

May/June 2012

# CAMP HILL CORRESPONDENCE



From a Series *Calling Swans for Apollo* by Deborah Ravetz

*The other is the human capacity for desire. This is something that is connected with man's will nature, and it can go two ways: One way is that this will nature subjects itself to regulations or laws of the state and like, and that it follows the existing laws so that there is a general lawfulness and a merely instinctive desire next to it.*

*The other way is that what is reflected in man as the ability to desire and the existing will capacity gradually raises itself to pure thinking and develops individually and freely so that it pours into social life in love. It is the kind of development of will and the capacity to desire that I describe in my Philosophy of Spiritual Activity. There I show that the general human lawfulness must proceed from every individual, and then when what proceeds from individualities raises itself to pure thinking, the social order arises through the agreement between the active people.*

*People are afraid of social orders that are constituted in such a way that each person gives himself directions out of the individual element. They would rather organize what people should will. They would like to replace the love that works in every human being with categorical imperatives. But whether one has abstract laws along the lines of the Ten Commandments or the laws of a unified state or the like, the fact that such laws exist brings it about that only instinctual desires assert themselves out of people's individual element, those desires that are particularly manifest and which have become the only social ingredient of the present era.*

*What happens within through the fact that we do not shape our will to the point where it becomes individual and we do not raise it to pure thinking, is something that affects the whole planet and therefore the universe and not just ourselves.*

*Ahrimanic spirits wait greedily for what happens when human will cannot shape itself individually. These ahrimanic spirits acquire this, and they transfer desires that live in people's wills and that are not developed into love, into individual demonic beings. And if no individual shaping of a free social life were striven for the earth would have to fill up with beings who would be individual but who would lead an ahrimanic-spiritual existence and who would prevent the earth from passing over into the Jupiter phase. One should take these things seriously.* **Rudolf Steiner, from a lecture in Dornach on 1 April 1921 (GA 203)**

**Artists note:** This image was painted recently. I often use the image of the swan. When Peter Roth encouraged the Eurythmy School to come to Botton he likened it to Apollo driving the chariot of the sun to the northern lands. The chariot of the sun was traditionally drawn by swans. This story has led me to try and paint this theme many times. It is possible to look at the rest of my work on my website: [www.becomingaself.org](http://www.becomingaself.org) **Deborah Ravetz**

### Celebratory Birthdays for May–June 2012

#### Becoming 91

Marianne Gorge, Ringwood .....16 June

#### Becoming 90

Monica Dorrington, Ringwood .....20 June

#### Becoming 85

Ursel Pietzner, Beaver Run .....16 June

#### Becoming 75

Jürgen Zimmermann, Larchfield .....8 May

Lavinia Dent, Forest Row .....18 May

Fiona Jane Williams, The Grange .....3 June

Carla Taylor, Hermanus Farm .....26 June

#### Becoming 70

Kathe Stepanuk Johnson, Botton Village.....12 May

Elizabeth Luedemann-Ravit, Larchfield.....18 May

Gretina Masserlink, Mourne Grange.....27 May

Anne Exley, Botton Village .....4 June

Kaarina Vahteri, Sylvia Koti .....17 June

Joan Fenwick, Botton Village .....30 June

Any additions or changes, please let Sandra Stoddard know at: [sandrastoddard@gmail.com](mailto:sandrastoddard@gmail.com).

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# Incarnation processes of a social entity

*Richard Steel, Berlin, Germany*

For decades there has been discussion amongst pedagogical experts about contradicting aspects of fundamental educational motifs. Do children, as undetermined beings, need to be aligned to the forms and standards of contemporary society – or are there developmental potentials already within the child that need to be left in freedom to develop and in turn reform society? A most interesting thesis about this dilemma is by a professor of special education, Andrea Strachota, from Karl König's birthplace Vienna. Not only does she address the question of integration/inclusion, but it is also amazing that she looks at this theme from the background of Kaspar Hauser and how he was treated and educated. Interesting, especially for Camphill, which connected to the being of Kaspar Hauser at the latest after König's visit to Ansbach, described in the essay he then wrote for *The Cresset*, Christmas 1961. There König expressed the connection between Kaspar Hauser and human beings needing special help for their incarnation process. After describing the sacrifices of Isaac and Iphigénia, König finishes:

*During the last century...Kaspar Hauser was sacrificed on the altar of human development. It was the same altar at which the marriage of agnosticism and science was enacted. But Kaspar Hauser kept the true image of man alive for the future of mankind. He retained the immortal part of our spiritual existence and handed it over to us. We experience the wonder and dignity of our own childhood when we read of his life and death.*

*Handicapped children move our hearts in a similar way. They too remind us of our higher and better Self. Their patron saint is the Prince of Baden, the Child of Europe, the protector of the 'Image of God'.*

How are the processes of incarnation, integration and individualisation similar to the process of the social impulse and its earthly expression? This is not an arbitrary exercise! Many of us know the pains and existential questions of an incarnating social impulse!

König's visit in Ansbach is surely of importance now because this event has just begun its seventh seven year period of development. But already in *The Christmas Story* (written by König just after the Second World War), he gave a mighty image of Kaspar's connection to social striving and particularly to the Camphill movement. Yes it's 'only' an image and not clearly defined. These realities were so strong for him that an artistic image was the most appropriate expression.

Michaelmas 2012 is Kaspar Hauser's two hundredth birthday and therefore we are preparing a volume of the new edition. König felt very strongly that the Camphill impulse needed to incarnate into the western part of Europe, although it was very definitely a central European impulse. He experienced that it was because of the destiny of Kaspar Hauser and the redemption that needed to be done in connection with the deeds of Stanhope – and indeed of Napoleon. Karl König's own move back to Central Europe and directly into the (political) homelands of Kaspar's family and usurpers very much adds to the urgency of this issue. I won't go into details here, but this realisation of Karl König stands directly in

connection to the First Memorandum – as expression of the stage of incarnation of an impulse, but unmistakably also something which we would call today a 'leading image'. Alfred Heidenreich was the first person to see the document and was almost shocked by it. He told König that it was like the foundation of a modern Order. The First Memorandum and the Christmas Story belong historically together.

Conditioning towards society's requirements versus allowing a spiritual entity to evolve out of its own impetus? This would of course be an over-simplification of educational realities, although we need to see the extremes that are living realities. We need to recognise the traits of Lucifer and of Ahriman in order to find the right way forward. Of course both elements are needed in order to find the 'middle way'. Yes, the individual always brings renewing impulses for social life – right down to his/her immediate karmic situation which needs redemption, healing and development. It is important for an incarnation that the individual finds their way into the realities of specific time and space. The sphere of rights should bear the characteristics of equality. Here is the basis for the United Nations Charter.

Human rights and their consequences in all realms of law, political constitution and governance should of course be equally relevant for everyone...yet destiny belongs to this middle realm also and destiny is not only iron laws of necessity and compulsive compliance due to past deeds. It needs that renewing and liberating aspect of uniqueness and independence that the individual brings from the spirit world. In future our legal system will have to be rebuilt, using karma recognition to judge and assist the unique situation of each person on his path to true individualism. Punishment, regulations, contracts will all be remodelled to correspond to living *moral intuition*. Undoubtedly, we are on this path but we have a long way to go. In the meantime we live in a state of transition, no longer able to exist in forms and categories of the past, but not yet able to build social reality without them. Does this not remind us of the destiny of the threefold movement? Do we not remember the fundamental error that Robert Owen made whilst trying to build new forms for social life? He did not include the inner development of the individual.

Waldorf education was one direct outcome of social threefolding in its innermost reality. The deepest lecture cycle about social threefolding was directly after that founding. Rudolf Steiner returned to Dornach and gave the course known as *The Mission of the Archangel Michael* (GA194), where the study of the human being that he gave to the teachers in Stuttgart can be seen in its social perspective. The human stands between Lucifer and Ahriman.

Waldorf education was surely given for the needs of the modern individual, growing into freedom, developing society's future, but never forgetting the realities of contemporary society and never assuming arrogantly that Waldorf schools, teachers or pupils stand above and beyond the necessities of today. Only slowly, piece by piece can new forms be built, lived, studied and described. What was for instance the First Memorandum

of Camphill, if not a description of such a form? Karl König was a pioneer in this sense. Are the new forms he created still really living? Have they been developed further into today's context? How do we stand today between the extremes of rigid structures and unripe, chaotic attempts at individualism?

Europe – and indeed the world – has progressed from the term 'integration' to 'inclusion' in order to illustrate that the individual should not be 'normalised', 'customised' into (economic) necessities, but that his/her uniqueness and future-bearing individualism should be *included* into the reality of general society. At last a fruit of the 1960s? Equally enough experience has been endured with freedom of expression and development that led to anti-authoritarian education and extremes of permissive society. Maybe we have learned something from the 60s here too?

Would it not be timely to consider the true connotations and potential of *inclusion*? How could we, striving for future forms of social life, take seriously the task of

individualisation as a tool for social renewal? This seems to me to reconnect directly to what König had intended and hoped for with the Camphill community.

The question is on the one hand the 'individualisation of the spirit', needing intensive study and esoteric deepening of anthroposophy. On the other hand an intensive study of present forms and how we can not only comply with them but also enliven them. Between the two extremes we have to see daily life, coming to terms with both on-going – and therefore incomplete – processes. Do we manage to stay together in that and not split into two extremes without regard to the middle? I am sure that people in Camphill the world over know how near we are to the cutting edge. Isn't it wonderful that we are at last in that situation we already talked about twenty years ago? No leaders, no security, standing at the threshold!

Karl König once noted in his diary that 'we cannot run a community like a business'. Maybe we have to realise that we have both today: community and business. They both have to be run in the right way, without the one wishing to exist alone. In a letter to Community members in 1949 König stated that the Community had already given outer ownership over to the 'business' of the schools and should therefore become a 'Community of initiative, not of ownership':

*Through the fact that the Schools have taken responsibility for the administration from the Community, now the Community can be free for tasks of initiative. In this way the Community frees itself more and more of the old wrappings connected to its tasks and can be perceived more clearly and truly in its own light.*

Of course König was not meaning different people, but different tasks. He described that the Community was 'moving more and more through this freedom into the sphere of rights and will find its rightful territory there...not as a legal society (öffentliche Gesellschaft) which it never was, but as a spiritual community.' Probably we need to realise more clearly that we have tasks in both directions, guarding the central space where the individual can become a social being. On his own birthday (1955), at the end of a very difficult year of illness, uncertainty and standing at the threshold, Karl König wrote in his diary: 'I can experience how Camphill has become a spiritual space in which many searching souls can find their home. That is a wonderful present.'

Can we still build 'soul houses' for the many searching souls of today? They are needed more than ever. The hut in the Christmas Story was just the Bauhütte, the Mason's lodge



*Antler Man, Deborah Ravetz*

for a much bigger building of which Kaspar Hauser was and is the guardian.

### Dealing with Lucifer and Ahriman

1921 was an incredibly intense year for Steiner, as he was very active with the threefold movement. It was also a year of great concerns, with antagonists reaching a new level against anthroposophy in public and troubles within the Anthroposophical Society. He gave a very important lecture during this time, entitled 'The Task of Consequent Spiritual Science' (or: 'The Task of Taking Spiritual Science Seriously'). It followed two Easter lectures. The first was about how the connection to Easter developed and the need today to find the Christ within the human soul, particularly within the will. The second lecture describes the task of anthroposophy fundamentally – how Christ brought cosmic wisdom to earth and placed it into the realm of freedom and individualisation. Today this wisdom must arise within the will forces of the individual. Rudolf Steiner concluded with an appeal, defining spiritual science as resurrection impulse, describing the intention of the anthroposophical movement, its practical facilities and organisations.

He described two extremes that could come about once anthroposophical institutions have been created: those working there could be quite content to work in a place that is in accordance with their intentions and therefore think: "I am already satisfied and do not see a necessity to work any more than is usual in today's world." The other 'possible attitude' being to see oneself as anthroposophist in an anthroposophical organisation and think: "I don't need to put up with the way people are otherwise treated. In the old system one had to start punctually at a specific time – now that is not necessary, I can come and go as I please, or sometimes not turn up at all or do something other than what needs to be done, because with anthroposophy things must be different to the old and pedantic world." In the words of Steiner (my translation):

*Our times are too serious to not want to consider these two extremes of behaviour that could ensue out of anthroposophy. It is all very well to avow oneself to anthroposophy in some way, but that is not enough for the world of today. Today something else is demanded of the human soul – something that includes the will, which is at the same time something which certainly effects directly and positively the development of humanity as a whole... And if the will stays as weak as it is now, then it will also become weaker in its possibility to judge what will come towards us from the outer world.*

28 March 1921 (GA 203)

On a very serious note Rudolf Steiner ends this lecture, showing how a new understanding of Easter would mean to find new will forces in the soul, penetrating them with the wisdom that can be found in anthroposophy.

Rudolf Steiner shows how luciferic and ahrimanic beings lure in hope that we will not manage to use our will in the right way. On the one hand is the realm of thought. Thoughts that we recognise as true must be taken by the fire of enthusiasm into our will. What remains as cognitive material without heart forces becomes impersonal. We can only overcome retarding forces that wish everything to stay as it always was, with real enthusiasm; heart forces that personalise thought and carry it into will. Lucifer waits to see if we manage this. Does any-

one know that little voice saying "just keep everything the way it always was, and stay the same yourself – you don't need to change and develop. You know enough about anthroposophy already and an inner path is no longer necessary"?

Rudolf Steiner describes the other process in us – the possibility that will forces rise to consciousness level, again through the realm of the heart:

*The human capacity for desire is something that is connected with man's will nature, and it can go two ways. One way is that this will nature subjects itself to regulations or laws of the state and like, and that it follows the existing laws so that there is a general lawfulness and a merely instinctive desire next to it.*

*The other way is that what is reflected in man as the ability to desire and the existing will capacity gradually raises itself to pure thinking and develops individually and freely so that it pours into social life in love. It is the kind of development of will and the capacity to desire that I describe in my Philosophy of Spiritual Activity. There I show that the general human lawfulness must proceed from every individual, and then when what proceeds from individualities raises itself to pure thinking, the social order arises through the agreement between the active people.*

*People are afraid of social orders that are constituted in such a way that each person gives himself directions out of the individual element. They would rather organize what people should will. They would like to replace the love that works in every human being with categorical imperatives. But whether one has abstract laws along the lines of the Ten Commandments or the laws of a unified state or the like, the fact that such laws exist brings it about that only instinctual desires assert themselves out of people's individual element, those desires that are particularly manifest and which have become the only social ingredient of the present era.*

*What happens within through the fact that we do not shape our will to the point where it becomes individual and we do not raise it to pure thinking, is something that affects the whole planet and therefore the universe and not just ourselves.*

*Ahrimanic spirits wait greedily for what happens when human will cannot shape itself individually. These ahrimanic spirits acquire this, and they transfer desires that live in people's wills and that are not developed into love, into individual demonic beings. And if no individual shaping of a free social life were striven for the earth would have to fill up with beings who would be individual but who would lead an ahrimanic-spiritual existence and who would prevent the earth from passing over into the Jupiter phase. One should take these things seriously.*

Rudolf Steiner, Dornach, 1 April 1921, GA 203

*Richard Steel has lived and worked with his family in Camphill in Germany for thirty-six years, mainly sharing home life with youngsters, teaching in the upper school and doing various crafts with them. Since 2009 he has taken on the development of the Karl König Archive, founding the Karl König Institute and publishing the New Edition of König's works.*

## A new and dangerous generation gap

*Vivian Griffiths, Graythwaite, England*

This article is offered in the spirit of debate. At various day meetings to parents, friends and staff of Camphill in the autumn of 2011, the Camphill Village Trust has cast doubt on the competence and value for money of the older carrying co-worker of an intentional community (aged 58+). The older carrying co-worker, it is argued, does not have the qualifications in the social care sector, unlike his 35–45 year old colleague who entered the intentional community from other disciplines like agriculture or craft. He or she lacks the modern person-centred approach to people with special needs, always taking the cue from a standpoint of community together and working *with* them and not *for* them through support plans and safeguarding procedures. Moreover an attitude of doing things together, suggesting ideas from cinema trips to holidays from work times to washing up times goes against an individual approach rooted in the person-centred philosophy. Everything the so-called ‘baby boomer’ co-worker, those born in the 1946–1954 age group, has learned, stood for and approached is not supposedly ‘fit for purpose’ in our present social policy arena which puts the adult person with learning disabilities at the centre of all we do. This generation born to break down barriers does not have the qualification matrix to safeguard the intentional community in which they live and work, and therefore could be said to be a liability.

Added to this, the pay rate equivalent of a co-worker and family living and working in an intentional community is seen as unsustainable when holidays, school fees and expenditure to maintain families and pay for university are all factored in. Moreover, it is now emphasised, was this fee payment ‘okayed’ by a person with special needs in the first place? It is cheaper to employ at basic pay rates care workers from the locality.

All in all, the established picture of an extended family household with a young co-worker, usually from abroad, with several people with learning disabilities is seen by a new management approach as unfit for purpose and not appropriate any more in the individual emphasised times that we live. The extended household, apart from the unacceptable long hours worked, encourages dependency by the residents and is not giving the person with special needs the support expected by the authorities. With a culture of flat-based independent living by the vast majority of people in the care sector, the intentional community with its congregate care environment is looking increasingly out of step with how it is done in mainstream society.

We hear this mantra said in many discussions and some academic research papers come up with a resistance to intentional communities with monotonous regularity.

How do you square that with the very good record that intentional communities have had over the last fifty or so years, the extended family household, hearth and home to very many people with special needs who feel strong loyalty to their home, who have a fulfilling working, social and cultural life? They are alarmed and distressed when a social worker asks searching questions about opportunities to learn (the computer course at the local college) or to play (the balloon flight always dreamt

about). Suddenly the power of the questioner is negating the many years of experience of the settled and rhythmic working life of the adult intentional community and its household, throwing into confusion many years of building community. Maybe it is even ventured though certainly not proven that a new generation of people with special needs wants something different...?

Increasingly all the opportunities are placed outside of the community, not within any more. It is more and more seen as incestuous to live this self-sufficient life, however happy it might seem.

These are serious accusations against a way of life that for many years was seen as liberation from the mental hospital. Set against the environment of a move in the last decade into own accommodation (flats mostly), and the complete demise of residential social work, the intentional community looks dangerously isolated.

What special character and defining trait does an intentional community have? The new generation of workers are employed as support workers on a ‘need to know’ basis and therefore will not study the deeper roots of, for example, the inspiration behind the person-centred planning philosophy. The NVQ qualification Level 4 shows that person-centred planning originated in the 1980s as a response to the numbing disability institutions of the USA with no outer stimulus for a decent social and cultural life for its residents. Poor nutrition and endless days and evenings in front of the television seemed to be the norm. What an answer many an intentional community could give to that accusation with the rich and diverse life led in community. Just make sure it is initiated by the disabled person!

Is there a generation gap generated by the mid age range co-worker now up to speed in NVQ qualification or social therapy degree, who knows much more about the requirements of the social care movement and lives in an environment in an intentional community that draws healthy boundaries between carer and cared? This can mean a separate flat for the staff, independent living units for the people with special needs, a support worker environment coming in from the locality that sets up the right amount of care and support for each person with special needs and runs an inclusive setting that makes sure that each of those persons has full control of his or her working, social and cultural life?

The obvious change of a ‘modernised’ intentional community can be seen surprisingly in the car park! This extended large area of tarmac was noted recently by Camphill community researcher Andrew Plant. It was not so much the larger car pool of the community (if indeed the car pool exists any more), but the car park needed to be bigger for extra staff and professional visitors, and the number of comings and goings from the community to the local college for courses, to the supermarket for life skills and to work for new experiences beyond the so-called confines of the intentional community.

There are dangers here of an unintentional generation gap that the new fit-for-purpose carer co-workers will make redundant the older co-workers, who will be excluded by management and managers from their community home thus denying their wisdom and council.

They must live in retirement outside the intentional communities they know and love. The vision of lonely older co-workers living the end of their lives in social isolation and poverty is stalking our movement unless something is done – especially as the life of the intentional community is changing radically, making the retired co-worker generation strangers in their former homes.

In the 1970s a book was published called *Towards the 21<sup>st</sup> Century*, written by the Dutch anthropologist and social commentator Bernard Lievegood. He observed that in the coming years European society will lose all wishes and protection for personal privacy and all desire to make personal judgments. Increasingly, records will be kept by all kinds of government and corporate organisations about our lives, he noted. This has most certainly come to pass from our computerised health records to more insidious credit and lifestyle habits. In the same breath the need to have a personal skill and judgment has been replaced; the highly trained air pilot for example is now no more than a bus driver, computers fly the aircraft and it is interesting to note that the pilot status in the world of budget airlines is on a par with driving a bus!

In our movement the craft-educated co-worker is being replaced by the locally trained support worker. In *Towards the 21<sup>st</sup> Century* the author points to the challenge of following the personal journey influenced by inspiration, imagination and intuition, which in an increasingly regulatory world is in danger of being ignored. The great compliment paid in the book to the successive generations mentioned is that intuition is present in bucketloads, a natural spirit presence! This leads to imagination and in turn inspiration to carry out new ways of working which is a complete opposite to how initiatives were developed in the past, relying on an inspiration first. The inspiration to develop an intentional community is not a priority any more.

So our trained midlife generation has some remarkable tools at his or her disposal and would seem to have a gift for a new phase of intentional community. Will they come to the table to deliver new forms of leadership, choice and inclusion which is having such a painful transition in our movement at the moment? Could managers and co-workers develop social enterprise projects out of the workshops and farms of our present intentional communities?

Into the equation comes the contribution of those who are nearing retirement. What was made better and what was made worse by the 'baby boomers'? This socially aware generation opposed so much in riots in the 1960s which prided itself in breaking down old orders, but stands accused of putting nothing in its place. It was a group who actually loved community and left mainstream society in large numbers disillusioned with the materialism and the mortgage.

It has also been noted that this generation have been good apprentices, learning craft and land work from skilled and wise souls. They were good journeymen, starting up new places where community mattered, yet never wanted to be masters especially in the authoritarian way. This is the generation of the co-operative, the commune, of love and peace.

So it is argued a regulatory world rose up in the place of 'love God and do as you like'! Perhaps there is more substance in the observation that the retiring generation was the last to have what would be known

as an education and our present mid-range group the first to be trained. It is a dangerous assumption but one that touches a picture that a classic education teaches freedom through philosophy, science and the arts; a training teaches compliance through method.

Yes, there is a generation gap but it is not one of young or old, rich or poor, it is looking like one of approach to the challenges of our time. And healing and understanding between the two needs to be a response before it is too late.

### Postscript April 2012

When this article was written in January you could say we were in the middle of the 'winter of discontent' in the English/Welsh region of Camphill. There were exclusions of carrying co-workers, managers taking over communities and making what seemed to be draconian decisions. It was a questioning and uncomfortable time for many Camphill souls, young and old, who wondered about the future.

Why did some Camphill communities go through such painful change while others in other regions of the world carried on almost as before? Why did some Camphill places almost cease to be communities at all?

As spring began, some green shoots were seen in a strange way to begin to answer some of these questions. We needed to come together and stop the command and control management. We needed to build a bridge between good governance and the community approach, involving all interested parties – people with special needs, parents and siblings, co-workers and



*Strange Huts, Deborah Ravetz*

social workers. All have a vested interest in the future of Camphill and can unite around its task.

The Association of Camphill Communities organised what became fruitful forums in each region of Britain and Ireland. It culminated in The Association Assembly in Glenraig which recognised the changes and the pain. Organisations like the Family and Friends of Camphill held panel discussions with those involved. Examples of good practice by managers who recognise the value of what it is to be a Camphill community were described to audiences nearing a hundred people. To cap it all Jonathan Stedall produced a remarkable and insightful film *The Challenge of Rudolf Steiner* which has helped to voice something that many couldn't put into words: the concepts around Camphill. It has also helped to reflect on the challenging statement that society can't do without Steiner's insights, just as it seems that society wants to ignore them.

It has been pointed out that Camphill has something in common with the British Post Office, an organisation

that relies on human endeavour in a unique way and whose work stretches far beyond its remit as a postal service. Camphill does far more than care for people with special needs as is evidenced with cheese awards (Loch Arthur) and a biodynamic seed company (Botton). Just as with the Post Office, there is a 'use it or lose it' picture emerging so that social work professionals especially can see that we are a valuable resource to be encouraged.

The Camphill community needs a presence on earth and it is a practical deed. We hopefully seem to be finding ways for that to continue as spring moves to summer and maybe the 'baby boomers' can be part of this journey into the future.

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## The twelve senses and autism

Excerpt from *The Camphill communities' anthroposophical approach to autism*

*Paula Moraine and Marga Hogenboom*

Camphill's comprehensive approach to daily therapy, Waldorf education in the classroom, meaningful work, and a rhythmic, ordered home life form a foundational support for individuals with ASD (autistic spectrum disorder). Autism/ASD remains a riddle in the twenty-first century with no known definitive cause, though a consensus is slowly forming that individuals with ASD are burdened by very fragmented and distorted sensory perceptions. This fragmentation occurs on all levels of sensory input from proprioception (sensing orientation and movement in the body), to the sense of smell, vision, hearing, taste, and touch.

Sensory information that is disjointed causes a person with ASD to live in a different consciousness and to have altered and mostly confusing perceptions of their environment and the people around them. This brings a high level of anxiety and does seem to extend to the inner experience of the individual causing a fragmentation in self perception. Most people experience their thoughts, feelings and actions as having a level of cohesion. This is not necessarily so in people with autism. Thoughts can become isolated, break off from any unity with other thoughts, and can often become obsessions. The emotional life might not be mature, but there is an immediate reaction of distress in response to the world around them which can express itself in shouting, jumping up and down, physical mannerisms, repetitive actions, and acting out behaviours which can be perceived as aggression.

What is the deep, underlying cause of the inability to integrate sensory perceptions for a harmonious balance in the realms of thinking, feeling, and action? The holistic view of anthroposophy suggests that a human being has a physical, soul, and spiritual make-up. If we consider the possibility each person incarnates, or joins their spirit to a body for more than one life, then conceivably, the

'echo' of experiences from one life can be heard in another life, and this rather remarkable concept of cause and effect can be seen as a kind of 'spiritual genetics'. We have new insight into the role of physical genetics in ASD, so it is not too difficult to imagine that the effects of experiences in one life can be felt in a subsequent life or earthly incarnation. While we still do not know the cause of ASD, we can consider the current research being done in physical genetics, and ask if 'spiritual genetics' plays a role. The reality is that a daily, therapeutic life encourages the individual with ASD to more fully connect the physical with the spiritual, and anything we do to balance or harmonize sensory experience will lead to a better integration of thoughts, feelings, and actions.

### The senses

We are all familiar with the senses of sight, hearing, taste, touch, and smell, but Rudolf Steiner spoke about twelve senses, giving us a comprehensive description and insight into their interrelationships. Steiner organized them into three groups of lower senses (touch, life sense, self-movement, and balance); middle senses (smell, taste, vision, and warmth); higher senses (hearing, sense of the word, thought, and sense of the other). Through anthroposophy we understand that the lower senses connect us to our physical body, the middle senses give us insight into our soul/emotional experiences, and the higher senses connect us to the more spiritual aspect of our human nature.

### The lower senses

**Touch.** The very young child is highly responsive to touch. Touch provides a boundary between the self and the world, and we gradually become aware of the world through our touch. A small child will touch as much as possible, which provides them an astounding amount of sensory information. We combine touch with other

sensory input to establish a knowledge-base about the world around us. Without a sense of touch, our information about the world is altered and incomplete. So the child with ASD who doesn't experience the sense of touch as a comfort but rather as pain, struggles to make sense of other sensory input as well. The fragmentation of sensory experience begins here, with a disturbance in this first sensory building block.

**Life sense.** With the sense of life, we experience our body at the level of being well/unwell or rested/tired. Through the sense of life we know when we need to sleep, rest, be active, etc. Physical pain will alert us to an imbalance or injury, and usually elicits a reaction such as crying or urges us to seek solace in some manner. When we feel well, all is good and we see a child who is content. If the sense of life is out of balance, the child might not be able to experience or communicate pain effectively, will be distressed or upset, but will not always be able to communicate what is needed.

**Sense of self-movement.** The sense of our own movement starts very early in life, and gradually we move from a sense of movement to full control of our movements. It gives us information about our body and a sense of where we are in the world. Children are seldom completely still, and they are constantly learning about the world around them through movement. Gradually, the young child learns when to move and when to be still. A child with ASD often exhibits repetitive, compulsive movements, demonstrating little control over the decision to move.

**Sense of balance or equilibrium.** Equilibrium comes about through a balance of all three dimensions or directionalities in space: left/right; above/below; front/behind. Physiologically, the picture of three-dimensional equilibrium can be found in the semi-circular canals of the ear. The sense of balance comes about through finding our equilibrium in relationship to the world around us. It is interesting to observe with some ASD children that they are able to balance in seemingly impossible situations (i.e., walking on a thin fence railing, balancing on a rock, etc). In these moments they seem to have transcended balance. These are the same children who can hardly stand still in place without 'losing their balance', showing us that they are not fully able to control the sense of equilibrium.

### Middle senses

**Sense of smell.** There is no outer, physical boundary to smell. We have to take it fully inside ourselves, and smells can therefore be overwhelming and cause a strong reaction of either attraction or revulsion. A smell causes a generally swift judgment – like it/don't like it; want it/don't want it; comfort/discomfort; good/bad. Animals use the sense of smell instinctively for orientation and survival. The child with ASD can be overpowered by the sense of smell, which can result in reactive behaviours that are not within the child's realm of self-control to adjust.

**Sense of taste.** The experience of taste also occurs inside and is an intimate experience. Most frequently, taste is connected to eating and the four common 'tastes' of sweet, salt, sour, and bitter. What is a pleasant taste experience for one person might be unpleasant and offensive to another. We also refer to taste as it relates to experiences: 'That left a bad taste in my mouth', or 'That was sweet', or 'A bitter experience'. We use the

sense of taste to express good taste in culture – 'He/she has good taste in clothes', or 'Something is tastefully done'. For such an intimate and personalized experience, it is not surprising that children with ASD often have strong likes and dislikes in food, and strong reactions to anything that doesn't taste good to them. The taste, texture, and temperature come together and if any of these are not in balance, the food is unacceptable.

**Vision.** Through our eyes we take in color, light, movement, and form. In order to identify an object, we most frequently will look at it to determine what it is. We also use our eyes to regain our balance, to determine if something is level, to establish how close or how far away it is, to ascertain the movement of the object – and all these in addition to color and light. We don't really know how another person perceives the same object, color, light, or movement, but our eyes are remarkable sensory organs that give us endless information about the world around us, and can elicit very strong reactions or responses. Color and form provide sensory input that can be overwhelming or soothing, painful or relaxing.

**Sense of warmth.** This can be referred to as the temperature sense, but it is a physical experience of the contraction and expansion caused by warmth or cold. When it is cold, we contract and withdraw. When it is warm, we generally expand and reach out. These are two extremes, and more often the experience of the sense of warmth is a subtle sense of being open or closed. If you like a person or a particular experience, you have 'warmed up to it'. If an experience is not a good one, you can say 'it left you cold'. You can 'warm to a topic', or we can tell someone to 'chill' when you want them to settle down and contract a bit. You can also have a warm and friendly relationship, or have a friendship turn chilly or icy. The sense of warmth is personal and the child with ASD might give signals that appear as if a 'cooler' relationship is needed with little touch, little warmth, little eye contact, and little interaction, yet the child with ASD has a real need for human warmth and connectedness.

### Higher senses

**Hearing.** Sounds are heard continuously, although we generally choose which sounds might be meaningful



Balanced with exquisite precision on a tilted chair. Photo by Stephen Venables, from *Ollie: the true story of a brief and courageous life*

enough to process. It is nearly impossible to create a truly silent environment, though sitting very still underwater is a uniquely silent experience due to the fact that sound waves travel slower in water than in air. The activity of hearing is one of taking in the actual sound; understanding it is a separate activity. The child with ASD might have strong reactions to sounds, and it is not always possible to discern what feeling or experience the sound is causing. We are able to observe the reaction the child has without being able to identify the exact sensation the sound created in the child. It is fairly easy to see that sounds can cause ASD children actual pain, so it is important to be sensitive to both the sound levels and the amount a child with ASD must hear.

**Sense of word.** This is the sense that enables us to understand what others say. The sense of hearing allows us to take the sound in, to hear it, whereas the sense of word allows us to decipher the sounds in speech. Speech is made up of words; words are made up of sounds; sounds are made up of phonemes. In order to either speak or understand words, the child must first 'make sense' of sounds/phonemes. If this doesn't happen, communication is compromised and the sense of word remains underdeveloped. For a child with ASD, this becomes a serious issue and alternate communication options must be used. If a child is not able to develop sufficient understanding of the word, the already socially-challenged child is significantly affected.

**Sense of thought.** The sense of thought enables us to perceive and understand the thoughts of others. Through our sense of thought we understand the meaning behind the words. The very young child thinks in quite concrete terms, and is not able to understand nuance and innuendo. The child with ASD may understand the explicit meaning, and miss any implicit intention or meaning. They will hear the actual word, and can be confused by language that has implied rather than overt meaning.

**Sense of 'I' or self.** This is possibly the most interesting sense that Steiner included in the twelve senses. The sense of 'I' is often referred to as the sense of self and the sense of 'other'. What is it that makes it possible for us to experience the 'I' in ourselves? What makes it possible to experience the 'I' of others? Very young children don't refer to themselves as I initially when they learn to speak. First they refer to themselves with their own name, or simply 'me'. It is quite a moment when it becomes clear to the child that they are an 'I' and you are a 'you'. What does the child with ASD experience as either a sense of 'I' or a sense of 'other'?

## Assessment

When a child enters the Camphill school community, a process of assessment begins with a diagnosis that includes detailed insight into the sensory functions of the child. Although this is done for every child, for the child with ASD this sensory assessment is particularly essential. The children all have special needs in some area, and it is often wise to look at the lower senses, specifically the sense of life or wellbeing as this is frequently the source of many disturbances experienced by the child. They may have poor sleep patterns, challenging eating habits, emotional disturbances, obsessional behaviour, self-harming behaviour, and physiological challenges that might include digestive

disturbances. The therapeutic way of life in Camphill often produces the quickest positive changes in these areas. The rhythmic and predictable lifestyle is comforting to the child and they begin to sleep easier, eat with fewer irritations, and to relax into the daily routine. The symbiotic relationship that the child with ASD has with the parents can be gradually transformed so the child can enter into a new kind of therapeutic relationship with the caregiver or teacher. This transfer has the specific benefits of demonstrating that the child can establish social interaction, and it can create in the caregiver, teacher, or therapist a sense of awe at the emerging individual. The therapeutic relationship between the staff and the student can be an intensely healing opportunity for the child.

## Case study: 'Peter'

Life at home with Peter as a toddler was not easy. The parents got very little sleep and became more and more reclusive in order to avoid bizarre situations when out in public with their son. He would run up to people in the store and feel their bare legs, play obsessively with water and flood the bathroom, or cause damage to items he touched. At the age of three, he climbed through the back garden fence and managed to escape, almost running in front of a car. He did not speak and life became exhausting for the parents. The parents and Peter's sibling were not able to spend time together and the older sibling increasingly retreated into his own room. Peter came to Camphill at age seven as a weekly boarder, meaning he stayed at Camphill during the week and spent the weekends at home with his family. This was initially very difficult for his parents and caused them a great deal of soul searching. Peter began to settle into his routine, and began responding very well to the structured environment. He participated in school, made his first drawing, and began speaking his first words at the age of nine. Now Peter is nineteen, and his parents jokingly complain that he never stops speaking. Peter benefitted not only from the general daily rhythms and routines, but also from the specific therapies he was given. For Peter, his speech and language therapy was pivotal in his successful growth and learning, contributing to his progress and maturity. He is an outgoing, observant adult, who can even give people a hug! His language and reasoning is still improving, and he still has ASD, but he engages with appropriate and interesting conversation. Although he will still touch the light switch when entering a room, he acknowledges and orientates to the people in the room. He is now living in a Camphill community for adults and is able to contribute to the entire community through his work.

*Paula spent fifteen years in Camphill (Germany and US and four years with the BA in Aberdeen) and nine years in Waldorf schools. Now she is the Director of the Community Outreach Center for Literacy and Tutoring Program with The Highlands School in Bel Air, MD. Her book Helping Students Take Control of Everyday Executive Functions – The Attention Fix has been published in April (Jessica Kingsley Publications).*

*Dr Marga Hogenboom is a GP at the Camphill Medical Practice in Aberdeen, and has a special interest in autism and genetic syndromes.*

# Reflections on the third essential of Camphill – the life-sharing organism

*Alan Potter, Botton Village, England*

Any Camphill community can be seen as the sum of the individuals presently living there, where each one has a different perspective of their shared experience. The past of a community can also be seen as a sum of the individual's experiences over decades. In Botton's case, this field of relationships is vast; for starters, each of three hundred people can relate to two hundred and ninety-nine others. This gives a potential of over 89,000 relationships interacting, before considering relatives, employees, other professionals, donors, etc. A strict behaviourist might say this is maintained by the drive to satisfy the desires and needs of the individuals, where the causes and effects can be mapped out as with a mechanical blueprint. Another view would be to see a Camphill community as a being, an organism; a holistic, coherent integration of dynamic life processes and social relationships. In 1965 Karl König described the social organism as being like a womb. The task of this womb is to sociologically give birth to individuals within its sheaths. There are four sheaths – the family, the street or village, the folk or nation and all of humanity. They are archetypal. He said they are the forces of the four individual human embryonic sheaths metamorphosed into a social womb. They are available for all and allow a higher spiritual being to dwell within them. These sheaths however can only be maintained if actively, commonly and morally carried by a sufficient number of committed people. This development socially is frequently disturbed for people with an intellectual disability.

At the level of family, one helpful image for me comes from the Village Conferences with Dr König. He tells about these figures in society who balance and regulate the opposites of our learning and working lives. The people he mentions are the judge, the soldier and the mother.

The mother can be thought of as the great (yet humble) Christianiser of life. The mother's life forces are deeply bound to the child. She upholds the sheath in which the child develops, but now outside the womb, in the world. She builds up the rhythms of warmth in time together/time alone; the rhythms of breath, of time in the day; and those of nourishment for body and soul. This mother's mantle builds the foundation of trust upon which the 'self' of the child later develops.

In upholding this sheath, the mother is greatly helped by the three great Christ forces. That is; *wonder* for the child, a loving accompaniment or *compassion* and an awake and moral devotion to the child's needs or *conscience*.

Dr König tells us how this fundamental sheath is often weak for the person with a learning disability. This can be because of ill-health, parental rejection, guilt or ambivalence and from sibling disharmony among other things. The remedy he proposes for this is the 'house community' as a social sheath, which can slowly heal the deep anxieties of a damaged childhood sheath. Upholding the sheath of the house community can also be greatly assisted by these three Christ forces. Wonder can ever renew the over familiar, compassion can loosen a tired heart from cynicism and conscience can waken a will that is indifferent.

None of this is easy to practice – ask anyone who is longer in Camphill. Yet I experience that there are moments when in just 'being' with one's family, however extended, the heart can sense these Christ forces which accompany us like a little communion with a greater reality. These are for me the moments in daily life of finding the way to go on. These are also moments of experiencing the organism of the community.

Doctor König tells us that it is out of the family sheath that we are born into the next level of social sheath, that of the village, the street or town district. This is the 89,000 potential relationships of any village. Other carriers are added to the mother and father: the teacher, doctor and priest, the worker, artist and thinker, the merchant and the banker. These vocations embrace much of what carries the village life organism. The schoolchild grows confident in their socialisation from the foundation of trust in the home. These carrying figures also provide models and heroes for the child to love and emulate. They in turn, have an inner task of developing 'Leitbilder' or faithful leading images for what the child can become. As before these are built, shaped and maintained from our 'wonder, compassion and conscience'. In the Camphill village, these leading images strive to uphold the development and maintaining of the character of the person with a learning disability.

This village socialisation allows a further birth into the third sheath, the society, the folk-soul or nation. This is delineated by cultural boundaries of common meaning, of history, language, philosophy, education, politics, legal code, economic activity and spirituality. In normal development this third sheath carries the developing teenager and young adult. They socialise into their society at first through identifying with groups of peers: clubs, gangs, friends, social network sites. There follows a trying on of different ways of being, different masks of identity, in a process of finding what is closer to the unfolding individual self. This possibility for the person with a learning disability for social growth into society is a challenge to the cultural life of a Camphill village. It requires a delicate accompanying and fostering of the free unfolding of the individual as a co-carrying member of society. Again these three Christ forces are called into play. It is the work of education, of plays, lectures and films, of cultural outings, of celebrating spirit in a way which resonates, of the festivals and the winter and summer schooling courses, of changing relationships through life's highs and lows, and changing work experiences and summer jobs.

Dr König's first essential is striving to recognise that each and every member of humanity has a spark of the divine spirit. The second is that as a healing educator with children or an accompanying social educator with adults with special needs, we will encounter how the other person's divine spark is cloaked with layers or masks. These include everything from our gender, nationality, and temperament to our football club, fashion taste and hobbies. Wonder is again our teacher. We meet the other through these cloaks and have to deal with our reactions in order to come through to a

real meeting through our growing compassion. This challenges us to inner growth and development in our unfolding relationship to all of humanity.

This sum of humanity is the fourth sociological sheath. It begins to work biographically in young adulthood and grows beyond one's society to all of humanity. This is the realm of the individual relationship to the Christ, to the spirit of divine love. In village life we foster this sheath with the religious life of services, Bible Evenings, retreats, birthday reviews, and village College meetings. These events call a higher moral offering from us, a receiving of and giving to each other, with the aim of deepening our 'conscience' to serve what brings goodness to humanity.

These sheath carriers of the social organism – mother and father in the family; teacher, priest, doctor, farmer etc, in village life accompany, support and guide adults in the cultural, social/legal and economic life of the folk-soul. These can be seen as the sociological placenta of the individual's social development. In the Camphill model, this placenta around the developing person with a learning disability is primarily lead by the co-worker body in the community, as mother, teacher, friend/mentor and fellow pilgrim (dare I say 'fellow Christ-ian'). This brings a mutual social dynamic into being, and is sometimes experienced as 'peace' by visitors to our community.

In the flow of village life these sheath-carrying dynamics interweave in a constant musical song. Like the placenta it is peripheral and mysterious. It relates to wholeness and it is synthetic, striving for completeness. It doesn't lend itself to being reduced analytically to a series of mechanical systems or behavioural events. Such systems do have a complimentary place, which is also necessary as an enabling shell within which the social sheaths can be cultivated through our community building activity.

Hans Reinders, professor of Ethical Aspects of Care and Support based on Anthroposophy at the Free University of Amsterdam points to this relationship between the shell and the sheath in his paper: *The Good Life for Citizens with a Learning Disability*. Core values such as citizenship, self-determinism and choice have brought improvements like independent living, employment and educational gains, self-advocacy, artistic expression, etc. This rights approach is based on improved public morality, which regulates public space for relationships between our institutional roles; i.e. as care workers, service users, parents, etc. But this alone is not enough. We also need to be able to take part in other people's lives and be accepted and appreciated by them. Community living is not a place or a location; it is an experience of relationships, of sharing life with other people. We have to transform legal formal relationship into informal civic friendships and pursuing shared ideals. This is our private morality. Plato and Aristotle held that: 'The good life for human beings is a life shared with friends'.

Reinders quotes an American parent: "My son has all the rights the Americans with Disabilities Act could possibly give him, but he still does not have a friend." Public moral values are not enough in helping a person with learning disabilities to find a good life. Inclusion in the institutional roles of citizenship brings social and cultural gains, but does not secure them. Developing

relationships of friendship requires us to each personally build a moral culture, which needs 'decent people as well as decent laws'. In the end friendship matters rather more than citizenship and this is the relevance of the Camphill model.

To conclude, in this fiftieth anniversary year of Karl König's course on Village Community Building, we are challenged from within and without, to rediscover the jewel of the life-sharing community model as living organism. When this is working it provides a network of real and informal friendships on a foundation of informed civic responsibility. Building these civic friendships translated in König's model into developing and carrying the sociological sheaths, into seeking a real relationship sheath in a decent civic shell. To maintain this will need on-going and authentic evaluation of our willingness to mutually take part in each other's lives. Alongside this a strengthening of our learning must follow so as to bring the practices of the Camphill model, which this course outlines, into a renewed and sustainable culture.

Karl König wrote in his diary in 1934:

*In every circle of human endeavour, be it a school or an institute, we stand before a particular challenge; either we carry out our work without compromise, or we compromise and allow the existing circumstances to be. The latter is also necessary, however through this the original carriers of anthroposophy will separate out, in order to found new impulses with the younger generation, who are asking today: "Where shall we go?" It is no longer depending on what will be done, rather on how it will be done. The year 1935 is drawing daily nearer, of which Rudolf Steiner posed the question: "How do you reflect about yourself?" In 1935 everything of 'what' comes to an end, and everything of 'how' becomes a necessity.*

Perhaps fifty years can also be golden in opportunity for us and for the 'how' of our work, wherever that will be.

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*Alan has been a Camphill co-worker since 1980.*

# The birth, growth and dying of community

*Tayo Paul Adenusi, The Mount, England*

Following my last article about the challenges and tests that the Camphill ethos faces in present times (*Camphill Correspondence* November/December 2011), I have become very interested in the historical background of the Camphill movement itself. I have studied the way it all began in the first place – the pioneering members, their challenges, the difficulties they faced, their shortcomings as well as their triumphant victories in being able to establish a culture, a way of life that has today blessed lives and given thousands of people reasons to live, to people who perhaps once felt rejected and thought there was nothing in the world for them.

I came across a chapter of a PhD research project based on the history of anthroposophical curative education, written by Bente Edlund, 2005, lecturer at the Rudolf Steiner University and a researcher for the University of Oslo, Norway. This article shed light on the historical background of anthroposophical communities in Germany, the challenges and difficulties these communities faced during the Third Reich of the Nazi government, the persevering attitude of the community members when what they believed and stood for was challenged by the corrupt policies of the Nazi regime.

According to Bente, as in 1933 when Hitler came to power, there were eight anthroposophical institutions for people with special needs in Germany. She wrote that these institutions were considered to be threats to National Socialism which believed in superiority with regard to blood, race and people. In 1935 the Anthroposophical Society was declared an enemy and danger to the state. All anthroposophical literature was banned and anthroposophy was classified as a sect. The difficulties increased for these communities when the Nazi government introduced the laws of sterilisation and euthanasia, ways the Nazi regime had planned to eradicate people with special needs. The sterilisation law was to prevent the people with special needs from reproducing. They were to be registered and sterilised just as the name of the law implies, while euthanasia was the code name for a government operation which pretended to take people with severe disabilities to a government-run camp – but instead they would end up in a gas chamber.

The Nazi regime believed that people with special needs were of no use to society, and that they were using up resources and eating food which could be for other people who contribute to the society, basically, the soldiers.

During this period of corrupt laws and government policies, anthroposophical movements practically led by Dr Ita Wegman did not give in to the regime's pressure and threats. They stood up to the Nazi government in their own way. Bente, 2005, wrote that:

*Dr Ita Wegman initiated a meeting in April 1933 to discuss the political situation in Germany, which she described as bizarre and extremely difficult to sort out, because evil is so cleverly disguised and even gives the illusion of being right.*

The co-workers were subjected to hiding the children in their care during the constant government raids to those community places; mostly the children with Jewish origin faced the greatest threat, and some co-workers

were threatened with arrest by government officials, some perhaps became fugitives with the special needs children in their care.

What I find incredible in this story is the strong will of the anthroposophists to live and die for what they believed to be the truth, despite the difficulties, challenges and situations that put their lives at risk. They never gave up on the children in their care. They were determined to make community work and to uphold their love for the human being no matter the race, abilities or difficulties.

Decades after the war had ended, anthroposophical communities spread and flourished around the world, from Germany to the UK and even to the remote parts of South Africa – Hermanus. The community lifestyle became a phenomenon. Respect for the dignity of the human being became our pride. Anthroposophical ideals were incorporated into schools and government policies. Biodynamic agriculture is taught in schools and colleges; Waldorf education has become a great influence to educational policies around the world. As decades went by and our name got bigger, today it appears that we perhaps have slowly forgotten the untold stories of the great heroes who stood and fought in the face of difficulties for what they believed in.

The challenges that community living faces in our present world is not only coming from the policy-making authorities. Several other internal issues are probably having more effect on our way of life. In the past ten years, there has been an increase of stories of people moving out of community because of personality issues. It is becoming increasingly difficult for community members to share common resources, like spending together from the same purse. Some communities and community members are slowly leaning towards being materialistic, etc.

Therefore, I urge the reader of this article not to misunderstand me at this point; I am a big fan of change. I want to live well and be healthy; to wear good clothing and use a good phone, and yet, community living is what I cherish and admire very much.

With regard to the present state of community living in the UK and other parts of the world, I would like to ask if community living is in a dying state. The idea of providing a space where every person with special needs is protected and cared for, respecting the dignity of the human being has been generally accepted by the entire world and incorporated into laws and policies. Can one then say that, for anthroposophical communities around the world, a purpose/goal has been accomplished, and that this is the time of dying and a re-birth, a time to seek new purpose?

*Tayo Paul is a master degree student at the Rudolf Steiner University, Oslo, Norway, where he is studying Waldorf Educational Research. He joined The Mount Camphill Community in August 2010, and now he is preparing and looking forward to pioneering a Camphill inspired training centre for young people with special needs in his home country Nigeria.*

## Documentary called *The Challenge of Rudolf Steiner*

*Christian von Arnim*

*from NNA (News Network Anthroposophy)*

A new documentary about the holistic pioneer Rudolf Steiner by the award-winning documentary film-maker Jonathan Stedall had its premiere at Rudolf Steiner House in London at the end of February. The documentary, *The Challenge of Rudolf Steiner*, involved filming in five countries and three continents. The two-part documentary (each part runs for ninety minutes) gives a historical overview of Steiner's life, as well as looking at examples of his legacy around the world. "This documentary will confront both the challenge of understanding the essence of Steiner's message, as well as the challenge of taking what lay behind that message into the future," Cupola Productions, the company specially set up to make and distribute the film and raise funding for it, says on its website. "How can his genius help us to tackle the ecological, psychological and spiritual crises that we face today? How do we balance our inner quest with our outer deeds?"

Filming took place in Austria, Switzerland, India, USA and Britain. As well as relating the story of Rudolf Steiner's life, the film looks at some of the current work inspired by his insights – in particular the Waldorf School movement, biodynamic agriculture, eurythmy, Camphill communities and Ruskin Mill, Weleda and the worldwide network of anthroposophical medical work, including the Hiscia Institute in Arlesheim, Switzerland, and the Blackthorn Medical Centre in Maidstone, UK.

Stedall was also present at an AGM in London of Triodos Bank, a biographical counsellor training course at Emerson College, a conference in Hyderabad of the Asia Pacific Region of the Anthroposophical Society, and an international medical conference at the Goe-

theum in Dornach, Switzerland, the headquarters of the General Anthroposophical Society.

Another aspect the documentary examines is moves to take Waldorf educational ideas into mainstream schooling through the charter school movement in the USA and the academies programme in Britain.

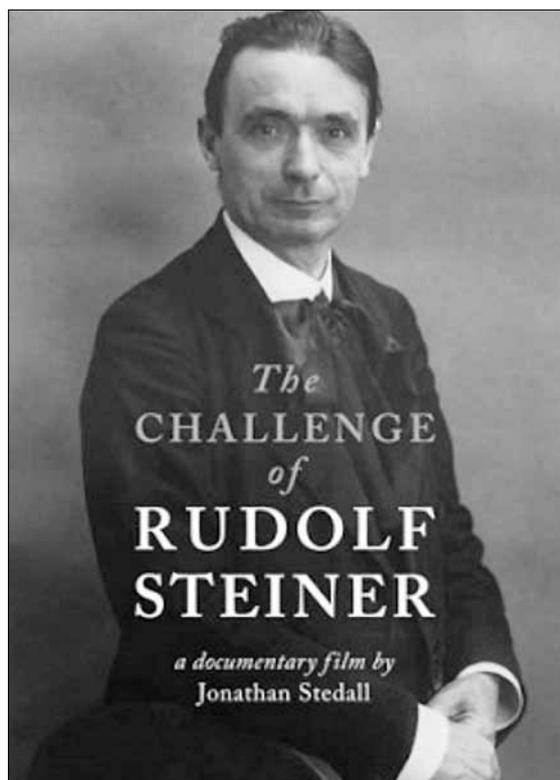
For Jonathan Stedall the documentary marks the fulfilment of a project which has been long in the making: "The two parallel threads in my life have been my work as a documentary film-maker and my deep interest in the work of Rudolf Steiner," he told NNA.

"Having made a number of films for the BBC about Camphill schools and village communities in the UK, Germany, Switzerland and the USA, and in 1994 a promotional film for the Steiner Schools Fellowship in Britain, I have now, at last, had the opportunity to explore the broader picture – the life and legacy of someone whose ideas and insights are, I believe, ever more relevant," Stedall explained.

*The Challenge of Rudolf Steiner* is aimed at television audiences throughout the English speaking world, as well as at the art house and film festival circuits. It will also be available for distribution on dvd. If funds are forthcoming, there are plans to make available as separate downloads some of the unused material, such as longer versions of the interviews with the people featured in the documentary.

Last year marked director Jonathan Stedall's fiftieth year as a documentary filmmaker, twenty-seven of those at the BBC, having worked with many prominent figures in public life. His previous films include documentaries on Tolstoy, Gandhi and Carl Jung, and on the work of Camphill. His book *Where on Earth is Heaven?* was published in 2009.

For more information on Jonathan's film, see [www.rudolfsteinerfilm.com](http://www.rudolfsteinerfilm.com)



### *Spring*

*All day long that magician  
a warm west wind  
has been turning the trees  
into waving wands  
and causing the leaves and flowers  
or is it handkerchiefs of color  
to appear from out of  
nowhere.*

**Andrew Hoy, Svetlana, Russia**  
*Written for Elisabeth B.*

# Obituaries

## Werner Greuter

13 September 1925 – 16 January 2012

Werner's funeral on January 20 was celebrated by the priest Rolf Herzog from the Christian Community in Basel, in a chapel at the Hörnli cemetery. On 26 January the urn with Werner's ashes was placed in a small ceremony on a hill of the Chrischona. From this place one could look to Werner's birthplace at the border of Basel. More than fifty people came to the funeral – families, friends, classmates and also people of the 'Wanderzunft', which Werner was a member of.

Rolf Herzog spoke with great sincerity about the life of Werner. One special episode happened at the border of Basel and Germany. Werner's father was a customs official at the border, and he had to search the luggage of the travellers passing through. He recognized one man in particular who always carried many books in his suitcase – this man was Rudolf Steiner.

Through his experiences with Rudolf Steiner the family became anthroposophists. His father sent Werner to an ordinary public school but he had a very unhappy time there; he was smacked and not understood. In the second grade it was discovered that Werner had bad eyesight and that he needed glasses. It was a revelation to Werner when he received his new glasses and he could suddenly see. Werner then had the courage to tell his godmother that he was smacked at school. She suggested to his father that he send Werner to a Rudolf Steiner School, and this change was a great relief for him. At last he was able to be creative, to paint and use colours, to use crafts. He was well accepted by his teachers as well as by his classmates, which was new for him. Singing and music was also enjoyable.

In his free time he became very interested in radios and electricity. He helped the teachers to set up the science lessons. After the Steiner School he became an apprentice to a baker, but because he developed an allergy towards flour, he switched his apprenticeship to become an electrician. He worked in a firm in Basel. Werner loved motorbikes, and I got to know Werner because of his motorbike. On a holiday he drove his bike all the way to Scotland, to meet Karl König.

In 1963 Werner left Basel for Camphill Scotland. About six months later he was asked to become the godfather of Christoph Dörflinger, and followed him to Camphill in South Africa. In South Africa he met his wife Brigitte Bergmann. They married in 1966 and a year later their son Ulrich was born. They moved to Camphill Percival, where he had a class and seminar. He did not feel at home in Camphill, and to the disappointment of Brigitte, he decided to leave Camphill and they moved to Basel. Werner worked in a firm, packing and delivering eggs with a pick-up car – he loved driving. In 1984 his father died in a hiking accident. His mother died shortly afterwards, and a few years later his brother was found dead in his apartment.



Werner in June 2011

What did Werner do after his retirement? He liked to work with miniature trains and would invite children from the neighbourhood, or place a big train set at a school. For many years he was a faithful watchman at the Goetheanum. He liked to meet and talk to many people and ask them questions about the Goetheanum and anthroposophy. I was away from Basel from 1955 to 1989, so there are many other activities of Werner which I don't know.

The Wanderzunft was also of deep importance to Werner. It began towards the end of World War II in 1945 when we were still in our teens. It lasted twelve years until 1957. We were about twelve journeymen. We had something called

'the Kilt', an old expression for meetings which fill the heart. We learned how to live in nature, what the landscapes and the stars meant. We learned about the riddles of life. We heard about the effects of smoking, drinking alcohol, and what swearing did to people. We learned to appreciate and accept each other. It was not always easy, because we were at an age of moving from childhood to youth. We learned what love was, and about falling in love. When we had hard times and difficulties, we could solve these problems because we always met and walked together.

These meetings came to a sudden end because some of us wanted the hut to be repaired, while others wanted to live a more spiritual aspect of the Wanderkunst ('the art of wandering'). It came to a stalemate and we separated. When I returned to Basel twenty years later, it was Werner who welcomed me again and I re-joined with my friends. From 2000–2009 we had beautiful meetings in the hut.

When we heard that Werner would die, the Wanderzunft group started meeting in his house every Wednesday. Together with Brigitte we read and spoke about life and death and books. Often he was excited about a book which he had just read and he asked us to read it as well. When I was alone with him I had the feeling that he still wanted to do many things and at the same time he was overwhelmed by the complexity of life. It was always a great wish for him to paint, and he did paint a few sketches. He also longed to see a eurythmy performance, but he was too tired for that. We had a little celebration on his birthday in September 2011. He already knew that he had cancer and he could not eat much, it made him sick. In December the Wanderzunft group celebrated my eightieth birthday together with Werner and his wife in his house. It was a calm celebration. Three weeks later Werner died peacefully in the Ita Wegman Clinic.

I have written this obituary not only for those who knew Werner, but also for other people in Camphill, who want to know what it was like in earlier times.

**Alwin Schwabe, Gempen, Switzerland**

## Doreen Hynes

Doreen looked after the office ladies by cleaning and making tea and coffee, always with a smile. Sometimes she would buy chocolates and fruit and put them on a plate in the office. Doreen looked after the vulnerable, had time and energy for them, took them to her house and fussed over them, creating a space to recover.

Doreen cleaned the Karl König room, often telling people to keep it clean, in her direct manners that were so typical of Doreen. But you always knew what Doreen thought, she was at times sharp but truly honest!

I have memories of Doreen driving her moped to Coleg. She was incredibly determined to be independent. Also she used to drive down to the farm, often with grapes for the Holy Week. My dog Momo would always bark at her. She was the only person Momo barked at! And then the assemblies. She brought the world, the festivals to us; there are still so many of Doreen's stories, poems

and plays in her typical handwriting in the cupboards of the Karl König Room.

On the day after Doreen had passed away, we did not know. However, Alice and I were waiting for a meeting in the Karl König Room. The room was dirty and unwelcoming. I said: "We need Doreen to come and sort us out." Alice and I then were talking about how much Doreen did and how she kept the room beautiful and tidy. Christine Koeller came up and said that also she had been thinking about Doreen. Was she on her other journey, paying a visit to Coleg Elidyr on her way? Was she trying to tell us to look after our place better? I don't know, but now we (the management) are talking about a Housekeeping Team to maintain our place and renew our devotion to detail.

Thank you Doreen,

Greetings from **Machteld**

## Other friends who have died

**Christine Blank**, a long-standing Lehenhof villager, crossed the threshold on Tuesday March 20, 2012. The acute cause of death was pneumonia, but she had been on the wane for months. Christine came from the Lake of Constance area and was admitted by Dr König to Brachenreuthe. She then moved to Föhrenbühl and arrived in November 1974 at the Lehenhof. Because of her extreme cerebral palsy she was in much need of support, but on the other hand she had a strong will and always wanted to achieve something in life. She would have turned sixty in October. *Thomas MacCormick*

On Friday evening, 16 March at 10:53 **David Carlson** breathed his last breath and passed peacefully into the other world. David was diagnosed with untreatable cancer in the central nervous system in November 2011.

He was at home to the end where we journeyed together through the last months of his illness.

David was born on 7 June 1949 in Pittsburgh, Pennsylvania. Since 1975, David lived and worked in Camphill communities in the USA where he met his wife Jeannie, then France where they married. They went on to England where they started their family; and the last seven years were at Simeon Care for the Elderly in Aberdeen Scotland, where the fruits of a life of service and learning came to fulfilment. Over the course of his working life he made contributions in the areas of electronics, baking, computing, maintenance, estate work, HR management, and financial administration. He brought joy and connected to many people through his music, playing the saxophone, accordion and concertina.

*Jeannie, Chris, and David Andrew Carlson*

### **At Last**

*Lord,  
it is time.  
The path was wearing,  
Lead on my  
earthly tiredness  
toward a new  
Beginning:  
Obediently the  
battered body  
may at last  
lie down in term.  
The pure soul  
Searching for its  
humble spirit germ  
and thus  
The new Form  
receiving  
its everlasting  
BEING.*

These poems were written by Günther Lehr not long before he died. They were contributed by Michael Phillips, Sturts Farm, who writes that they show the inner preparation of this deeply Christian, committed Camphiller.

### **Taco**

*You're near to heaven  
Earthly loyalty  
Have you given  
To the world  
As Bridge builder  
on three foundations:  
In priestly service  
To the sacraments  
Of spirit recognition  
within society  
for true humanity  
And brotherly  
With Cross  
In Pilgrims' garment  
The threefold I am  
is guiding you  
towards the house  
of our Father.*

# News from the Movement...and beyond

## A training that seeks to develop professional practice through partnership

*Vincent D'Agostino, Camphill School, Aberdeen*

In September 2010 after more than a decade of development, the BA in Curative Education and Social Therapy was re-launched as the BA Honours in Social Pedagogy. This programme attempts to explore, critique and integrate a range of up to date social care research and practice including anthroposophic approaches into a holistic understanding of the human being. It seeks to promote supportive responses to the ongoing challenges which beset individual growth, development and social integration throughout life.

An active partnership has been developed between the School of Education of the University of Aberdeen, Camphill School Aberdeen and a growing circle of individuals and centres of education and/or social care. This has placed dialogue and inquiry linked to practice development at the core of this endeavour. There has been growing academic and professional interest in this programme which has attracted a steady flow of both young and mature European and international students eager to learn and to participate in the shaping of this developing programme. In July 2011 we had seventy-eight students over the four years of the degree programme.

Since then we have not admitted new first year students but the programme has continued with current students and advanced entrants while undergoing a redesign and revalidation as a full time four year undergraduate honours degree programme. This is necessary to ensure the programme remains compliant with UK Borders Agency Tier 4 regulations and meets the new requirements of The University of Aberdeen's Curriculum Reform initiative. We hope to be able to find the best way to meet these

challenges in order to admit new full time and part time students by September 2013.

Nonetheless we are very proud of what has already been achieved in the first decade of partnership. It would be tempting to name a few of the diverse places, projects and post-graduate studies towards which our graduates have progressed or to illustrate with examples the renewal they have brought to the work in our centres and other care sector settings in the UK and other countries. However such an exercise would need to be overly selective and limited due to the sheer scale, variety and range of innovative work one would be attempting to survey. At the same time it would be an omission not to point out that both colleagues and those who receive support from our students and graduates have benefitted directly and notably from the enhanced perspectives, competence and confidence the programme inspires.

Equally it would be tempting to name a few of the many gifted visiting practicing professionals and academics involved. These together with Norma Hart, BASP programme director and other senior lecturers from the School of Education in the University of Aberdeen, contribute generously to the programme out of their expertise and ongoing research and practice development. Suffice it to point to the resurgence of Camphill conferences addressed by such world renowned experts in the health, education and social care professions such as Bruce Perry, Olga Bogdashina and Thom Garfat. This is in close resonance with the widening horizons and keenness of interest that the BASP programme nurtures in both students and contributors.



A few of the diverse people and projects the graduates have worked with

Much has followed on from the visit and research of Dr. Claire Cameron of the Thomas Coram Institute of the University of London in 2006. Our then BA in Curative Education and Social Therapy was the first professionally recognised British degree programme in Social Pedagogy. This urged us to review the core of our work, which as Rudolf Steiner outlined in the lectures of the Curative Education Course is not to normalise the individual whose special qualities challenge society's norms but to attune ourselves to their true humanity and creatively seize the opportunity for the fullest cooperation possible with those we are seeking to assist along with all who surround them.

The co-creating of spaces for growth and development where life can flow in and lead forward is one of the few constants in our work and a hallmark of Social Pedagogy which is achieving growing recognition. This work requires breadth of knowledge and interest, transferability of skills of understanding and of approaches and a growing competence and confidence in the practitioner's use of the main tool at their disposal: their use of self.

Therefore personal and professional development supported by structured reflection, support from practice and personal tutors and the promoting of a culture that values mutual high quality feedback has become an integrated element of the programme, as has a good amount of artistic and creative activity which fosters self discovery. This encourages the development of reflection, consultation, planning and sound intuitive practice.

Among our current students more than half are now from centres or individual situations beyond the Camphill School and some are employed and living independently. Our range of student practice opportunities includes working with individuals from early years through to elder care. An interest for new and developing projects places our graduates at the forefront of innovation of current and new services including new forms of supported living for adults, outreach and family support, emergency respite, individual support for young adults achieving qualifications and transition work of all kinds.

Equally impressive is the renewal of the striving for high quality collaboration and the realisation of the enormous social pedagogical potential of all the activities in the

life space. In our ever-changing centres the life space still includes an impressive breadth of home making, craft work, gardening and farming, all surrounded by a remarkable open and welcoming attitude. A widening circle wishes to understand the methods and approaches and the foundations of our work. It would be important to link with them in reassessing and carrying forward the many worthwhile experiences and achievements that have accrued over the more than seventy years of this work.

This work in turn needs to integrate further into our surroundings and will need articulate, competent and confident professionals with broad understanding and a wide skill set ready to step into less familiar situations. It is always a privilege to be involved with students and candidates for admission to the programme as they are invariably eager and motivated to work with others in preparing for these new and renewed challenges.

The British Visa regulations, the higher fees charged for non EEU students and increased academic requirements challenge us to develop alternatives to the sponsorship and apprenticeship models to which we have become accustomed. We hope to find new models that will meet these emerging needs. We also hope that both more local as well as European students will feel inspired to come and join the newly redeveloped BASP programme. If you are interested or wish to obtain further information, please do not hesitate to contact Vincent D'Agostino, Camphill Programme Director for the B.A. in Social Pedagogy or Norma Hart, Aberdeen University Director of the BASP at [basp@abdn.ac.uk](mailto:basp@abdn.ac.uk). Further details about the BASP, the application form, and its most recent termly newsletter are available at:

[www.abdn.ac.uk/education/courses/basp](http://www.abdn.ac.uk/education/courses/basp)

*Vincent worked for a year as an alternative service volunteer in Camphill Special School in Pennsylvania. He then moved to Camphill School Aberdeen where he trained further, started a family and has lived and worked since as a house coordinator, craft teacher, class teacher, training course teacher and BASP programme coordinator.*

## The Kate Roth Seminar

**Veronika van Duin, Camphill Holywood, Ireland**

We are very happy to announce that we are open to applicants for another wonderful, challenging, renewing and refreshing round of the Kate Roth Seminar. We have entitled it 'A Personal Path of Development for Homemakers'. However, it has become abundantly clear to us throughout the last (sixth) course that the path leads from the home to the community.

We have always been happy to accept people who have an interest in the seven life processes, be it in the home, in community building, or in the Camphill ethos. Any and all of these criteria are entirely acceptable. The last course has fully demonstrated that the path followed through the nine sessions, starting with a

biography workshop and ending with a retreat, has led us all towards a renewed enthusiasm for building community, whatever our designated work, with a deeper and sounder understanding of Camphill's essentials and its tasks in the modern world. The seven life processes create an inspiring foundation.

Standards and regulations need not be a stumbling block in Camphill's endeavour towards community. However, lack of commitment, clarity and purpose as to what is essential so that the hallmark of Camphill can be upheld, might cause us to falter on the way. The path of the Kate Roth Seminar sets out to explore and discover the tools needed to create a living and vibrant

home/community life as the basis of a society that wants to build a modern community. We all start out from home and if this is healthy we can lead a workshop, a class, deal with the administration and work with our colleagues and co-workers.

### **The new course will begin in February 2013**

Applicants may come from all tasks and aspects that comprise a community, a house community, a family, a school, an office or other work place. In short, if you are interested in exploring the seven life processes as they function in daily life and to start on a path of personal development you will be very welcome.

A word about finances. In our cash-strapped times we aim to keep the cost at a minimum. The total course fee covering the nine workshops is £1000. However, as we hope to continue the enriching and enlightening experiences we gain from visiting each others homes and communities, fares will have to be paid as well as occasional B+B accommodation. It is our sincere hope that your community or workplace will continue to sup-

port the Kate Roth Seminar by enabling your funding overall and hosting the course for one of the sessions throughout your three years of study. Getting to know the manifold and various ways of practising community building is an essential aspect of the Kate Roth Seminar.

On conclusion of the Seminar, you will be eligible to apply for Advanced Entry to the Bachelor of Arts Degree in Social Pedagogy at Aberdeen University on completion of an acceptable portfolio. Thus the path can lead to full accreditation should you make the choice for further study. Please contact Vibeke Alfred at Camphill Estate (v.alfred@crss.org.uk/tel. 01224 735462) for further information and application forms.

*Veronika is a tutor in the Kate Roth Seminar. She has been a homemaker in Camphill for most of her adult life and was a founder member of the Kate Roth Seminar for homemakers eighteen years ago. Veronika has written several books on the subject of homemaking.*

## **My path of development in the Kate Roth Seminar**

*Tonnie Lemmens, Camphill Community Dingle, Ireland*

**I**t started with *breathing*: going to a seminar, coming home again, going to a seminar, coming home again. And the amazing experience that after each seminar a changed person came home. I was different but couldn't put my finger on it, what exactly in me had changed?

Then the *warming* process set in: warming to the seminar and the homework, warming to each other, warming to this wonderful task of homemaking. Sometimes I shocked myself by becoming harder, more assertive in a way: the warming up to the task made me more aware of how it should be or shouldn't be, and I became stricter and more demanding with my community.

I feel incredibly *nourished* after three years of being inspired by others, being beaten out of the bush by challenges to be creative. Every single time when I came to seminar I was desperate about my lack of creativity, lack of good ideas and fun. But being together with twenty splendid people, something started to bubble and suddenly the ideas were there! Thank you everybody!

Although I hate flying, there is one thing I love about it: the long hours of waiting between one flight and the other. It was my time of *secreting*! I could sit down in the anonymous airport with a big cappuccino and think and write about all the wonderful things that had happened with and around me in the seminar. A bit of luxury time and free space before I plunged back into everyday life. The airport and my yearly flu virus made it possible for me to withdraw and digest. So here's a point to work on in future: to find my secreting moments at bus stops instead of airports and during a healthy working day instead of illness.

And then the big question: how am I going to *maintain* this inspiration? How to keep this quality, the ideals,

without the support of my fantastic tutors? I hereby solemnly promise to read my portfolio notebooks once a year from now on!

People say: the more you know, the more you know you don't know. The same counts for me: the three years made me more and more humble, as I started to experience the vastness and the mystery of our task. Maybe that was my way of *growing*, besides the conviction that I don't have to do it all by myself. There are helpers great and small that have become a very real support in my work and my life, and that gladly help me if I ask for it.

And finally, the *reproducing*! How can all this richness become my own, how can I be creative with it, how can I pass it on to young people who come to us with an open or sceptic mind? At the moment reproducing is a matter of grace; it just happens sometimes as a gift of the gods that an idea pops up how to go about something. And then there are long stretches of yearning and forgetting that I would get help if only I would ask for it!

So my great hope is that with growing older and not giving up, I will learn to live with the spiritual beings around us, will learn about angels, elemental beings and friends that took 'the path of truth'. Instead of a beautiful thought it will be a reality I live and work with.

Thank you all for these three wonderful years, and the inspiration, warmth and fun. Joining the Kate Roth Seminar was one of the best things that has happened in my life!

*Tonnie Lemmens  
is a homemaker and weaver in Camphill Dingle.*

## Reviews



***The Enigma of Evil***  
Alfred Schütze  
Paperback, 96 pages  
Floris Books, January 2012  
ISBN 978-0863158605  
Review by Susan Arstall,  
Reading, England

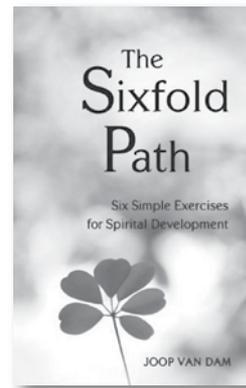
Alfred Schütze's *The Enigma of Evil* has reappeared in a reprinting of the 1978 translation of the 1969 German original. This latter was a second revised edition of the 1951 first edition. Alfred Schütze (1903–1972) lived through both World Wars and more of the twentieth century, ministering as a priest of The Christian Community in Poland and Germany.

The reprinting of this book is timely as it has lost none of its relevance. Schütze foresaw already in the 1960s what was to come as regards the manifestations of evil in the world today. He describes the evolution of evil throughout the evolution of man, and brings us to an understanding of its nature. We become clear concerning the duality of evil, Lucifer and Ahriman, and the redeeming power of Christ as a balance between the two in the trinity. The nature of human freedom is explored.

The book gives us courage to work towards the redemption of evil through 'alertness of consciousness and prayerful devotion', and describes how, 'without an understanding of the Mystery of Golgotha and a living connection with the continuing power of the risen Christ' we are helpless in the face of evil.

We are given hope in that Schütze reassures us that always, as evil develops its strength, it is confronted by an accompanying increase in the power of the good, a new greater revelation of the power of the risen Christ.

*Susan is a retired medical doctor, and has worked in government and mission hospitals in Africa for eighteen years as well as living and working in Camphill for a time.*



***The Sixfold Path***  
***Six Simple Exercises for Spiritual Development***  
Joop van Dam  
Paperback, 96 pages  
Floris Books, January 2012  
ISBN 978-0863158636  
Review by Moti Shaltiel,  
Gloucester, England

This is an inspiring small book containing ten short chapters. As the title suggests the first six chapters elaborate respectively on the six subsidiary exercises, well known to those familiar with Rudolf Steiner's *How to Know Higher Worlds* and *An Outline of Esoteric Science*. Chapter Seven offers a relationship between the sequence of the exercises and the different parts of our being. Chapter Eight explores three reasons to do the exercises: striving for health, broadening perception and community building. Chapter Nine explains why these exercises are known as the subsidiary (parallel) exercises and their significance in relation to the heart and the higher self. The last chapter encourages us to discover the potential benefits of group sharing experiences related to these exercises.

Quoting from the first part of Chapter Nine, Joop van Dam characterises meditative activity in general as aimed at a body-free consciousness and excarinating without losing consciousness, whereas the parallel six exercises have a complementing, incarnating effect, restoring a healthy balance – because doing these exercises we have to be fully present all the time with our attention focused on a concrete, earthly situation.

I am confident that those familiar with Rudolf Steiner's work will find Joop van Dam's insightful commentary on the subsidiary exercises refreshingly helpful, a loving gesture of true companionship on the pilgrimage of weaving outer destinies and inner destinations with deep gratitude. Those unfamiliar with Rudolf Steiner's work may experience encountering a new landscape, perhaps feeling drawn to find out more about Steiner's *How to Know Higher Worlds* and *An Outline of Esoteric Science*.

*Moti is a shared life provider, caring for students with learning difficulties in Gloucester.*

## Letter

*Elizabeth wrote in the last issue of the Correspondence about her personal journey towards her future, viewing it as a research opportunity which she is generously sharing with readers. Her connection to Camphill goes back to the early 1970s and she has been a co-worker in the movement for forty years. Currently she is on sabbatical from Camphill Communities California, and is contemplating her next step. Here is her continuing story.*

Dear Editor and fellow readers of *Camphill Correspondence*,

Thank you to all who have responded to my letter in the March/April 2012 issue of *Camphill Correspondence*. Each person has an individual story and a process that they are going through, and I hope at a later point that these stories can become available.

Ageing is like turning inside out, upside down, and back to front, all at the same time. An example is spend-

ing a lifetime being goal orientated, and feeling that until now, identity lay in working and achieving. Now a time is approaching of less doing, less speaking, it seems that the activity required is akin to learning to walk backwards. I feel currently as if I am standing in the eye of the needle or at the crossing point of a lemniscate. I am trying to stay awake and to find a deep listening, or inner quietude. It is a place of pain, a place of dissolving and reforming, a place of chaos and potential, everything and nothing. I have that sense of timeless synchronicity known to hitchhikers, where being in the right place at the right time is crucial yet only arises with a zen-like patience and alertness. It will end soon; it is too painful to stay in this mode too long. I heard others also witnessing this needle's eye in the stories that were shared.

As I began to speak with people I realized that my short list of questions was too narrow to contain the fullness of life experience that everyone shared. My questions had to change to suit the stories, and are now calling on past, present, and future aspects of your path. I would like to include them here so that others may feel moved to consider them.

- *What were you seeking? (This is almost reaching back to pre-birth intentions.)*
- *What inspired you about Camphill?*
- *How do you understand Dr. König's vision for Camphill as 'seeds for social renewal'?*
- *How can we take that vision to the next level?*
- *What are the wellsprings of your endeavours?*

I would like to hear from you, from anyone who has a story to share. I have also started a blog

[camphillbabyboomers.org/blog](http://camphillbabyboomers.org/blog)

if you wish rather to post a comment.

I had hoped to chart a course for those in transition, now or in the future; to lend courage for the continued quest for bringing high ideals to earthly expression. But I find that the opposite is true; I must myself receive guidance from any direction, and I am grateful for contacts, leads, and conversation. Above all I must answer my own questions and face my failure and limitations in bringing my ideals to fruition. I think the path and task are individual and it is the effort to find it, or the pain and illness that arises when thwarted (often by oneself) that calls the next step into being.

I thought I might find a methodology; if conscious chaos is a methodology then I can share the details... but it may not help you find your methodology and for that I am sorry. This is what I did during my sabbatical:

1. Inner Life. A recommitment to and enhancement of all meditative work that I have undertaken to date. Trying to achieve inner quiet was the simplest and hardest part and I fail daily. I gave particular attention to the three-day rhythm that is prevalent throughout Steiner's teaching. In *Lighting Fires* (Hawthorn Press, 1992, ISBN 1 869 890 45 0) Jurgen Smit spoke about this as giving each Waldorf student a tool for life, engendering hope. It is there too in the karma exercise (*Karmic Relationships* Vol. II, 9 May 1924, GA 236), where one is meant to become aware of feeling fettered, but also 'a metallic sensation in the blood'.

2. Journaling. Trying to be aware of the details of the day and then to be aware of the echo on a feeling level on subsequent days. This was part and parcel of my ruckshau which I tried to enhance. I came to see that many alarming things are there, for instance in the simple

reversal of digestive processes. If imagining oneself in terrifying situations is a way of developing courage for the future, then simply being more thorough with the details of 'going backwards' is sufficient!!! Conversely a shock in life, say losing something, becomes the joy of being reunited with it. How wonderful!! In case you are perplexed, I have not attempted a written ruckshau; but the journal and backwards meditative review go hand in hand.

3. Day(s) for staying in bed. Low points or inability to act are a necessary part of the process. Finding humility, forgiveness and gratitude bring the turning point; but the ease of writing those words belies the lifelong struggle with one's own demons and the times of falling back in despair.

4. Making connections on all levels. a) Spending time with family; in my case this meant returning to Britain to visit my ailing parents and my adult children and granddaughter. Ten weeks later I had to return for my father's funeral and to support my sister with transferring estate assets for my mother's on-going care. b) Writing letters, to my best friends down the years, responding to communications of all sorts. c) Going for walks and having chance conversations, phoning neighbors and arranging to meet up. I tried to be consequent and follow up on all suggestions and to note the wise sayings that arose. d) Seeking out people involved with the 'Gift Economy' as a grassroots modern expression of the Fundamental Social Law. e) Attending festive gatherings and workshops on topics that inspire me. f) Reflecting on my own aspirations; conversing with my own soul, and finding the literature to support that. g) Connecting meditation content with experience.

5. Where do I live? What is my work? What is the financial base? These were daily questions. I searched online, in newspapers and shop notice boards for all the classified ads about job vacancies and apartments. I made some applications and had some interviews, all the time becoming clearer about what I had to offer and which situations would have the life-giving symbiotic component that to me is an essential ingredient to the Camphill stream. My neighbor told me "the solution will be easy, relaxing, positive and healthy". I decided that I wanted to continue life sharing and wealth sharing; I wanted to live as sustainably as possible; I wanted to continue working to bridge the gap between the advantaged and disadvantaged.

6. Arts and crafts. Regular stretching of my artistic skills put me constantly on the knife edge of the transformative process where there is the imperative to become someone new today with capacities that will only be present once the task is complete. I worked specifically with singing, lyre, and painting. The encounter with a blank sheet of paper is one of the most daunting things I know.

7. Trying to be as authentic as possible while not having a clue about how to really do or be that; daring to say things that are true for me simply and clearly. Delving deep and asking questions. (If I wrote a book what would it be? If I started a business what would it be?) Projecting scenarios and looking long and hard at the implications. I had always thought I would work with troubled youth, but as I started to move in that direction I found I did not have the right ethnicity for California; nor the right experience for someone my age in that field. I had the crazy idea that someday I might spend time

just walking, with my lyre, across America...just daring to say that to someone was a big step. I am ashamed of appearing stupid or disgracing friends, family or the name of Camphill; I am frightened of the impulses in my own psyche.

8. Health and hygiene. Caring for my own wellbeing and keeping a clean and happy home.

9. Becoming clearer about money and speaking with a financial advisor.

10. Letting go of the past; opening up to the new phenomena or conversation; reflecting and adjusting perspectives to glean a new wholeness and possibility.

All these things I did repeatedly and failed frequently; then came the time to take stock. I had been taking two hours in my room each morning then spending the day searching in all directions and following every lead.

I have applied and been accepted by the Peace Corps for an indefinite project, possibly in West Africa, possibly starting Feb 2013. Budget cuts might eliminate this option and I will not know till mid-May 2012. My sabbatical funding ends June 30. I am working

with a local group to enhance the natural death care in our area. I hope to take my lyre where it is needed by completing a five weekend course to become a certified music practitioner. I am part of another local study group that aims to start an anthroposophical drug rehabilitation center in Santa Cruz (based on Aarta in Holland) in three or four years' time. All these initiatives would be expanding the expressions of my Camphill work even if it never seeks that recognition officially. It will not provide sufficient income for some time, if ever. Learning how to make grant applications for funding would be a useful skill.

I am downsizing; all the paraphernalia that I have carried around with me for so long is too burdensome. My identity has partly been invested in my belongings and memories, yet all scenarios of future situations indicate greater mobility will be needed. I want to live my life as if I am walking.

If no living/working possibility manifests in Santa Cruz I have offered to support work, culture and education in Camphill places while not expecting a permanent situation. I want to hold the question for my generation of Camphillers: "What is our task for the next fifteen to twenty years?"

I continue to find and hold burning questions for myself and I take them into my meditative life. In the past this practice has not made life more comfortable but it has brought a spiritual dimension that brings me to my knees, by its demands and unfolding. Everyday life expands into a Mystery Drama and the reality of karma and reincarnation becomes several shades nearer being perceptible.

When all is said and done I will always give over pursuit of my own path to ensure the wellbeing of my family. I know of no better place for the schooling of love and freedom.

I have written this because I found this approach of opening up to all possible influences, then paring down to find essentials is working for me. Your approach will be different, yet listening to another person's journey can validate one's own. I would love to hear from you; but maybe you feel able to share more widely!? By writing to *Camphill Correspondence* about your research, your process of dying and becoming, your discovery, a witnessing will arise of the wholeness and uniqueness; the reflection of the community in the individual. Everyone's experience is valid, and sharing, especially when there are transitions and uncertainty, brings mutual support. There is a balm that becomes available through writing.

*Elizabeth Howe, California, United States*

## Do you have the capacity to share your home and your life with some of our students with learning difficulties?

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## CAMPHILL COMMUNITY GLENCRAIG

Living, Sharing & Learning together



Over the past years we have increasingly been asked to meet the needs of children and young people with complex developmental and learning difficulties. We invite those with experience and training in one or more of the following:-

- Curative Education
- Social Work
- Social Pedagogy
- Child/Youthcare Work

to join us in this very interesting, rewarding and challenging task.

### We need

- Support Workers
- House Co-ordinator/s for one of the children's houses
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**We are open to shared living or employment.  
For further information please contact:**

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Camphill Community Glencraig  
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- **Co-workers for a service volunteer year**
- **House Leaders**
- **Work Masters**
- **Care House Leaders**
- **Students for the Social Therapy Program**

who are willing to contribute to the life and work in our life-sharing community (interest or skills in crafts and the land are most welcome).

At present we are 240 people of different backgrounds, ages and abilities, located in rural upstate New York.

If you are interested, please contact:

Elvira Neal  
Camphill Village U.S.A., Inc.  
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Email: [volunteer@camphillvillage.org](mailto:volunteer@camphillvillage.org)

# pointandcircle

pointandcircle  
Magazine for Curative Education and Social Therapy



Autumn 2011

The new magazine for anthroposophical curative education and social therapy throughout the world.

*The Journal of Curative Education and Social Therapy* stopped printing in 2010 but the anthroposophical contribution in this realm was sorely missed. Hence

the resurrection of *pointandcircle*; and we are happy to say that the response to the first few issues was enthusiastic and warm.

We would be pleased to send you a subscription (£18.00 for four issues a year including postage) or an individual copy (£4.50 + postage) so you can see for yourself why this magazine has been so well received.

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it helps to keep the anthroposophical world of curative education and social therapy informed, focussed, engaged, and listening!**

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From a Series *Calling Swans for Apollo* by Deborah Ravetz

*The Dove Logo of the Camphill movement is a symbol of the pure, spiritual principle which underlies the physical human form. Uniting soon after conception with the hereditary body, it lives on unimpaired in each human individual. 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.*

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