

March/April 2017

CAMP HILL CORRESPONDENCE



Still life with phial and blue butterfly, Craigie Aitchison

Attention is the rarest and purest form of generosity. **Simone Weil**

Camphill International Dialogue May 24–28, 2017 at Camphill Aberdeen, Scotland, UK update...

By the time you read this the programme should be complete and available on our website

www.camphilldialogue.org

We have excellent contributors who, whether giving one of the key note presentations, facilitating a discussion group or running a creative workshop, will stimulate the dialogue necessary to make the event a great success. Add in a Newton Dee Community play, a folk evening, a ceilidh and a visit to Kirkton House and Williamston Estate, and you will see it is an event not to be missed!

Places are filling up quickly with more than 90 of the 150 places already booked as at February 1.

Please go to

www.camphilldialogue.org

today to book and ensure your place, and for all other information about the event.

- *Accommodation: We have negotiated a very favourable price at the Norwood Hall Hotel and suggest this should be your booking of choice. Free transport will be arranged to and from the hotel and two evening meals and activities will take place in their ballroom.*
- *The Dialogue. This will take place in four venues: on both the Camphill and Murtle campuses of Camphill School Aberdeen, in Newton Dee Village and Norwood Hall Hotel by the River Dee, as well as at an opening event at the Aberdeen Town House on the Wednesday early evening.*

Looking forward to seeing some of you in May!

Best wishes

Laurence

Laurence Alfred
Dialogue Preparation Group
International Dialogue Office
Newton Dee Office
Newton Dee Village
Bieldside
Aberdeen
Scotland

Editorial Apologies

Our sincere apologies for some spectacular mistakes in the last edition of *Camphill Correspondence*. Unfortunately Joan Holbek's obituary was inadvertently shortened. It appears in this edition again in full. Apologies to all the family and especially Mark Peter who wrote it and whose name was mis-spelt. I hope that Christof König and his family can forgive us for the mis-spelling of his name. (This was NOT the author's fault).

The title of Vivian Griffith's article should have been 'Tracing the History of Intentional Communities'

If you have been trying to reach Mourn Grange to answer the advertisement for House Co-ordinators, the address was printed wrongly. It is: applications@mournegrange.org.

We will endeavour to do better in future.

Betty Marx

Celebratory Birthdays March–April 2017

Becoming 97

Hazel Straker, Stroud..... April 6

Becoming 85

Ruth Liberatore, Kimberton Hills April 29

Becoming 80

Flo Huntly, Stourbridge..... March 3

Becoming 75

Penny Guy, Ringwood March 15

Asger Elmquist, Osceola, USA..... March 29

Regula Stolz, Basel April 19

Becoming 70

Hilde Reigger, Lehenhof March 3

Sandra Havernaas, Stroud..... March 11

Heiner Bühler, Vidaråsen March 21

David Street, Botton Village March 23

Carolyn Chinnery, The Croft March 23

Angela Rawcliffe, Hogganvik March 30

Bob Woodward, Bristol March 30

Congratulations to Lois Smith at Ghent, New York, who celebrated her 70th birthday on February 12 this year;

and to Victoria Dixon of Dursley, Gloucestershire, who celebrated her 75th on February 19.

We did not receive the information in time for the last edition.

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Now West: Kaspar Hauser, a touchstone for humanity
September 30 to October 2, 2016 in Camphill Communities California

Penelope Baring, Camphill Village Copake, USA

When we proposed to our Santa Cruz Monterey Bay Branch of the Anthroposophical Society that we host a Michaelmas festive event on the theme of Kaspar Hauser there were some who asked "Who?" Kaspar Hauser is not as well known in America as one might think. He is certainly well known in the Camphill setting as the patron in a way of the handicapped individuality. He is known in the Fellowship Community where Ehrenfried Pfeiffer spoke of him a number of times, based on questions he had asked Rudolf Steiner about this mysterious human being. He is also known in the field of psychiatry, especially concerning child abuse, including the abuse of institutionalization. Books by such scholars as John Money (*Kaspar Hauser and Psychological Dwarfism*) and Leonard Shengold (*Soul Murder*) have cited Kaspar Hauser as the first documented account of such abuse and even coined the term 'Kaspar Hauser Syndrome'. Plays based on his life and books such as *The New York Trilogy* by Paul Auster have been written. Suzanne Vega has a song called 'The Wooden Horse'. Nevertheless Kaspar Hauser has been more or less forgotten in the United States.

For this reason, if none other, we decided to host this Michaelmas event, calling it *Now West: Kaspar Hauser*.

Our main speaker was Eckart Böhmer. Eckart is a champion for Kaspar Hauser. His life work has been in Kaspar's service. This goes back to Eckart's childhood years when, growing up as the son of a Goethe Institute father, living in one country and culture after another, Eckart felt that his life was saved from depression in mid adolescence through seeing the Werner Herzog film *Kaspar Hauser*. Much later, after gaining a degree in theater arts and production, Eckart set up his own theater near the town of Ansbach in Germany, not even realizing at first that this was the very town where Kaspar Hauser lived and died. Kaspar Hauser was murdered at the age of 21, five years after being released from his childhood incarceration. Eckart Böhmer offered to organize a Kaspar Hauser festival for the town, which itself had very little sense of this history. By now, 20 years later, Ansbach has hosted ten Kaspar Hauser Festival events that now draw three and a half thousand people every second year in August for a week of plays, films, lectures, concerts and tours. And not only for anthroposophists. There are many who are drawn to this mysterious life and death.

Eckart gave us three lectures, which were all deeply researched and contemplated, based both on historical records and on Rudolf Steiner's indications. He outlined the two crimes that were committed against Kaspar Hauser: There was the exoteric political crime of child abduction when the newborn baby of Stephanie Beauharnais was removed and a dying child put in his place so that the machinations of court politics and power could unfold making sure that he would never inherit the throne of Baden. And there was the esoteric crime, carried out when the child was four years old, when he was put into a dark underground cell without human contact for twelve years.

Eckart described both crimes in great depth and detail. The second is of particular interest to anthroposophists in the light of Rudolf Steiner's remarks to Ehrenfried Pfeiffer

that "if Kaspar Hauser had not lived and died as he did the connection would have been severed between the spiritual world and the earthly". This has been a longstanding puzzle, since Rudolf Steiner has also said that had he *not* been abducted and *had* ascended the throne of Baden, he might have been able to found a Grail Kingdom in southern Germany and fulfill the ideals of the French Revolution by creating a truly threefold governance. How could Kaspar Hauser have both failed and succeeded? Was it so, as Karl König, the founder of Camphill has said, that his actual mission was to be the 'Guardian of the Image of God' through the darkly clouded 19th century, during the time when the Christ Being was being suffocated in the ether sphere by deepening materialism?

This is not the place to outline the entire lecture content. The sixty people who attended were privileged to experience a real spiritual researcher who, in his very being lives and breathes the question I have described. Did Kaspar Hauser fail or did he succeed in what he was meant to do? Eckart has come to insights that are questions in themselves and will continue to unfold.

I will finish by saying that the whole event was embedded in the experience of the *Word*. For those who were present on Michaelmas Day, the day of Kaspar Hauser's birth, we heard an hour of poetry in his name. On the Friday evening Glen Williamson presented his wonderful one-man play *The Foundling Prince*. And on the Saturday evening we experienced a dramatic reading of *...and from the night Kaspar* by Carlo Pietzner. Eckart's lectures were also dramatic pieces. He spoke in his native German with translation by Richard Steel. Because Eckart is a trained actor and because his heart beats so strongly for his subject we all were glad that he could present in his language, for even those who didn't understand were deeply moved by the glowing warmth of his words. Eckart's final plea was: "Be childlike and joyful, filled with wonder." That is what is needed.

The success of this event has convinced us that Eckart should come again, in October 2018. The next time should be a big, very public festival that invites many to take part in the ongoing story of Kaspar Hauser.



Eckart Böhmer

Nature fulfils special needs

The ecological dimension in the everyday life of Camphill villagers

Jan Martin Bang

Nature as a therapeutic environment for people with special needs

The natural world both gives and receives, and has space for people with special needs. These people often respond well when they are working with soil, plants and animals. Working with these archetypal elements, and building an awareness of the cycles of natural rhythms gives stability and security. This is especially important for people who have a more chaotic and unpredictable inner life. Working closely with animals can also have a strong therapeutic effect upon people who are challenged in their lives.

It is often difficult for people with special needs to find their way to nature by themselves. For example, a person with difficulties in coordination, movement and walking may not find it so easy to negotiate uneven paths or slippery surfaces. When working on a farm, tasks often need to be set up in such a way that physically and mentally challenged people can carry them out.

Nils Erik Bondeson lives and works at a Camphill community in Southern Norway. In the summer months he works in landscape maintenance. In the spring of 2015 he wrote the following about how he felt:

Harmony between nature and people

I like to see the harmony between nature and people. This is what I experience when I'm working at Solborg. I work in landscape maintenance, cutting the grass and pruning the bushes. When spring comes I look forward to my work. Then comes the summer, with cutting and weeding, then autumn with the harvest, that's when we say goodbye to the summer.

We end the seasons with the harvest festival and the fruits of the earth. Then comes winter when the soil freezes and rests.

Research reported by Richard Dolesh in the *British Journal of Sports Medicine* provides scientific proof that walking in nature causes electrochemical changes in the brain that result in beneficial states of mind. Common sense has told us that being in nature is good for us—but it's good to have it confirmed.

These ideas are built into our very language. The word 'recreation' is often applied to activities that take place in areas that are green, full of plants, trees and grass. Indeed, just being in such 'recreation areas' (as they are often called) helps to 're-create' us, to create us anew. This is a very central part of the ecological experience, encouraging people with special needs to be active in a natural environment, in the forest, on the farm, in the flower, herb and vegetable gardens.

Many studies have been made on the therapeutic benefits of working with the soil, and with plants and animals. Depression, anxiety and social disorders are all reduced by relating to the natural world in an active way. The mastering of simple tasks and seeing the results of your work are ways of creating a higher self esteem, also important to those with special needs, who often experience themselves as passive 'care receivers' rather than active and contributing members of an inclusive community.

The ecological experience is enhanced by placing it in a community context. The reason we are in the forest or the vegetable gardens is not just to be there: we are there together with others, producing things that are of value to the community in which we live. The Camphill communities, a world wide network of villages and schools set up over 70 years ago and still expanding today, has made this one of their central features.

Camphill

In Camphill, ecology and community are woven together. The community relies upon the local ecology for many of its basic needs, and the ideas of ecology are taken into the community structure. There is a whole field of anthroposophical study focussed on social ecology, looking at the community as one would a natural ecology, trying to identify the relationships between the different social elements. How, for instance, can the needs of one group in the community be met by the activities of another group? Asking such questions can come up with new and novel ways of looking at the community structure. In many care institutions, people with special needs may be identified as being in need of care, and so that is what they are 'given' by the co-workers. Within Camphill it has been found that many people with special needs have social skills that are very advanced, even though we might regard them as naïve.

In a neighbourhood meeting in a Camphill Village that I attended some years ago, one special needs person asked the question: "How can we be nice to each other?" Most of those present regarded this as a really important question, and the theme dominated the evening's discussion, with many direct and practical suggestions coming up. This was not a question that is generally raised in many community meetings, and is an anecdotal comment on the social awareness of people who might otherwise be relegated to being only recipients of 'care'. The Camphill movement is the only community movement to have developed out of anthroposophy, and to consciously put these ideals into practice also in economics and in governance.

In Norway, the welfare state creates an economy that allows institutions that work with special needs people to free themselves of the 'time = money' formula. Efficiency can then be measured in how people feel and how they respond rather than the amount they produce within a given amount of time. Measurements of life-quality replace measurements of quantity.

Working and living together in community, co-workers and people with special needs can create a fellowship where everyone can contribute in their own special—and often unique—way. Many of the essential tasks are located close to the natural world, bringing everyone into contact with animals, plants, the soil, and different weather conditions. This creates an inclusive community—a community of people together with the plants, animals and the surrounding ecology.

Daily, weekly and seasonal rhythms

For people with chaotic inner lives, a regular rhythm in the outer structure of community life is a great help in creating stability and harmony. The daily life in Camphill

is based around the rhythms of the seasons. The week is usually very regular, with the same meetings being held on the same day every week. Meal times are regular, as are the work hours. This creates a safe, regular predictability to the day and the week. Karl König writes about this in a lecture he gave in 1959, printed in *The Camphill Movement*, Camphill Books, 1993:

The observation of the festivals, the recognition of the Sunday, the common prayer for the whole house community in the morning as well as in the evening, grew to be an indispensable social factor. We observed how the ordering of the day helped our children and gave them an inner hold.

Work activities may change with the seasons, each having a highlight in celebrating one of the four main festivals. In addition weekly and daily rhythms give a structure and a framework, something vitally important for special needs people.

A poem about spring by Hanne Kveli

*Spring is
now back again.
The leaves on the trees
begin to green
again
the grass becomes green.
Flowers flower
up in many colours.
Go for walks,
bike rides,
do different things
outside.
We go towards lighter times!
Welcome back
spring.*

A poem about autumn by Hanne Kveli

*Autumn is now
back again.
The flowers fade,
the grass goes brown.
the leaves on the trees
become red, orange, yellow
and in the end brown,
they fall to the ground
and lie there.
The only things that
stay green are
the spruce and the juniper.
Farewell summer,
welcome back
autumn.*

Working and daily life

In Camphill everyone goes to work; each person contributes to the community.

The Herb Workshop, by Nina Brun

In the herb workshop led by Anne we do the most fantastic and unbelievable things. Not only do we clean the herbs and seeds during the winter, we also pick and clean fresh herbs, birch leaves, dandelions, echinacea and coltsfoot during the spring and summer. And just think what we make out of these herbs and flowers!

Not just herb salt and spices of a great variety, but the most wonderful tinctures, creams, drops and teas, against coughing, against sickness and against fever.

One of the most effective, best and most healing is echinacea, very effective in treating influenza and the common cold. Just think of it, out of a flower we get both echinacea and bitters! And then we have that wonderful, protective skin and sore cream, calendula.

Yes, the herb workshop is Camphill Solborg's best apothecary. We can thank Anne and all those who work in it for this: our patience, our learned skills! Sometimes we paint pictures of these wonderful flowers and herbs, after Anne has first read to us about them, and after we have studied them.

Of course it's really refreshing to go out and collect herbs, fresh leaves and pine shoots in spring, and in the wonderful summer weather. If it's raining, we stay indoors sorting and cleaning the fresh herbs. It's sheer alchemy that transforms the flowers and herbs into tinctures and creams, and that is the most impressive feature of our herb workshop and of our work there.

Mealtimes provide a daily reminder of how various tasks are their own rewards. It may be a person with special needs who has the responsibility for the chickens, collecting and counting the eggs, feeding them and closing them in at night. Those working in the weaving workshop produce, amongst other things, the tablecloths that are to be found on many tables in the community. In the summer the vegetable gardens and greenhouses produce large amounts of food, a great deal of which will last throughout the winter. All these useful things—and many more—are products of people's work. This work was not done in order to 'make money', but for the sake of making something that is a joy to make, and of use to other people. Work is a service to others, freely done and freely given.

Camphill strives to move beyond 'independence', and create an awareness of the value of 'interdependence'. It is important for each one to experience the work of others, work that is not only freely given, but also freely accepted. In this way every human being has worth and value, in that they contribute something to the general well being of the community. In the lecture quoted earlier Karl König writes:

As soon as a man has been given the responsibility for the work he does, he has the possibility of identifying himself with his labour. He will then be satisfied, even proud and happy with his achievements.

I first experienced this as a very new co-worker in a Camphill community, where, after our first dinner in the shared household, I insisted upon doing the washing up. This was behaviour that was quite common with friends but this time I was effectively 'taking away' the job of one of the people with special needs, who was very upset until I realised the situation and gave her back the washing up brush.

A couple of years ago we had a discussion in the writing group composed of special needs people that I lead about 'what makes a home'. In Camphill Communities, as everywhere, people do not always agree, but we focussed our discussion around the positive aspects of community, how we can create a place where people really feel 'at home'.

How to feel at home by Hanne Kveli

A 'home' is when you are together with your boyfriend or in a collective with a few others.

We can eat breakfast, lunch and supper together. We can decorate our home with lit candles, plants in pots, tablecloths, curtains and lots more. We can play games together. We can also go for walks and trips together, visit local places, and even go on holiday together. We can also rearrange the furniture together to make a change in our home.

It's important to feel safe. We can talk together if we have problems, or if we need some good advice. A community is when we have a good time together, talking about this and that over a meal.

By focussing on the positive aspects of community building, I have noticed that there is a great deal of mutual support within the writing group. We meet every week, and sometimes one of our members may be upset by something that has happened to them. Invariably the others in the group rally round, giving support and ensuring that the upset member is made to feel included and valued.

An inclusive community also encompasses the natural world, animals, plants, the soil and the weather. A few years ago Nina told us about how she experienced the Midsummer Festival, and wrote the following:

A strange midsummer festival experience by Nina Brun

I was at our bonfire place up in the woods for the first time since I came to Solborg.

We started our Midsummer festival by gathering in a large circle; we all held hands and the Foundation Stone meditation by Rudolf Steiner was read, and after that we sang some songs.

One of the workshops had woven flower wreaths to wear in our hair, and we all had them on, including Mary. Behind her stood our horse Birk and he began to eat some of her wreath, and she noticed his breathing uncomfortably down her neck. A little later, both the horses, Birk and Berje, sniffed at Julia's pram. 'Lucky that Julia is not in her pram', remarked David. We all had to laugh, this time a little anxiously, but luckily Julia was safely in her mother's arms.

When we started our picnic, the cows turned up, and our farmer, Arthur, moved them away. But how could our animals know that we were all gathered at our festival place in the forest? Did they want to celebrate the longest day of the year together with us? Well, they had stood right behind Sally and John while they played lovely Irish folk music and the horses waved their tails in time with the music, we saw that!

Yes, I expect the animals wanted to celebrate together with us!

Even though Nina has never worked on the farm, she could sense a relationship between the humans and the animals in our community. The variety of work places creates many situations, both socially and task related. Hanne Kveli has worked on the farm for many years, and describes her social situation there:

There is a lot to do on the farm these days. All the animals need feeding and watering. My tasks are to tidy our coffee room, wash all the cloths and cups, wash the white bowls that the animals eat from, hang up the cloths to dry and scrub out the coffee room once a week. Three times a week I also have to fetch the chicken food from the houses. I take it in turns

together with Monica to make tea and coffee for our colleagues, and in our breaks we have a lot of fun!

In our writing group we collect all these stories and anecdotes, together with short reports from concerts, trips and events in the village. Four times a year we publish a small internal newsletter that is distributed to every house. In this way we can build up an awareness of how this inclusive community works together, both with each other in houses and workshops, and with the natural world, the animals, plants, soil and weather around us. Sometimes our little local newspaper includes interviews with people who have just arrived, or with others who are leaving.

Nils Erik in conversation with another special needs person:
How do you like living at Solborg?

Every day I give thanks and am so happy that my lost life has at last found its last hope and safe haven here at Solborg.

How long do you think you will live here at Solborg?
I hope and believe for many years. Truly, I want to live out my life here!

Summing up

Human societies are social constructs, and mainstream western societies are often built in such a way as to exclude or make life difficult and complicated for special needs peoples. In Camphill we can show how a close connection to the natural world, in many different ways, is beneficial for special needs people. By creating a wide variety of work situations, giving ample opportunity for those with special needs to contribute to the common good, the community itself can care for all its members.

This combination of an inclusive community and closeness to the natural world is a key ingredient in Camphill's success. This success may be seen in the way that Camphill has continued to grow and develop internationally in its over 70 years of existence, not only in the country where it originated, but also across the world and in many different cultures.

Hanne Kveli, Nina Maria Brun and Nils Erik Bondeson all live and work at Camphill Solborg in southern Norway. Between them they have produced dozens of articles, reviews, stories and poems about themselves and their lives. They all share a strong feeling that the written word gives them an opportunity to write on behalf of people with many kinds of challenges: autism, paranoid schizophrenia, Downs syndrome and learning difficulties. They have given me their permission to use their full names, to translate their work into English, and to publish photographs of them. They are proud to represent people with special needs to a wider public. They are aware that there are many ways of perceiving and experiencing the world, and they have unique perspectives that many 'normal' people don't have. I am truly grateful to be able to work with them.

All other names have been changed to protect privacy.

Jan Martin Bang has lived in communities for 25 years and has written the following books on community and ecology: Ecovillages—a practical guide to sustainable communities, 2005. Growing Eco Communities—practical ways to create sustainability, 2007. / Sakhnin—a portrait of an environmental peace project in Israel, 2009. / The Hidden Seed—the story of the Camphill Bible Evening, 2009. / A Portrait of Camphill, 2010. / Permaculture—A Spiritual Approach, 2015. / Permaculture—A Student's Guide to the Theory and Practice of Ecovillage Design, 2015.

He can be contacted at jnbng49@gmail.com

Notes from the Movement Group Meeting, summer 2016

Bruce Bennet, Tiphereth, Edinburgh, Scotland

The Movement Group meeting took place in Camphill Hogganvik, which is in a stunning location on the west coast of Norway, towering over a fjord. Most regions had sent delegates to the meeting, and the theme of the three days was 'Finding the Balance: Striving for equilibrium in the individual and social context.'

Each day opened with a speaker to set the context for the topic followed by break-out sessions to deepen our shared understanding. Additional sessions shared information from the Regions, Core Group, Karl König archive, *Camphill Correspondence*, Camphill research group and Freunde der Erziehungskunst Rudolf Steiner. The latter talk by Freunde facilitators, an important source of gap year students, was particularly interesting considering the breadth of their activities, which is much wider than providing volunteers to Camphill communities. Their web site is well worth a visit.

Rüdiger Grimm opened the three day meeting with observations on the need to stay focussed on present reality, not just endorse Camphill's past mythology. Holding oneself to the middle is a transient stage, risk should be incorporated and equilibrium and balance are subjective and transient. He suggested that curative education can be used to understand and diagnose solutions, with Camphill. Looking at the extreme opposites can help us find balance, but Rüdiger reminded us that "no one is in the middle—that's what makes us colourful and interesting". To conclude Rüdiger suggested dialogue is the common space in which to seek for balance. "To have both feet on the ground means that you are not moving forward".

Corinna Balavoine approached balance by examining two seminal books. The Wizard of Earthsea is chased by a shadow that is himself and Moby Dick wanders on the spacious ocean in search of nemesis. Correlating these characters with "place is security and space is freedom" she expanded on our fears and hopes for community. Place can be routine and freedom can be scary, but with wisdom you realise that freedom actually limits what you can do and place can liberate you also.

Angela Rawcliffe took a different approach to balance working with Point and Circle (centre and periphery), Courage, Compassion and Connection. She unpacked these with speaking from heart (courage), making yourself vulnerable (compassion), using heart and vulnerability to connect. When we connect we are in the present, where the centre point and balance reside.

There was extensive reporting from the Regions.

North America region is large and very diverse in its forms of community, with overwork, administration, recruitment, employed staff being common themes in each community. The American impulse is to connect with European Camphills, Anthroposophical Society and deepen relationships of brotherliness. Developing viable enterprise workshops and a drive for communal space (halls) was another common denominator between communities. A constant priority is to make time for the cultural and social spheres and additional training and development workshops for everyone.

Africa is striving to maintain a balance between the economic (drought, limited state funding, more

regulatory bureaucracy) and the human needs of the people they support. This includes more complex behaviours, including autism, which challenges existing models of support. This has led to establishing a rolling programme of training and development in all communities. Community building using the Camphill model retains its place at the centre of African communities but there is uncertainty as to whether it can be sustained.

Middle European communities are absorbed with the inclusion agenda. They are trying to achieve an appropriate balance between engagement with outside world and inner community development. Individuality is leading to many smaller projects being developed that retain links to the parent body. Balancing the financial and human needs of care is a constant theme where 'conscious' decisions are the way forward for the region.

Scottish region continues to expand with more day care developing rather than residential places and more salaried staff. Work/ life balance is not always satisfactory but can be helped by the ongoing celebration of the festivals and efforts to 'build community'.

Northern countries have national specific challenges in their development, with different regulatory regimes changing many of the existing ways of working. The region is a bridge between the Camphill in the east and Camphill in the west and this is seen as a core mission. This is captured in the Russian delegate's commitment to the Social Fundamental Law and soul sphere, which he contrasted with the pressure for corporate action and a cooler soul sphere in the western communities.

Ireland is struggling to cope with a new regulatory framework, more salaried staff, overwork and a diminution of attention to brotherliness and the wider Camphill movement.

Bruce attended as a delegate on behalf of the Scottish region.

He is an ex-house parent and CEO of Tiphereth, Camphill in Edinburgh, an expanding Camphill with residential, day care and social enterprises.

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Ten good reasons why we should all live in intentional communities (and a few reasons why we don't)

*The following is a synopsis of an article which can be found in full on the Camphill Research Network. This synopsis was made by **Jan Bang**, and the original was written by **Andrew Plant**, Milltown Camphill Community, Scotland*

So, why should we all live in a community?

1. Because it's good for you

It seems that our sense of self-worth and well-being is inextricably linked to the feeling that we belong; that we are part of a group and part of something greater than ourselves.

2. Because it makes you a better person

Not necessarily – you will experience as much of the shadow side of yourself and the shadow side of others in any intentional community just as you would anywhere else. But nonetheless, there is an in-built expectation that you will become a better person and, in many cases, this is also the reality.

3. Because you can live an holistic lifestyle that is in tune with your values

One of the most inspiring things about intentional communities is finding a way of life that makes it possible to live out your ideals and to put your beliefs and values into practice on a daily basis.

4. Because Rudolf Steiner said so

Many people in intentional communities share the belief that we have moved beyond the Age of Tribalism, the Age of Empire and the Age of Individualism, and that we are now emerging into the New Age of the Earth Community. It has been called various things by various writers and is to be found in the work of Joanna Macy and David C Korten, who both term it 'The Great Turning'. It can be found in Luigi Morelli's 'A Revolution of Hope', in Don Beck and Chris Cowan's 'Spiral Dynamics' and in Ken Wilber's 'Integral Vision'. So, as you can see, it wasn't just Steiner.

5. Because Karl König said so

Karl König did say explicitly that community was to be the basis for the Camphill movement. König said that one of the essentials of Camphill is the formation of a protective and supportive social environment for the child with special needs.

7. Because it's a better form of democracy

Intentional communities aspire to being egalitarian, inclusive and participatory. And more often than not, the aspirations become reality.

8. Because it's a better form of economics

Over time various economic models have been trialled in communities – from a fully shared and collective economy to private enterprise and combinations of each.

9. Because it's good for the environment

For many reasons intentional communities, with their universal worldview, their commitment to living lightly, their access to land and resources and the accumulated wisdom of shared knowledge and

skills gained from their participation in the global ecological movement, are ideal settings in which to trial and showcase innovative green technologies and practices.

10. Because it's the best way of making this world a better place

Today's intentional communities have taken the lead in social group processes, conflict resolution, alternative energy systems, ecological design of buildings, landscape preservation and restoration, and a wide range of tools and techniques for resilience, self-reliance and a sustainable future.

So, if living in community is such a good choice, why do we not all live in intentional communities?

1. Because people don't want to give up their autonomy

We have an innate predisposition to put our own interests to the fore. We don't like other people telling us what to do and we don't appreciate it when we can't get our own way.

2. Because other people do your head in

Well, they do, don't they?

3. Because it's too exclusive

The truth is that the members of today's intentional communities are predominantly white, upper-middle class, well-educated, well-off, liberal-minded people from privileged backgrounds.

4. Because it's really hard work

The balance and boundaries between the public and private can be difficult to sustain and people can find themselves overworked and overwhelmed by so much to do and nowhere to hide.

A concluding thought

If we human beings are really to move forward into a new epoch of our cultural development in which we have a heightened awareness and sense of responsibility both for our fellow human beings and for our natural environment,

if we are really going to try and avoid the premature destruction of the biosphere – our only life support system – and learn to live in harmony with Nature,

if we really want to live in a society based on respect, co-operation, individual self-development and a positive sense of social responsibility and social justice,

if a better world really is possible and we want to try and bring it about,

then, despite all the failings and shortcomings and despite all the frustration and hard work involved, where better to begin to learn and practice all of this than in an intentional community?

Access to the complete text can be found via the Home Page of the Camphill Research Network.

www.camphillresearch.com

Click on the Discussion tab and it can be found in 'Articles and Discussion Papers'

The Last of the Mohicans? Is the Mental Health Seminar about to vanish without trace? Is there anyone out there listening?

Last November, the Faculty of the Mental Health Seminar found themselves in the difficult position of having to decide whether to postpone the starting date of the next, ninth round of this Seminar or to cancel it altogether. We decided on the former course, postponing the start from February until June 2017 in the hope that given an additional five months, enrolment might still increase to levels that would meet the Seminar's running costs, thereby justifying its continuation.

The initiative and enthusiasm of members of the Camphill movement, especially Thomas and Anke Weihs, brought the Mental Health Seminar into being thirty years ago in 1987 in Delrow College. While initially serving mainly the Camphill movement, enrolment gradually widened to include participants from Garvald Centres and others working independently as therapists, carers or health care professionals. Since its inception, nearly three hundred individuals have attended, roughly two thirds being sponsored by Camphill Communities, including some in USA and France.

At the time of its inception, the MHS was the 'baby of the bunch'. The Camphill movement was already sponsoring an Adult Communities Seminar, a Youth Guidance Seminar and a Biodynamics Seminar. Subsequently the initiative arose within Camphill for the Kate Roth Seminar. Sometimes their dates clashed, yet it was nevertheless possible for communities to sustain this intense level of anthroposophical training activity during the time of greatest expansion within the Camphill movement.

All these other seminars are now sadly non-existent. Expansion is no longer on the Camphill's agenda but sustaining existing achievements, even survival, most certainly is. The question that we as Faculty of the Mental Health Seminar are now facing is whether or not we are being asked to accept the same fate. Is low enrolment, especially from Camphill centres within the UK, an inevitable sign of changing times within social care provision? Are trainings such as ours considered either unnecessary or unaffordable? From the other side, could the apparent current deficit of commitment to anthroposophy within Camphill Communities be asking for a re-affirmation of the core impulse from which Camphill is derived?

Despite the acknowledged and valid need for conventional statutory trainings, it is evident that their value has serious limitations, particularly when considering fostering those deeper intentions and motivations, without which the Camphill movement could never have come about and from which a renewal of deeper motivation, initiative and enthusiasm may still potentially derive. As well as addressing themes implicit in its title, the Mental Health Seminar also offers a path of exploration into an anthroposophical understanding of the human being, addressing some of the deeper reasons underlying the increasing prevalence of mental illness in our times in the context of a broader evolutionary perspective.

It is not for us as the Seminar Faculty to attempt to represent the value and success or otherwise of this Seminar. However feedback from participants consistently affirms that the Mental Health Seminar has indeed had a meaningful and lasting impact, even at times a

life-changing one. The following article illustrates how its author experienced this Seminar.

As Faculty, we are not too far off being able to affirm its intention to proceed with a further round. To be viable, however, we need approaching twenty participants and so far we have just achieved double figures. We are particularly appealing to both co-workers and managers of Camphill Centres to ask themselves, in formal and informal settings, whether there are individuals within their community who are seeking for the kind of deepening that this seminar is offering. From our side as Faculty we will very shortly need to decide whether or not the Seminar has a future. Were this to be a negative decision, it would be very sad if the Camphill movement were to awaken to the loss of this long-standing educational recourse only after the event only to express regret retrospectively.

Applications are being accepted now for the course to begin at the end of June 2017. See web site

www.mentalhealthseminar.org.uk

or contact for details Karen Kamp tel 01667 459343

email: mentalhealthseminar@yahoo.com.

Teachers and school counsellors are encouraged to apply as the initial four modules will be modelled especially towards issues relevant for child and adolescent work. Tessabella Lovemore PhD, specialist in education as well as child, adolescent and family work will be joining the faculty during for these modules.

**Mental Health Seminar Faculty
Dr James Dyson, Marah Evans,
Dr Michael Evans, Karen Kamp**

Experiences of the Mental Health Seminar 2014–2016

I joined the Mental Health Seminar in January 2014 because my work at the Waldorf College and had led me to more and more contact with young people with Mental health issues such as depression, self harming, and anorexia, which often lead them to self medicate with drugs to help them cope with life. The first year was spent looking at the first 21 years of life, from the formation of the organs to the developing child. Not only did we cover the incarnation process against the backdrop of evolution from Old Saturn to present day Earth, but we also covered the significant developments in Britain, Europe and America outlining 20th and 21st Century psychotherapeutic understanding including anthroposophy and those who have contributed to present day understanding of the psyche. All this was underpinned by the phenomenology of the organs and we studied them all in pairs in each seminar looking at their relationship to the planets, and how imbalances in the organs lead to mental illnesses.

So you can see that just from the first year how the whole course was very rich in material, with James Dyson bringing contemporary psychology into a cosmological context and vice versa, Michael Evans bringing phenomenology of the human organism in such a clear way, and Marah Evans bringing experiences and exercis-

es from therapeutic practice. The course was supported by Melanie Taylor from her social medical/therapeutic initiatives, Philip How and Karen Kamp as facilitators and storytellers, as myths were part of the course. We had Eurythmy, singing, role playing, spatial dynamics and art all woven into the content of the course. All this is remarkable enough but the most valuable tool and deeply enriching experiences came from the small group work which from the first seminar was 'the how'.

Every seminar small groups were formed to work on themes: developmental, psychological etc.; small groups to work on the greater understanding of the content using different processes which were incredibly helpful, and finally the Intervision groups. The Intervision groups were formed from the first seminar and from then on we met at least twice in the same group for the rest of the course.

In our groups we could bring our trials, tribulations and successes to our group and ask for help and feedback.

The small group work means one practices deepening relationships with others, non judgement, empathy and sensitivity are all developed and a good appreciation of how difficult the lives of others can be. If the small group work was not at the core of the Seminar then it could become an academic course. Instead, it is a course of personal development which is the same as professional development, as we found our relationship with other people in our workplaces improved as we did the work on ourselves during and between the seminars.

A big thank you to the faculty of the Mental Health Seminar—it is truly a life changing experience in the most positive sense.

Caroline Kelly

It is not teachers that the world needs now, but learners The work based learning path into biodynamic farming and gardening (revisited)

Rudy Bintein

During a conference of Camphill biodynamic farmers and gardeners in Botton Village (1968) Thomas Weihs* described, how the gardener, the forester, and the farmer enact man's reunion with his own spiritual origin. In his view, land work was urgently required as an answer to a need of the times. He wanted this kind of work to be made available to as many people as was possible as it made them 'whole human beings' again, in touch with both the physical and the spiritual side of existence. In industry we must try to do things as economically as we can, but when we work on the land, our real task is to organise and to practice farming or gardening, in such a way that an increasing number of people can participate.

He went on to say that an image as this could become a Leitbild, a kind of leading image in our efforts to find new possibilities, new ways, and new approaches to farming in a 'community life' setting.

Forty-nine years have passed since 1968 and Camphill communities are creating forms that differ in various ways from the community life ideal that was envisaged when Camphill community living was still a relatively new impulse. These new social forms are responses to the turmoil of the challenging times in which we live, but they also need to be recognised as presenting communities with an immensely rich potential for positive developments. I also think that being guided by a leading image, by a star, is like having a key that can unlock some of the richness of this future that is coming towards us. Being inspired by a leading image is like letting oneself be guided by another dimension of reality, wherein lies our own spiritual origin. As farmers and gardeners working with biodynamics, we know that something beyond life lives within life and it is with these kind of energies that we work.

'It is not teachers that we need but learners**' is an inspirational verse that comes to mind. It is from Wendell Berry, an American farmer, cultural critic, environ-

mental activist and poet, who is also an ardent defender of localism and community values. He is referring to an attitude of mind—an openness, an empathy, a sense of wonder for the world, as in childhood, towards that which has never been explored before. Such learners are needed; such a state of mind or consciousness is needed. When Berry made this statement, he was referring to a reunion with the inner side of what is real. 'Let tomorrow, come tomorrow. Not by your own will is the house carried through the night' is another quotation from the same essay. **

After this long introduction, the article I wanted to write is neither about a leading image nor about the spiritual dimension of working with biodynamics. Instead, I would like to (re) introduce a work based path of learning about biodynamic farming and gardening. The Biodynamic Apprenticeship (BDA) scheme has been running in a number of Camphill farms and gardens for nearly 30 years and well over a hundred people from all over the world have received this unique training. Many of these trainees subsequently became farmers and gardeners. Others, having finished their apprenticeship, chose a different path in life. Nevertheless many of these have remained inspired by their biodynamic apprenticeship experiences. (I say this in the sense of Thomas Weihs' remark that gardening or farming "reconnects us to our spiritual origin" and thus makes us "whole human beings" again.) For many learners, the apprenticeship has enhanced their experience of life.

Naturally the paths in life are varied and there are many ways of learning how to become a biodynamic land worker—there is not one path which is the right path for every individual. What is unique about this particular apprenticeship scheme is that it is extremely practical in nature. The main trainers are active, working farmers and gardeners. Over the two years training they enable



Louis, a Loch Arthur 'learner' with Lina, a very keen and young assistant

apprentices to experience of the progression of the seasons, as they work together through the developing and unfolding year. It is these skilled practitioners who make the training possible.

Over the years the training landscape in Great Britain has developed and the apprenticeship scheme, which for many years was coordinated by the Biodynamic Agricultural Association (BDAA now BDA), is now part of the Biodynamic Agricultural College (BDAC). This educational college, established in 2010, is a satellite of the Biodynamic Association. Its objects are to provide education and training in biodynamic and sustainable agriculture. Also over time the original term 'apprenticeship' has changed and is now called 'work based learning'.

The informal arrangements which characterised the training in the nineties and up to 2010 have evolved to a more formalised arrangement between learners and trainers. In 2010 we became a level 3 Edexcel and later Pearson registered Crossfield diploma. At present, the new work based learning diploma (intake 2016) is Ofqual accredited and a Crossfields Institute Level 3 Diploma in Biodynamic Farming and Gardening (VRQ 3, EU-EQF level 4)

As before, the training remains built around a two-year work based practise on well-established biodynamic holdings around the UK. For more details about the training on offer please visit the BDA or BDAC websites. A recent development is to include 8 one week seminars over the two years. Another development is the evolving fee structure. (For more information please see BDAC website.) More units have been added. For example, the course now also includes social pedagogy as an optional unit.

Although the scheme has become more formalised, it has retained some of its earlier fluidity and arrangements are still being made to suit individual needs and opportunities in the centres. In my present Camphill

workplace, work based learners who are at the same time co-workers working and living as part of the Camphill community, take part in only 2 of the one week block courses yearly. This is one block course in spring and one in autumn. There is a small yearly registration fee to be paid but all assessment work and all other tutorial work takes place here with us in Scotland.

At the beginning of this article about 'the work based learning path in biodynamics' (formerly the apprenticeship scheme) I used a Thomas Weihs' leitbild as an image, like a guiding star. I write this as Three Kings Day is approaching and (as much as in 1968) we are in an age of turmoil and in need of guidance.

As a counter image to my perspective as a tutor in the scheme, I have included a report from the view point of a learner. This article wonderfully illustrates the Wendell Berry quotation: 'It is not teachers that we need but learners.' Maja's article refers to the inner side of her learning path.

I hope that more Camphill Communities will (re-) visit or even (re-) connect to this modern work based learning and so provide opportunities for learners to learn about biodynamic work on the land in a Camphill community setting. It is not teachers that the world needs now, but learners.**

* Thomas Weihs. Lecture 'Some aspects of symbiosis', 14 November 1968, Botton Village

** Wendell Berry. Excerpted from *What are people for*

Rudy Bintein's path in biodynamics started in 1981 in Delrow College. He is currently employed as a gardener in Loch Arthur Camphill Community. He has been involved in training apprentices since 1992 and can be contacted: rudy@locharthur.org.uk

Upside-down – my apprenticeship in biodynamic agriculture

Maja Bleckmann

Some things unfold their true potential only slowly and with time. A seed hibernates in the soil, waiting for the right moment to grow into a beautiful plant, and I think this is also true for the biodynamic apprenticeship scheme.

In 2011 I was awarded an internationally-approved certificate stating I am trained in biodynamic agriculture. This document proves that I have officially finished the apprenticeship, and people might assume that this is what really counts. However, in reality it is only secondary. What is really important is the more than two years of experience hidden behind this piece of paper.

First of all – and most obviously – there is the gaining and improving of practical skills. Through working outside exposed to the elements all year long an apprentice becomes more sensitive to the environment with its ever-changing weather and working conditions. This awareness of nature is sadly getting more and more lost in our modern, highly-technological time. So often we forget to take a break from our hectic everyday-life to use all our senses to observe what is going on around us. While working the land an apprentice will very quickly find that physical as well as spiritual boundaries are tested. Working with nature with all its beauty and perfection opens a sense of wonder about one's own role in the

overall farm organism. Instead of blindly focussing on a single task in front of me, I started to discover the connections between the things around me and exploring my own relationship with the life and work. Similar to a mosaic, all of the singular impressions slowly started forming a greater picture.

Living and sharing life in the special environment of a Camphill community during my apprenticeship offered the possibility to fully immerse myself in a life style based upon Rudolf Steiner's teachings. It is a very challenging but also very rewarding way of living. Working and living together with so many different people with all their different personalities, attitudes and needs made me more aware of my own personal needs, and gave me the chance to get to know myself better through reflecting on my interactions with other people.

My first year was very practically orientated and focussed on getting to know the basics of gardening. I learned the important lessons of learning-by-doing, trial-and-error, hard work and patience which are essential for any gardener. This knowledge was then expanded and developed further by getting to know the more spiritual aspects of biodynamics in the second year. In contrast to practical skills which are easily acquired and demon-

strated, spiritual knowledge can be very difficult to grasp and understand. Coming from a prestigious German school I was educated to solely trust in the solid facts of natural sciences leaving no room for spiritual influences. Getting to know anthroposophy therefore opened up a completely new world to me.

It wasn't always easy to study Rudolf Steiner's works as some of his concepts are very abstract and occasionally contradict common knowledge completely. It's like seeing the world upside-down. In these cases it takes discipline and open-mindedness to refrain from condemning these ideas as nonsense but to take them in and allow them to keep working in your head. It is remarkable how knowledge can remain dormant in your mind.

Only now, nearly two years after the end of my apprenticeship, do I really begin to appreciate how much I learned during my training. Of course, there were ups and downs, easier and tougher times, but that's how life is and there is nothing more satisfying than overcoming the obstacles. Looking back, it has enriched my life in so many ways that I am very grateful that I did the apprenticeship

*Maja Bleckmann
is currently studying Forest Sciences and Forest Ecology at the Georg-August University Göttingen Germany. Maja's article was published in the January 2017 issue of Star and Furrow.*

What can biodynamic agriculture/horticulture and social therapy/education offer each other?

Challenges and opportunities

This **four day conference** begins at 3.00 pm on May 10 and finishes at 12.30 pm on May 13, 2017.

An earlier symposium—organised in Dornach by the social therapy working group (STAG)—on the theme of 'production versus therapy and education in Biodynamic social farms and gardens' in 2015 attracted a lot of attention. Many farmers and gardeners came from various countries in Europe to share their experiences as they were able to speak out about their different circumstances, successes and challenges.

Hartwig Ehlers from Germany, Henk Poppenk from the Netherlands and Paulamaria Blaxland-de Lange from the United Kingdom who are all three members of STAG then decided to enlarge both the theme and the timeframe into a conference and this event is the result. Wherever we spoke on this theme there has been an immediate echo and world-wide response. We hope that this event will make it possible:

- for people working in social farming and gardening to meet and share their practice and concerns;
- for us all to hear from people at the forefront of Biodynamic work;
- and for us to find new inspiration by meeting and hearing from some of those responsible for trainings and development of social therapeutic and educational Biodynamic farming and gardening.

Across the four day conference there will be a lot of space for exchange and an opportunity to visit and experience Biodynamic Agriculture/Horticulture and Social therapy/education organisations including The Mount Camphill Community, Tablehurst Farm, Sharpthorne Organic Café and Pericles Woodland Project. The contributors are Hartwig Ehlers, Peter Brown, Peter van Vliet, Derk Klein ten Bramel, Aonghus Gordon and Thomas van Elsen. For more information please visit the website: www.emerson.org.uk click on 'events' and scroll down to May.

Paulamaria Blaxland-de Lange, ACESTA

Twenty years of colour light therapy

Georg Schad, Ringwood

It is almost 70 years ago that the colour light therapy impulse came into being through Carlo Pietzner at the Camphill Schools in Aberdeen. In 1997 the Sheiling School in Ringwood made a new beginning with our newly built therapy building, named 'Raphael'. This harmoniously structured and wooden-clad building, with its lazure painting by Robert Lord, is as beautiful today as it was when we first moved in. It was Candlemas Day, and after a festive gathering with speeches in our Tobias Hall we entered our new building with singing and hand-bell ringing. The colour light room at the centre of the building forms a heart that has continuously been active since its beginning, and it is with great joy that this year, on Candlemas Day (February 2) we celebrate this special birthday. While the activities in the building have changed over the years, the colour light team and the work have been comparatively constant.

Over the years many programmes have been developed at the hand of the challenges we faced, and many individual children—as well as groups—have benefitted from the ongoing work. We have a multi-sensory approach that uses no electricity. The colours come about by the daylight shining through colour-filtered windows. Also indispensable to our approach is the eurythmy, whereby coloured shadows are cast on to a screen. Finally, in a

carefully co-ordinated way, we have music as well as speech, as required. In a very calm and peaceful environment the meaningful living images are reflected, mirrored and resonated by the onlooker. Even the Ofstead inspectors were impressed and gave us an 'outstanding'.

Another effect of this work is, that over the years, the therapists involved have become more than just a team; through having tuned in with each other and their task they have become able to achieve together much more than they ever could as individuals.

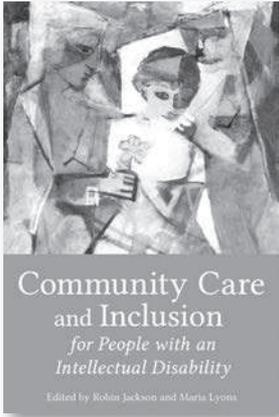
During these years we had many international conferences to facilitate our working together and furthering our understanding of this still new artistic medium.

In a very recent development colour light therapy has found application in a special needs school in Saint Petersburg in Russia.

Colour Light therapy is practised in many places, albeit not much in the limelight. Perhaps this is a good thing. It has great potential, and there is much hope for the future. We are only preparing the way.

Georg Schad came to Camphill in 1956 to train in curative education. He is one of the pioneers of Blair Drummond, and, among much else, a musician and composer. He lives now already more than twenty years in Ringwood, with a focus on Colour Light Therapy.

Reviews



Community Care and Inclusion for People with an Intellectual Disability

Edited by Robin Jackson and Maria Lyons

Floris Books 2016

ISBN: 978-1782503330

paperback, 256 pages, £25.00

Reviewed by Andrew Plant, Milltown Community, Scotland

This is a book that does not shy away from engaging with contentious social issues. All three terms of the book's title—'community', 'care' and 'inclusion'—are highly contested terms and the authors whose essays feature in this book, each in their own way and from their own perspective, throw themselves into the debate surrounding social care.

Without a doubt the book has a point to make and the point is to promote a re-assessment of the social care policy that has, to a large extent, been monopolised by political ideology and dogma. The essays look at how the person with learning disabilities has been excluded and isolated from society and point to the changes that are needed in our society, our culture, our economy and in our political deliberations, to remedy this.

This book tackles the fundamental questions about how society relates to its more vulnerable members. If there is one common theme that emerges it is that an intentional supportive community offers the kind of personal and social relationships that are recognised as being so integral to self-esteem, a sense of belonging and well-being.

In making this case the essays in this collection provide a wide range of perspectives. We hear about experiences in Britain, Ireland, New Zealand, Australia, the USA, China, Bhutan and Vietnam. We also hear from a wide range of authors, both academics and practitioners. At least 6 of the 15 chapters have been written by people who have a deep understanding of Camphill communities.

This book is very timely. Social and political thinking about the three terms 'community', 'care' and 'inclusion' have seemed to swing from one side to the other during the course of our social history—from natural inclusion in families and in society, to rejection, segregation and institutionalisation and more recently to 'normalisation' and 'inclusion' in 'the community'. There are signs that perhaps another swing is about to take place as the less beneficial realities of 'care in the community' become more apparent. The fact that places for people with learning disabilities in intentional supportive communities remain in great demand only goes to show the gap between prevailing political principles and the reality of the lived experience.

These essays are relevant to a wide group of people but obviously have a particular relevance to co-workers in Camphill communities who have recognised that, in order to counter the prevailing ideological aversion to what is termed segregation and 'congregate care', they

need to make the positive case for an intentional supportive community as a setting for social care.

A review like this cannot do justice to the diversity of views and insights in this collection of essays so I will just give a few examples of the themes to be found in the book.

The reader will find various narratives concerning the history of how society has responded to people with learning disabilities—from Roman times through the Industrial Revolution and up to the present day.

I especially appreciated coming across for the first time the term 'intentional supportive community'. Here is a term that both recognises the connection between Camphill and the wider movement of intentional communities and yet also defines the unique characteristic of intentional communities such as Camphill, Garvald and L'Arche.

From the realm of social psychology and neuroscience, we come across the concept of 'homophily'—the theory that people tend to want to be with others similar to themselves. We also come across the Dunbar Number and the 'social brain hypothesis'—which is that our personal social networks are determined by how effectively our brain can deal with reciprocal and meaningful relationships.

We learn that through distancing ourselves from people with disabilities—a process known as 'othering'—we distance ourselves from our own failings and disabilities.

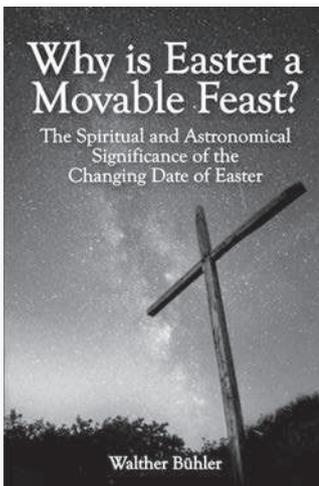
The bold claim is made that the Camphill movement is 'a laboratory for a new democracy' which would include the universal basic income. Other authors make the case for the recognition of the universal right to be engaged in meaningful work. This new democracy might well follow the lead of the government of Bhutan that made the decision to measure national success not by economic output but by how happy its citizens are, a new paradigm that was then adopted by the founders of the Peaceful Bamboo Village, a Camphill initiative in Vietnam.

We come across 'Baron's Paradox' which is the observation made by Jane Baron that the people who most need to have their stories told are often those least able to tell them. The assertion of this chapter is that because society creates its moral principles from the stories that it hears, it is crucial that it hears the stories from its most vulnerable members.

There is a consideration of both virtual communities and of virtuous communities, both of which challenge us to enact new forms of relationships between the person with disabilities and the person without. Indeed, much of the thinking in this book challenges us to see the person with disabilities as an agent for social change. As one of the authors writes, in the context of New Zealand

if we are to ever approximate the New Zealand Disability Strategy's vision of a more inclusive society it will be transacted by disabled people who pull non-disabled New Zealanders across the bright line of social distance and into the inner circle of shared lives.

This is a most stimulating collection of essays. It is pertinent, informative and affirmative. It also places the everyday practices of Camphill communities across the world into a broader context and might encourage people to become more aware of the context and more active in the debate.



**Why is Easter
a Movable Feast?**

Walther Bühler

Floris Books, 96 pages,

ebook: £7,

paperback: £9.50

book review by

Revd. Luke Barr, Aberdeen

Controversy has broken out recently in church circles concerning the date of Easter. Should it be a fixed date, or should it alter according to the waxing of

the first Spring full Moon? It is a question that is recurrently raised. But this time, it would appear that it will be settled without fuss, understanding, or even interest. This does not simply reflect the obvious fact that we are a secular state today; rather, it reveals us to be an un-philosophical culture, lacking curiosity and sophistication: we are becoming merely consumers of things, information and time.

The date of Easter has always created great problems. The Eastern and Western churches, using differing calendars (Julian and Gregorian respectively) celebrate Easter at different times of the year. One might also ask, 'when is it truly Easter in the Southern Hemisphere?' And more to the point, when is it truly Easter within us?

Walther Bühler's book does not attempt to answer this last question. But it is concerned with understanding the significant ramifications of the fact that *the temporal expression* of Easter is not something rigid. It is not something one can fix to a certain point in time, as little as one could fix an interpretation or description of what Resurrection is. It is not about iron necessity and conforming to physical laws, but rather about freedom.

To fix the date of Easter would be very useful for the ordering of our economic-based civilisation. Then we could plan common holidays ahead etc. To fix the date would serve our utilitarian culture well. We do it at Christmas, why not at Easter? Only a culture that has lost interest in the world about us, in the nature of space and time, in what a human being truly is, could ask such a question.

Ultimately, the question of the date of Easter reflects our cultural standards of sophistication: whether we believe that it is just another anachronism; or whether it is one way of approaching the astonishing mystery of what a human being is, and what it means to be human. This in particular is becoming increasingly difficult to discover in our day and age when the great Mysteries of time and of the human being have been discarded and replaced by Utilitarianism and banality.

Be that as it may, a whole younger generation of Camphillers may feel that this has nothing to do with them. I would like to propose the opposite: that it urgently does.

We do not ponder the nature of time enough. It may be fruitful for us to do so occasionally. Instead, we submit ourselves to its apparently rigid laws for better or for worse. Time is a stream that we find ourselves within, and which we may not easily break from. And yet, we have all experienced the strange phenomena

of synchronicities and temporal co-incidences. We all recall how time felt different for us as children. We have probably all asked ourselves, in our encounters with our Camphill friends, how a human soul learns to judge how long five minutes are.

In previous ages, the human soul 'read' time from the stars, and the art of astrology ordered our lives. Now, as astrology has generally become seen as a pseudo-science, a different form of time has become our lord and master: clock-time, a god strapped to our wrists, ordering our day, mostly oppressing us.

We may however experience in the traditional *time rhythms* (including the Christian Festivals) that Camphill adheres to, a healthy, supportive, up-building force in our lives. In the repetition of the rhythm, we are given a supporting structure for our consciousness which enables us to be as creative as possible. If we do not take this chance to be creative, then we fall into that well-known monotony which characterises so many lives in post-modern industrial culture.

Art in the 20th century began with the questioning of the experience of time: whether one finds it in Proust's *Remembrances of things past*, or Joyce's novels, right through to the split-time experience in Cubism. Modern films (for example, *Pulp Fiction* or *Memento*) often explore the multi-faceted dimensions of time, jumping temporally about, leaving the viewer confused, yet intrigued. It will be increasingly a task of *our times*, to understand and master time, and not to be subjugated by it.

The dreadful monotony of many lives today, the oppressive experience of clock-time ticking away leads us often to try and flee this evil, only to succumb to another: Escapism into Fantasy in the face of an increasingly fearful world—a sign of our times. How do we find a right balance in which we are not slaves of, nor escapees from time?

Bühler's book is short and easily read. It does not profess to be particularly philosophical. Nor does he feel qualified to draw grand conclusions from his terse and concise presentation of the facts. He provides however, a firm foundation from which to understand the temporal aspect of Easter, and leaves us to develop our own understanding of the event further.

Bühler tries to show that the universe is not, contrary to popular imagination, some enormous mechanism, in which we are pointlessly trapped. Rather, it is a living being, an organic entity of which we are an integral, even vitally important part. We are not cogs in a machine; we are seeds of freedom.

The alterable date of Easter reflects the organic nature of the universe, and our part in it. If we can grasp this, then we may begin to get a glimpse of the human being's magnitude, and of what our tasks may comprise. We feel the breath of freedom in this question of the date of Easter, a question that otherwise has become irrelevant to the majority of human souls today.

We need to celebrate Easter, not merely as a formality, but in order to live into its mystery. Easter is not a *Springtime nature* festival. If it were, we could celebrate it every year on the same day. Rather, it is the festival of Man's new beginning, of our becoming responsible, of emancipation from being a *created* creature, and now potentially a creator, a god. It is a *cosmic* festival, where the dance between sun and moon now welcomes a third partner to the dance: Man.

Obituaries

Joan Iris Makarie Holbek née Lindenberg

February 12, 1962 – August 10, 2016

As her father pointed out in a message read out at her funeral before the music he composed for the occasion was sung, Joan's life was bookended by rare astronomical phenomena. Days before her birth, eight of the nine planets were aligned for the first time in 400 years, while her death was accompanied by an alignment of five of the brightest planets. These events resonate with her third name, Makarie, who, as Goethe's wise astronomer in *Wilhelm Meister's Journeyman Years*, has been described as 'a cosmic potency of the beautiful soul'. And what a beautiful soul Joan was; her heart-stopping, elegantly unadorned natural beauty was manifestly complemented by her inner radiance. The children in her Kindergarten at York Steiner School referred to her as Golden Joan and sometimes Lion Joan, partly in reference to the mane of golden hair that distinguished her from her similarly named colleague but also in unspoken recognition of her intangible qualities. Many have referred to their perception of the vibrant warmth she radiated and the quietly exuberant inclusiveness which touched most who encountered her.

On occasion her namesake Joan of Arc might be invoked, forcing the lion to roar when faced with injustice or intransigent officialdom (or a contrary spouse) but she avoided getting involved in personal conflicts. Gossip, intrigue and 'office' politics held no interest because she had no wish to take sides and thus compromise her all-encompassing affection. She was, however deeply concerned by the ongoing strife within Camphill communities such as Botton. She was baffled that what she saw as oppressive, ruinously interfering external management, which has driven out the consensual ethos that created and nurtured the villages' (highly successful) existence, has been allowed to prevail.

Joan started life in the Camphill community of Glenraig in Northern Ireland, the fourth of six children born into the very musical family of Christof-Andreas



At Arthur's Seat in 2011



At Hunmanby Gap, 33 days before her death

and Alona Lindenberg, and spent most of her childhood in Camphill Scotland. After leaving school she spent time as a co-worker in Aigues Vertes, Switzerland; Vidaråsen, Norway; and Copake, USA. The tragic death of her sister Janet in 1981 had a profound effect on the whole family and led to seismic changes in its constellation.

After moving to Leeds and then York, during which time she married me (her childhood sweetheart and fellow Camphill staff child) and our four children were born, she became involved with the York Steiner School. Here she discovered a gift for effectively revitalising school fairs, which were important both for the social fabric and the financial wellbeing of the school, before finding her true role as a kindergarten teacher. She was intuitively attuned to the needs of the children in her care while quietly applying the tenets

of Waldorf education. Her 20 year involvement with the school saw a rapid expansion of the Early Years department but was interrupted by the intrusion of breast cancer. This was, of course, an earth-shattering blow but she rode the storm and after extensive treatment returned to a fully active life, with the cancer seemingly in remission. Six years later a trip to visit our two Australia-based children, accompanied by the rest of the family, was blighted by a sudden severe bout of back pain, which was found to be caused by metastases in the spine, with the collapse of two vertebrae. Despite this she recovered sufficiently to enjoy life until a year later, when she was once again struck down by debilitating illness. Like a slow-moving but inexorable tsunami it ruthlessly overwhelmed her fragile defences until on the 10th day of August, still a very youthful 54, in a candle-lit room surrounded by all her family, she crossed the threshold.

Despite the immeasurable pain of loss one can at least be grateful to have had the immense fortune to exist within the orbit of her love.

Mark Peter Holbek

Hartmut Von Jeetze

February 13, 1928 (Pilgramshain)–October 17, 2016 (Chatham, New York State)

In the drowsy hush of dwindling day, as Farmhouse sank into slumber, on occasion, Hartmut and I would find ourselves in the living room together ‘tidying up’ household or other practical matters. More often than not, these ‘spots of time’ led to quietly voiced reflections: the philosophical basis for the three-fold conception; the rich value in life with the shared experience of harmonizing work and song and spirit; the fundamental similarities among us—villagers and co-workers—that pointed to the democracy rather than the hierarchy of humanity.

As I was not only a co-worker in the Village but also the sister of a villager (Marcia Rundle), I was much taken with this last consideration. Hartmut shared the idea that, in essence, villagers are more pronounced versions of what is generally labeled as ‘normal’. Various traits and abilities may come to the fore—perhaps artistic rather than mathematical, or verbal rather than physically agile. Surely, this is true of everyone. However because villagers are less likely to adopt various disguising masks or roles, these variations in ability are clearer, stand out, as it were, in bas-relief. The real ‘differences’ then, are more of degree than kind.

Almost immediately upon hearing them, Hartmut’s reflections helped to crystallize my own (and my family’s) appreciation of Marcia’s talents, her instances of startling philosophical insight, her momentary outbursts, her unjudgmental love. On a wider scale it deepened understanding of how the Village gave room for the synchronized breathing of individual and community, each dependent on the other, each ‘folding into’ the other.

As these ‘spots of time’ set in motion revolving thoughts about my sister, the village, the Camphill approach, so they did about Hartmut. It became obvious that his musings had given rise not only to his own ever-deepening contemplations but to his daily action. They were the wellspring of his determination to prize far greater riches than money. So he took to the field to cultivate the land, to the maintenance shop to keep all things physical in working trim, to the broader community outside Camphill to forge even more links in a human chain. He was a mighty builder—in both thought and deed! Standing shoulder to shoulder with Gerda—as with the other community founders—he could, as it were, raise the great arched beams of the Copake Hall, strike into the earth to plant the seeds of the Minnesota village, take a hand on each side to enlarge the Kimberton circle, return to the fold of his earlier Copake home, in such great measure the product of his own spirit and head and heart.

Ultimately, Hartmut’s return (with Gerda) to his own family community gave room yet again to the natural, blooming expression of love and tender care and recognition of the certain, right wholeness of things.



Although in different manner, like Gerda, Hartmut was one who taught not only through word but by example. And the lessons were of no small matter. For Hartmut was, to borrow from Matthew Arnold, someone who ‘saw life...whole.’ With such ability, he seemed—in this world, this life—propelled by the sense that

Whatever you can do or dream you can, begin it.

Boldness has genius, power and magic in it!

First Part of Goethe’s *Faust*

Thank you, Hartmut.

Peggy Rundle

is the sister of a former villager.

She spent several summers working in Copake Village, USA.

Hartmut’s Autobiography

I was born on Monday, February 13, 1928, in a small country village of 760 inhabitants, called Pilgramshain, located in the province of Silesia, Germany. Our village was on granite rock. Some of the granite was of prime quality and there were several quarries where granite was mined for export. To the east of us were three mountains, and to the west one. All of these were within easy reach by foot. To the south the landscape fell off gently to a wooded area located in somewhat wet lowland. In 1745 this area was the place where the decisive battle between the Prussian army and the Austrian Monarchy was fought, resulting in the defeat of the Austrian army.

My father was Joachim Rudolf von Jeetze and my mother Dorothea Elizabeth von Jeetze nee Vierhaus. I was one of five children: my older sister Sophia, myself, then my sister Gabriele, and her twin sister Christine, and my younger brother Eckart, who died in 1998 at the age of 64 years. After attending the local elementary school in Pilgramshain from 1934 to 1938, I was accepted at the Realgymnasium in Striegau (now Stregom), about 2 miles to the east of our village. (It should be mentioned at this point, that the whole province of Silesia was ceded at the end of the Second World War to Poland as part of the Yalta agreement.)

In 1943, at the age of 15, I spent a good part of the summer helping to harvest the grain crops on what had been our farm, which had belonged to our family since the time of my grandfather. It was one of the first biodynamically farmed estates, having been converted to this method by Mr. Immanuel Voegelé in 1927. (One of Mr. Voegelé’s daughters is Ruth Zinniker of the Zinniker farm in Elkhorn, Wisconsin).

In the summer of 1944 I was one of 4000 boys drafted to form a special corps. Our job was to develop a defence line in Poland. Our task consisted of having to dig anti-tank trenches that were 20 feet deep and 20 feet

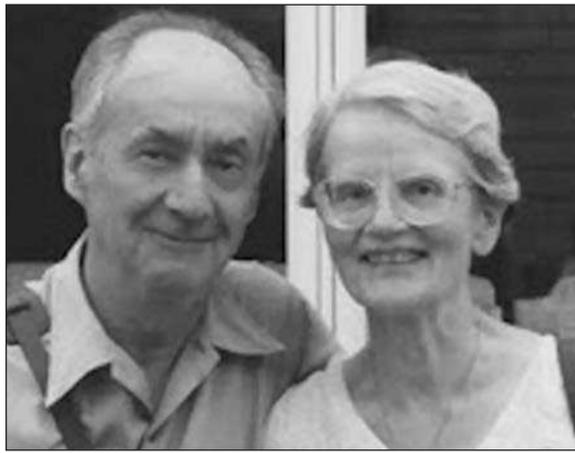
wide. A complete line of defence trenches were built—complete with firing posts, shelters and a two-sided barbed wire fence between the trench and the defence line.

All this was done by hand between July and December 6, 1944. After this we were commandeered to build a railroad in Germany, leading to a Feldspar mine. Wearing only summer clothes, working in intolerable frost and winter weather, and facing broken promises of being sent home, one day we went on strike, defying a threat of being court-martialed. So we were sent home the next day.

In January 1945 I was inducted to the German armed forces as an ROTC cadet. After a 6-week boot camp we were commissioned to the front line in defence against the approaching Soviet army. On a train transport a piece of hot coal from the steam locomotive hit my eye. I was taken off this transport in Prague and admitted into an army hospital. After three weeks I was dismissed and commissioned to a re-apportionment centre in Torgau. On the journey, just ten minutes before entering the main railway station of Dresden we were told that this city had been fire-bombed only two weeks ago. It defies description—having to walk by moonlight through a city where all the houses, as well as every ounce of tar on the roads, had been burnt out.

Having found out my new orders, I proceeded to Saxony, again to a training camp. This time I was sent to the *Arbeitsdienst* (my second boot camp). There followed endless days marching into Czechoslovakia, where the Soviet army overran our German armed forces. After a night of marching, in the early morning hours, our small band of German soldiers found itself facing a Soviet army soldier with a machine gun. We gave ourselves up, and then he said, “Go home to your mother. Drink schnapps. The war is over!” This was on May 8, 1945. We had been taken prisoners only three hours after the cease fire.

There followed ten days of walking from Czechoslovakia through the Ore Mountains, through Middle Germany, to the western part of Thuringia, to an address, where I assumed my parents lived. On Whitsunday (Pentecost), after a walk of approximately 250 miles, I walked into the house where my parents were living. There being no school—and also no money—the question arose: what now? There being no other choice, I decided to take up farming with a local farmer. There followed several months of working with a community of anthroposophists in the province of Hesse. This did not feel right for me. So when these people moved on, I stayed with the farmer who took over the farm where we had been working. This man was a state-approved agricultural teacher and he asked if I wanted to take a formal training with him. I did. There followed four years of training in agriculture. I have always appreciated this. It gave me an excellent basis for comparison between the biodynamic way and the latest form of farming with chemical fertilizers—a lesson I never regret having had the opportunity to experience.



Hartmut and Gerda in Athens in 2002

At the end of this training I felt like going abroad for a while. I had read an article in the *The Picture Post* about Camphill which included a page where a medical doctor was depicted teaching young delinquent boys how to farm and I figured, “If he is a doctor, may be I can run his farm for him, so he can practice medicine.” A letter to Dr. König, whom I had met in Pilgramshain, resulted in an invitation to join Camphill in Scotland. So I began my career in Camphill in January, 1950.

(What I have left out in all this, is the description of the anthroposophical work in Pilgramshain which was started in the mansion of Schloss Pilgramshain by some of the founders of curative educational work. It would go too far to describe all of this, including what befell the people living there when the Nazis took over the home. What matters here, perhaps, is the following: as a man, you had to learn to stand on your own feet by the age of 17. I had had the fortune to have been allowed to grow up with parents who were anthroposophists. I had to attend Sunday morning children’s services together with severely handicapped children; there were also eurythmy lessons, weekly story lessons, and painting lessons with Erich Kirchner, to mention a few of the benefits I had. In retrospect these valuable experiences became an unforgettable resource and formed a compass for the measuring of my own conduct. I owe a great deal to my parents and all those who were my compatriots at that darkest time of the last century.)

My first day in Newton Dee, Scotland: The night train from London was late. Dr. Thomas Weihs was there to pick me up along with another young lady who had been on the same train. There followed a trip driving on the left (for me the wrong) side of the road in a Land Rover at 70 mph. Quite an experience! We arrived in time for breakfast in a house that was home for 35 mentally disabled children. After breakfast, Thomas introduced me to the farm. Juvenile delinquent boys smoking in the hayloft the previous autumn had set it on fire so the cows were housed in a makeshift shelter. The potatoes from the previous year had not been dug up yet in January. The man who ran the farm told me that he was leaving soon. It would take too long to describe all impressions of a first day in Camphill. I will leave the rest to your imagination: a typical first day in Camphill.

Soon I found my way around—largely due to the kindness of Thomas who did all that was possible to make me feel comfortable. However, it became evident that there was no woman in the house who would be able to take care of the clothing of the disabled persons, and do the cooking and the general home-making tasks. Yes, some people did come in to help but these were people whose home was elsewhere. So, after some months I asked Thomas if he knew of a woman who might help me with my tasks. He said he did and would talk to her. Nothing happened for a month; so I asked again. Some more weeks went by. When I asked him again, Thomas told me that the person to whom he had spoken about

this was not interested. Eventually Thomas said that I would need to talk to her myself. So I cycled to Camphill Estate, three miles west, and asked the lady concerned: would you be willing to join me at the farm? Where upon she said yes. This was Gerda Babendererde.

There followed eight wonderful years in which we, together with many other co-workers, both younger and older ones, built up Newton Dee. Among them were Mark Gartner, Hubert Zipperlen, and Taco Bay. There were many visitors, and people who came to give lectures, including George Adams and Olive Whicher, –to name a few. We had seminar twice a week with Dr. König, Carlo Pietzner, Alex Baum, and Thomas Wheihs and others. The opportunities for me to become an independent farmer, educator and student in anthroposophy were endless. So were the expectations. Needless to say we had a great time.

The year 1960 was a critical year. It saw the conversion of Newton Dee from a school for disabled children and youths into a village community. For me it was as if the world would come to an end. Something was brewing that said to me, “it won’t go on like that.” My wife had twins that year. I had laughing gas poisoning due to having been given an overdose of it by a dentist. I was in my thirty-third year. I was thrown off my feet. Carlo Pietzner came to see me in the sickroom one day –a very nice visit. Carlo was about to take up the work in America and he asked if I would consider joining him in this task. I knew about this, since I was a member of the Movement Council of Camphill. I wasn’t that keen on the prospect.

However, a number of other persons were also shifting their place of work, and I knew that I could not go back to my old job; so when asked by Dr. König the decisive question at the Camphill Council meeting again, I said, “Yes, I will go.” That is how we made decisions at that time. When I came home to my wife, who had given birth to twin daughters six months earlier she said, “Where is it? Show me an atlas.” So the decision was made to go to the United States.

We arrived in New York City on the Queen Elizabeth II on November 29, 1961, and were taken from there to Sunny Valley Farm in Copake, New York. The next day was St. Andrew’s Day. When we came down to breakfast, we got the news that Dr. Ehrenfried Pfeiffer had died just in that night. I had looked forward to meeting him again.

There followed 18½ years of building up work of the Village in Copake, a wonderful time of practice and training –first farming, then woodwork and landscape development –until I was asked by Carlo to join the Board of Directors of ‘Camphill USA Inc.’ From 1966 to 1980 followed a time of working in the office in Copake, and as Assistant Secretary to the board.

It was toward the end of the 70s that one day, Carlo said, “Is this all we should do?” By that time we had three Camphill places in the United States. Though I had not taken this remark as being addressed to me, an inquiry from some people in Minnesota had come to us, asking: would we consider establishing a Camphill Village in Minnesota? Try as I did, this request did not go away. So, after some months of assessment on our side, the community of co-workers in Copake said, “Go out, explore it, if it shapes up as something real over the summer months, go for it. If not, come back.”

So in the spring of 1980, Gerda and I once more moved, this time, to establish Camphill Village, Minnesota. We built it up with the faithful assistance of Don and Kristin Wilson and some other co-workers, including Vicky Randall. For nine years we were able to help establish this village until at Christmas 1989, we had to hand it over for health reasons.

We moved to Kimberton Hills in Pennsylvania at the invitation of the friends there and lived there for following eleven years. In June of 2001 we moved to Triform in Churchtown New York, where we are now residing.

Hartmut von Jeetze

January 15, 2003; revised September 10, 2004

Bernd Ehlen

September 11, 1943 – December 5, 2016

Bernd was born on September 11, 1943, in Reichenberg, Bohemia, (now Liberec, Czechien,) to Hinrich Ehlen and Christine Zeigermann. Bernd’s father died of hunger fighting in the army in Russia (July 23, 1943). After the war, his mother married Johann Bösch. They moved to nearby Revenahe near Buxtehude and the Lüneberger Heide where Johann placed many of his beehives during summer months. Bernd attended the local school in Revenahe. When he was 14 years old, he went to live in Hamburg, and to work and train, at his grandfather’s factory, Gebrüder Zeigermann. He completed a three and a half year apprenticeship and then did a further year to qualify as a Mechanical Engineer. Working as a teenager in his grandfather’s factory was tough.



Bernd two years ago at a festive occasion.

His grandfather had lived through two world wars and had rebuilt the factory twice.

While living in Hamburg, Bernd joined the Christian Community youth groups. There he met a number of life-long friends, such as Michael Grüber. The two priests, Johannes Hemleben and Diethard Jaenig encouraged him to go to the Goetheanum, Dornach, for further studies and training. In Dornach he trained and worked in a furniture shop called Kunz & Trechslin, belonging to Hans Kunz. He also attended the sculpture school (Plastikschule) at the Goetheanum.

After Switzerland, Bernd went to Thornbury Park, England, in the early 60s. This was his first Camphill community experience. He lived with Jens

and Gerda Holbek. In 1964 he joined Camphill Schools in Aberdeen, Scotland for the Camphill Seminar. While living in Murtle House with Gisela Schlegel as his houseparent, Bernd and his group of boys took part in Jonathan Stedall's film, *In need of Special Care, Camphill School* (1967/8). This film won the British Film Academy Robert Flaherty Award for best documentary in 1968 and was subsequently nominated for the United Nations Award.

After completing the Camphill Seminar in 1967, Bernd took a year out. Armed with his engineering qualification, he signed up for one year with the Hamburg-American Steamship Company to work as an engineer while the ship went around the world. Sailing from Germany the ship went east across the Pacific and eventually arrived in California. At this point the crew heard that the boat had been commissioned to remain in the Pacific for five years, shipping goods between the USA and Australia so Bernd left the ship in Los Angeles. As he made his way from there to return to Camphill in Aberdeen, he visited the Camphill Special School in Beaver Run, Pennsylvania, where he met his future wife, who was working there at the time. She came to Aberdeen in 1969 and they married on his birthday in 1970 with Jean and Geoffrey Bell as their witnesses. Bernd and I were married for 32 years and we had three great children.

Upon returning to Camphill (1969), Bernd, encouraged by Gisela Schlegel and Thomas Weihs, began to use both his artistic and practical engineering skills in the construction of new buildings and making furniture. He was part of the Building Group, organizing and maintaining all the building developments and repairs on all the estates. With his team, he built Mica (1973) and then began Tourmaline Schoolhouse (1974) which replaced old army huts near St. Devenick's. He had many pupils as trainees in the workshop. The pupils helped with projects and, in the process, learned basic joinery skills. The first was Simon Devoil. Later, Bernd also built a studio for Hermann Gross, our artist, next to the workshop. They had a strong connection; Bernd helped him when Hermann created the stain glass windows for the Hall in Murtle. Eventually Bernd added an engineering and car repair workshop, as part of the workshop complex. The team of workmen, guided by and working with Bernd in the early days were keen, active and dedicated to the work. They guided the trainees who came to learn from them, and even gave of their free time every year to make beautiful wooden toys for sale at the annual advent sale. In the 1980s the team comprised ten men. There were additional local tradesmen who supported our work and joined the team when extra help was needed. Both Billy Burr and Dick Hogg became long term people within the workshop team at different stages, having built very strong long term connections to Bernd and the Schools.

As a dedicated Camphill community member, Bernd took on his role to care for the estates and land with a deep spiritual commitment to the impulses that stood behind his faithful pledge to honour and foster the Community spirit and value, as well as the anthroposophical work within the schools. As a person feeling responsible to care for and maintain the fabric of the community and its grounds, he dedicated and executed an attention to detail that was never failing. He walked the boundaries regularly to help provide an important etheric sheath and boundary for the work, especially in Murtle Estate where he lived. His love and care of the land was an



Bernd receives the Medal of Merit of the Federal Republic of Germany, on November 1, 2016

essential aspect of his character. It also cannot go unnoticed that over the years he has left his legacy not only in his buildings but with the thousands of trees he helped planting in Murtle and at Burnside. He was not only a workshop co-ordinator, running the workshop team under the scrutiny of the building and development committee, but also a house parent and dedicated therapist for many years. He also served in the schools co-ordinators group, as part of the internal management team and on the school's council for many years, and briefly headed Templehill's council for a time. He was also active in fund raising and in supporting the highly active local parents group that was for many years run by John Whitehead.

Bernd's many hobbies included fishing, boating, scuba diving, skiing, camping, sports and horse riding, cross country jumping, and carriage driving. Many of these hobbies he happily taught and shared with his family and other co-worker children, but also when as a housefather in our pupils' houses, he shared them with the pupils at half term and other occasions. Camping and boating holidays on the West Coast were enjoyed by the co-workers and pupils of the house communities where he lived. He was an able bee keeper and every year he went home to Germany for a couple weeks to help his father who was a full time bee keeper, to bring in all the hives for winter and extract his honey. In his free time, Bernd also made beautiful wooden boxes and ornaments. He built a beautiful boat six metres long, *Thalassa*, which could sleep three people. It served many hours of fun for family and friends for fishing and diving. Later he built and restored horse driven carriages including making the large wheels which was a great skill. And a special passion and delight was his carriage driving which he offered to share with others. His beautiful carriages led to him being a regular wedding carriage driver for many co-worker weddings. Also at festivals, he often used the carriage for children's rides. A highlight in his carriage driving was to join local events where he competed with others, including with Prince Philip. A real highlight for the family was attending a carriage driving event at Balmoral Castle and meeting Queen Elizabeth who greeted and shook hands with all participants, including our two children who were part of Bernd's team on the day at the end of the 1970s. Bernd also enjoyed riding his horse for cross-country jumping events, as a fund

raising activity for the Camphill School which were run by John Whitehead on his farm nearby.

In the early 1970 Bernd acquired a lovely New Forest pony Merry Me'Ona and began building up the riding therapy work on Murtle Estate. Initially the therapy took place outdoors on the sports field, where St Christopher's now stands. Eventually, as part of the Building and Land Group, Bernd also managed to help Murtle acquire more land including the river fields along the River Dee. He also developed the stables. The riding school building and arenas were built and opened officially in October 27, 1985. Over the years he trained many horses for therapy. Some were purchased but others he raised and bred himself as he always had a stallion and geldings, as well as mares. Everyone enjoyed the arrivals of new baby foals in the estate. At the height of the therapeutic work there were ten horses in Murtle. To care for the animals and maintain the land required a lot of work. Bernd was good at including pupils with all the horse work, as well as the enjoyment of riding horse back or in the carriages. It was always nice for the pupils to see the horses grazing in the upper small paddocks between the school buildings and houses.

In everyone's character we can find that there are both positive and negative qualities and Bernd was no exception. He had some tendencies and habits which again and again surfaced causing considerable problems for him and those closest to him which he was unable to master. As a result of this in 2000, following a period of difficult personal times, Bernd left the Camphill Schools, having lived there for 34 years. He briefly worked locally for Mudvac in Aberdeen, as a steel constructor. He then travelled to Canada, working in the Cascadia Society, a Community in Vancouver, but couldn't get an extended visa while there, so unfortunately only stayed for a short time in this lovely community.

Following this he moved to Germany in January 2002, to work in an anthroposophical community near Thüringen, the Lebensgemeinschaft Wickersdorf. Here he was employed as a 'Springer' (which is someone who 'jumps in' wherever it was needed) and also advised on general development and community issues. Bernd continued living in Wickersdorf until his death on December 5, 2016. His many tasks there included work as an experienced carer and house co-ordinator, sharing his deep anthroposophical knowledge, and developing therapeutic riding for the community.

He was also employed to help them with a project for disabled young adults in Ghana at Deduako-Kukasi in the Ashanti Highlands. He often travelled there to help resolve problems and implement improvements in dealing with the project's ongoing needs and fortunately things are going well now there. Just in the last few weeks of his life Bernd was honoured with the Order of Merit of the Federal Republic of Germany (Verdienstorden der Bundesrepublik Deutschland).

Bernd had a very full life. His dedication, hard work and many skills were a real gift which he shared especially with the Camphill Schools in Scotland for many years. We have the luck to benefit from the buildings he has created for us. Sadly now at the end of his busy life, he developed a severe form of cancer linked to asbestosis, which has been caused by using some of the building materials he had to work and build with in the early years (similar to the experience of many other builders and workmen in

Britain). He battled the severe aspects of this illness for about a year. It was lucky that he remained a very fit, healthy, and active person throughout his life and could give so much to others. For this we can be thankful. We wish him peace for his next journey. **Kahren Ehlen**

Life in Wickersdorf and his work on the Ghana Project

I am writing this piece in honour of Bernd Ehlen during the Holy Nights, on January 1, to reflect on his time with us at Wickersdorf. During this last year, Bernd suffered a great battle against the overpowering cancer that took him over the threshold of death.

In January 2002 Bernd came to live and work in the 'Lebensgemeinschaft Wickersdorf', which is located in the Thuringian Forest near the town of Saalfeld. Here in Thuringia, the land where Goethe, Schiller and Bach all had a home once, Bernd settled into our anthroposophically orientated community, bringing his abilities to help our work with seventy villagers in need of special care. Bernd shared with us some of the riches of knowledge and experience which he had gained from many years in Camphill communities. He helped out in our houses and also acted as a 'jumper' wherever the need was greatest.

Besides that, he was involved in the project in Ghana to build up a new small community for disabled young adults, in the Ashanti Highlands called Deduako near the town of Kumasi. His help was a great asset to the development of the project especially as he could speak both English and German. He established a connection with the Ghanaian government, so that finances and all legal assets would be understood by all involved. Bernd persisted in the face of considerable difficulties, and his efforts proved to be fruitful. The community is now thriving with house, workshops, and a rich and lush garden. For this work he received the great honour of the 'Order of Merit' of the Federal Republic of Germany just a few weeks before he passed away.

Bernd's many abilities enabled him to do many different kinds of work and he also stayed faithful to them no matter what the cost. He built up the riding therapy, and supported the religious life and cultural activities, giving his best so that our life was enriched with more anthroposophical knowledge. Bernd was able to speak in a very specific way at our Christian festivals, which enriched our understanding of the meaning of the festivals. Here his support was very much welcomed and many of us experienced him as a man with great knowledge. To work hand in hand with Bernd during the building of our new stage in our Hall, was for me personally a great pleasure, help and support. Bernd was also involved in the building group where he helped with many projects.

Bernd revealed little of his inner life, yet shared a great passion for a full and fruitful life. Wherever he could make a difference and see it through, he put his full energy and attention to the situation. The crowning achievement for Bernd came in the last couple of years with the completion of the riding school and stables. Then he was able to hand the riding therapy over to Kerstin, his helper in this area of work.

Personally, and also on behalf of the community, I would like to thank Bernd for all that he gave to us and wish him all the best as he makes his journey through the spiritual worlds.

In gratitude,

Colum Lindenberg

Charles 'Chas' Bamford

June 27, 1952 – December 9, 2016

Chas was born into a Staffordshire farm machinery manufacturing family. He and his older brother Julian were children of his mother's second marriage, and there were two much older siblings. The family were Catholic, and as a little boy Chas used to serve at the altar. However, at the age of nine he asked a priest: "This God business is a put-up job, isn't it?" The priest promised to talk to him later, but in fact never did. This was a great disappointment to a young boy with a serious question, and from this time he began to distance himself from the faith into which he had been born.

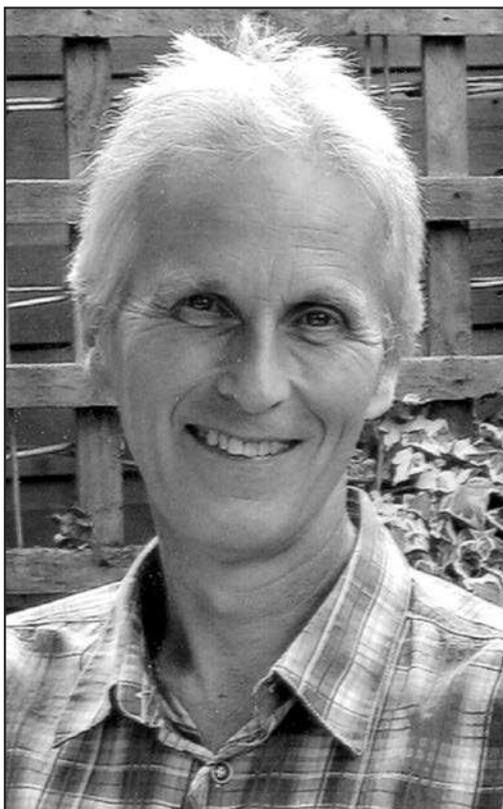
Chas, gifted at maths and technical disciplines, received a very intellectual education at Downside School. Art was lacking, and his schooldays were not particularly happy. In the holidays he spent much precious time with his brother Julian, who remained a close friend all his life.

His engineering degree at Birmingham University fitted him for the family firm, but he disliked what he perceived as the emphasis in the course of the exploitation of the workers. So instead, he began to seek opportunities where art might serve a social impulse. This took him travelling in the USA, and then to learn traditional woodwork skills in Norfolk. At Birmingham University he met Elisabeth who, he found, shared his interest in community and art, and in their search together they met Camphill for the first time in Stourbridge.

At the age of twenty-four, Chas and Elisabeth joined The Sheiling Community, Ringwood, Chas in the role of Curative Education Seminar student. Here began his life-long engagement with Anthroposophy, which was to underpin all his work. The same year they married in the Christian Community chapel. Two years later, he began his eurythmy training in the Eurythmeum, Stuttgart.

In due course their first child, Daniel, was on the way, and they decided to bring up their family in Britain and in Camphill. In 1980, they moved to Botton where Chas completed his studies in the Camphill Eurythmy Training. On graduating, despite inexperience, he was asked to teach in the training. This became his work for most of the next twenty-one years. He was valued by the students for his lightness, kindness, humour and exactness, his artistic gifts, and for how he encouraged and enabled those he taught. He was gifted not only as a eurythmist, but also as a speaker, and actor, and he sang with a beautiful tenor voice.

Three boys were born to the family: Daniel, Francis and Chris. Chas had the greatest joy being a father at all times, and the family was the heart of his life. His sons have many happy memories of times spent with



a father who enjoyed being with them, scrambling along cliffs and climbing trees, enjoying walks in wild wet weather, and delighting in wind surfing and mountain biking especially at speed. He would draw huge Celtic labyrinths on sandy beaches (he had a very good spatial sense of geometry) and the whole family would run around it and then together they would watch as the sea washed it all away. These and other memories are of a father full of youth, energy and fun.

The Bamfords lived for some years in The Sheiling, where Chas taught the first and second years of the eurythmy training, and some years in Botton, where he taught the third and fourth years. Mostly, the Bamfords were running a Camphill household, with children or adults with special needs. A friend recalls often seeing Chas washing up after a meal, with great care and attention to detail, with other members of the household, and he would be laughing and

joking and creating an atmosphere where everyone felt happy and included.

Chas took part in regular tours, bringing eurythmy to many audiences. He was invaluable, not only as artist and director, but for his practical skills, his social qualities and overview. The Eurythmy Training flourished, and during this time the new Ringwood eurythmy studio was completed under Chas' guidance. Working with colleagues was, however, not always easy, as he needed to be appreciated in order to give of his best.

Then in the late 1990's, the changing situation in special education meant that the Camphill Eurythmy Training was consolidated in Botton Village. Chas, his energy somewhat depleted, struggled to establish himself in the new situation, and he decided to leave his work in the training.

At this time Chas and Elisabeth celebrated their silver wedding in the Christian Community church in Botton. Their marriage, centred in the joyful family home, had grown into fruitful teamwork in community building and eurythmy projects. Chas helped to engage the whole Botton community in a production of *The Tempest*, where he played Ariel, bringing together villagers and co-workers, even including the overworked farmers, in a joyful artistic celebration.

In 2005 Chas and Elisabeth moved to Delrow where they were to remain for nine years. With the boys grown up, and no more Eurythmy School responsibilities, Chas could put the fruits of his Camphill experience at the disposal of the community. He ran the Foundation Course for guest volunteers, introducing Camphill and giving the young people a voice. He inspired young co-workers

so that some would later go on to study eurythmy. He enabled a young woman suffering from mental health difficulties to become the editor of the new *Delrow Digest*. As assistant editor, he laid out the publication beautifully, and together they created a high-quality colourful monthly that was widely enjoyed.

Chas had great empathy for the residents. While they loved him and enjoyed his gentle teasing, he made them feel safe and helped them gain confidence, empowering them to new experiences. He enriched the cultural life and the festivals with eurythmy, singing and art exhibitions, bringing beauty into the community, both through his own being and through his projects. At the same time, he carried out his work in the finance group scrupulously, making reports to the Delrow Meeting that were clear, light and fun.

He could act as the moral conscience, for he had the courage to hold up a mirror when necessary. Always, his social skills helped to weave together the social fabric, for the residents and their parents, as well as colleagues, guest volunteers and local professionals. Chas, with his creative ideas and practical ability, did much to make Delrow into a flourishing community. He used to go far beyond the call of duty to help others. There was a high standard in all that he did and he expected the same of others, yet he was modest and brotherly. Chas had moral integrity, a strength which could also be a weak point, for he could be deeply hurt if he felt misunderstood, or by what he felt was injustice.

2014 brought a time of great difficulty, not just in Delrow, but some other Camphill villages as well, when new management came in place. Chas, among others, welcomed the newcomers with openness, hoping to forge a future with them. But Chas and Elisabeth, as well as a good number of other longstanding Camphill co-workers in different communities, became casualties of a new regime. Chas and Elisabeth had to leave Delrow and become homeless for some months. Chas was very deeply hurt by this, and his health suffered.

By Michaelmas 2014, they severed ties with Delrow, and moved to Stroud to build a new life. Chas enjoyed renovating their home, establishing soundScape eurythmy, publishing posters and leaflets, editing the Eurythmy Association Newsletter, and directing eurythmy in Rudolf Steiner's third Mystery Drama. In these last years, he was more than ever at the heart of communication with many friends and colleagues, supporting and inspiring people, in a warm local and national eurythmy network. His greatest joys were the birth of his three grandchildren, and in the autumn of 2016, Chas and Elisabeth celebrated their 40th wedding anniversary in a mood of quiet fulfilment.

He died suddenly and unexpectedly at home on December 9. He was sixty-four.

Chas was an outstanding eurythmist who created light and space in his movement. He had dignity, and grace, speed and precision, and an incredible range of possibilities. His eurythmy forms were always beautiful, and he was a kind, encouraging, clear, and inspiring director.

He was a community builder, who inspired many, including many young people. He ennobled social life through art, bringing colour, movement and beauty, revealing the invisible and bringing eurythmy to the world.

He continues to inspire, living on deeply engaged in this creative work, and in the heart of his family.

Elisabeth, Daniel, Francis and Chris Bamford

Memories of Chas

My connection with Chas goes back over 40 years with our paths crossing on a regular basis. Whilst living in Delrow the extended Bamford household came to Seahorses every year. These visits were memorable for the singing at mealtimes and the artistic activities between all the outings. They managed to make the household holiday period also an artistic and cultural experience. Their dedication to the well-being of the residents was always impressive. Due to my teaching role with the Eurythmy School in Botton and with the training course in Delrow we kept in touch regularly. Chas typically arranged my visits, often sitting in with the sessions.

Chas and Liz always fully supported the cultural life of a community and one of the many memorable events I remember so well was Chas's portrayal of Parsival in a stage version of this medieval legend. The story was 'serialised' over 12 weeks requiring enormous rehearsal times which involved many in the community, with each new episode enthusiastically anticipated by everyone.

This small example expresses some of the idealism which inspired Chas; the intention to live a life where community, art and spirituality could weave together into a 'therapeutic fabric' which, in turn, supports the development of the individual.

I will greatly miss his light touch, gentle humour and artistic approach to life.

Boris Moscoff

Other friends who have died

Stella Hallstrom crossed the threshold on January 22 at 2.15 pm aged 93. She founded Årsta Gård, a curative school in Stockholm in 1955 and was the founder of Staffansgården in Sweden.

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Camphill Häggatorp

is a living and working community in Sweden for people with special needs. It was founded in 2003 with the ambition to create an integrated working and living situation for everyone.

We are looking for mature co-workers to join our small community of around 20 people living in four houses. We are situated in the southwestern part of Sweden with a small garden, food processing and a bakery. Our earnest desire is that our spiritual aims should be the foundation of our work and social and cultural life. Living in, and to be part of the social life of the community is the explicit purport of our daily life.

For more information see our webpage:

www.camphillhaggatorp.se

or contact Christofer Wärnlöf via email:

warnlof@telia.com



Garvald West Linton is an established provider of residential and day care services for adults with learning disabilities. Care is provided in five houses and there are eight workshop areas as well as further education and individual therapies. Our work is based on the principles of Rudolf Steiner. We are situated 20 miles south of Edinburgh in beautiful surroundings. We have a vacancy for a

Residential HOUSE MANAGER (House Co-ordinator)

who will manage a house providing support for a group of adults with a learning disability. Main responsibilities include developing and maintaining the smooth running of the house and to meet the needs of each individual as well as promoting a healthy social atmosphere. This is a full-time post (40 hours per week). Living in is a requirement of the post and accommodation is provided.

The ideal candidate will be educated to degree level or equivalent and will have at least five years experience in working with adults with a learning disability. We are particularly interested in candidates who have a B.A. in Curative Education or a B.A in Social Pedagogy, but will consider applicants who hold a qualification that would allow them to register with the Scottish Social Services Council at the supervisory level, or can demonstrate their willingness to work towards a relevant qualification. For more information and/or an informal discussion or visit, please email robertcrichton@garvaldwestlinton.org.uk or telephone the number below.

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Camphill Community Mourne Grange Living & Working Together

JOIN US AS LONG TERM
HOUSE
CO-ORDINATORS

Mourne Grange was established in 1971, as the first adult community in Northern Ireland. It is now the home for more than 140 people, including 52 adults with special needs who live and work together with co-workers and their families. Lying in the foothills of Mourne mountains in peaceful rural surroundings, Mourne Grange is a working village in which everyone participates and is interested and concerned with community life. We are a well established life-sharing community with a large number of long-term committed co-workers.

Are you interested in becoming a long-term **House Co-ordinator** and running one of our houses for adults with special needs? Mourne Grange is open to applications from families or couples and we require a minimum commitment of 2 years. Experience of working with adults with special needs and Camphill experience is desirable, but not essential. All training will be provided.

If you are interested in working and living in
Camphill Community Mourne Grange,

Please send an email to:

applications@mournegrange.org

Mourne Grange
169 Newry Road
Kilkeel Co.Down BT34 4EX
Tel: 028417 60128





Eurasia Learning Institute – ELI – for happiness and well-being

Their New Year's wishes from their Newsletter. You can read them yourself here: www.eurasia.org.vn/newsletter.html (the Christmas 2016 Newsletter so far only in French, or here: www.tinhtrucgia.ch in English

Happy New Year from Tinh Truc Gia & Eurasia Team

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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