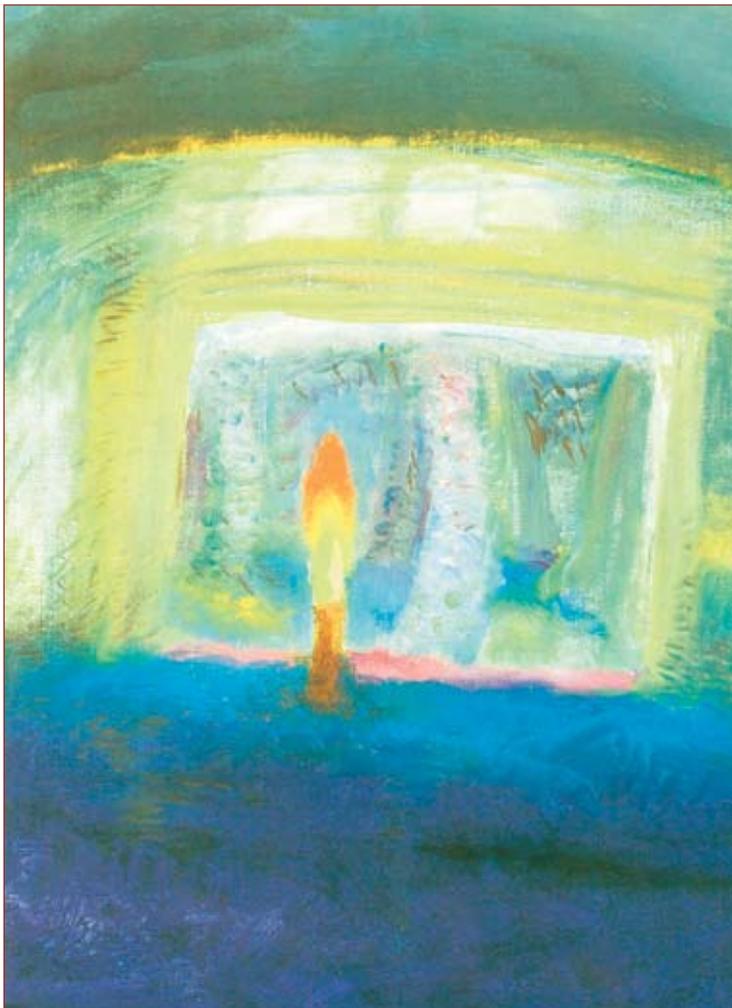




March/April 2007

CAMPBILL CORRESPONDENCE



Candle, Egg, Winifred Nicholson

People may shy away from the notion that Angels want to call forth in them ideals for the future, but it is so all the same. And indeed in forming these pictures the Angels work on a definite principle that in the future no human being is to find peace in the enjoyment of happiness if others beside them are unhappy. An impulse of Brotherhood in the absolute sense, unification of the human race in Brotherhood rightly understood—this is to be the governing principle of the social conditions in physical existence.

...A time will come—and it must not pass unnoticed—when out of the spiritual world people will receive through their Angel an impulse that will kindle a far deeper interest in every individual human being than we are inclined to have today. This enhanced interest in our fellow human being will not unfold in the subjective, leisurely way that people

would prefer, but by a sudden impetus a certain secret will be inspired into humanity from the spiritual side, namely, what the other person really is. By this I mean something quite concrete—not any kind of theoretical consideration. People will learn something whereby their interest in every individual can be kindled. That is the one point—and that is what will particularly affect the social life. **From *The work of the angels in man's astral body*, Rudolf Steiner**



Reclining Buddha, Polonnaruwa, Sri Lanka

A new editor for *Camphill Correspondence*

For some time, I have been looking for an assistant who could eventually take over from me as editor of *Camphill Correspondence*. After eleven happy years as editor, I found that my focus was shifting to other work and artistic pursuits. After many fruitless approaches and false trails, a miraculous thing happened, as it so often does: an editor appeared right in front of me.

Maria Mountain has worked for *Camphill Correspondence* for twenty years and is well known to all readers for her warm and meticulous care of your subscriptions and of our finances. Maria offered her help with editing articles, which she has been doing for over a year, and has recently offered to take over the main editorship, which she has now started doing. She will continue with the subscriptions, adverts and finances. Maria will be a tireless, sensitive and envisioning editor, and I move on aware that it could not be in more capable and loving hands.

This change is now in place: I will step back from the editorship, and Maria will become your editor assisted by Deborah Ravetz, with me helping as needed in the background. Deborah is well known amongst long-standing readers as the previous editor and the person who established for the journal a secure foundation in terms of its reliability and also culturally.

I'd also like to thank Sandra Stoddard who has been our proof reader for some time and who will continue to work on the Index and be responsible for the Birthday List.

And none of this would be possible without Christoph Hänni who does the computer layout and helps to penetrate the technical world with humanity!

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So, with tremendous sadness, I stand on the shore and hail this unique vessel, as it once again moves forward into unknown waters, borne up by its extraordinary company of souls. Camphill is now a huge and diverse community of beings: within centres, around centres, scattered throughout the world, and an equally large community of those who have passed on. It has been noted by many that *Camphill Correspondence* has been for some time the only forum for this extended community, the only 'place' where all can be represented. The editorial group try to do their work aware of this awesome responsibility and of the potential waiting to be fulfilled, for which they need the involvement of each one of you.

I would like to thank all of you, readers, contributors and friends, for your personal support and enthusiasm for the journal over all these years.

I'll be seeing you!

Peter Howe

Stop Press

Following the recent tragedy at Orchard Leigh (See Page 13) they have an urgent need for senior co-workers. If you can help in any way, please contact Orchard Leigh community.

Fire in Hermanus

Dear all, on the morning of the 5th February a Camphill School house, Ibis House, home for 8 children with special needs, burned down within one hour. We managed to evacuate all children in time and nobody was injured, but as far as we can see now, 2 hours after having extinguished the fire, the house had it. The mayor of Hermanus, Theo Beyleveldt, was here to offer his assistance. The insurance company will come as quick as possible, there will be an article in the Hermanus Times and they agreed to help us with raising funds. We have to rebuild the house as quickly as possible, please consider if you could be of any help. We will come back to you with more information as soon as possible. Best regards, **Leli Hoch**

Celebratory Birthdays – 2007 Spring and Summer

Becoming 85

Monica Dorrington, Ringwood 20th June
Jean Lynch Trigonos, Milton Keynes 29th August

Becoming 80

Ursel Pietzner, Beaver Run, USA 16th June
Annelies Brüll, Camphill Schools, Aberdeen 24th July
Regine Blockhuys, Lehenhof 1st August
Herbert Peters, Bruckfelden 22nd August

Becoming 75

Ruth Liberatore, Kimberton Hills 29th April
Vitus Werthmann, Newton Dee 26th May

Becoming 70

Flo Huntly, Delrow 3rd March
Günter Denker, Thornbury 17th March
Lavinia Dent, Coleg Elidir/Forest Row 18th May
Fiona Jane Williams, Grange Village 3rd June
Georg Schad, Ringwood 23rd August
Trudy Pax, Minnesota 3rd Sept.

Cover Artist: Winifred Nicholson (nee Dacre, *1893, †1981) studied in London and Paris and was once married to artist Ben Nicholson. It was while she lived in Paris that she tried her hand at abstract painting, but later returned to flowers. She tried to capture the spirit of light and colour in her works.

The Nobel Peace Prize 2006 Part 1

Muhammad Yunus

Piet Blok drew our attention to this extraordinary man and his initiative, the Grameen Bank. His acceptance speech for the Nobel Peace Prize can be found at http://nobelprize.org/nobel_prizes/peace/laureates/2006/yunus-lecture-en.html but we thought it important enough to reprint.

Oslo, December 10, 2006

Your Majesties, Your Royal Highnesses, Honorable Members of the Norwegian Nobel Committee, Excellencies, Ladies and Gentlemen,

Grameen Bank and I are deeply honoured to receive this most prestigious of awards. We are thrilled and overwhelmed by this honour. Since the Nobel Peace Prize was announced, I have received endless messages from around the world, but what moves me most are the calls I get almost daily from the borrowers of Grameen Bank in remote Bangladeshi villages, who just want to say how proud they are to have received this recognition.

Nine elected representatives of the 7 million borrowers-cum-owners of Grameen Bank have accompanied me all the way to Oslo to receive the prize. I express thanks on their behalf to the Norwegian Nobel Committee for choosing Grameen Bank for this year's Nobel Peace Prize. By giving their institution the most prestigious prize in the world, you give them unparalleled honour. Thanks to your prize, nine proud women from the villages of Bangladesh are at the ceremony today as Nobel laureates, giving an altogether new meaning to the Nobel Peace Prize.

All borrowers of Grameen Bank are celebrating this day as the greatest day of their lives. They are gathering around the nearest television set in their villages all over Bangladesh, along with other villagers, to watch the proceedings of this ceremony.

This year's prize gives highest honour and dignity to the hundreds of millions of women all around the world who struggle every day to make a living and bring hope for a better life for their children. This is a historic moment for them.

Poverty is a Threat to Peace

By giving us this prize, the Norwegian Nobel Committee has given important support to the proposition that peace is inextricably linked to poverty. Poverty is a threat to peace. The world's income distribution gives a very telling story. Ninety four percent of the world income goes to forty percent of the population while sixty percent of people live on only six percent of world income. Half of the world population lives on two dollars a day. Over one billion people live on less than a dollar a day. This is no formula for peace.

The new millennium began with a great global dream. World leaders gathered at the United Nations in 2000 and adopted, among others, a historic goal to reduce poverty by half by 2015. Never in human history had such a bold goal been adopted by the entire world in one voice, one that specified time and size. But then came September 11 and the Iraq war, and suddenly the world became derailed from the pursuit of this dream, with the attention of world leaders shifting from the

war on poverty to the war on terrorism. Till now over \$530 billion has been spent on the war in Iraq by the USA alone.

I believe terrorism cannot be won over by military action. Terrorism must be condemned in the strongest language. We must stand solidly against it, and find all the means to end it. We must address the root causes of terrorism to end it for all time to come. I believe that putting resources into improving the lives of the poor people is a better strategy than spending it on guns.

Peace should be understood in a human way – in a broad social, political and economic way. Peace is threatened by unjust economic, social and political order, absence of democracy, environmental degradation and absence of human rights.

Poverty is the absence of all human rights. The frustrations, hostility and anger generated by abject poverty cannot sustain peace in any society. For building stable peace we must find ways to provide opportunities for people to live decent lives.

The creation of opportunities for the majority of people—the poor—is at the heart of the work that we have dedicated ourselves to during the past 30 years.

Grameen Bank

I became involved in the poverty issue not as a policymaker or a researcher. I became involved because poverty was all around me, and I could not turn away from it. In 1974, I found it difficult to teach elegant theories of economics in the university classroom, in the backdrop of a terrible famine in Bangladesh. Suddenly, I felt the emptiness of those theories in the face of crushing hunger and poverty. I wanted to do something immediate to help people around me, even if it was just one human being, to get through another day with a little more ease. That brought me face to face with poor people's struggle to find the tiniest amounts of money to support their efforts to eke out a living. I was shocked to discover a woman in the village, borrowing less than a dollar from the money-lender, on the condition that he would have the exclusive right to buy all she produces at the price he decides. This, to me, was a way of recruiting slave labor.

I decided to make a list of the victims of this money-lending 'business' in the village next door to our campus.

When my list was done, it had the names of 42 victims who borrowed a total amount of US \$27. I offered US \$27 from my own pocket to get these victims out of the clutches of those money-lenders. The excitement that was created among the people by this small action got me further involved in it. If I could make so many people so happy with such a tiny amount of money, why not do more of it?

That is what I have been trying to do ever since. The first thing I did was to try to persuade the bank located in the campus to lend money to the poor. But that did not work. The bank said that the poor were not creditworthy. After all my efforts failed over several months I offered to become a guarantor for the loans to the poor. I was stunned by the result. The poor paid back their loans, on

time, every time! But still I kept confronting difficulties in expanding the program through the existing banks. That was when I decided to create a separate bank for the poor, and in 1983, I finally succeeded in doing that. I named it Grameen Bank or Village bank.

Today, Grameen Bank gives loans to nearly 7 million poor people, 97 per cent of whom are women, in 73,000 villages in Bangladesh. Grameen Bank gives collateral-free income generating housing, student and micro-enterprise loans to the poor families and offers a host of attractive savings, pension funds and insurance products for its members. Since it introduced them in 1984, housing loans have been used to construct 640,000 houses. The legal ownership of these houses belongs to the women themselves. We focused on women because we found giving loans to women always brought more benefits to the family.

In a cumulative way the bank has given out loans totaling about US \$6.0 billion. The repayment rate is 99%. Grameen Bank routinely makes profit. Financially, it is self-reliant and has not taken donor money since 1995. Deposits and own resources of Grameen Bank today amount to 143 per cent of all outstanding loans. According to Grameen Bank's internal survey, 58 per cent of our borrowers have crossed the poverty line.

Grameen Bank was born as a tiny homegrown project run with the help of several of my students, all local girls and boys. Three of these students are still with me in Grameen Bank, after all these years, as its topmost executives. They are here today to receive this honour you give us. This idea, which began in Jobra, a small village in Bangladesh, has spread around the world and there are now Grameen type programs in almost every country.

Second Generation

It is 30 years now since we began. We keep looking at the children of our borrowers to see what has been the impact of our work on their lives. The women who are our borrowers always gave topmost priority to the children. One of the Sixteen Decisions developed and followed

by them was to send children to school. Grameen Bank encouraged them, and before long all the children were going to school. Many of these children made it to the top of their class. We wanted to celebrate that, so we introduced scholarships for talented students. Grameen Bank now gives 30,000 scholarships every year. Many of the children went on to higher education to become doctors, engineers, college teachers and other professionals. We introduced student loans to make it easy for Grameen students to complete higher education. Now some of them have PhD's. There are 13,000 students on student loans. Over 7,000 students are now added to this number annually.

We are creating a completely new generation that will be well equipped to take their families way out of the reach of poverty. We want to make a break in the historical continuation of poverty.

Beggars Can Turn to Business

In Bangladesh 80 percent of the poor families have already been reached with microcredit. We are hoping that by 2010, 100 per cent of the poor families will be reached.

Three years ago we started an exclusive programme focusing on the beggars. None of Grameen Bank's rules apply to them. Loans are interest-free; they can pay whatever amount they wish, whenever they wish. We gave them the idea to carry small merchandise such as snacks, toys or household items when they went from house to house for begging. The idea worked. There are now 85,000 beggars in the program. About 5,000 of them have already stopped begging completely. Typical loan to a beggar is \$12.

We encourage and support every conceivable intervention to help the poor fight out of poverty. We always advocate microcredit in addition to all other interventions, arguing that microcredit makes those interventions work better.

The second part of this inspiring speech will be in a later issue.

Relationships and sexuality

Bjarte Haugen, Coleg Elidyr, Wales

A short talk given at a Youth Guidance conference in William Morris House, UK, November 2006

Relationships, and in particular sexuality, is a subject which we have difficulties approaching in a modern way. There are an enormous amount of pitfalls with this subject. We can be too strict or too relaxed. Strictness possibly leading to us preventing people from developing in a 'normal' way, and being too relaxed possibly leading to abuse and bringing relationships and sexuality down to a level where all the beauty of it is taken away.

My question in essence is: In our dealing with this subject, do we act in a way that builds walls, or do we open doors and act as facilitators and guides.

Relationships and sexuality is difficult for all of us. I think many of us share the experience that our first tenta-

tive steps in this area were not particularly noble. I think it is possible to draw the conclusion that this somehow is part of what one *must* experience in life, and that it should not be taken away from us by creating barriers or too many safety nets.

In Camphill we have always had the ideal to be a place where human beings can develop into their full potential. Our understanding of the human being is we are spiritual beings that for the purpose of learning important lessons have incarnated into a physical body on the earth. One of the most important aspects of our understanding of this 'Image of Man' is to provide education and life experience in such a way that each individual is helped towards an understanding of their spiritual as well as their corporal reality. The reality we need to take very seriously is that each one of us has

chosen to be born at this time into society as it is now, and we have to deal with the values of that society in an honest and true way; especially when it comes to how we work with those entrusted into our care.

Since the middle of the nineties, here in England and Wales, we have all had to experience the 'invasion' of Camphill by external influences. For the colleges this initially came in the form of the FEFC and the later the Registration Authorities. This thrust from government to inspect and set standards for further education and care is part of a drive to set quality standards for anything that is funded by government.

The standards are in my view created with a view to granting *citizenship* to those with disabilities. While they don't always work very well, and there is sometimes not enough understanding of what is essential and what is less essential, there is no way of avoiding the fundamental question of how we as those who care for and live with these people with special needs can help them become citizens of our society at the same time as protecting them from abuse.

Being a bit of a hobby historian the question of citizenship is actually a very fascinating subject, and we can see a development over time as regards who can be considered to be citizens of society, and how groups are prevented from gaining full citizenship. Even as late as the early part of the twentieth century, citizenship was not really granted in law to women in Britain, as we cannot speak about full citizenship if one hasn't got the right to vote. (In one Canton in Switzerland, I think the women only got the vote in the 1980's). That is actually shocking to our thinking now, but shows what a thorny subject citizenship is.

There are different aspects to citizenship. There is a more passive citizenship where the focus is on protection and entitlement to benefits, and a more active one where the person is asked to take responsibility and to define and celebrate their own identity. (Ignatieff). I am sure that we want to make Camphill a place where we encourage the active citizenship. I think that is what is meant by the development of own ego.

Citizenship is granted to people according to the perception of their ability to take personal responsibility. How this has been defined has altered greatly over time. It has been connected to land ownership, gender, faith, colour, race etc, and many of the big conflicts that we know about such as the French Revolution and the Russian Revolution was at least in part about extending citizenship to a new group of people.

I find a lot of evidence that the authors of the Care Standards Act and the Learning and Skills Act wanted to create a legal framework for making active citizenship a reality for young people with special needs. It follows, that from our own ideals as well as from the legal framework we are working within, we are quite clearly the custodians of that process for the people in our midst.

As always, the detail of the legislation—the focus on the physical and measurable aspects of the standards—create problems. Nevertheless, we must try to bear in mind the *spirit* in which I believe this has been written, and work with that out of our anthroposophical understanding of what it means to be a citizen and an ego-being.

When we then come to deal with the issues around relationships and sexuality with our students/residents

etc, we have to be very mindful of our own point of view including our own moral standards, prejudices, and hang-ups; and try to avoid expecting those people we support to act to the same standards. On the other hand we also have a very clear responsibility to make sure that no abuse takes place. To do this, we have to engage with the question of relationships and sexuality as a very serious matter on an individual, person by person basis. We cannot make sweeping statements or policies one way or another, but have to be creative in each individual situation.

Having established that the expectation from legislation as well as our own ideals is to learn life's lessons through incarnation into a physical body, and to allow the young people in our care to express themselves as full citizens we need to take relationships and sexuality seriously in our own context, and we need to look at relationships in the context of the whole human being, including the physical body.

In Coleg Elidyr we have had a few very rude awakenings in how we need to deal with sexuality, and what we are not able to deal with. In each and every case, there is a very clear expectation on us that once we are aware of anything that could be abuse, we must engage with other authorities and work to sort out the issues together with them. I have had to engage with the authorities in this way a number of times.

One of the big stumbling blocks I encountered when trying to deal with this together with the relevant authorities arose from the fact that we at the time had an unwritten policy that we could not allow students to develop sexual relationships in Coleg Elidyr. We never promoted this very strongly, but it lived in the students who were able to understand at least something about sex. As far as they were concerned, sex was not allowed, so it was bad, so it was something they could not talk about.

The fact that one student had more or less forced himself onto another didn't make a difference to the victim. He thought it was not allowed, and would not speak about it because he thought he would be dismissed. In any case we know that victims of abuse often feel that they are to blame and are very ashamed.

I found therefore that it was impossible to establish any kind of trust and openness with students as a basis for open conversation about what had happened without us making a very clear and different policy statement about sexuality. We had to take the myth out of it and change our own attitude; we had to explain very clearly to students and staff what our policy and attitude to sex and relationships is. Once an incident happens where there is the possibility that abuse may have occurred, we need to work together with the students, authorities, social workers and parents in a very open way. There is no room for our own private moral points of view if they differ significantly from current legislation.

It was actually a very strange experience when we first went out to the authorities with one of these issues. Because we were open, it created a tremendous bond of trust between us—the authorities, the parents and the students involved. (I have been very impressed by the authorities, especially the police.)

So, in order to create a platform for this working with the students, the authorities and the parents; and to give students proper tools for understanding their own rights and responsibilities, and to give them the possibility

to understand what is ok or not, we implemented the policy which I have added on the end of this paper. I am sure that it can be improved a lot, and that it needs to be followed up with training, but I think it has caused a big shift in our own thinking, and has given us and the students a tool with which to work so that we can stand up to anyone who challenges us.

Policy and Guidelines on how Coleg Elidyr will support students with developing personal relationships

The aim of this policy is to tell students clearly and in simple language that they have the possibility to develop personal relationships within the college, and can expect all staff to support them with this. It informs students and staff about what is acceptable and what is unacceptable behaviour, and where staff might need to interfere to protect vulnerable people.

By setting out what is acceptable and unacceptable behaviour, the policy aims to encourage staff to look at ways in which they can support the students with their personal relationships, whilst making sure that students are safe from abuse.

It is the responsibility of staff to use this policy as a guideline for how they work, to report to senior staff if they have concerns about potential abuse or breach of this policy, and to apply the other Coleg Elidyr policies on protecting individuals in such cases.

Friendships and relationships are the most important ingredients in our lives. We (the staff) want to encourage and support you, the students in Coleg Elidyr, to develop friendships and relationships. This can mean helping you to visit each other, to invite a friend for a meal, to go to the pub, etc. It can also mean supporting and counselling when friendships and relationships become difficult.

If we are worried about a particular friendship or relationship, we may want to talk with you or your parents and your social worker to tell that we are worried. We will also say why we are worried and discuss what is the best way to support you. Sometimes this can mean that we will discourage you from certain friendships or relationships in order to protect you.

Sometimes when you have a relationship with someone, you may wish to take the relationship a bit further. You may want to kiss your special friend. You may also in time want to have a sexual relationship. To kiss someone, or to have sex with someone, is very special, and you must always make sure that the person you want to do this with agrees with you.

It is against the law to do something like this with or to someone who doesn't agree. To force someone to have sex is called 'rape', and it is a most terrible thing to do and is a serious offence. If that happens, we will call the police and there will be a big investigation.

Because we are a college, and because we are responsible for all of you, we need to be very sure that you are all safe. Therefore, we have to be sure that, if you have sex with someone while you are in Coleg Elidyr, the other person agrees to this and understands what is happening. We have a duty of care to all of you and would not be acting responsibly if we didn't take this very

seriously. We may therefore need to discuss any sexual relationships you may wish to have with the people who are responsible for you. We promise to do this in a very dignified way and will keep things confidential.

If you have a relationship with someone, and we feel that you are much weaker than the other one and not able to stand up for yourself, we may decide that you are in danger of being abused. We will then say to you that we don't think it is in your best interests to stay in that relationship. We will only do this after talking with you, your parents and your social workers.

We cannot allow any intimate relationships between a student and a member of staff, or between a student and a son or daughter of a member of staff.

Because you need to know what can happen when you have sex with someone, we need to tell you about that. For some of you this will happen in a lesson, together with others. For some of you we will arrange personal sessions with your tutor or other suitable people. In these sessions we will tell you about your rights and your responsibilities as well as about the other peoples' rights and responsibilities. We will tell you about sexual diseases and about the possibility of becoming pregnant and what you can do to avoid these.

If you want someone to speak to you about relationships or sex, you can ask your tutor, social worker, parents or any other member of staff.

Kissing (apart from short kisses on the lips or on the face), masturbating, touching the private parts and sex are all very normal things, but they are very private to us all. It is not ok to do these things in public. We will help you to understand what is acceptable and what is not acceptable behaviour.

Some of you may wish to have a special relationship with someone of your own sex. This is sometimes called 'being gay' or 'being lesbian'. This is perfectly fine as long as you and the other person respect each other and remember each others' rights.

We will not allow you to do anything to someone else that they don't want you to do.

We will protect you from others wanting to do something to you that you don't want them to do.

If you ever have questions about personal relationships, please talk to someone about it and we will do our best to help you.

Points and questions raised in conversations

1. It is important to have clear written guidelines/policy on sexuality and relationship when a student asks to speak to someone so that each individual member of staff can respond properly.
2. There is definitely an issue with chronological age and level of understanding which needs to be taken into consideration. However, it is clear that the legal age of consent is 16.
3. To what extent do we involve and inform parents of consensual sex? On the whole we favoured an open approach with parents and placing authorities.
4. We do have a responsibility to ensure that no abuse takes place. However, many relationships involve one stronger person and one weaker one. Care must be taken to respond properly to situations that arise and not to assume that there is abuse too soon.

5. Parents (and we) may have difficulties in acknowledging that their son/daughter is becoming a 'sexual being'. Do those of us who stand around the young person allow them to leave the Paradise Garden?
6. We need to give students proper sex education so that they have knowledge. In turn, this will create foundation for being able to protect oneself and for asking for help.
7. We need to be open to parents about relationships and sexuality from the onset. We have to tell them what our policy is and explain the spirit in which we intend to handle this subject.
8. Some parents may assume that because we are based on Christian values, sex outside of marriage is a problem. We must be clear and open about our principles.
9. If we suspect abuse, or are unsure, contact the local adult protection team (child protection for under 18's), discuss the matter with them, and let them guide you through the process.
10. Openness with authorities builds connections and trust. Conversely, secrecy builds mistrust. Once there is an issue, we need to have built this trust to be able to work together. If this not the case, the heavy handed approach can easily be used by the authorities.
11. Students need to be explained that they can say no, and they need to have the opportunity to practise this.
12. If you have a good policy on relationships and sexuality, use it to refer to when speaking with students and staff.
13. Clear rules are helpful for everyone concerned.
14. Many students need to learn about respecting body-space/personal space.
15. For many of our foreign coworkers, it is important to give them advice on what is culturally acceptable here. It may be very different from where they come from.
16. Be clear about dress codes. Especially avoid staff wearing 'sensual' clothing.
17. When someone comes to you and tells a story where you suspect there could be abuse, do not question the story. **Ask who, where, when and what questions.** Only ask open questions. Take advice from Child or Adult Protection Team as to what to do next.

Bjarte has lived for many years with his family at Coleg Elidyr where he is College manager. He has worked as a farmer and houseparent and is a registered care-manager.

Pedagogy or curative education: is 'Curative Education' still the right word?

Angelika Monteux, Aberdeen, Scotland

In the English speaking world 'Curative Education' is still a strange word, although we have practised it for over 60 years. 'Curative' has a negative quality for many people, it is too medical and seems to express the aim to 'cure' deficiencies rather than to understand and support the potential and strengths of the individual.

'Education' is often understood in a limited sense relating only to classroom activities. Our understanding of Curative Education as addressing the whole person—body, soul and spirit—based on the recognition of and respect for the spiritual reality in each human being does not come across at all, and therefore most people cannot understand us and our work. After sixty years we are still seen as different, strange, isolated; maybe tolerated, but not seen as equal partners by many professionals who actually have the same concerns and aims as we do.

I often wonder why the original German word 'Heilpädagogik' has been translated into 'Curative Education' instead of into 'Pedagogy'? When asking this question I have been repeatedly told that the concept of 'Pedagogy' was and is unknown in the UK and would not be understood. It seems that neither the term 'Curative Education' nor 'Pedagogy' is useful to us. Does this mean that the contribution of Camphill in the UK is doomed to remaining a widely unknown profession, recognized by only those few interested people who make the effort to come, see and understand?

But there is hope!

In December 2006 I attended a conference in London arranged by the Thomas Coram Research Unit (TCRU), Institute of Education, University of London. The title

was: 'What is a Pedagogue?' It was attended by about 80 participants: social workers, residential care workers, managers, lecturers and professors from universities in the UK and also from Denmark, Germany and Belgium where Social Pedagogy is a long established and respected profession.

The aim was to share from research done by the TCRU into the practice of childcare and Pedagogy in several countries, and to introduce the profession of the Pedagogue to practitioners and policy makers in the UK.

It was clear from the start that although a good number had heard about it and some were actually practising it already, for many UK participants 'Pedagogy' or 'Social Pedagogy' was a confusing concept. There was not even a common agreement about how to pronounce it!

Yet during the presentations, workshops and conversations it became very clear that there is a common understanding and concern for the well being of children, young people and adults amongst those involved in care, social work, fostering or education and a strong feeling that the present system of procedures, evidence based outcomes, targets, risk and touch avoidance undermines and limits the good intentions of many professionals and the effectiveness of their work. One remark in a conversation said it all: 'Children want to be safe and feel loved – it is that simple actually, but we are too scared to care!'

There was broad agreement about what 'Social Pedagogy' and the task of the 'Pedagogue' is all about:

- *Education, up-bringing in the widest sense*
- *Focus on the child as a whole person—mind, feelings, spirit and creativity*

- *Empathetic approach to emotional support—spending time together, talking*
- *Children and staff inhabit the same life space*
- *Pedagogues share children's daily lives and activities*
- *Pedagogues need to engage in reflection*
- *Importance of creative activities*
- *Importance of building relationships, communication and listening*
- *Teamwork and collaboration with other professionals and families*
- *High level of training and qualification is essential*

Claire Cameron from the Thomas Coram Research Unit said in her presentation:

Pedagogues are generalists. Their uniquely broad training with its theoretical, personal and practical content ideally fits them for outcome-focused work with children, including those with significant developmental need...Social Pedagogy is grounded in a broad theoretical base spanning education, health and psychology and includes creative and practical subjects.

Although much of this refers to children, in the conversations it became clear that all of this is also highly relevant for working with young people and adults. And: could this not be a perfect—or almost perfect—description for Curative Education as well as Social Therapy?

During the two days of the conference I had conversations with many of the participants and was deeply impressed by the realisation that so many others share our ideals, values and principles. We have much of what

so many are looking for, only it seems to be hidden by our language. Claire Cameron had been to visit the Camphill Rudolf Steiner Schools in Aberdeen and the BA in Curative Education as part of her research and she said several times: 'You have to change the name! What you do is Pedagogy!'

So here is the challenge: Are we Curative Educators and Social Therapists or Pedagogues?

Here in Aberdeen we are in the process of re-validating the BA in Curative Education and this is the chance to make changes. What shall we call this programme in future? There are many possibilities: Social Pedagogy: this might please those working with adults, but seems too general.

Holistic Pedagogy? Therapeutic Pedagogy? Should we add: an anthroposophical approach?

Holistic Special Education?

It would be really interesting to receive comments to these questions!

For further reading (and more detail on the content of the conference) see:

Pat Petrie, Janet Boddy, Claire Cameron, Valerie Wigfall and Antonia Simon (2006)
Working with Children in Care—European Perspectives
Open University Press.

Angelika (a.monteux@crss.org.uk)

is a long-time coworker in Camphill School Aberdeen and is co-responsible for the BA Course.

This question of self-knowledge that lies at the centre of our work

Andrew Hoy, Svetlana

When I sent this article in for possible publication our good editor asked how parents might feel about its content. Although it is written by the Chair of the Family and Friends of Camphill, it is in no way official policy, just an observation and we wondered if it was an opening to a debate about the relationship from a spiritual perspective about Camphill, its philosophy and its work. If you have any thoughts, proposals, comments or criticisms do please share them through the Editor's address. We would be very grateful.

When we observe the surface of the sea or a lake or a river we find both a reflection of the sky as well as its turbulence. When we observe the trees and plants we can read the season and climate, as well as the soil in which they grow. However we lose this objectivity as soon as we look for a reflection of ourselves. One of the problems that we face is that in gaining some sense of our inner being we need to shy away from this perception. We vacillate, as if we might be taking in oxygen and giving off carbon dioxide. A true experience of oneself is almost too much to contemplate. And then, even through the starkness of a mirror, we see only what we want to see—whether we have shaved properly or added the right amount of eye shadow or whether our hair falls as we would like it to—though mine never does. (I recall a lady friend who would assume a particular expression whenever she studied herself in a mirror wearing a new

garment, as if she had uncovered her very soul?). Initially we are dependent on acquiring self knowledge through our encounters with other human beings—though a bee or a horse or a dog can prove unsettling to some.

Our culture tends to foster elements of escapism, filling our peaceful moments with activity and unquiet; deflecting attention away from our own shortcomings towards others with shortcomings; and in assuming a false sense of superiority in developing confidence in ourselves. There must be much more that you will be aware of and yet one description of our present culture might include the expression that we have become as refugees from our true selves. Essentially such an egocentric attitude must undergo a vast change as soon as we live in community with many others; though, naturally, marriage and then family is moving in this direction, though we may also experience a widening of our own egoism within a family.

Within a community we become dependent upon the development and well-being of others and this has engendered far greater attention within ourselves than formerly was necessary. Anke Weihs put it eloquently when she said,

In the Camphill Community, we wanted to be a circle in which each individual was seen—at least at times and in glimpses—in their true colours and powers, in their potential greatness. It grew to be a strong experience and even a matter of urgency that the

development of another person towards his or her higher self was more important than one's own... that in directing my will and concern vigorously to the emergence of the higher self, I could rest assured that he would in turn do for me what I could not do for myself, namely, summon forth my own higher potential; because we cannot summon ourselves, we have to be summoned. All human development is in response to challenge.

Strange as it may seem it is the child and the person with special needs who may not only manage to 'get beneath our skin' but who also may possess the genius to call forth what is highest within each one who encounters him or her. We can be deeply indebted to these special people for aiding us in our quest for self knowledge and inner development. They are most suited to answer Anke's criteria for calling forth our higher self.

Karl König once described the Foundation Stone as a means by which we may approach the archetypal human being in its spiritual dimension and future potential for the future of the earth and mankind. A means by which we may begin to take hold of the invisible human being and begin to think and perceive in the spirit of Michael. Ripon, August 16, 1957.

These are mighty words and, from his work with this meditation over the last twenty-five years of his life, it seems clear that this Foundation Stone Meditation was one of the central themes of Karl König's life. It formed a focus for all that went on around him, which not only guided him in his understanding of each human being but also helped to shape the social order in which he lived. And yet this Foundation Stone Meditation can be so daunting in its petitions to us that we hesitate to approach it. Even as he presented it for the first time, he spoke of the difficulty of introducing the highest aims into everyday life. I feel that we can only take it up in complete modesty without imposing any conditions of its effect upon us and allowing it to work its free will on us. This meditation allows us, each one, to come into contact with this hitherto invisible self. We discover that this higher self is threefold in character.

Until now I have referred to the duality of our ego experience—our moments in acquiring self knowledge—how we hesitate and draw back. Within this meditation the Deed of Christ upon the earth has been inserted into these extremes of experience. We are led not only into the perception of self-knowledge and flight from it, but also the experience of the all-sustaining being of Christ. To experience the seven Rhythms of this Foundation Stone daily is to light the seven candles of the heart. They are lit not only for ourselves but for all with whom we live.

I began with an image of the mirror provided by a body of water and by plants which I described as objective experiences. I would like to add to this another image that can evoke an objective experience of ourselves. It may, at first, appear a little crass. We have three downspouts on our house that channel rainwater from the roof. During dry periods I place buckets under each of them to collect rainwater for any fresh trees I have planted, as well as for my rhubarb patch. (I fear that one or two of us, upon reading this, will only remember the rhubarb and ask after it whenever we may meet?)

Sometimes it is only the dew that drops into the bucket—and so, one drip after another.



The gate to the isles, Winifred Nicholson

As you know, each drop of water produces concentric circles of waves that bounce off the walls of the bucket and return to form a little hill in the centre where there had been a valley caused by the drop. This is an objective experience. However should the drip drop to one side of the centre of the bucket—say, one third of the way across—then the waves created will have irregular lengths and when they bounce off the sides of the bucket, will create a new centre on the other side, two thirds of the way across. There will also be waves created by this 'hill' or centre which will return to about where the first drop occurred. What first produced a centre or concentration works outward and then becomes reflected to produce a second centre, for it is the world itself that produces a reflection for whatever occurs within us.

The experiences we have of our higher self are as drops of water. We can experience both as low moments as well as high ones, though we tend to prefer the latter. It may be that the former give us strength and the latter as moments of insight? These experiences can be as objective as seeing a plant unfold foliage upon foliate of leaves as if in waves and spirals. One could experience that our work in curative education is to create a stronger centre around the child, maybe a protective centre, while in social therapy or village life we work more on the environment in order that the centre may unfold as of itself. Whenever either pole becomes extreme it tends towards a pathological condition, whether in a person as say, epilepsy and hysteria or a manic-depressive condition, or within the social order.

The Russian saint of the early nineteenth century, Serafim Sarovsky said that if a person achieves inner peace then thousands around will be healed. His work was in intense inner prayer and people from all over Russia came to Sarov, travelling by the simplest means, to be healed.

There are endless possibilities to continue this discussion; or maybe you can just go on blaming others for your bad mood?

Andrew is one of our older Camphillers who has worked in Britain, the States, India and latterly Russia.

A possible 'third way' for some intentional communities which have developed on rural estates

Eric Hoyland, Oaklands Park, England

There is no question that many Camphill communities are feeling under pressure, from within and from without. The whole idea of an intentional community as a way of living, or lifestyle, for and with people with learning disabilities is continually opposed and questioned and is increasingly having to justify this way of doing things.

Catchwords encapsulating these challenges change from time to time but for the purpose of this commentary I will choose the words 'inclusiveness' and 'integration'. The implication here is that people with learning disabilities living in an intentional community are not included in mainstream life, that they are not integrated into normal existence and are therefore offered something inferior.

In describing a 'third way' for some intentional communities let me first characterise the other two. The first way would be to 'stay as we are and hope for the best'. The picture of a whale swimming in shallow water hoping that the tide has turned comes to mind, the danger being that if the tide recedes further the whale will be stranded and die. The second way is to dissolve the community into the locality or nearest town so that it cannot be geographically identified thus justifying itself as inclusive and integrated. The danger is that the intentional community also dissolves and disappears i.e. voluntary liquidation with undoubted benefits lost.

Before describing a possible third way I would like to relate the contents of a recent conversation which I had.

I spoke to someone intimately involved in closing sub-normality hospitals in a large city and in implementing care in the community for the patients concerned. For many it was a wonderful change for the better, but for some it was not all beneficial. Those who could not cope with the human and traffic dangers of city life became in a serious way incarcerated and isolated in their city accommodation, only able to go out in a group when and if there were staff available. Formerly, in spite of the privations of hospital life, they were safe and free to roam from ward to ward and in the hospital grounds. They were known by many and had many who they could meet at will and could form friendships of their choosing within that setting. This group has not been well served by the changes.

It was reflected that perhaps it would have been better not to have sold all the hospital land for private development but to have retained some plots where suitable accommodation could have been built for the group mentioned above, the secure estate boundaries being maintained and the remaining housing plots developed privately. In this setting there would be an improved freedom to make, keep and visit friends, all in a more or less normal development but safer than in *laissez faire* city life.

And so to the third way. Imagine a country estate accommodating an intentional community in the dilemma between ways one and two described above. Such an

estate could build a diversity of accommodation to, say, double its population but rent (or sell with suitable safeguards) the extra accommodation to anyone who wanted to live in that situation. These people would not be part of the intentional community in the first instance but would pursue their otherwise 'normal' life and occupations. Clearly such tenants would have to know what they were letting themselves in for and be sympathetic to the whole idea and be prepared to accept conditions built into the tenancy agreements designed to meet the needs of the whole community.

Of course such a change would have far reaching effects, but not necessarily more or less than ways one and two might incur.

Some possible benefits of this third way could be:

1. *Most importantly an environment would be created which would allow an expanded freedom of movement and association for people with learning disabilities who cannot cope with the size and dangers of city life.*
2. *Such people would know and be known by a large number of people in an accepting environment.*
3. *This way inclusion and integration would be achieved in a way which would avoid some of the pitfalls of standardised care in the community while allowing the strengths of an intentional community to be effective.*
4. *There would be the possibility of adapting this environment to suit changing needs in a way that the city environment cannot be changed.*
5. *Such an intentional community would retake charge of its own destiny and gain a renewed sense of control and purpose as well as new perspectives.*
6. *Existing community facilities, often underused, could have a new lease of life with more participation contributing to their upkeep.*
7. *There are also of course people with learning difficulties who can cope with life in the city but are nevertheless lonely or isolated or bored etc. This third way could have much to offer such individuals.*
8. *I believe such an initiative would have widespread support from people and families wanting to live there, planning authorities and the usual agencies we deal with. It would also be an original focus for fundraising.*

Care in this third way intentional community would be more as we imagine to be the case in a traditional old-fashioned village setting, but then, why not?

Eric has pioneered communities in the Lake District, in Tiphereth Camphill Community in Edinburgh and now lives, with Anne, at Oaklands Park.

The three stages of acceptance

Vivian Griffiths, Camphill Houses, Stourbridge, England

Am I noticing something that many have already seen? The stages of acceptance of our work in Camphill seem to be etched strongly into three parts. This is true for the parents, social workers and official bodies. It may even be true for our own acceptance as we grow into Camphill's community life and work.

I have to say that in my experience these three stages were most strongly etched by the parent body. First there was the Joy, High Expectation, Relief and Celebration stage:

We have found a special place for our son/daughter and the people are lovely and the place is beautiful. In this 'cruel world' there is a welcome and an interest in the truth, beauty and goodness that upholds my offspring, shielding him from the unpleasantness of life; and moreover through the common purse there is a sharing of life and an interest in our family that comes from community. I want to support this and love it and give it my all.

A strong challenge to live up to, this expectation; and parents have this whether we like it or not.

So enter second stage and what a complicated arena this is becoming. This is the stage of disappointment and it happens to parents very strongly. The first signs are small, the missed telephone call when 'Susan' or 'John' was unhappy, the difficult moment reported back with exaggeration, the unhappy incident—small enough but strong enough. 'The turnover of coworkers, that nice couple from Poland with their sweet little child, pity they had to go and the replacement—well she is a bit strict for now—and when I rang last Sunday afternoon, well she was having a day off—really, I thought...!'

There is a lot of challenge here and disappointment and even harsh words and sometimes official complaints. 'And they don't have Bible Evenings so regularly any more and they used to do such a lovely Nativity Play and invite us and now well there isn't the time what with this and that...'

That last statement is a challenging one for it reflects some of the parent's anguish that we are 'going to the dogs' because the expectation of a vigorous community where there are strong leadership figures at the helm giving 'Susan/John' direction—a sense of what is good, a sense of protection from the awful outside world—all this seems to be falling away to something less defined. Here the sense of a spiritual disappointment comes to the fore because the parents and friends don't quite understand what underpins our life.

Twenty years ago there was a door to open here in the form of The Ring. Parents and siblings who were interested in what underpins the work of Camphill could join this Ring and become interested in the 'carrying' of the spiritual movement that Camphill was part of. It was a step towards a remarkable, fluid phase where community and individual—the parent with an interest in their offspring—could find a more considered relationship to their child/young adult. They could learn to support the community and not just their offspring thereby making a remarkable transformation. The place becomes a better place and the offspring become happier because of this.

Today we haven't a Ring and yet we do have many parents and friends who through lots of struggles have made it to the third stage of acceptance, which is knowing that Camphill is a human struggling place that sometimes has too many people coming and going; sometimes things are difficult; sometimes people have a day off!

In the light of this parent loyalty to get to stage three, it is interesting to note that 2006 has been the year of the Parents Initiative, because of or in spite of reaching this third stage. In Thornbury in the south west of England and on the Isle of Man where much of Camphill was born in the Internment Camps on the Douglas Esplanade, new parent-led projects are being explored.

The three stages of acceptance affects us strongly, for it is also replicated in the social policy and official side too. A social worker can for example find that we are just what he needs for a client but then s/he discovers all the questions and suspicions that surround Camphill. This may be because they know so little about Camphill; those village communities in beautiful surroundings when most of his clients are in disadvantaged areas with vandalism and teasing leading to very poor environments, client unhappiness and dysfunction.

It is important that Camphill is seen in its entirety, its provision in rural and urban areas, its communities taking people from all areas of society, its challenges just the same as we all face in our multicultural mix. The social worker/Supporting People Commissioner then can make the same steps towards acceptance as the parent acknowledging us as a community of people and supporting that concept when it has been honestly explained and a proper relationship of respect and interest has been gained.

We have much to do in this area; for thirty years we've been told that we are not the 'provision of the moment'; that Camphill 'commonly suppressed individual aspiration'; and that 'I am not interested in your community life, all I want to see is my client get the services he demands and has a right to demand'. All this has had a detrimental effect on our lives. And yet there is another story.

We have professional and personal relationships with Supporting People Commissioners who respect our life and work. We have a Person Centred Planning Worker sponsored by the family and friends in England and Wales who is working with many communities. We have Advocacy Services, a Symposium Group working with the Association of Real Change to hold a conference on Choice, Independence and Inclusion. We have professional and mutually respected relationships that have been the result of hard work to set up Camphill Gloucestershire where a real knowledge of the communities helps to understand needs—both for the individual and the place.

So what emerges from such a picture of our life and work in relation to these three stages of acceptance from the parents, from those who govern us, from the social policy makers who ask us questions? We come to Camphill full of idealism, struggle with its life, get disappointed that it doesn't seem to fit and then come out on to a plane of understanding. When viewed from an inner

aspect, this sometimes troubled changing community of ours is something we recognise inwardly, in fleeting moments, as a product of our thinking, doing and feeling. We accept that we look after it even as it changes; sometimes it seems unrecognisable. We may strongly disagree with the way our life in communities is going but somehow this 'being' calls us back and asks us to be part of it—not necessarily in a particular place, not necessarily in an official capacity, just in our own particular way to be part of Camphill at this important time.

What always surprises me is that either Camphill is not known or unrepresented sometimes, sadly for not very worthy reasons. We need to be known for what we truly are: communities in rural and urban settings with lots of human interaction to make sure each and every

one in those communities is addressed individually; and that Camphill is a fully inclusive member of the social renewal movement with communities in new towns and regeneration areas. Perhaps this is the task of the new Public Relations Steering Group set up recently as part of the Association of Camphill Communities, to make sure we are known and rightly known for what we do, hope and aspire.

Vivian has lived with his family in Camphill villages for many years. He and Lesley have recently stepped back from houseparenting but he remains active in Camphill Houses and in many regional tasks, including the Public Relations Steering Group.

Reviews

Mozart: His musical style and his role in the development of human consciousness

Brien Masters

Temple Lodge, London 2006

ISBN-10: 1 902636 81 3— ISBN-13: 978 1902636 81 8

Reviewed by Alan Stott

This tribute is published to celebrate Mozart's 250th anniversary, 1756-2006. The author writes as a richly experienced music teacher, class-teacher and educationalist. An impressive list of titles—songs, poems, educational studies—prepares the reader to expect a teacher devoted to cultural renewal yet with his feet on the ground. A thoroughly human approach shows strengths but also limitations.

Brien Masters' written style is profound and colloquial at the same time. The reader is nourished and stimulated by his short reader-friendly chapters. The author's engaging language is both poetic and racy, and involves some technical knowledge while addressing the complete human being and his experiences. With 'nothing human remaining foreign', the author sets out as a modest artist to approach the nature of Mozart's genius. The vistas are tremendous, though a terseness sometimes means that detail is crowded. On the way, reasons are suggested for well-known phenomena such as the composer's childlike nature, including the apparent crudities made notorious from the letters.

This book is supplied with a glossary for information and explanation, an index and three appendices consisting of musical notation (dynamic markings are missing in Appendix A). This, intended to assist readers, may sadly deter the uncourageous. The educated music-lover, intrigued by questions concerning genius, will welcome suggestions arising out of anthroposophy on the nature of the human being and his evolution—another name for education. All this is offered by this English interpreter with an original amalgam of musical, literary and educational thinking.

Alfred Einstein's important work on Mozart is cited, although Hermann Abert's spiritual biography *Mozart* is not mentioned, but—good news!—after 80 years the E.T. is at last published: Nov 2006, Yale University, Cloth-bound ISBN: 0300072236, ISBN-13: 987-0-300-07223-5. To assist his interpretations, Masters is interested more in selected insights, less the achievements of scholarship.

Steiner himself, who achieved a bird's-eye perspective of the whole of evolution, pointed out that music 'portrays the inner life of initiation'. Music, he declares, 'reveals the laws of the ego'. Masters, pointing to the lack of musical examples, claims that the musical material for a study of changing consciousness is missing (p. 47); but it is in fact available. Steiner's insights—not simply knowledge—into cultural history and the language of music itself have been corroborated, though not yet popularised.

Brien Masters, in his inimitable artistic way, joins the witnesses to human spiritual destiny. The author is perfectly aware that our human destiny is being contested primarily in the realm of music. Earlier, the arena was more academic, and Steiner took up the challenge early. Today the arena is more that of lifestyle, meditative practice and *music*. Steiner—who was not lacking in foresight!—was active as a master here, too. Always developing thinking in order to *do* something creative, Steiner encouraged musicians to reveal the inherent music of his lecture-courses and the accounts of evolution in *Esoteric Science* as symphonic music. Steiner himself established eurythmy, devoting much energy to it. This new art of humanity reveals musicality itself by omitting 'nothing human'.

The climax of Brien Masters' book is his attempt to describe ego-activity, that is, the creative stamp ('style'), demonstrating his observations. There is no getting away from it: anthroposophy offers an existential pathway, not an armchair. Masters knows that all real education is self-education; of the self, certainly, but more important *in relation to* the Self. Our author makes that musical relationship ('journey') enjoyable! With this refreshing introduction to life, music and Mozart in particular, it is nonetheless a pity he is apparently unacquainted with the undoubted masterpiece of Goethean, holistic observation: Christoph Peter, *Die Sprache der Musik in Mozarts Zauberflöte* (1983). This astonishing work is translated, but which publisher in the English-speaking world would risk a work of comprehensive genius on the art of a (or is it *the*?) universal, supreme musical genius? Perhaps, now Brien Masters' inspiring introduction has appeared, that further project might now be attempted.

Alan is a musician and teacher with the West Midlands Eurythmy School.

Rosicrucian Wisdom — An Introduction

Rudolf Steiner Audio Book, complete and unabridged version (7 CD set) read by Peter Bridgmont

Reviewed by Michitaka Seki, West Midlands Eurythmy School, Stourbridge, UK

It is an unusual experience to listen to Rudolf Steiner's lectures on CD. I found it very interesting that this 'Ahrimanic' mechanical medium can serve a good purpose as well. Just listening to the CD is actually not easy, as you have to meet the forces imprisoned in the electronic medium using your own ego activity. I experienced that this transformation process is a real Rosicrucian method, and so relates very much to the contents of these lectures.

Peter Bridgmont's voice is deep and relaxed, and his conscious articulation of each sound gives us the possibility of reaching a consciousness that is different from when we read silently. Whatever the merits or defects of this medium, listening to these recordings presents a challenge to our ego forces to meet the contents responsibly.

Michitaka is a third year student at West Midlands Eurythmy School.

Selim Aga, A Slave's Odyssey

by James McCarthy,

Luath Press, Edinburgh, 2006

Reviewed by Friedwart Bock, Camphill Schools, Aberdeen

How did Selim Aga, a Nubian slave, get to Murtle House?

Selim Aga grew up in Sudan, today's Darfur, and was taken into slavery in 1835 at the age of eight while tending the family's goats. He suffered greatly at the hand of his master until he was sold again in Alexandria. It was Robert Thorburn (1784-1860), the British consul, who liberated Selim and took him to Murtle, his family home in Scotland. (Thorburn had rebuilt Murtle House by the famous local architect, Archibald Simpson.)

It was Elizabeth Thorburn who became Selim's mentor and helped him to become a highly-educated young man. In 1849 he moved to Victorian London and spoke publicly about the social and political situation in Africa. At 34 years, Selim went on various expeditions in Africa with Richard Burton, the explorer.

A dedication of Selim's to Mrs Thorburn at Murtle from 1846 reads as follows:

Madam,

Having written a short account of some incidents connected with my life, I return my grateful and sincere thanks to you for the great interest you have taken in my education, by which means I have been brought from African darkness to a knowledge of the comforts of a civilized and social life ... I have experienced your goodness in sending me to school and I hope your private admonitions will render me impregnable when attacked by the many vices prevalent in the world.

I have the honour to be, Madam, Your most obedt. Servant,

Selim Aga

*The windows of the dining hall
A beauteous view of west command,
One would not think 'twas nature's earth,
But some romantic fairy land.*

*The scene beheld still further west
Shows hilly wilds and distant glens
Romantic, lovely, when compar'd
With Murtle's fertile lowland plains.*

Selim Aga

This fascinating book contains chapters and poems by Selim himself and an article published in the Geographical magazine.

James McCarthy visited us while he researched his book. We knew the History of Murtle by our Peter Engel but nothing about the slave from Sudan, Selim Aga. This book is well worth reading.

Nature Activities for Children

Irmgard Kutsch and Brigitte Walden

Floris Books, 2006, £12.99

ISBN: 0-86315-495-6

Reviewed by Sibylle Alexander, Galashiels, Scotland

How can a TV generation be motivated to care for the environment? There is a brilliant answer in the Nature Kindergarten Workshops by Irmgard Kutsch, a forester's daughter, whose way to school led through trees and who trained in science before becoming a kindergarten teacher.

She noticed increasing problems with asthma, allergies and behaviour, which even the Waldorf/Steiner methods could not heal. After inheriting a house and garden she set up a nature workshop and invited families, students and teachers to build up relationships with children through simple work.

An unexpected healing took place: self-esteem rose, skills were developed and health restored. In four books: 'Nature Activities for Children' (Floris Books), spring, summer, autumn, winter, radiant faces can be seen! Sowing, planting and harvesting, watching butterflies emerge, bees gathering nectar, hedgehogs emerging from winter sleep and birds nesting... there is never a dull moment. Most Scottish children grew up like this when school began at seven; and we had the highest academic standard in Europe!

In our de-skilled society it is crucial that children learn again spinning, weaving, thumb-pottery, woodwork and candle making, before reading, writing and arithmetic starts.

We would need only a tiny fraction of what Tony Blair wants to spend on Trident, to build Nature Kindergartens for every school. By moving formal education to age six plus state-paid kindergartens can open up nature and encourage care for the environment to stop global warming.

Such gardens can be quite small: a corner in the playground, a park or churchyard. Older neighbours can be invited to teach forgotten skills, festivals can be celebrated with songs and stories and strong communities could be built in cities and villages.

Memories of Ann Harris

Gerda Blok

When I think of Ann there stands for me one strong and shining star over all the memories of her and that is: how anthroposophy lived with her as a constant companion.

It was when Ann met Dr Karl König and joined the Camphill movement that this 'star' rose in Ann's life and accompanied her for almost sixty years. The following words by Rudolf Steiner express it for me:

The Michael forces cannot be acquired through any form of passivity, but only through man making himself the instrument of divine-spiritual forces by means of his loving will. For Michael forces do not want to be implored: they want men to unite with them. This men will do if they receive the lessons of the spiritual world with inner energy.

from *Anthroposophy and the Human Gemüt*

Ann had such an enormous wealth of inner energy when she devoted her life to anthroposophy. Reading and studying was one activity that filled her with great joy. Every day, after her busy life-activities ended she would read, often a whole book, and read into the early morning hours. I have never seen Ann reading during the day though, not even on 'free' days, because for Ann these didn't exist! Ann was always active and it was anthroposophy that gave her spirit energy and love for life.

I met Ann in Scotland, at Cairnlee House where she was 'matron'. It is almost 50 years to the day that I arrived in the early morning at Cairnlee, after the night-train up from London. Breakfast was ready, the hallway packed with giggling teenage girls and their carers. Ann cheerfully greeted me and then I joined the little crowd into the dining room. Nora Snoek (Bock) sat at the opposite end of my table, Ann with Leonie and little Francis at the second table. About 30 people were in the room, yet Ann's voice could clearly be heard above them all making conversation.

This first year taught me how to cope in a community! Ann was tall and she appeared to me like a human 'lighthouse', shedding light on all, being an accurate observer, but also being quite private, and perhaps very shy and 'English'. She did not really make contact with me other than with practical matters. The first surprise came when I got a birthday present from Ann in the form of a beautiful deep green wool material: 'you may make yourself a dress for the Bible Evening'. It was a gentle but direct hint not to appear dressed in a cardigan and skirt. Ann always wore a long grey wool-dress and with her hair in a French plait she looked truly regal at Bible Evenings. I had never read in a Bible, but was given one soon after arrival by Brigitte Köber. It was deeply impressive to sit with all the other co-workers from the house around the table on Saturday night. There was the usual juice and rolls and salt, the sparkling white tablecloth and lit candle. Ann who was holding the Bible Evening, as well as everyone else, showed a deep devotion that gave me something I could not put into words.

It had to do with the heart of Camphill and I knew I loved it too. Ann must have observed some of my feelings because she quite soon asked me to hold Bible

Evening. It was a quiet inner connection that over the years linked me with Ann. She was then at Delrow and we settled at Botton Village. Once or twice yearly I met Ann at the waiting-list meetings, until in 1989 Piet and I decided to leave Botton and joined Delrow. Ann still 'sat in the saddle' as Peter Roth used to say. Many, many people had come and gone. Ann was strong and so capable but she was a lonely Queen. I do not mean this unkindly; Ann was lonely and it was not an easy task to work next to her.

It was said that Delrow needed to become more like a Camphill Village (Peter Roth). Ann's open heart for those in need had taken into Delrow many people with mental health problems, first a few then more and more. It made it near impossible for families, especially with children, to make Delrow their home. When Piet and myself arrived (our children had all but left home) bringing with us three Botton villagers, we lived in Upper Delrow with nine young inexperienced Danish coworkers in the house. Kate and Peter Roth arrived with another two Botton villagers. After a time we achieved mixed house communities, and mature house parents even with children joined. In time, Delrow did become more like a Camphill Village yet it could still fulfil its special mission as a College and Rehabilitation Centre.

Kate died rather soon after they arrived, and also around then Piet and I moved away. All these changes were difficult and brought pain to Ann. However Delrow is now a place with mature, capable and steady houseparents who were able to take on from Ann several years before she died. They loved and appreciated Ann despite the occasional crisis. Our own connection to Ann continued inwardly and outwardly with the Class Lessons, and Piet's membership of the Local Management Committee.

At the age of 75 Ann retired officially. She continued however with her travels abroad and her membership on numerous councils in Britain. She continued with holding and caring for the Class Lessons, Bible Evenings and the Services, these were all close to her heart. Most of her contemporaries had crossed the threshold and Ann faithfully kept a record of their passing so that they could be celebrated in the monthly readings for the dead. Ann read for the dead with a little group on the first Sunday of the month after the Offering Service without fail.

We must not forget that Ann had also a flourishing book sale under her wings! She dreamed often of having a bigger real bookshop especially after the bookshop in Kings Langley closed down. But the years took their toll and Ann's health began to deteriorate whilst her inner energy and love did not diminish, continuing to reach out to help others. It is hoped to establish a memorial fund in her name, collecting for projects she strongly cared about like the Camphill Communities in South Africa where the outer circumstances make it difficult, particularly financially.

In conclusion to this appreciation I would like to quote a poem that Ann particularly liked and knew by heart, as a little window into her soul.

Love

*Love bade me welcome: yet my soul drew back,
Guilty of dust and sin.
But quick-eyed Love, observing me grow slack
From my first entrance in,
Drew nearer to me, sweetly questioning,
If I lacked anything.*

*'Truth, Lord, but I have marred them: let my shame
Go where it doth deserve.'
'And know you not,' says Love, 'who bore the blame?'
'My dear, then I will serve.'
'You must sit down,' says Love, 'and taste my meat.'
So I did sit and eat.*

*'A guest,' I answered, 'worthy to be here.'
Love said, 'You shall be he.'
'I, the unkind, ungrateful? Ah my dear,
I cannot look on thee.'
Love took my hand, and smiling did reply,
'Who made the eyes but I?'*

GEORGE HERBERT

Notices of Deaths

Vivienne Wilkinson. With great sadness, we hear of the sudden death of Vivienne Wilkinson of Orchard Leigh Community, UK, in a road accident on January 23rd. Vivienne was a coworker at Orchard Leigh for the last couple of years or so with her husband Terry. Before that, they were at Pennine Camphill Community for several years. Vivienne has been bringing great warmth and human care to the community at Orchard Leigh as it enters a new stage of development. We offer our warmest, loving thoughts to the community and especially to Terry.

John Patten, a villager at Newton Dee for many years and a pupil in the Camphill Rudolf Steiner Schools in Aberdeen prior to that, died on 28th August 2005 in the Aberdeen Royal Infirmary. He left Newton Dee in 2002 when he was in need of more physical care and support. He moved to a local nursing home and later to a nursing home in Banff on the Moray coast. John was cremated and his ashes were interred beside those of his parents in Edinburgh.

Thomas Cannon. On Three Kings Day, 6th January, Thomas Cannon died in Middlesbrough at the age of 68 years. Thomas, who until two years ago was known as Tommy, has lived in Botton for many years, having his home for the last couple of years in Falcon House. Just before Christmas he had a stroke and was admitted to hospital. He was able to have the last rites and after a night in the company of his brother, he died peacefully just after his brother left.

Evelyn Blood died suddenly on 12th December aged 55. She was among the pioneering group who started Camphill Community Clanabogan and lived in other communities in Northern Ireland.

Anthony Kaye, one of the pioneers of anthroposophy in the Republic of Ireland and a long-time friend of Camphill, particularly Duffcarrig, died on Christmas Day in the morning. He was eighty-one. Anthony had been in poor health for the last couple of years, but especially since November.

Kenneth Thomas Taylor crossed the threshold peacefully on 10th January in his room in Newton Dee. He died of heart failure, after a period of ill-health. Ken was born on 30th April 1939 in Folkstone and joined Newton Dee in 1961. He was a true founder of Newton Dee, being among

the first group of villagers who helped to establish it as a community with adults. He worked for many years as a farmer, then later as a gardener. Ken's health had been failing in recent years but despite this he always maintained a cheerful outlook on life and will be missed by all who knew him.

John Sartain died peacefully on the 23rd January in Thomas Weihs House in Botton Village. John, has been in Botton for many years, and would have been 63 years this year on May 1st.

Maureen McIlveney, resident at Blair Drummond since 1991, died at her home on 27th December.

Arnim Volckmann. February 6th at 11.30 our friend and former coworker, Arnim Volckmann (born in Hamburg on March 23rd in 1928) crossed the threshold in Berlin. In the end he was in and out hospital, having suffered several diseases. Then on top of that he got pneumonia which his body couldn't fight. He and Karin had been in La Motta for a long time and came to Föhrenbühl in 1968, where they were colleagues to the year 1995.

Mick Stephens a long time friend and former employee of Duffcarrig passed away on Monday 12th January. He was 85 years old.

Betty Towell, one of the first group of residents in the early days of Botton Village, died Saturday 10th February 2007 of lung cancer. She was living alone in Castleton, but a friendly neighbour was with her when she crossed the threshold. Betty was not sure how old she was, and I have been unable to find out. We have few details of Betty's life. After her school days in Cairnlee Estate in Scotland, she lived for a number of years in Botton and then moved to The Croft in Malton. She forged a life-long friendship with Ann Trier, one of the first English co-workers to join Camphill. When Ann left Malton to live independently in Castleton, Betty went with her and they lived together there for a number of years. After Ann's death, Betty resolutely maintained her independence, moving into her own retirement accommodation in Castleton. She was a familiar figure there, often seen on the High Street walking her faithful dog, and always with a friendly word for everyone she knew.

Nicholas Poole

News from the Movement...and beyond

Cresset House goes into a new future

Gillian Withrington

When Karin von Schilling wrote her open letter to all in the Camphill movement (*Camphill Correspondence*, July/August 2003), she described the development of Cresset House near Johannesburg, South Africa, from its beginnings in 1961 through many glorious years and on to the severe challenges of more recent times. Karin herself had just moved out of Cresset, and the future of the place remained uncertain, but there was a strong feeling of gratitude that Cresset House was still in existence at all. Since then, there have been many new developments, and it is undoubtedly appropriate to share these here with all who take an interest.

The work at Cresset House continued in the years following Karin's departure with a relatively stable group of staff members under the guidance of a non-resident administrator. The Board of Management, with new members but still composed exclusively of villagers' parents and siblings, continued to take responsibility for major decisions. This was however now in consultation with an internal management group comprising those members of staff with most experience in the work. The outer circumstances were far from easy, being determined largely by the social, political and economic realities of a South Africa emerging from the honeymoon period which had followed the advent of democracy.

In the course of 2006, a number of changes took place, including the appointment of a 'Chief Operating Officer', responsible for the day-to-day running of Cresset together with the internal management group. A process began in which the core values of the place, as they had been formulated some five years earlier, were revisited. Most of these values were simply confirmed. The last of these was: 'Cresset House is affiliated to the wider Camphill movement'. Here, the reality had to be faced that many members of staff had little or no knowledge

or experience of Camphill, and equally little interest in what it might mean. Some longer-standing members said they had adopted gratefully some practices and attitudes from Camphill over the years, but were in no way committed for instance to work out of anthroposophy's Image of Man or with reincarnation and karma. Many voiced the view that the 'affiliation' to Camphill was blocking new developments, and was hindering the emergence of a much-needed new identity for Cresset House. Anna Haberkorn, who has lived through Cresset's varied fortunes over the last 20 years and remains as the only member of staff with a substantial background in Camphill, could recognise that, as she put it, 'times have changed'. Thus it was decided unanimously and without much discussion that Cresset House would no longer consider itself to be part of the Camphill movement.

An era has thus come to an end, and another is beginning. Camphill has lived as a vibrant reality at Cresset over several decades, which will remain as a deed for all time. Ties of friendship connect the place with others in Camphill, and something of the old ways lives on with certain members of staff and villagers. For instance, enthusiasm for the Bible Evening remains strong, and there is a wish to continue to follow the Camphill Bible readings. The mood is positive, although the way ahead is far from clear. One can hope that good thoughts from many quarters will unite with honest striving in the place to ensure that the work there, which is of great value in the exceptionally challenging environment of Johannesburg, may go from strength to strength in the years to come.

Gillian Withrington
on behalf of all at Cresset House

*Gillian was a co-worker
at Cresset from 1991–98, 2002–03 and 2006–07.*

Camphill Initiative in Hungary

Gyrfy Gábor

Asince 2000. The wish came about—after individual preparations—through the birth of Aron, a Down's Syndrome boy, son of a family who were connected with the Waldorf School in Szombathely (Savaria) at the very western part of Hungary. Incidentally, this town was the birthplace of St. Martin.

Since then, twelve people formed the Hungarian Camphill Community Association on January 6, Epiphany, 2002. They were determined to realise the impulse of curative education in a community setting. This included the preparation of a curative educational seminar, translation and publication of basic literature in curative education, and embedding the initiative in the Central European Region of the Camphill movement. To help this come about, ten colleagues of the Association participated in the Central European Region's 2004 annual conference in Perceval, Switzerland. They also gave a musical and dra-

matic presentation on this occasion. Since then we have been participating in regional working groups, at annual meetings and at seminars on curative education.

In June 2004 a suitable site in Velem near Szombathely, right next to the Austrian border, was loaned to us for seven years rent free with the option of buying. The setting is a seventy year old building that served as a recreational resort for youth group holidays during the communist years—but originally was a donation from a childless couple to provide holidays for orphaned children and children with tuberculosis before the Second World War.

Since 2005 designs have been prepared and permission received for new buildings; the first of which is near completion and is designed to provide for twelve children, a family and co-workers. After a year of preparation the site was actually taken over on January 29, 2006, exactly 66 years after the opening ceremony of

Kirkton House near Aberdeen. The foundation stone of the house was laid on Pentecost Monday 2006 in the presence of many friends including a Waldorf class from Dinslaken in Germany. This class was one of the nine Waldorf classes who have assisted this summer for 2-5 weeks in construction activities and landscaping the garden. Often Hungarian and German or Swiss classes have worked and lived together in Velem this year. The building has been formed as a living being and has a

beautiful view towards the south-east across the plains of Hungary.

The colleagues who will be actively involved on site as co-workers are already making preparation at Velem for the opening, planned and hoped for September 2007. This is also the time when the first year of the Hungarian Curative Educational Seminar is foreseen to start with the kind assistance of the Viennese and Graz Rudolf Steiner Curative Educational Seminar.

Kaspar Hauser Festival in Germany

Ursula Schötta

The five Festival Days around Kaspar Hauser took place in Ansbach, Germany, on August 4–13 2006. This festival has also happened in 1998, 2000, 2002 and 2004.

They always have a very special theme. This year it was the connection of Kaspar Hauser to the 'Cave-Parable' of Plato. People from many countries came, including USA (New York, Glen Williamson), England (Terry Boardman), Switzerland (Jasminka Bogdanovic and Johannes Onneken), Austria (Tanz-Compagnie Smafu), Israel (Yshai Kalmanowitch and Anke Rauthmann), and Germany (Berlin, Katja Behrens; Nürnberg, Freiherr Gottlieb von Tucher).

A group developed around Eckart Böhmer, the initiator of the festival, who created a theatre performance which was seen at the historical place where Anselm von Feuerbach worked. The title was *He Truly Loved the Sun*. Eckart Böhmer explained:

The inspiration came from Anselm von Feuerbach himself. He had written in his famous book Kaspar Hauser—an example of a crime on the soul life of man that Kaspar Hauser either had to be taken as a citizen who came through a kind of wonder from another planet to this earth, or that he was a human being of Plato's Parable who was born and grew up under the earth, and was only raised up to the surface of the earth to the light of the sun in his maturity.

The theatre is dedicated to the impressive parable of the archetypal picture of European history of Spiritual Science. It shows in all clarity how decisive the happenings were for the developing history of mankind around Kaspar Hauser in the years 1828–1833.

Why do so many people still turn to Kaspar Hauser? Why have we hundreds of books about him and his destiny, 173 years after his death? There is more than one answer, but surely he had a unique destiny in the history of mankind. Rudolf Steiner suggested that if Kaspar Hauser would not have lived and died as he did, there would be no connection any more between the earth and the spiritual world. He also found it extremely important to find out where Kaspar Hauser came from.

A priest of the Christian Community felt that Alexander the Great prepared for Christianity, John the Baptist prepared for the consciousness of Christ; and Kaspar Hauser prepared the way to Christ for the soul of every human being. Kaspar Hauser was a character who can connect us with the spiritual world because he remained a child, he could forgive and he was always truthful.

Karl König's words remind us about the 'Child of Europe' at the opening festival: 'His being should shine always where our work is asked for and the image of

man is in danger of getting lost. Kaspar Hauser was not allowed to fulfil his task of his true destination, namely working with others on a Union of Peace (Friedensbund) which would reach far, over countries and nations in the service of a new social order.'

Eckart Böhmer's words: 'Kaspar Hauser shows the question of the identity of man. Where do we come from? Where are we going?' It is a blessing that these festival days can take place every second year in Ansbach. They contribute an important and valuable aspect of Kaspar Hauser's order—he should not be forgotten because his mission for humanity is continuing.

Ursula is a co-founder of the Hausenhof in Germany, a Camphill Village for adults near Nürnberg.

Letter

Communities and communication

Sabine Campling's letter, in the Sept/Oct 2006 edition, explained her idea for a worldwide list of Camphill shops. At the Camphill Products warehouse in Botton, England, we are looking forward to Sabine's list, regarding it as an important step. We hope she has not found the task grown too large, as she anticipated it might. Developing and maintaining Sabine's list could well prove to be a daunting and continuous task, but it could also become a further, useful means of communication and of helping Camphill communities to remain aware of each other.

The intentional community neglects at its peril the need to look outward, towards friends and strangers too.

At present, only workshop products from Scottish and English centres pass through our hands here at Camphill Products and we sell mainly wholesale. We do this through our catalogue, which forms the basis of our communications with buyers in Europe, Japan, the USA and several other countries, as well as throughout the United Kingdom.

Selling our products to the public helps to make real economic connections to the wider world. Items sold through the Camphill Products catalogue appear in the catalogues and on the websites of companies across the world, origin not acknowledged; bought and sold very far from the ambience in which they were produced, but speaking perhaps to the condition of people who will never meet Camphill. Communication is rarely easy, but it does take place on many levels.

*Jim Pearson, Camphill Products,
Botton, Danby, Whitby, UK. YO21 2NJ.
csd.botton@camphill.org.uk*



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From Sleeping to Awakening

with Gloria Tsai

8-10 June

Landscape: the outcome of elemental activity and the work of human hands

with Clare Kunze

6-8 July

The Search for Balance: Light and Darkness in the Landscape

with Peter Ramm

For brochures call 01342 313655

www.tobiasart.org info@tobiasart.org

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Operates three innovative specialist colleges for students with special learning needs. The colleges are inspired by the work of Rudolf Steiner, John Ruskin and William Morris.

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FREEMAN COLLEGE

The newest of our colleges, based in the centre of Sheffield and at the Merlin Theatre site. Fast developing activities ranging from cutlery making and pewter work, to performance work and drama. Students live in the city in family based households and training flats.

GLASSHOUSE COLLEGE

Firmly based in the glassmaking tradition with many new enterprises offering students craft and land based skills, high quality drama and practical work experience. Students live in a wide variety of residential placements both in the town and the surrounding villages.

RUSKIN MILL COLLEGE

The College is based in a beautiful Cotswold valley with the main focus on landwork, rural crafts and food production. Residential accommodation is in domestic scale households in the nearby towns and villages.

For information about positions in any of the colleges contact

Richard Rogers, Head of College – Residential, Ruskin Mill College
The Fisheries, Horsley, Glos GL6 0PL. Tel 01453 837528
e-mail: richard.rogers@rmc.rmet.org.uk

Garvald Social Therapy Workshop

Wed (evening) 3rd, to Fri 5th October 2007 Gillis Centre Edinburgh

Facing Personal Challenge

Question of destiny and how the double or shadow can be understood as a helper

The Garvald organisations have held social therapy conferences or workshops every two years over the past two decades. These have involved people from Camphill and independent initiatives from across Scotland and further afield.

In this workshop we will introduce a process that encourages empathy to look at how we meet challenging events in our own characteristic way. The qualities and background of responses will be explored through seminar content deepening this understanding with supportive small group work and by creating imaginative pictures. We hope to become more conscious and learning opportunities can become more transparent where previously they may have been experienced only as an obstacle.

If you would like to be kept updated **please get in touch** with The Engine Shed, 19 St Leonards Lane on 0131 6620040 or email engineshed@aol.com and we will send out further information.

Class Teacher

Camphill Special Schools Beaver Run

is currently seeking a teacher for the **2007/2008 school year.**

We seek an enthusiastic individual who will be able to guide the needs of the individual child, whilst embracing the unity of the class as a whole. A love for working with children, working with colleagues in a collaborative manner and openness for the unexpected are essential.

Please contact: Tobias Adams Camphill Special School, 1784 Fairview Road, Glenmoore PA 19343, U.S.A.
email: information@beaverun.org



SPACE TO BE!

Self catering cottage on the borders of Herefordshire and Worcestershire. Buzzards, butterflies, walks and futeon. Sleeps 2 (or 4 with double futon sofa in lounge).

Details from: Maggie Kingston on 44 (0)1885 410431.

LARCHFIELD COMMUNITY – HOUSE CO-ORDINATORS

We have immediate vacancies for individuals / couples / families (children welcome) who are committed to quality of life for adults with a learning disability.

We are 44 individuals including 22 adults with learning disabilities in a land-based biodynamic farming/gardening community with retail outlet and Coffee Bar. On entering our 21st year we have well-established craft/food-based workshops with exciting hopes for expansion and development. Although close enough to Middlesbrough for the necessary amenities it offers (new Art Gallery – MIMA!) we are situated on a ridge offering open views leading to the North Yorkshire Moors (Botton Village 23 miles).

Are you interested? Contact us – details below.

Write to: The Welfare & Admissions Group, Larchfield Community, Stokesley Road, Hemlington, Middlesbrough, TS8 9DY

Tel: Office: 01642 593688, Anna: 01642 579811,

Fax: 01642 595778, Email: larchfieldcommunity@gmail.com

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Carry Your Life Question through the Labyrinth

Personal Development Retreats in
Cherry Orchards Community

1st, 2nd, 3rd of June, 2007
24th, 25th, 26th of August, 2007

The Retreats follow a unique rhythm and structure to help participants to find release from day to day concerns.

Exercises related to the planetary qualities will help each participant to create their own personal ritual within the Labyrinth Garden. There will be time for private contemplation as well as communal meal preparation.

Participants will live together in a retreat house on site and all meals will be from the organic garden produce.

The setting is designed to aid individual reflection in peace and tranquillity.

Retreat Leader – I am a Camphill co-worker of over 36 years and have Counselling Diplomas in Biographical and Psychodynamic Counselling. I have created my own Retreats over the last seven years. The Labyrinth Garden is used for therapeutic and ritual work within my Counselling Practice as well as in Community celebrations.

Costs: All inclusive of accommodation and food is £170

A Retreat is limited to 6 participants.

For an application and further information please write to:

Valerie Sands,
Cherry Orchards Community,
Cranford Lane, Westbury on Trym,
Bristol, BS9 3PE.

Loch Arthur

Loch Arthur is a Camphill Community situated in the south-west of Scotland, seven miles from Dumfries. It is a land-based community inspired by the insights and philosophy of Rudolf Steiner. At present 72 people (including families with children, adults with learning disabilities, and volunteers from many countries) live in seven households on 500 acres of land. We have a large biodynamic farm and garden, a creamery, a bakery and a weavary.

Garden: Over the past few years our garden workshop has been expanded and developed to include large greenhouses, field vegetables, a walled garden, small orchard and workshop building. We are now looking for **an experienced gardener** to help to guide our garden team to carry this project into the future.

Farm: We are also looking for **people with farming experience** to join the existing farm team.

House: We are interested in hearing from **people inspired by the idea of carrying the responsibility for a house community** within Loch Arthur.

Anyone who is interested in finding out more about our needs on the land **please contact:**

Lana Chanarin Peter Darwell
01387 760621 or 01387 760615
St Bride Laverock

Loch Arthur Community
Beeswing
Dumfries
DG2 8JQ

Email: admin@locharthur.org.uk

Camphill Nottawasaga Coworker Opportunities

Camphill Nottawasaga in Ontario, Canada, is ready for a leap into new directions. We need coworkers experienced and committed to the future of Camphill. We are a rural community on a large, beautiful piece of forested land, with 6 houses, large garden and cattle herd, a pottery, weaving and wood shop. We are planning new growth in our workshops, and in our adult education program and seminar, and wish to develop diversity in our housing and life-sharing models. We can offer opportunities for active participation in these new directions, and openness towards diverse living arrangements for experienced Camphill co-workers and their families.

Visit our website www.camphill.on.ca
or contact Sandra Mucci at
sandra.mucci@camphill.on.ca.



Hohepa
creating opportunities...

General Manager Hohepa Hawke's Bay, New Zealand

New Zealand is a beautiful country with large open spaces and offers a wonderful lifestyle. Hawke's Bay is on the East coast of the North Island and is renowned for great weather and is close to sea and rivers. Hohepa Hawke's Bay is a very special organisation caring for people with intellectual disability conditions ranging from Downs Syndrome to severe autism. Operating under the Steiner philosophy, Hohepa Hawke's Bay operates a school, site and community-based residential facilities, biodynamic farms, a boutique cheesery as well as a range of activity and therapy-based facilities.

Caring for 115 residents and employing more than 200 staff, Hohepa Hawke's Bay is a significant and well renowned special character community organisation.

Reporting to the Regional Board, the General Manager is fully accountable for the effective operation of all facets of the organisation, including the development and delivery of the strategic plan, and ensuring there is adequate funding to provide a rich quality of life for residents.

Key attributes sought include:

- An empathy for people with special needs and Hohepa's special character philosophy
- Preferably an anthroposophical community culture background
- General management experience
- Strong influencing capability
- Excellent leadership capability
- Strategic and commercial orientation
- Ideally experience in leading an organisation caring for people with intellectual disabilities

We wish to fill this vacancy at the earliest opportunity, so please send your CV to:

Murray Cowan
C/o Grow Human Resources Limited
PO Box 14169
Mayfair
Hastings
New Zealand
Email: murray@grow.co.nz

Camphill Community Clanabogan

Camphill Community Clanabogan is an agriculturally based, sustainable community of 85 people, situated near the small market town of Omagh in the west of Northern Ireland. This is a beautiful and historic country and now the stable political situation brings new opportunities.

In our community 28 adults with learning disabilities share life with co-workers and their families. Clanabogan comprises 6 family style houses where co-workers and residents try to build up a social, cultural and working life which enriches everyone. There are 7 workshop areas such as baking, weaving, woodwork, biodynamic farm and garden. A large proportion of the community's energy needs are met through the use of renewable technologies.

We are looking for: • Co-workers to take or share responsibility for two of our households, typically 8-15 people (5-6 residents) with experience in social therapy, social work, hostels, day centres, residential or nursing homes

- Formal qualifications are welcomed but not essential
- Maturity, flexibility, the ability to take responsibility and work with others in a team are important qualities for community life

We offer: • An interesting and fulfilling way of life which is more than just a job but one in which you gain the reward of helping others and also join a thriving and progressive community

- In service training in specialist areas including CE and ST, NVQs, etc.
- Social fund and pension scheme with longer-term commitment

The task includes: Supporting residents in all aspects of their life i.e. social relationships, recreational activities, finance, health, running the household and administration. As you integrate into the community you can, according to your interests and abilities, be active in drama, music, adult education, gardening and community administration, etc.

We can offer you various options to suit your needs: • Join us as a co-worker. Co-workers receive no formal wages. Board and lodging is provided and personal expenses including holidays and other benefits are met from a common fund on the basis of individual need.

- Be employed for a set number of hours a week and earn a wage.
- Live privately in a nearby cottage as a co-worker or employee.

Single people and families are welcome.

This is an unusual yet socially innovative and creative challenge: using your professional skills, experience and personal qualities in a holistic setting which is a complete lifestyle and brings you into contact with all kinds of people from different countries and backgrounds.

We are a registered charity and part of the Camphill Movement which has been providing community-based life and work for people with learning disabilities for over 60 years and by now comprises some 100 centres worldwide. Camphill Communities are Christian and non-denominational and are based on Anthroposophy.

Please apply with CV detailing qualifications, prior experience and motivation and provide us with contact details of two referees.

Closing date for applications is Fri Apr 6, 2007

Camphill Community Clanabogan
Drudgeon Road, Omagh, Co. Tyrone
BT78 1TJ, Northern Ireland
Tel: 0044 (0)28 8225 6100
E-mail: info@camphillclanabogan.com
Website: www.camphillclanabogan.com

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Further details are on our homepage on the Internet: www.arcobaleno-toscana.com or email or call me personally at following: **Lucas Weihs, San Pietro a Cegliolo CS 59, 1-52044 Cortona AR Tuscany, Italy**
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The picture is a painting of Arcobaleno's olive groves by Elizabeth Cochrane.

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It is the aim of the Camphill Movement to stand for this 'Image of the Human Being' as expounded in Rudolf Steiner's work, so that contemporary knowledge of the human being may be enflamed by the power of love.

Camphill Correspondence tries to facilitate this work through free exchange within and beyond the Camphill Movement.

Therefore, the Staff of Mercury, the sign of communication which binds the parts of the organism into the whole, is combined with the Dove in the logo of Camphill Correspondence.

Editors:

Peter Howe, Glasshouse College, Wollaston Road, Amblecote, Stourbridge, W. Midlands, DY8 4HF, England
 Tel: (44) 01384 399475, email: peterh1@beeb.net

Maria Mountain (Adverts and Subscriptions), Whitecliff, Hall Grounds, Loftus, Saltburn, TS13 4HJ, England
 Tel: (01287) 643 553 email: mariamtn@ntlworld.com

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