but just as much to their hearts and wills, then the value and responsibility of the human individual comes to the fore.

Principle 4 – The integration of outer and inner knowledge

“The study of academic subjects could and should provide the starting point from which young people can arrive at their own intuitive perception of the spiritual legacy of anthroposophy. Let me emphasise that I refer specifically to the human being’s self-generated perception. The possibility does exist for science, knowledge, and the inner life to be integrated within our educational system.

*But consider how little university students in our present civilisation are inwardly connected to the field of knowledge they are striving to master. It cannot be otherwise today, for academic subjects are brought to students as something external to them. They encounter a system that is not at all adapted to express or even to speak of what are often extraordinarily significant aspects of empirical knowledge. Staggering truths, really staggering truths, are inherent today in every field of knowledge, ever science or academic subject. And these are the truths that, if young people were to encounter or experience, would give them a kind of microscope or telescope of the soul. If young people were able to approach these truths through their faculties of soul, they would be able to unlock mighty secrets of existence”.*⁴¹

Commentary

Rudolf Steiner is saying that young people can find their way to the anthroposophical legacy through a certain kind of human-centred university education. The important question becomes: how are science, knowledge, and the inner life to be integrated within our educational system? The answer to that question can be found within Anthroposophy which itself is founded on the goetheanistic way of studying and understanding the world.

Student Culture and Experience

*“I would say that some, or even the majority, of our university students go through their entire course of study without an inner experience of the academic disciplines they study. They allow the subject matter to wash over them; and then, having reviewed sufficiently beforehand, pass the required exams, and find a position with which they can make a living. It sounds almost paradoxical to say that the hearts of university students should be addressed in everything that is brought to them. It sounds like a paradox, but it actually could be so!”*⁴²

“The longing to perceive with the heart rather than the intellect resonates in young people . . . Unless you are filled with spirit, being young is no longer an option after your early twenties. Physiologically, we cannot preserve youth. We must grow old, but we can and must carry something of our youth

⁴¹ Rudolf Steiner “The Task of Knowing for Today’s Youth”, in *Awake! For the Sake of the Future*, SteinerBooks, 2015, p.18.

⁴² Rudolf Steiner “The Task of Knowing for Today’s Youth”, in *Awake! For the Sake of the Future*, SteinerBooks, 2015, p.18.

*with us as we age. Unless the depths of our souls are touched by spirit, we cannot survive the years between twenty and thirty without falling into grey and abject misery.*⁴³

Commentary

Steiner points the way towards a “heart thinking” – in relation to all branches of knowledge. The questions are – how can it be cultivated at university; how can it be taught? This becomes a challenge when, to be accredited as a higher education provider in Australia, “curriculum content” is everything. All such content can be easily available to students online, but that is not what inspires and cultivates heart thinking. It is for the lecturers to show the way to an “inner experience” of this content in the lectures (see Lectures and Seminars below).

Teaching As Leadership to Spirit

“Young people at the universities are seeking something. This is not surprising, for their purpose in going to college is to seek for something. They have been looking to those who taught them, for real leaders, for those who were both teachers and leaders or — as would be equally correct — teachers endowed with leadership, and they did not find them. And this was the terrible thing clothed in all kinds of different words — one man speaking conservatively, the other radically, one saying something very wise and another something very stupid. What was said amounted to this: We can no longer find any teachers.

What, then, did youth find when they came to the universities? Well, they met men in whom they did not find what they were looking for. These men prided themselves on not being teachers any longer, but investigators, researchers. The Universities established themselves as institutes for research. They were no longer there for human beings, but only for science. And science led an existence among men which it defined as “objective.” It drummed into people, in every possible key, that it was to be respected as “objective” science. It is sometimes necessary to express such things pictorially. And so, this objective science was now going about among human beings, but it most certainly was not a human being! Something non-human was going about among men, calling itself “Objective Science . . .

And having made its acquaintance, having this objective science continually introduced to one, one perceived that another being had stolen away bashfully, because she felt that she was no longer tolerated. And if one were spurred on to speak with this being, secretly in the corner, she said: “I have a name which may not be uttered in the presence of objective science. I am called Philosophy, Sophia — Wisdom. But having the ignominious prefix ‘love’ I have attached to me something that through its very name relates to human inwardness, with love. I no longer dare to show myself. I must go about bashfully. Objective science prides itself on having nothing of the ‘*philo*’ in its makeup. It has also lost, as a token, the real Sophia. But I go about nevertheless, for I still bear something of the sublime within me, connected with feeling and with a genuinely human quality.”

This is a picture that often came before the soul, and it expressed an undefined feeling in countless young people during the last twenty or thirty years.⁴⁴

Commentary

⁴³ Rudolf Steiner, *Youth and the Etheric Heart*, SteinerBooks, Great Barrington, 2007, p.110.

⁴⁴ Rudolf Steiner, *The Younger Generation*, Lecture 2.

“Objective science” is the climax of the doctor principle in education which originated in the medieval universities as a focus on the “thinking” aspect (the intellect). It is our task now to go beyond this doctor principle. Teaching as leadership means leading the way to the spirit, to a heart thinking in which the Sophia principle, wisdom through education, comes to the fore in a new way. Steiner says that young people in our time are searching for this and come to university looking for it. There must be a university in Australia where they find it.

Lectures And Seminars

“Today, if the [university] teacher intends to bring forward all the details of his area of expertise, then he has to lose himself to such a great extent in the specific that he has no time left to offer the great, essential vantage-points according to his personal understanding. In addition to this is the fact that it is no longer even necessary to provide this sum of details in the lecture courses. For we currently possess compendiums of these details, which are excellent, and whose current level of comprehensiveness would earlier have been inconceivable to us . . .

*Lectures should comprise much shorter periods of time. In them, one should renounce the enumeration and critical evaluation of the particular details, and instead set oneself the task of holding orientation lectures in which one develops an overall understanding of a certain subject, a general point of view. By contrast, the practical exercises at the universities, the work in seminars, should see a greater expansion. Such work should not, as is currently the case, begin only in later semesters, but already at the beginning of university studies. Here the students should learn the methods of scientific investigation; here one should concretely train oneself to become a researcher”.*⁴⁵

Commentary

Steiner points the way towards a new way of understanding the relationship of lectures and seminars. No lecturer merely communicates information (which can be found online or in libraries). Lecturers present “great essential vantage points” – which means that university teachers must be capable of doing that and employed on this basis. In the expanded seminars students learn to become researchers; research is not just what “the academics” do. The question is: what kind of methods of research are being developed in these seminars?

Subject Areas

Social Science

“Now let us look at what for the general social situation arises from the perverted nature of our higher education. Yesterday in a public lecture I had to draw attention to how, strictly speaking, neither in the national economy of the bourgeoisie nor in that of the proletariat have we any reflection of the real social conditions, because we simply have not had the ability to arrive at a true social science. What then has arisen under the bourgeoisie in place of social science? Something of which people are very proud and never tired of praising, namely, modern sociology.

Now this modern sociology is the most nonsensical product of culture that could possibly have arisen; for it sins against all the most elementary requirements for a social science. This sociology seeks to be great by taking no account of anything that could lead to social will, social impulse, merely noting historically and statistically the so-called sociological facts, to prove, or so it appears, that the human

⁴⁵ Rudolf Steiner, “University Education and Demands of the Present Time”, Originally printed in Magazin für Literatur 1898, No. 19.

being is a kind of social animal living within a community. It has furnished strong evidence of this, unconsciously it is true, furnished it by not advancing anything but the most insipid sociological views which are the common property of everyone — mere trivialities. Nowhere is there the will to discover social laws and how they must affect the social will of man.

Hence in this sphere the force of all life of spirit is crippled. We must calmly admit that all levels of society today that are not proletarian lack anything in the way of social will. Social will is non-existent just because, where it is meant to be cultivated, namely in centres for higher education, sociology has replaced social science — an ineffective sociology in place of a social science which pulsates in the will and stimulates the human being. These matters have their roots deep in the cultural life; it is there that they have to be sought if they are ever to be found.

Let us reflect how different our situation would be in life if what we have previously discussed here were to be carried out. Instead of our gaze being turned back to the most ancient epochs of culture, which took their shape from quite different communal conditions, from the age of fourteen or fifteen upwards, when the sentient soul with its delicate vibrations is coming to life, the human being must be led directly to all that touches us most vitally in the life of the time. He should have to learn what has to do with agriculture, what goes on in trade, and he should learn about the various business connections. All this ought to be absorbed by a human being. Imagine how differently he would then face life, what an independent being he would be, how he would refuse to have forced upon him what today is prized as the highest cultural achievement, but which is nothing but the most depressing phenomenon of decadence”.⁴⁶

Commentary

Rudolf Steiner is pointing the way to his adumbration of the idea of the threefold social order when he speaks of a true social science, as opposed to sociology. But even if the threefold social order is not taught as such at a university, there can be a method of teaching which guides students towards a true social scientific thinking, a cognitive imagination. Sociology is an offshoot of positivist science, seeking total objectivity – and ends up just being a survey. By contrast, students can be asked about their experience, imagining what it would be like to be in a specific social phenomenon. Then they can begin to understand what the human impacts of this phenomenon are, and even its spiritual import. Broader and deeper perspectives are introduced. Their research can be shaped initially, at least, as a “story”, spoken in language which is both rational and from the heart – like for example, the Uluru Statement from the Heart (2017) and the poet Judith Wright’s contributions toward aboriginal and white reconciliation. Imaginative, human-centred thinking prepares a way for students themselves to approach anthroposophical understanding, as in the quotation above under Student Culture and Experience: “The study of academic subjects could and should provide the starting point from which young people can arrive at their own intuitive perception of the spiritual legacy of Anthroposophy. Let me emphasise that I refer specifically to the human being’s self-generated perception.”

Legal studies

“I must admit I find it terrible, but modern people do not notice it. Public law should arise out of those things people perceive in their souls as correct. Here, I only want to look at democracies and will not address the case of a monarchy. Public law arises through parliaments, which pass laws for

⁴⁶ Rudolf Steiner, Social Basis for Primary and Secondary Education, Lecture III. Lectures in Stuttgart, 1919, GA192.

the state. Every adult citizen is connected with public law through his or her representative. Things are decided and enter the body of public law. Then, along comes a professor who has studied public law and teaches the laws passed by the parliaments as, of course, public law. Thus, the state pulls academia along behind it in this area. A professor of public law does not teach anything other than what exists as law in the state. We would not even need a professor if we were able to reproduce the laws on phonograph records. We could simply place a phonograph at the podium and allow it to play back the laws passed by the parliament. That is what academia has become.

That is only an extreme case. You can see it is certainly nothing Inspired because you could hardly claim that what modern parliaments decide to constitute Inspired deeds. Things need to be reversed. At the universities, public law should be taught from a basis of human spiritual understanding. Only then can people give the state its proper form. Many people believe the idea of the threefold social organism would stand the world on its head. Perish the thought! The world is already standing on its head, and the threefold social organism would only put it back on its feet.”⁴⁷

Commentary

Steiner is relating legal studies to the threefold social order because this healthy threefold social ordering means that the cultural-spiritual sphere of society (the universities) is not under a higher governing power. Freedom and independence are the ideal in the cultural-spiritual sphere, academic freedom. Inspired lecturing from a higher vantage point (see also Lectures and Seminars). Students seeking legal “facts” find them online or in the library, not in lectures.

The aim of lectures is something entirely different from the normal academic lecture. There is a great social responsibility – to shape society in freedom, not be shaped by it.

Since Steiner’s time there has been a movement in the direction he indicated: freedom in the cultural-spiritual sphere. The Magna Charta Universitatum statement first signed in 1988 by 430 rectors of European universities and since by some 600 universities from all continents: “The academic mission to meet the requirements and needs of the modern world and contemporary societies can be best performed when universities are morally and intellectually independent of all political or religious authority and economic power”.

Psychology

"Through the culture of the centuries we have become accustomed, because of recognising only the duality of good and evil, to speak, on the one hand of the soul element, on the other, of the bodily or corporeal element, and we have lost the connection between the thoughts which relate us to the soul-spiritual element and the thoughts which relate us to the bodily element. Thinking, willing, feeling is little more than sounding words to people of the present day; and this is particularly true of modern psychology that is taught in our universities. It does not arrive at real inner conceptions of the soul element, filled with content.

On the other hand, people speak of the de-spiritualised material element, devoid of soul, and they hammer, as it were, at this external, rigid, stony-hard, soulless material element and are unable to build a bridge from it to the soul.

The all-pervading spiritual and the corporeal which is at the same time spiritual have fallen apart into two elements. Mere theories will not build a bridge between the bodily and the spiritual. And

⁴⁷ Rudolf Steiner, Education as a Force for Social Change, Anthroposophic Press, 1997, p.97.

since this is not possible, all scientific thinking has taken on the character of a schism between the bodily and the spirit or soul element. We might express it thus: on the one hand, the various creeds have resorted to pointing to the spiritual element without being in a position to show how this spiritual element takes hold of the bodily-corporeal element; on the other hand, a soulless knowledge, a soulless observation of the body is unable to look through the bodily processes and perceive the spirit-soul element governing them".⁴⁸

Commentary

As with all other subjects within the university curriculum, if psychology studies proceed purely intellectually, then no real understanding of the constitution of the human being can ensue. Psychology - the science of the inner human being - is a key subject in a humanised university which brings the human being to the fore and does not develop all knowledge abstractly. The feeling faculty becomes cognitive feeling; the will cognitive will. When the whole human being is involved in the thinking process, then the bridge is found between the body and the spirit.

Life sciences

"The committee for this Academic Week [March 6-11, 1922] has requested that each day I give an introduction to the topic that will be discussed later from a scholarly perspective during the course of the same day. This decision was based on the view, perhaps, that the various branches of science and of life could be enriched by the perspective of anthroposophy . . . anthroposophy represents a viewpoint that (at least for me, if I may make this personal remark) is based on Goethe's understanding of nature. Anthroposophy is established on the foundation of a phenomenological understanding of nature . . . reading is the goal of looking at phenomena, in other words, what I see as the essence of natural laws is already in the phenomena, in the same way that the meaning I discover when I read a word is already in the letters . . . We simply submerge ourselves in the phenomena and then, in the essence of natural laws, the essence of thoughts is given to us, coming directly from the phenomena. This is why Goethe remarked naively: 'Then I see my ideas,' (which were actually natural laws, in nature) 'with my eyes' . . . I demonstrated already in the 1880s that we should metamorphose the concepts that we apply to inorganic nature, and in that way adapt them to organic nature."⁴⁹

"The typus plays the same role in the organic world as natural law does in the inorganic . . . A law governs the phenomenon as something standing over it; the typus flows into the individual living being it identifies itself with it . . . The [typus] determines only the lawfulness of its own parts. It does not point, like a natural law, beyond itself. . .

. . . Every single organism is the development of the typus into a particular form. Every organism is an individuality that governs and determines itself from a centre. It is a self-enclosed whole, which in inorganic nature is only the case with the cosmos. . ."⁵⁰

Commentary

⁴⁸ Rudolf Steiner, Lecture November 22, 1919.

⁴⁹ Rudolf Steiner, Reimagining Academic Studies, SteinerBooks, 2015, pp.1-13.

⁵⁰ Rudolf Steiner, The Science of Knowing: Outline of an Epistemology Implicit in the Goethean World View (1886), Mercury Press, 1988, pp.92-100.

Rudolf Steiner, several years before the end of his life, was involved in a course of study mainly for university students who sought a connection with Anthroposophy. To explain how the biological sciences would best be taught in a university context, he refers to his Goethe studies and the very beginning of his work as a writer. Even today these early Goethean studies are groundbreaking, but little understood. So, when he refers to enriching academic studies with Anthroposophy, he means founding them in the methodology of Goethean science. This is our challenge today, in a new university in Australia.

Other Commentators

“An overemphasis on intellectual knowledge. . . has made the university sterile and two-dimensional, depriving it, and human society through it, of the depth dimension that comes from other ways of knowing, especially ways of knowing that would be regarded as instinctive or intuitive or poetic.”⁵¹

“It is now very difficult to speak about wisdom in the university, for modern science is not wisdom, rather mostly operational knowledge. If we do not establish a sapiential dimension of academic life, if we do not seek truth that is embedded in wisdom, if we do not seek “illumination,” as the Oxford motto has it, we shall fail.”⁵²

Commentary

These two statements from other writers on the state of the modern university support Steiner’s observations in a general way: the vital thing now is not course content, it is the kind of thinking, which is being cultivated at the university, the kind of thinking that opens the way to wisdom. Lobkowitz comments on wisdom as expressed in the Oxford motto which has a traditional religious sense (Dominus illuminatio mea = “The Lord is my light”, opening words of Psalm 27. Or “my thinking illuminated with the light and wisdom of God”). Steiner, however, means wisdom in another sense which belongs to the human present and future – he means a “heart thinking” as opposed to an intellectual form of cognition.

“It is a characteristic of higher institutions of learning that they treat all knowledge as a not yet wholly solved problem and are therefore never done with investigation and research. This is in contrast to the schools which take as their subject only the completed and agreed upon results of knowledge and teach these . . . As soon as one stops searching for knowledge, or if one imagines that it need not be creatively sought in the depths of the human spirit but can be assembled extensively by collecting and classifying facts, everything is irrevocably and forever lost . . . One must separate from ideas what is mere knowledge of the intellect and of the memory . . . Art, including poetry, is a means of transforming much into ideas that originally and in itself could not be placed there . . . Thought and feeling must unite intimately.”⁵³

Commentary

This emphasis on research started with the Humboldt University of Berlin and has become the modern norm. However, most universities see research only for academics who tend to treat it as

⁵¹ J. Pelikan, *The Idea of the University: A Reexamination*, Yale University Press, New Haven, 1992, p.37.

⁵² N. Lobkowitz, “Man, pursuit of truth, and the university,” in *The Western University on Trial*, University of California Press, Berkeley, 1983, p.37.

⁵³ Wilhelm von Humboldt, *Humanist Without Portfolio*, Wayne State University Press, Detroit, 1963, pp. 132 and 146

more important than teaching. That is why a university like Adelaide University has gone back to the original Humboldtian intentions and involves all students in the research process, from the beginning.

Beacon of Enlightenment: The University of Adelaide Strategic Plan 2013-2023: “As a key format for delivering undergraduate research, the university will commit to increasing the centrality of small-group learning, in which students address the scholarship of discovery with other students and a staff mentor. . . The origins of small-group discovery are in the Humboldt research university model of 19th century Germany . . .”

Humboldt himself says that knowledge must be creatively sought in the depths of the human spirit – in other words, not just through intellectual discussion and abstract theorising. Humboldt associated the creative artistic imagination with the forming of true ideas. So just to talk about “the Humboldtian research model” is not enough, unless you take seriously his views on creative, imaginative thinking. This shows Humboldt’s connection with Goethe’s artistic form of science.

Appendix 2 – Group Moral Artistry

The Art of Goethean Conversation (excerpted)

by Marjorie Spock⁵⁴

Part 1

Conversing, as Goethe conceived it, is the art of arts. The very place in his works where the subject finds mention lets us glimpse its singular rank in his esteem. This is in a key scene of his fairy tale, *The Green Snake, and the Beautiful Lily*. There, the four kings enthroned in the subterranean mystery temple are roused to the dawning of a new Age of Man when the serpent, made luminous by the gold she had swallowed, penetrates with her light into their dark sanctuary, and the following dialogue takes place:

“Whence came you hither?” asked the golden king.

“Out of the clefts where gold dwells,” replied the serpent.

“What is more glorious than gold?”

“Light!”

“What is more quickening than Light?”

“Conversation!”

In a true conversation, the participants strive to enter the world of living thought together, each attunes his intuitive perception to the theme. And he does so in the special atmosphere engendered by approaching the threshold of the spiritual world: a mood of supernaturally attentive listening, of the most receptive openness to the life of thought into which he and his companions are now entering. In such an attitude the consciousness of all who share it shapes itself into a single chalice to contain that life. And partaking of that divine nutriment they partake also of communion, of fellowship; they live the Grail experience of modern man.

Part II

We have found Goethe depicting conversation as the art of arts. If it is indeed such, and we aspire to it, what does its practice require of us? Surely no amount of inspired groping will suffice; techniques of a very special order must be cultivated.

Perhaps the first pre-requisite is to be aware that the spiritual world beyond the threshold wishes every bit as keenly to be known to us as we wish to know it. It does not have to be taken by assault; it comes gladly to meet us, much as a wise and loving teacher responds to the warmth of a student's interest. And no one genuinely eager to approach such a teacher with the proper reverence fails to elicit his responses. The spiritual world is no less eager to meet our interest. We recall Christ's assurance of this: “Seek, and ye shall find. Knock, and it shall be opened unto you.”

The seeker's attitude thus proves a magically evoking wand that, like the rod of Moses, unlocks a flow of spiritual life. One must know this to be a fact, both in one's own and others' cases. Then the group's consciousness becomes indeed a common vessel in which to receive such illumination as the world beyond the threshold may, on each given occasion, find it suitable to offer.

⁵⁴ <https://leadtogether.org/group-moral-artistry-art-goethean-conversation/>

But one cannot step with a single stride from ordinary thought and chatter into Goethean conversation. The latter requires the most loving preparation. Thoughts must first be conceived like children, and then brooded out in the spirits of the thinkers. To this end the theme of a meeting is set in advance. Each member of the group lives with it as a developing concern in his meditation. As the day of foregathering draws near, he begins to anticipate coming together as a festival of light which, if he and his fellows have done their work well, will lead to their illumination by the spiritual world.

What, specifically, is meant by work here? Certainly not the production of any finished concepts, the amassing of quotes from authoritative sources, the getting up of a resume of reading done. Thinking and study engaged in prior to a meeting rather serve the purpose of rousing the soul to maximum activity so that it may come into the presence of the spirit all perception. Work of this sort is a warming up, a brightening of consciousness to render the soul a dwelling place hospitable to insight. One must be willing to sacrifice previous thinking, as one does in the second stage of meditation, to clear the scene for fresh illumination.

The principle here is the same as that advanced by Rudolf Steiner when he advised teachers to prepare their lessons painstakingly and then be ready to sacrifice the prepared plan at the dictate of circumstances which may point to an entirely fresh approach to their material. If one is well prepared, he said, one will find the inspiration needed. Indeed, the principle is common to all esoteric striving. Invite the spirit by becoming spiritually active, and then hold yourself open to its visitation.

Those who come to the meeting place thus prepared will not bring the street in with them in the form of all sorts of distracting chatter. One does not, after all, approach the threshold in an ordinary mood; and where an approach is prepared, the scene in which the encounter takes place becomes a mystery temple setting. What is spoken there should harmonise with a temple atmosphere. Conventional courtesies to the person in the next chair, comments on the weather, the transacting of a bit of business, are all completely out of tune and keeping.

To abstain from chatter means learning to live without any sense of discomfort in poised quiet. But then, a very special regard for and tolerance of silence is a *sine qua non* of esoteric life, under which heading conversations too belong. This means an about-face from accustomed ways. In ordinary social intercourse words must flow, or there is no proof of relating, silences signal breakdowns in communication. But as one grows in awareness of the threshold, words for words' sake come to seem disturbers of the peace. Unnecessary utterance intrudes upon and destroys the concentrated inner quiet that serves as a matrix for the unfolding life of intuition.

Conversations, then, rest as much on being able to preserve silence as on speaking. And when it comes to the latter, one can find no better guide to the ideal than is offered in another piece of Goethean insight. The poet saw necessity as art's criterion ("Here is necessity; here is art."). And one can sharpen one's sense of the necessary to the point where a conversation develops like a living organism, every part essential and in balance, each contributor taking pains to lift and hold himself above the level of unshaped outpourings. To achieve true conversations one must, in short, build with the material of intuition. And to reach this height everything of a personal, sentient nature must be sacrificed. Only then can a conversation find its way to necessity.

When it does so, it becomes a conversation with the spiritual world as well as with one's fellow earthlings.

Part III

Though groups vary greatly, a good deal of practice is usually needed to grow into a capacity for Goethean converse. Most individuals today are so habituated to discussion that they can hardly conceive higher levels of exchange.

For a conversation to become a work of art, its life must be given form within a framework. Otherwise, it would straggle on amorphously.

The framework that keeps conversations shaped is built in part of temporal elements, in part of a very simple ritual. Thus, it will be found desirable to fix the exact time of both beginning and ending meetings, and to keep punctually to it, while everyone who intends to be present understands that he should arrive well beforehand to prepare himself to help launch the evening's activity in a gathered mood. These are invariable rules of esoteric practice. The ritual consists of rising and speaking together a line or more chosen for its spiritually orienting content. The same or another meditation may be spoken to end the meeting, again exactly at a predetermined hour.

It may be feared that rigid time-limits inhibit the free unfolding of a conversation. This fear proves ungrounded. A painter's inspiration is not limited by the size of his canvas. Rather do limits serve in every art form as awakeners, sharpening awareness of what can be accomplished, and composition always adapts itself intuitively to the given space.

To make a composition all of one piece as it must be if it is to rank as art, the conversing circle needs to take unusual measures to preserve unity. Here again, there is a vast difference between a discussion and a conversation. In the former, few feel the least compunction about engaging in asides. Disruptive and rude though these are, and betraying conceit in their implication that what one is muttering to one's neighbour is of course of far more interest than what the man who has the floor is saying, they are not as final a disaster as when they take place in a conversation. For discussions base themselves on intellect, and intellectual thinking tends naturally to separateness. But conversations are of an order of thought in which illumined hearts serve as the organs of intelligence, and the tendency of hearts is to union. The conversation group must make itself a magic circle; the least break in its Grail-Cup wholeness would let precious light-substance generated by the meeting drain away. Sensitive participants will feel asides and interruptions to be nothing less than a cutting off the meeting from the spiritual world.

Appendix 3 - The Indus University Will Be a Free, Autonomous Higher Educational Institution Under the Constitution of Australia 1901

The Indus University will stand with dignity and freedom under the rights and liberties accorded it by the Constitution of Australia Act 1901, and any federal, state, or local laws which do not contradict the Constitution as the supreme law of the country.

The Indus University asserts its rights under the Constitution to provide higher education courses to Australian and overseas students, courses which lead to the awarding of bachelor, master's and doctoral degrees and other awards of its own creation. The onus will be on any federal government body which purports to regulate higher education in this country to prove that the Indus University does not have this right.

However, to assist such government bodies in their task, we happily provide the following information:

1. The Original Constitution

In the Constitution of Australia 1901, education is not among the powers which flowed to the Commonwealth (Federal) government from the preexisting (colonial) state and territory jurisdictions (see Section 51). Education is not mentioned in the Constitution. This was not an oversight; education at all levels was under the concern of the states and territories. For example, the University of Sydney was established by the University of Sydney Act 1850. The University of Western Australia was established in a similar way in 1910.

This followed the precedent of the Constitution of the United States 1788 where education is a matter for each state. In other words, no centralised control was considered right and good for this aspect of social life (unlike foreign affairs, defence, and Medicare which in Section 51 of the Australian Constitution flowed to the Commonwealth government). The healthy freedom and enormous diversity of the cultural-spiritual dimension of life of America was noted by Goethe in the early 1800s; he observed:

“In New York there are ninety different Christian confessions, each and all acknowledge God and the Lord in their own way without really being at loggerheads with one another. We must get as far as that in nature study and indeed in every branch of research; for what sense is there in everybody talking about liberal attitudes and yet wanting to prevent others from thinking in their own way and having their own say?”⁵⁵

A Royal Commission on the Australian Constitution was held in 1927 and its finding was: “The Commonwealth has no power under the Constitution to make laws with respect to education . . .”⁵⁶ This was confirmed by Robert Menzies (a noted Constitution authority) in 1951, that the

⁵⁵ Goethe, *Maxims and Reflections* (1833).

⁵⁶ I.K.F. Birch, *Constitutional Responsibility for Education in Australia*, Australian National University Press, Canberra, 1975, p.20. <https://openresearch-repository.anu.edu.au/handle/1885/115021>

See also, J. Jackson, “Commonwealth Controls over Australian Schools, TAFE's and Universities via Tied Funding: Time for Constitutional Reform?”, School of Law and Justice, Southern Cross University, Lismore. <https://www.semanticscholar.org/paper/COMmONwEALTh-CONTROLS-OVER-AusTRALIAN-sChOOLs%2C-AND-Jackson/a672f0e39e12d56e973d81e1125076874523508e>

Commonwealth : “. . . has neither the power nor responsibility, if I may put it that way, in the educational field”.⁵⁷ In 1971 the Minister for Education and Science, David Fairbairn, said: “The Commonwealth has no constitutional power in [the field of education] . . . The States have the constitutional power for education, and in the foreseeable future they are likely to continue to have it.”⁵⁸

2. A referendum and the question of “reserved power”

However, in 1962 and 1971 Chief Justices of the High Court made it clear that the States of Australia do not have a “reserved power” (for example, education) which could not be assumed by the Commonwealth Government.⁵⁹ Quite correctly, it was understood that the Commonwealth could achieve such a power as long as this change to the Constitution was authorised by the people of Australia by referendum (as per Section 128).

A certain power in this direction had in fact already been accorded the Commonwealth Government, through a referendum held in 1946 which was given “yes” by the people of Australia. This was the Social Services referendum, and it contained the phrase “benefits to students” (Section 51, placitum xxiiiA.). In other words, taxation money could flow from the Commonwealth to education (taxation was a power given to the Commonwealth in the Australian Constitution Act 1901). In the same placitum are benefits to pregnant women, widows, families, unemployed people etc.

3. The coming about of conditional funding

Because the Commonwealth through a referendum had been authorised to provide “benefits to students” it, step by step, came about that conditions were applied to educational funding processes. On the face of it the Commonwealth has no right to apply such conditions, because “benefit” **only means money**, not the “virtues” provided by the conditions which the bureaucracy attaches on that money (could conditions apply to how and on what a pregnant woman, a widow, a family, an unemployed person, spend their benefit payments?)

Nevertheless, a provision of the Constitution appeared to allow the Commonwealth government to provide grants to students in Australia with strings attached. In 1926, the High Court ruled that the Commonwealth could, under the power contained in Section 96, set conditions on grants made by it to the states.⁶⁰

4. The coming about of the Commonwealth’s purported control of tertiary education

How is it then that, in the year 2023, if one wishes to find a tertiary institution which teaches courses leading to the awarding of degrees, then one is expected to apply to the Commonwealth body – the Tertiary Education Quality and Standards Agency (TEQSA) – and undergo a rigorous accreditation process which must be regularly renewed?

⁵⁷ Ibid. p.51.

⁵⁸ Ibid., p. IX.

⁵⁹ Ibid., p.64.

⁶⁰ Ibid., p.42. Section 96: *the Parliament [of the Commonwealth] may grant financial assistance to any State on such terms and conditions as the Parliament thinks fit.*

This happened in four decisive steps, spanning about sixty years:

- For almost half a century, from 1901 until 1946, the Federal government took no responsibility for education in Australia; it was a matter for the States and Territories. However, there was considerable pressure for this to change from Labour governments.
- After the referendum in 1946 funds started to flow from the Commonwealth to “benefit students” in various way, but especially student tuition fees (allowing for free public education). Increasingly, over several decades, more and more strictures were applied to these funds (conditional benefits). More and more powers of the control of education flowed to the Commonwealth from the States.
- As of 2023, almost total control of tertiary education has been assumed by the Commonwealth; tertiary education is no longer a state concern. This has gone a long way beyond “benefits to students” authorised by the “we the people” of Australia in the 1946 referendum. Firstly, the benefits became conditional; then the “conditional” separated from the “benefit” and appeared to mean that that the Commonwealth could regulate tertiary education in its totality.

So, it came about that in 2011 the federal parliament passed the Tertiary Education Quality and Standards Agency Act, which purported to give the Commonwealth government control (amongst other things) of the use of the word “university”, with civil penalties applying for purported misdemeanours.⁶¹

Under this Act, penalties, among other things, to “offences” where a:

- regulated entity offers a regulated higher education award and is not a registered higher education provider (TEQSA section 105)
- regulated entity represents that it offers or confers a regulated higher education award, and it is not a registered higher education provider (TEQSA section 106)
- higher education provider offers a regulated higher education award that is not an honorary award, without requiring the completion of a course of study (TEQSA section 107)
- regulated entity uses the word ‘university’ to represent itself, or its operations and it is not a registered higher education provider registered in a category that permits the use of the word ‘university’ (TEQSA section 108)

At the beginning of this Act definitions are given for “regulated entity”, and “registered higher education provider”. A regulated entity means a **constitutional corporation**; a regulated higher education provider means a regulated entity (i.e. constitutional corporation) “who is, or intends to become, a higher education provider [and who] may apply to TEQSA for registration within a particular provider category” (part 3 of the Act).

The definition of a constitutional corporation is provided by the federal Fair Work Ombudsman: “A financial or trading corporation formed in Australia or a foreign corporation. A business is usually a constitutional corporation if it has ‘Pty Ltd’ or ‘Ltd’ within its business name.”⁶² A charity can be a

⁶¹ See: <https://www.legislation.gov.au/Details/C2022C00328> and <https://www.teqsa.gov.au/provider-registration/maintaining-provider-registration/offences-and-penalties-under-teqsa-act>

⁶² See: <https://www.fwc.gov.au/what-constitutional-corporation>

constitutional corporation to the extent that it engages in trading operations, even if the monies raised are used for charitable purposes.⁶³

It is important to note that Section 51(xx) of the Australian Constitution gives the Commonwealth power to make laws with respect to foreign corporations and trading and financial corporations formed within the limits of the Commonwealth.

It is also important to note that the TEQSA Act specifically states that higher education providers in Australia “are not required to comply with a State or Territory law purporting to regulate the provision of higher education” (Division 4, TEQSA Act 2011).⁶⁴

Questions for TEQSA with respect to the Indus University’s vision

If the occasion arises, the onus is on TEQSA, which is purporting to regulate higher education in Australia, to provide the following information:

- Is the Tertiary Education Quality and Standards Agency Act 2011 lawful under the only provision for the Commonwealth to have an influence on tertiary education: the “benefits to students” power of the 1946 referendum? **This placitum only concerns various kinds of social security payments.** Therefore, the entire TEQSA regulation process is only legally valid if tied to the issuing of federal “benefits to students”, that is, funding. As the Indus University will receive no government funding, is it not true that this university stands outside the jurisdiction of the TEQSA Act 2011?
- What High Court rulings since 1946 have interpreted the “benefits to students” power in such a way that the Commonwealth can legally *regulate* higher education in Australia, even to the point of controlling who can use the word “university”?
- If a cultural-spiritual organisation (like the Indus University) is not a constitutional corporation (i.e. a regulated entity), does not this organisation stand *sui juris* to the TEQSA Act 2011? The Indus university is, in no sense, a trading corporation; it receives no monies by way of student fees; students themselves pay the teachers directly; no financial benefits are received in the way of HECS loans, research grants, building funding etc. It is just a cultural-spiritual association.

⁶³ Ibid.

⁶⁴ See TEQSA Act Division 4 (9): The following entities are not required to comply with a State or Territory law purporting to regulate the provision of higher education; (a) a higher education provider ...

Appendix 4 - Envisioned Accountabilities and Responsibilities Framework

In the development of the organisational structure and governance model for the Indus University, we have used the UCISA Higher Education Capability Model as a foundational framework. This model has been instrumental in defining and establishing the high-level roles, accountabilities, and responsibilities within the various domains of the university.

To ensure clarity and effective decision-making, we have employed a RACSI framework, denoting Responsible, Accountable, Consulted, Support, and Informed. This framework serves as a guide to delineate the relative roles and responsibilities of each domain within the university ecosystem.

The RACSI framework provides a structured approach to understanding the distribution of accountabilities and responsibilities within an organization. Let's explore what each letter represents:

Responsible (R): This role is responsible for the execution and completion of specific tasks or activities. They are actively involved in carrying out the work and ensuring its success.

Accountable (A): This role is ultimately accountable for the outcomes and results of a particular area or initiative. They have the authority to make key decisions and are answerable for the overall success or failure.

Consulted (C): This role is consulted and provides input during the decision-making process. Their expertise or perspective is sought to ensure a well-rounded and informed outcome.

Support (S): This role provides support and assistance to those responsible for executing tasks. They may offer resources, guidance, or expertise to help facilitate the successful completion of activities.

Informed (I): This role is kept informed about decisions, progress, and outcomes. They may not actively participate in the execution of tasks but need to be aware of developments for coordination and alignment purposes.

By employing the RACSI framework within the Indus University, we have established a clear structure of accountabilities and responsibilities. This framework ensures that each domain has defined roles, understood their areas of influence, and worked collaboratively towards the university's overarching goals.

In this appendix, we present a comprehensive summary of the envisioned accountabilities and responsibilities for each sphere within the Indus University. These spheres include:

- the unincorporated "Indus Faculty," representing the cultural-spiritual and academic life of the campus,
- the incorporated "Indus Campus," encompassing the business activities and economic aspects,
- the "Indus Legal-Rights Body," serving as the mediator between the incorporated and unincorporated realms, and finally,
- the representative council, comprising representatives from each sphere.

By exploring this appendix, readers will gain a deeper understanding of the distribution of accountabilities and responsibilities among the spheres within the Indus University. It provides valuable insights into the organisational structure and governance model that underpin the university's operations.

Please note that while the UCISA Higher Education Capability Model has been adapted to align with the specific needs and context of the Indus University, it continues to provide a solid foundation for our framework.

High-Level Summary of Accountabilities:

The following is a high-level summary of the key accountabilities within each sphere of the Indus University ecosystem:

Indus University - Representative Council:

Responsible for overall governance, strategic direction, and continuous improvement of the university ecosystem.

Accountable for developing and maintaining a coherent, integrated, and sustainable vision, mission, and strategy.

Consulted in decision-making processes related to business capabilities, corporate governance, and compliance with external regulations and internal policies.

Indus Faculty:

Responsible for fostering a cultural-spiritual life within the campus ecosystem.

Accountable for academic administration, curriculum management, and delivery of a meaningful learning experience to students.

Consulted in decisions regarding student enrolment, teaching and learning delivery, and student support and well-being management.

Incorporated Campus:

Responsible for managing the economic activities and business capabilities of the university.

Accountable for student attraction and recruitment, alumni engagement, commercial sourcing, and successful delivery of commercial activities.

Consulted in decisions related to commercial engagements, commercial monitoring, and commercial delivery.

Legal/Rights Sphere:

Responsible for mediating between the incorporated and unincorporated realms of the university.

Accountable for corporate governance, risk management, and compliance with external regulations.

Consulted in decisions regarding research opportunity and planning, research funding, research administration, and legal services.

The accountabilities and responsibilities outlined below provide a comprehensive overview of the distinct roles and contributions of each sphere within the Indus University ecosystem. This framework aims to ensure effective decision-making, collaboration, and the holistic development and administration of teaching, research, and commercial activities.

L0 Capability Group	L1 Capability Name	Description	Indus University - Representative Council	Indus Faculty	Incorporated Campus	Rights Sphere
Strategy & Governance		All capabilities required to ensure that the organisation is able to develop and maintain its strategic direction, manage continuous improvement, grow and share knowledge and best practice, and comply with external requirements.				
Strategy & Governance	Strategy Management	All activities aimed at ensuring that the organisation has a coherent, integrated and sustainable vision, mission and strategy.	A	S	S	S
Strategy & Governance	Business Capability Management	All activities aimed at understanding, prioritising, delivering and managing the capabilities needed to support the strategy(s) and vision.	A	S	S	S
Strategy & Governance	Corporate Governance	All activities aimed at ensuring compliance with external regulations and internal policies, including management of risk.	I	R	R	A

L0 Capability Group	L1 Capability Name	Description	Indus University - Representative Council	Indus Faculty	Incorporated Campus	Rights Sphere
Teaching & Learning		All capabilities required to ensure that the organisation is able to develop, deliver, support and administer teaching and learning and the student experience.				
Teaching & Learning	Student Enrolment	All activities aimed at ensuring that students are fully enrolled at the programme and module level and inducted into the organisation community.		R	A	
Teaching & Learning	Academic Administration	All activities aimed at managing academic policies, regulations, scheduling and related student feedback.		A		I
Teaching & Learning	Curriculum Management	All activities aimed at educators and administrators collaborating on the creation, development, design, review, approval, assessment, and refinement of curriculum content to achieve desired student outcomes.		A		I
Teaching & Learning	Student Attraction & Recruitment	All activities aimed at planning and delivering campaigns and events that aim to recruit and convert undergraduate and postgraduate students to the organisation.	I	S	A	I
Teaching & Learning	Alumni Engagement	All activities aimed at Alumni engagement ensuring the organisations alumni is fully involved in the life of the institution as valued supporters, advocates, and lifelong learners who contribute to, and benefit from, connections to each other and to the organisation.		S	A	I
Teaching & Learning	Student Completion & Graduation	All activities aimed at conferring degrees (and other awards) to students who have qualified appropriately and hence become graduates.	I	A	I	
Teaching & Learning	Student Administration	All activities aimed at maintaining accurate records of students and their administrative and academic statuses during their time at organisation, and managing the change of records and statuses.		C	A	S
Teaching & Learning	Student Admission Management	All activities aimed at managing student applications, placement offers and quotas.	I	R	A	S
Teaching & Learning	Student Support & Wellbeing Management	All activities aimed at ensuring students receive adequate support and advice throughout their time at Indus.		S	A	S
Teaching & Learning	Teaching & Learning Delivery	All activities aimed at delivering a learning experience to students of the organisation and enabling them to engage with learning in the subjects as described in the curriculum. This includes the delivery of teaching activities as well as other activities that support a meaningful learning environment.				
Teaching & Learning	Student Assessment	All activities aimed at assessing whether a student has achieved the learning outcomes of the curriculum.		A	S	I
				A	I	I

L0 Capability Group	L1 Capability Name	Description	Indus University - Representative Council	Indus Faculty	Incorporated Campus	Rights Sphere
Research		All capabilities required to ensure that the organisation is able to develop, deliver, support and administer research.				
Research	Research Opportunity & Planning	All activities aimed at determining and defining the research programmes and projects that will be undertaken at the organisation.	A	R	C	S
Research	Research Funding	All activities aimed at obtaining and managing funds to undertake research projects.	I	R	A	S
Research	Research Delivery	All activities aimed at undertaking and delivering the research itself.		A	S	I
Research	Research Training	All activities aimed at training and developing the organisation's researchers, including both staff and post-graduate research students.		A		
Research	Research Publications	All activities aimed at publishing research findings and reporting outputs.	I	A	S	I
Research	Research Impact	All activities aimed at maximising and promoting the impacts of research undertaken at the organisation.	I	R	A	S
Research	Research Improvement	All activities aimed at the continuous improvement of research quality and performance.		A	S	S
Research	Research Administration	All activities aimed at administering and supporting the organisation's research environment.		R	A	S

L0 Capability Group	L1 Capability Name	Description	Indus University - Representative Council	Indus Faculty	Incorporated Campus	Rights Sphere
Commercial Activity		All capabilities required to ensure that the organisation is able to develop, deliver, support and administer commercial activity.				
Commercial Activity	Commercial Sourcing	All activities aimed at ensuring that the organisation can effectively identify and assess commercial opportunities.	I	C	A	C
Commercial Activity	Commercial Engagement	All activities aimed at managing the organisations relationship with commercial partners.	I	C	A	S
Commercial Activity	Commercial Delivery	All activities aimed at the successful fulfilment of the organisations commercial activity commitments.		S	A	S
Commercial Activity	Commercial Monitoring	All activities aimed at scrutinising the effectiveness and performance of all commercial endeavours within the organisation.	I	S	A	S

L0 Capability Group	L1 Capability Name	Description	Indus University - Representative Council	Indus Faculty	Incorporated Campus	Rights Sphere
Enabling Capabilities		All capabilities required to ensure that the organisation is able to provide general financial, administrative, physical and technical support to the core activities of Strategy & Governance, Teaching & Learning, Research and Commercial Activity.				
Enabling Capabilities	Government, Public & Stakeholder Relationships	All activities aimed at ensuring a continuous level of engagement is maintained between the organisation and its customers, stakeholders & other interested parties.	I	S	S	A
Enabling Capabilities	Promotions Management	All activities aimed at the promotion of the institution to prospective and current students, businesses and the general public.	S	S	A	S
Enabling Capabilities	Supporting Services	All activities that provide additional support to staff and students on and off campus to ensure a comprehensive range of services.	I	R	A	S
Enabling Capabilities	Human Resource Management	All activities aimed at the management and organisation of staff and their contribution to the institution.	A	S	S	S
Enabling Capabilities	Information & Communication Technology Mgt	All activities aimed at the efficient and effective development, delivery and management of ICT resources and access to those resources.		C	A	C
Enabling Capabilities	Legal Services	All activities aimed at ensuring the availability of effective legal services.	I	S	S	A
Enabling Capabilities	Facilities & Property Management	All activities aimed at ensuring that organisational facilities and properties are fit for purpose, future-proofed and maintained to the appropriate standards, including security and health and safety.	I	S	A	S
Enabling Capabilities	Accommodation Management	All activities aimed at the provision of accommodation to students, and potentially other people when not occupied by students.	I	S	A	S

Appendix 5 - Goethean Conversation and Leadership

The fundamental aim of the cultural-spiritual sphere of society is to help individuals to awaken to who they are, to cultivate forms of education and social practice which allow people to make fruitful their unique talents and capacities. When they can do this, they are free in the way which Victor Hugo defines liberty – “the sovereignty of me over me”.⁶⁵

Such valuing of human freedom should be central to a workplace culture and can be specifically cultivated in meetings of cultural-spiritual organisations such as universities. In meetings there are going to be occasions when issues of vision and strategy for the organisation arise, requiring decisions to be made. Every sovereign individual who works within this organisation is responsible for the organisation; there is no need to pass it to a “responsible leader” to show the way for others to follow. The latter is the conventional approach; a chief executive officer or principal is tasked to provide the vision and strategy. However, in this situation, nobody else can grow toward freedom.

Goethean conversation is a specific practice for meetings of people who have the clear intention of allowing every decision-requiring event to become an opportunity for every individual present to grow in freedom, to realise self-leadership. It follows the pathway of Goethean phenomenology, even if the process is rapid under the conditions of the meeting.

When another person is speaking and expressing their point of view on an issue, this is listened to calmly, respectfully, and objectively, just as one does in the first stage of Goethean observation of a plant (the empirical phenomenon). Indeed, Goethean plant and animal study can help precisely cultivate this social skill. “Who is this plant? Why does it have a leaf shaped in precisely this way? Why does the flower have exactly this form and scent”? One consciously resists the tendency to interrupt and impose one’s own view, to judge or jump to conclusions about what the other person is saying. This is not a matter of theoretical “right to free speech” – it is the wish to perceive truly the soul of a person and allow to come forth the mystery of that person’s individuality.

In practical terms a sensitive and skilled chairperson will guide a meeting so that no one person will dominate, and all presents will have an opportunity to express themselves.

In an atmosphere of free listening then different point of view never need to become conflicts. Decision-making in the condition of conflict becomes difficult or impossible and it then seems the only solution is to turn to a “leader”. In our soul we can say no! to another person and what they are saying, a formidable barrier arises and neither we nor the other person can rise to leadership. But then it is well to remember that the same barrier can arise to any phenomena of nature, to its seemingly intractable otherness.

There are numerous different ways of looking at the same phenomenon. With a Goethean exchange, as the conversation progresses – a conversation which has commenced with a calm, respectful, objective listening – then “points of view” can become more luminous in a group situation; they begin to shine in the light of each other. Patterns of similarity begin to be discerned which were not initially apparent. These patterns become imaginations through what Goethean called “a higher beholding”; the different points of view become parts of a greater whole.

⁶⁵ Victor Hugo, *Les Misérables*, Part V, Book I. (1862).

The vision in relation to the issue then is not a matter of multiple visions or perspectives jostling with each other to gain dominance. The vision and strategy required for the organisation at this decisive point of its history come forth from such a goetheanistic meeting space. It's not a matter of allowing a lengthy time frame for a resolution to occur. If a meeting is consciously conducted as a Goethean conversation, then a clear and decisive vision and strategy can be the fruit of the designated meeting period.

Appendix 6 - Phenomenology As a Pathway of Resurrection

The Empirical Phenomenon (physical thinking)

What meets us through all the senses is the empirical phenomenon. It is factual, identifiable. A phenomenon means what appears to us (Greek: *phainein*, to show, to appear); it is our experience of the world appearing to us as something objective, as other to us. We experience ourselves as separate from the world; we experience the world in its *createdness*, but we feel we had no part in this creation.

As a phenomenologist we must become “selfless” so that the empirical phenomena can make its full claim on us; we are not inwardly active or creative with the things which appear to the senses. We simply take the objective world in, as accurately and carefully as possible.

The empirical phenomenon awakens objective thinking – only because of our separation, our distance, can we be clear, precise, dispassionate, rational, can we perceive the “cold hard facts”. All things appear as objects – even organisms (plants, animals, and humans). The laws of the objective realm are grasped through analytical intelligence: classification, the logic of mechanism, geometry, mathematics. These are objectively lawful; we use them, obey them; but we ourselves are not creatively active or productive with them.

The immense diversity, the complexity, the wise formation of what appears as the world, we can learn to look on with wonder and reverence. In this way we gain an intimation the Father-creator principle, of the divine-spiritual, the God of the Alpha, which is not me, for I am Adam and have fallen into separation. God of the Alpha is every spiritual tradition which says: In the Beginning the world was created from creative gestures, from the divine living spirit. Aboriginal people dance ceremoniously, and in so doing recreate the dances of their gods as they created the world in the Beginning” (*ab origine*). In the Beginning is the sacred act of creation; we have fallen into the profane, become related to death in a physical form of thinking. This is how we begin our phenomenology.

Imagination

When we look with wonder and reverence at the empirical phenomena of the world, there comes a point of recognition that “more can appear than what appears”. What is this “more”? We recognise we are forever powerless to perceive this “more” with our physical intellectual thinking, out of our fallenness. Recognising our powerlessness in the material “body” of the world gives rise to the longing for our perception to be raised to the spirit, to allow the possibility of resurrection – for resurrection means to rise from embeddedness in materialism, to the spirit. It means to open us to seeing more than “mere appearance”, to finding the spirit in the form.⁶⁶

What is the meaning which speaks to us from every phenomenon, every mineral, every substance, every plant, every human form, and social process? To read any language we must enter it, surrender to it. If we look at written words and letters as merely shapes or colours, we will never understand what they mean. Music perceived merely as shifting objective sounds is without meaning; it is a cacophony – we must learn to dwell within it to understand it. Love for the createdness of the phenomena allows us to enter it, to “simply submerge ourselves in the phenomena” says Steiner. “Reading is the goal of looking at phenomena”.⁶⁷

⁶⁶ R. Steiner, *How do I Find the Christ?* Lecture, October 16, 1918.

⁶⁷ R. Steiner, *Reimagining Academic Studies*, SteinerBooks, Great Barrington, 2015, pp.13-15.

What in us can yield itself in this way? What can submerge itself in the form of a mineral, a plant, animal, or social process? It is not the intellect. Only fluid power of imagination, feeling *as a cognitive capacity*, has this power and freedom. Imagination is the faculty which yields itself to the phenomenon and forms exact inner pictures; this is cognitive feeling. Yielding, surrendering imagination *receives* the pictures from the phenomenon. “The essence of thoughts is given to us, coming directly from the phenomena”, says Steiner.⁶⁸ To be penetrated by these thoughts is to receive a moral development, for these thoughts are creative thoughts, the spiritual language out of which the phenomenon has been created. It is the language of the good, beautiful, and true; it is the *logos*.

Comprehending God in the Omega, which means in the future, happens through the inner activity of the human mind, not just which comes to the physical senses. When we begin to read the phenomena in Imagination, we are learning to perceive the buried, hidden light, which becomes the power of resurrection. Intimation of God in the Alpha takes us into our fallenness, our separation from the light In the Beginning. Choosing to receive the gift of the light of the phenomenon, the innate idea which is *given* to us – sets us on the path toward God of the Omega. Light has incarnated in the physical world, for spirit is not separate from matter.⁶⁹ To “perceive” life is to learn to participate in the living idea of the thing as a dynamic inner picture.

Inspiration

We come to a decisive “turning around” on the phenomenological pathway. The idea of “pathway” suggests a going forward; yet with Inspiration the sense of progress is paradoxical. Inspiration is the going-further on the path of discovery which now has the character of a returning-to-oneself but with a reborn sense of our identity.

To inspire is to take in the spirit; it means to finally relinquish all connection to the physical because we now find our abode in the aery, ethereal element. It is to accommodate ourselves to the spirit only, to the lawfulness of the living. It is a perceiving which has more of the character of a hearing, which is to say: the phenomenon “speaks” now, not in any shape or any colour, but only in a language of gesture, a kind of silent music. This is its language of its creation. We surrender ourselves to the empirical phenomenon; we yield to the living Imagination; but in Inspiration we are transforming into the creator. “This kind of surrender ceases when we come to Inspiration. No eye any longer supplies colours, no ear supplies sounds.”⁷⁰ Every mineral, every plant, every aspect of human form and social process, has a characteristic gesture expressed in all its parts. Just as the essential character of a person is expressed in their gait, in their manner of speech, their temperament, their physical form, so the character of the whole plant or animal is expressed and bodies forth in each of its parts.

The Tree of Life in the Garden of Eden is guarded by cherubim with flaming swords. What is living, life itself, can never be known objectively or theoretically. There is no way of coming to life through the intellect. The flaming sword means an irrevocable denial of access; only by participation through love, through the gesture of spirit which may be called heart thinking, is the way opened. This is

⁶⁸ Ibid., p.13

⁶⁹ R. Steiner, “The God of the Alpha and the God of the Omega”, May 25, 1909. GA, 109.

⁷⁰ R. Steiner, “The Higher Stages of Knowledge”, GA 12, Inspiration.

because the living, creative idea of everything is its good – and can in no sense can the good be identified with the realm of the fallen.

Intuition

Rudolf Steiner likens the phenomenological pathway – from physical thinking, Imagination, Inspiration to Intuition – with coming to deeply know a human being. In the first place we see an unknown person fleetingly in the street and then, progressively “the veils of the soul fall away” and we come to know this person so intimately that one’s soul meets the other’s soul.⁷¹

It is just the same, Steiner explains, even with coming to know a stone along the phenomenological pathway. The empirical phenomenon is this first more or less fleeting impression; we then begin to make careful observations. Finally, we experience the stone as if an aspect of our own self, as a being “which lives itself out as an ego like one’s own ego”.⁷² The same thing applies to every substance, every plant, animal, human being, or social process.

The intuitive understanding of a plant reveals it as a being which distils Earth into Sun. The growth process of a flowering plant is not merely a symbol of the phenomenological pathway; a plant undergoes physically, as a process of life, what is the human possibility as a deed of soul and spirit. We firstly form an exact imagination of the seed embedded in Earth’s darkness and we see that we are fixed in what is dead or inorganic. The seed is “surrendered” to the mechanical forces of the mineral realm which it obeys. Nothing will change this condition unless other forces come into play – forces of levity (water) and enlightening forces. The plant which has unfolded itself into the colour and fragrance of the floral chalice has realised itself as an expression of Sun. It has distilled Earth through these forces of levity and light and metamorphosed into a being which is productive (no longer just obeying the mechanical laws of the mineral realm). Through zygote, fruit and seed new life is created by virtue of a resurrection, this rising of Earth into Sun.

At the stage of Intuition, we are no longer surrendered to what is other to us, because now the content of our knowing is shaped by our own activity. Now we are now enacting the phenomenon. Our knowing has, paradoxically, the character of a doing, a will process. It is not an abstract knowing “in the head”; as with an artist, knowing is now in the doing or making. We may call it “knowing” but the experience is that we ourselves are the creators. However, this is not “me” because it is spirit itself which is creative. It is what the Aristotelians called *nous poiêtikos* – an active, creative knowing, poetical in the sense of living love-imbued in the creative element, in the creative power of life itself. “What is revealed through Intuition can be attained only by developing and spiritualising to the highest degree the capacity for love”.⁷³ The phenomenological pathway is a knowing of the whole human being, the thinking, feeling and will.

Knowing, which is the creative power of life, acquiring along the phenomenological pathway, can now be gifted to humanity, but only by virtue of a descent into death and through dead, abstract intellectual forms of thinking which has been transformed. What is gifted to humanity are the Intuitions which can take shape creatively as genuine life sciences, as a living human-centred pedagogy, as organic architecture, as new economic forms and processes, as holistic legal insight, as an anthroposophical medicine, as a love-inspired social order and so on. Steiner indicates we find

⁷¹ R. Steiner, “The Higher Stages of Knowledge”, GA 12, Inspiration and Intuition.

⁷² Ibid.

⁷³ R. Steiner, “The Evolution of Consciousness”, GA 227, Lecture 2 “Inspiration and Intuition”.

the Father principle in Nature; we find the Son principle in human evolution.⁷⁴ Thus, the mechanistic “death” forces of the Earth, consciously acquired, are distilled, and intensified into spirit and thereby become a constructive way forward for human evolution.

⁷⁴ R. Steiner, “The Sun Mystery in the Course of Human History”, GA 208.

Appendix 7 Artificial Intelligence and The Doctoral Ideal

Universities around the world are scrambling to formulate policies for the use of AI by students and employees in research, for the writing of academic essays and for the marking of essays. AI programs now readily available on the Internet can create “perfect” academic essays on any topic and can “perfectly” assess them.

AI is already making a tremendous impact on university culture, as on social life in general. It will have important uses in the Indus University as it will in many other areas of society. However, it is unlikely to pose any difficulty at the Indus University in relation to assessment and research. This is because this university founds all research and assessment on “the thinking of the whole human being” which is cultivated through an advanced practical phenomenology. AI is an intensification or coming to fruition of a very particular and – perhaps surprisingly – limited kind of thinking.

The medieval university: encyclopaedism and logic

The first universities were founded in Europe upon the educational ideal of the doctor (doctor from Latin *docēre* means “to teach”). In the first universities, the teacher was considered the one who knew everything to be known on a subject; this is known as encyclopaedism.

Logic was the foundation of all teaching in the first universities – for example, the study of theology (one of the three compulsory “upper faculty” subjects of the medieval universities) offered elaborate logical proofs of the existence of God. Logic became a central preoccupation because of the rediscovery in that period of ancient Greek philosophy (especially Aristotle’s treatises on rational analysis and the syllogism, notably *Organon*).

Great libraries have a central place in every modern university campus and no lecturer is expected to have an encyclopaedic knowledge. The methodologies of logic have evolved and diversified far beyond Aristotle’s *Organon*. If we trace the evolution of culture (in particular science and technology) right up to the advent of AI, we see that AI represents the culmination of an intense development of both encyclopaedism and logic. One AI application is so powerful that it can know everything currently known, on any topic.

As AI advances, all forms of modern logic are being used to shape it – propositional logic, mathematical logic, computational logic and so on. That is why AI is called “intelligent”; it not only emulates but already far surpasses the powers of human memory and logical/analytical thinking.

Beyond “the doctor” – the educational idea of the whole human being

The modern university has consummated the ancient educational ideal of “the doctor” and now must embrace a new educational ideal – *the ideal of the whole human being*. This is the express aim of the Indus University.

Extraordinary though AI is in its capacity for computation, its intelligence is and can only be what we are calling a “physical” or “solid” form of thinking which is the first stage of the phenomenological pathway (physical thinking, Imagination, Inspiration, Intuition). What AI cannot, and never will be able to do, is *think life*. It will only ever have memory and compute in logical relations; it will only ever be able to think *about* life – analytically, conceptually. Living form subsumes everything of a mineral, bodily nature; it includes within it all manner of cause-and-effect relationship, all the complex mechanisms which comprise even the simplest organism. Organism includes but is immensely *more* than mechanism and

thus more than what conventional scientific thinking can comprehend, as Kant, Schelling, Goethe, and other thinkers showed over two centuries ago. Put simply, *scientific/logical thinking (of which AI is a heightened expression) is not commensurate with living form.*

To think life, as we know from the practice of Goethe's way of science, it is necessary to develop an exact form of imagination or what we can call *cognitive feeling*. This is the feeling capacity refined and so cultivated as to become an organ for understanding the qualities and living gestures which are of the very essence of what it means to be alive (and are in no sense characteristics of machines). Cognitive feeling understands qualities and gestures by inwardly participating in them, by entering them, just as we do when we enter and understand music – music being a pure language of gesture.

Beyond this, the human creative will can be cultivated and formed into an organ of cognition – *cognitive will* – which enables us to grasp the growth and metamorphosis of living form, the self-generation which is a principal characteristic of life. Living form gives birth to new form *out of itself*, not through cause-and-effect processes. The leaves and flowers of a plant emerge out of a seed, but they are not enfolded in miniature in the seed, nor are they merely the product of biochemical mechanisms. One organ of the plant metamorphoses into another as the plant emerges out of itself. Such self-emergence is another key characteristic of music. To genuinely think growth is to inwardly experience living emergence and metamorphosis.

The culmination of the doctoral ideal in the coming about of AI serves to bring to great clarity the nature of this ideal. It serves another purpose as well which is to demonstrate the limitation of this intelligence in relation to the intelligence of the whole human being.

Appendix 8 Indications Toward the Faculty Agreement

Preliminary

- This agreement acknowledges that every teacher has unique capacities and different perspectives, all of which can bring life and enthusiasm to this faculty and allow it to evolve. It also recognises that the Indus University has very specific aims which also make it unique in the field of tertiary education. This agreement seeks to ensure that the aims of the Indus University are shared and safeguarded.
- This agreement intends, for the teachers who have come together to realise the aims of the Indus University, to be a way to maintain common ground and to avoid misunderstanding.
- This agreement is for the partnership of lecturers, tutors and any other who make up the Indus Faculty. It is to be freely signed by all individuals who enter paid or voluntary work at the Indus University.
- The agreement is entered into when people commence their work and this whole-faculty agreement is reviewed yearly. Any modifications to the agreement after a review can be made only through a consensus decision of the faculty (whoever is present at that meeting).
- This means that this agreement is not the same as “university statutes”. The agreement can democratically be modified by the whole faculty.
- As a signed document this agreement has a legally binding status. However, if anyone breaks the agreement, they have formally entered there are several steps to be taken before it comes to a legal process. Assuring these steps are taken is the responsibility of the right-legal sphere of the University. The first step will be goodwilled discussion within the faculty itself. If a problem is not resolved in this way it will pass to conflict resolution and other processes.

Overall Aims of The Teaching and Learning Process

- The fundamental aim of teaching and learning at the Indus University is advanced applied phenomenology, mainly focussed on the methods of Goethe and Rudolf Steiner, but also drawing upon – for example – the later work of Merleau-Ponty and Heidegger. The intention is for all teaching to be a guide for students to see for themselves, to learn to read the language of phenomena.
- The teaching work at the Indus University draws largely on the phenomenology of Rudolf Steiner who showed how to develop the “eye of the spirit” or what can also be called “the eye of the imagination”. This is the cultivated perceptual capacity which allows one to see the spirit in or behind all physical and mental manifestations in a way which inspires the creative will. Applied phenomenology is the aim of teaching and learning, in all subject areas.
- The aim is not to allow students to pass into the world with a “package” of theories and intellectual content but, rather, with developed perceptual capacities which they can make fruitful in any area of work.
- There are no precise criteria for choosing lecturers who have a mastery of advanced applied phenomenological methods. When the faculty chooses new teachers to be colleagues, the faculty agrees to look for such mastery and expertise, including considerable evidence of previous teaching and lecturing work, written work, and the ability to articulate and explain these phenomenological methods. With tutors what is vital is the will and wish to guide students in applied phenomenological research.
- Because of its very specific applied phenomenological aims in teaching and learning, the Indus faculty leaves whole areas of study and ideation to the many other contemporary universities

where teachers and students can engage with them in freedom. This applies to all manner of “social discourse” and “cutting edge theory”, including those concerning race, sexuality, gender, and green politics. All topics in all subject areas are entered into purely phenomenologically; “discourse” and “critical theory” are not the concern of this university.

Working Conditions

- Tutors and lectures attend all faculty meetings with an equal sense of priority to attending classes. These meetings are the opportunity to cultivate the fraternal spirit necessary to make important decisions about matters to do with faculty work in relation to the rest of the campus.
- All Indus faculty workers engage with all professional development opportunities within the university. This professional development will aim to further the aims of the university by cultivating Imagination, Inspiration, and Intuition (the thinking of the whole human being) upon which applied phenomenology depends.
- The Indus campus is formed and maintained according to the threefold picture of social organisation, first developed by Rudolf Steiner. This social organisation depends on the understanding and active participation of the entire faculty (along with all other university workers); involvement with professional development in relation to this threefold social picture is part of the commitment of all faculty members.
- One element of the threefold social outlook is that those involved in the cultural-spiritual aspect of social life (i.e. the Indus Faculty) do not sell their time and effort as a commodity according to the usual corporate model. Faculty members are sustained by gift capital only in their teaching work. If research work conducted by faculty members has an economic application, this shall be a personal matter for the individual researcher.