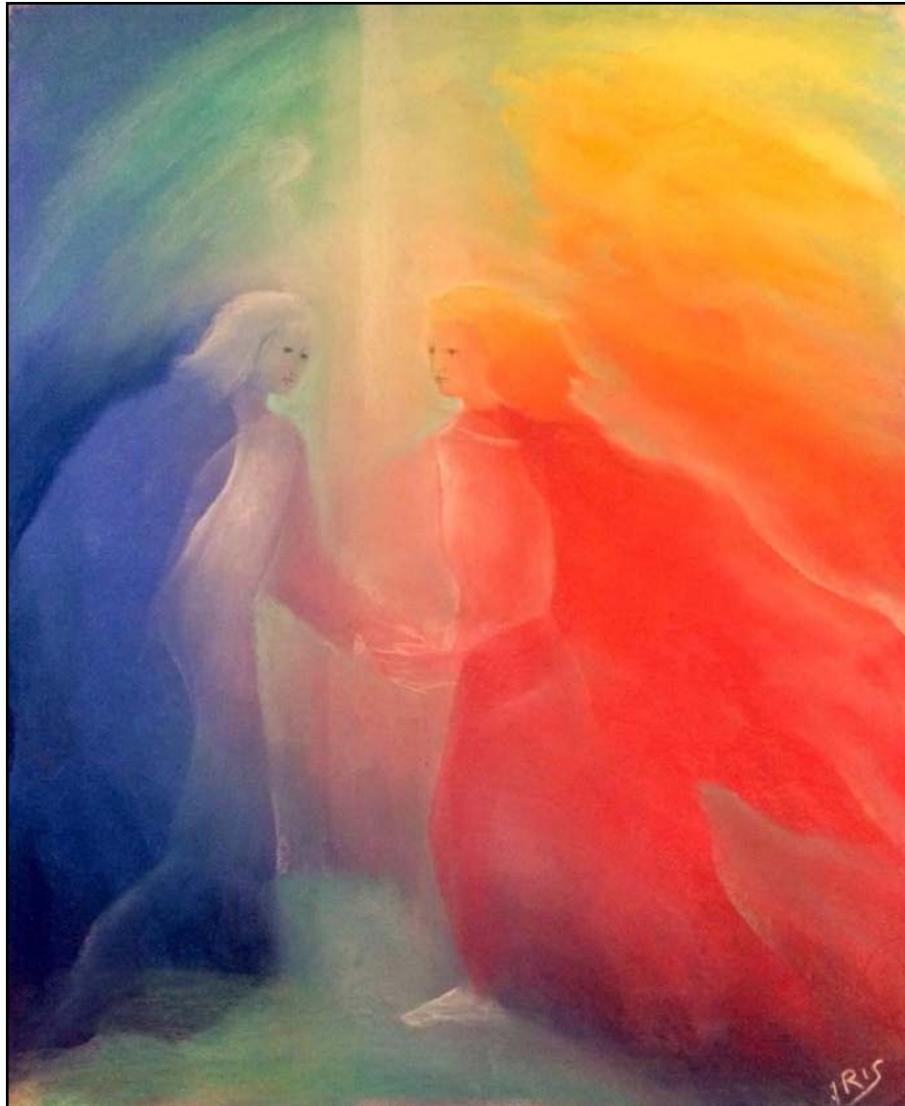




July/August 2018

CAMPBILL CORRESPONDENCE



"East meets West" by Iris Yve

If only it were all so simple! If only there were evil people somewhere insidiously committing evil deeds, and it were necessary only to separate them from the rest of us and destroy them. But the line dividing good and evil cuts through the heart of every human being. And who is willing to destroy a piece of his own heart?

Alexandr Solzhenitsyn, The Gulag Archipelago

Celebratory Birthdays
July – August 2018

Becoming 92

July 7	Lisa Steuk	Mourne Grange
August 8	Reidunn Hedetoft	Vikedal

Becoming 91

August 1	Regine Blockhuys	Uberlingen
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Becoming 85

August 17	Marie-Elizabeth Frister	Liebfens
August 21	Alison Gilmour	West Coast, S.A.

Becoming 80

July 4	Moyra Murray	c/o Newton Dee
August 9	Wendy Tucker	Port Shepstone, S.A.
August 10	Hans Bartels	Lehenhof
August 16	Annemarie Konig	Mourne Grange

Becoming 75

July 1	Karen Arthur	Kimberton Hills
July 3	Virginia Hedge	Delrow

Becoming 70

July 2	Geoff Clacton	Mourne Grange
July 7	Karen Nesheim	Solborg
July 12	Wendy Hemsted	Lehenhof
July 18	Kari Trommeldalen	Vidarasen
August 6	Edeline Le Fevre	Glencraig
August 20	Simon Pepper	Brachenreuthe
August 22	Terje Hammer	Jossasen Landsby
August 24	Gerd Eva Baum	Thoresen, Oslo

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A Mirror of Infinity

by Kristina Labaty,
Camphill Village Copake, USA.

As if some unknown being had alighted on the pillow
beside my own,
I gaze slumber-eyed at the sleeping form, smooth and
lustrous,
while gentle morning light catches shades otherwise
ignored.

The rumpled locks of golden brown fall in lazy heaps,
textured like dense strokes of oil paint, Van Gogh seeing
the vitality

of line through my early morning eyes.

Then the skin: sun bronzed and supple – rather terse –
the contours shifting towards a small red punctuation, the
mouth,

now tight and shut, slightly pursed as if in thought.

The eyes, though, are quite at their ease with lashes
speaking

surrender to that far off being that soothes and recalls us
to ourselves.

“Thou art thy mother’s glass”

but she in thee senses the mirror of infinity,

stretching far beyond the sense of such an instant,

beyond what may be fathomed from this sleeping one.

The Artist of All Forever holds this form as if suspended,
buoyed by a future-sensing force.

Thou art thy mother’s lens

and she in thee recedes so thou may shine.

The quote is from Shakespeare’s sonnet #3. An infinity mirror occurs when two mirrors are placed parallel to each other, allowing for the reflection to go on seemingly to infinity.

Written Report on the International Camphill Whitsun Gathering

By Penelope Roberts

I cannot tell of the numbers of attendees or how many communities were represented. What I can offer is a picture. The overall experience was a Whitsun experience. This event was a gathering of peoples, a Camphill version of the many nations of earth coming together, speaking different languages, having different backgrounds, yet all belonging together in their understanding of the sister and brotherhood of humanity. It was a time of meeting and renewing old friendships and of creating new ones and a confirmation of the joy that comes through the creative encounter.



On a rather cloudy, rainy Wednesday in May smaller and larger groups of people arrived in the Lehenhof, the original Camphill Village in Germany. Hundreds of guests were divided and sent to different households where we were welcomed with a hot meal, while the residents generously waited for their own meal an hour later. There followed a welcome in the Lehenhof Hall and an extraordinary performance of a composite Easter play, developed from Karl Koenig's four plays for Easter. This in itself was a gripping experience. A professional stage director, Herbert Heinz Friedrich who is closely connected with the Lehenhof brought an intense drama, with dazzling technical effects to the lines that many of us know so well.

From this opening event of everyone being together in one space, we then spread out over three communities for our group activities. The Lehenhof, Brueckfelden (Naturatelier) and Lautenbach each hosted a total of twenty artistic groups, which all created either visual or performance offerings to the final Whitsun event on Sunday. This proved to be a kind of miracle of organization, transportation, meal planning and creative work that all came together in the end.

John and I were in the Naturatelier Group: He created a modernistic wooden assemblage sculpture with Felix Bockemeuhl, who did his Social Therapy training in Camphill Triform. I learned the tango and the social philosophy of Joseph Beuys. On Saturday all four Brueckfelden groups gathered for an "Eintopf" (stew) made in a cauldron over a campfire. Luckily by then the rain had given way to sun.

Every evening several activities were on offer: folk dancing, open stage jam sessions in the cafe and



an exhibition of Karl Koenig's Soul Calendar verses. For those who wanted food for the mind there were lectures.

Joan Sleight from the leadership of the Anthroposophical Society in Dornoch gave a stirring lecture on the theme of "Community in Transit." She drew on lectures by Rudolf Steiner about the different levels of taking in the other human being and concluded with three qualities that will be necessary if we are to continue to be successful and relevant in the future:

Learning to say "Yes" to situations even if they are difficult to face; learning the art of Hospitality in the widest sense (being a host, being a guest) and Accountability, ethical honesty.

Dan McKanan, professor at the Harvard Divinity School gave a searching lecture on the subject of intentional communities and their developmental stages. A community that manages to survive past seventy years has three choices, he said. Either they seal themselves off and become a society unto itself; or they grow outward into the world and melt into society, bringing their ideals into the wider community; or they join with other communities. Each way has positive aspects as well as dangers. Dr. McKanan challenged Camphill to consider which way it might take in the next years.

Rainer Rappmann gave a talk on the life and work of Joseph Beuys. And Richard Steel spoke of Camphill's history in relation to Whitsun. These last two lectures occurred on Saturday, after which



all the participants assembled to see a huge lantern, made of willow branches and paper in the shape of a giant shirt lit and go up in flames. This was an image of the burning shirt from T. S. Eliot's poem The Four Quartets:

"The dove descending breaks the air
With flame of incandescent terror
Of which the tongues declare
The one discharge from sin and error.
The only hope, or else despair
Lies in the choice of pyre or pyre -
To be redeemed from fire by fire.
Who then devised the torment? Love.
Love is the unfamiliar Name
Behind the hands that wove
The intolerable shirt of flame
Which human power cannot remove.
We only live, only suspire
Consumed by either fire or fire."

The next morning was Whitsun. The entire assemblage, hundreds of participants and guests paraded into the Lautenbach Wilhelm Meister Hall singing with a rousing brass accompaniment to Christof-Andreas Lindenberg's Whitsun Song of the Trinity. There followed the many artistic offerings from the different groups, singing, Eurythmy, drama, clowning and more, that lifted the heart and soul to the spirit of Love and Community.

Finally everyone went back out into the sunshine for a picnic together and many many heartfelt farewells.



Color-Light Workshop

by Ute Heuser, Beaver Run

An international Color-Light Workshop took place at the Camphill School, Beaver Run (USA) from April 3 to 6, 2018.

A very colorful group came together to share individual experiences with this unique treatment that involves the use of colored daylight, music, the spoken word and movement.

People came from near and far, and although some participants struggled with jet lag, I felt that this did not dampen the enthusiasm, curiosity and interest shown throughout the meeting. It was heartwarming to experience how the interest in color-light treatments connects us throughout the world. Participants came from Russia, England, Ireland, Germany, the Netherlands, Thailand, Estonia and the US (California, New York, Pennsylvania).

The hall in Beaver Run, named Rainbow Hall, was the ideal location for the 28 participants. The big room with nine colored windows on two levels (and another smaller room below, also with nine colored windows) gave ample space and opportunities for such a large group. We also became aware of the special timing of the workshop held right after Easter. The Foundation Stone for Rainbow Hall was laid just over 50 years ago, on Michaelmas Day 1967. Since then only one international color-light meeting had taken place in Beaver Run, and that was in 1972... So it was high time for another one!

Christof-Andreas Lindenberg, (who has been involved with color-light therapy since its early days in Heathcot, Aberdeen) had a lot to share with us. He spoke about

the inner life movements, the inner life processes and the inner life stages with an emphasis on breathing and the musical intervals related to it. We heard about the polarity of head and body, and how we can find healing in this contrast.

Georg Schad gave us a lot to think about with his contribution on 'inner and outer spaces'. The spaces used for color-light treatments can involve many thresholds, including the screen that divides the onlooker from the colored windows.

We meet a lot of resistance in our lives and are standing at a threshold. Where does light lead us? Where does tone lead us? With colors and tone we enter a realm of relationships. We were able to see how differently these relationships can present themselves: We had the opportunity to experience a wide range of color-light treatments as five groups showed some of their work.

On the last day we went for an outing to the Wharton Esherick Museum. The sun was shining and we were able to take in the unusual colors and angles of the buildings. Once inside, the beautiful shapes and forms of the woodwork, and the sculptures, paintings and architecture inspired us all.

And, of course, there is no color-light meeting without folk dancing. Gert Titz led the dancing and it was a joy to move together. After the last dance, we parted with a lot of enthusiasm and renewed inspiration for our work. The next color-light meeting is planned to take place in Hamburg in the spring of 2019.

The many encounters and lively conversations still resound in me and I am very grateful that this special meeting was possible.



COMMUNITY IN TRANSIT

From Life-sharing to Self-Intended Community

HOW DO WE INCLUDE OUR DIFFERENCES IN REAL ENCOUNTERS?

Talk given at International Camphill Conference
16th-20th May 2018 at Lehenhof/Lautenbach, Germany

By Joan Sleigh

INTRODUCTION

Humanity finds itself living in a global civilization today. On the one hand the boundaries seem open and, particularly in the cities, all different cultures and nations live and work together. This is partly by free choice and partly due to wars, exclusion and extreme life situations which force people to move from their homes to foreign countries. Potentially this provides the possibility for a cosmopolitan world society, or 'All-World', as Edouard Glissant calls it, but in fact, in many places, the opposite seems to be happening.

We live in a time where it appears to be increasingly difficult to meet and engage with other people in a constructive and harmonious way. Can our fast-paced lifestyle, a world dependent on the practice of digitality, acute individualization, be responsible for this global phenomenon? Why does it seem so complicated to develop healthy relationships with another person? Spontaneous connections don't happen so easily anymore, as people are mostly self-occupied, self-concerned, and therefore increasingly impersonal in their engagement with others, isolated, lonely and vulnerable. The natural development of emerging self-awareness, self-reflection and self-directed individuality, though a very important step in the development of human consciousness, has brought with it anti-social forces. People find themselves torn between the need to be alone and the longing to feel connected and belonging to a group of like-minded people.

In addition to the personal and social challenges, the economic and environmental crises have reached alarming proportions. The exploitation of the natural resources and the irresponsible attitude to the living environment, has resulted in the fact that the basis of human life is becoming more and more endangered.

Yet in this time of disconnect, separation and alienation on all levels: to society, to the natural surroundings and therefore ultimately to oneself, a new capacity seems to be emerging – that of empathy. A human quality which

allows one person to feel the pain and suffering of another, without losing or compromising the own unique viewpoint or Self. The global migration and homelessness cause the necessity for human beings to grow beyond themselves and their familiar comforts, in order to meet and include the unknown, or else to retreat into, to fall back into the safety, but also limitation of the genus, nation or confession.

May we suggest that today each individual faces the potential, but also the challenge to make a personal decision, either to expand the self beyond the confines of its own identity, to step into the scary but creative and fragile space of the unknown, or to stay in the 'splendid isolation' of the known genus or group. It requires courage, participation and flexibility, but does the current world situation provide the tools and practice to develop these faculties?

Rudolf Steiner predicted that it would become ever more difficult to develop the right relationships to other human beings, in the process of evolving individuation as the basis for self-awareness and ultimately freedom of choice. With the emerging consciousness soul, human beings define themselves more and more as separate, individualized, solitary and self-absorbed beings, organised within the boundaries of their own physicality. (1)

THE PROCESS OF ENCOUNTERS

In his lecture 'Social and Anti-Social Forces' Rudolf Steiner describes that "when one person stands opposite another, when one person meets another... nothing less than a certain force works from one person to another. The meeting of one with another leads to" the creating of a certain bond (2). He describes further that in every "relationship between people a tendency is shown for one person to dull the consciousness of the other so that a social relationship may be established between them." This social force stimulates the opposite anti-social tendency: "a perpetual struggle and opposition to falling asleep in social relationships." In every encounter we therefore have a (mostly unconscious) near to simultaneous oscillation of falling

asleep into and waking out of the other. Could this rapid oscillating, vibrating, trembling in the countenance of the other offer the tool or instrument of real encounter? Is this the capacity of the highest of the 12 senses described by Rudolf Steiner as the 'Sense of the Individuality'(3) of the other?

In 'From Symptom to Reality'(4) Rudolf Steiner gives a more detailed description of a four step process of developing real encounters with other individuals. He maintains that in this practice is one of the most effective ways of facing and dealing with the growing tendency of evil in our time. This tendency is present in each of us, asks to be recognized and addressed through a conscious practice of empathic encounter.

The following four-stage outline has been developed out of the four steps described by Rudolf Steiner:

I: ENCOUNTER: Seeing and Recognizing the Other

With this first step of Empathic Encounter, the aim is to truly see or recognize the other in his/her real nature. This requires not only a consciously created space and moment, but also a real open interest in the other. Tolerance is the basic quality, which can grow into a sense of respect and ultimately devotion to the otherness in the encounter. Can I step out beyond myself to truly find the other? This takes courage, because it means that I need to negotiate the unfamiliar, unknown space between us and to step beyond my own parameters. In order to truly see the other, I need to learn to look beyond the outer physical appearance of the other, and begin to see the real image of the other. We are able to develop this capacity as a new social skill, with what Rudolf Steiner calls the sense of individuality. The level of consciousness is asked to stretch from the well-known factual, calculable level to one of imagery or poesy.

II: ENGAGEMENT: Hearing and Accepting the Other

Once I have developed the capacity to recognize the true image of the other, the second step of truly hearing and understanding the other can be practiced. This requires not only moving beyond myself with courage, interest and reverence, but now also opening myself to let the other in. In seeing, I move out into the surrounding world; in listening, I take aspects of the other into myself. What was tolerance now becomes acceptance, what was observation becomes engagement, and what was reverence becomes love.

How can I allow something of the otherness into myself without feeling threatened? Courage becomes gentleness, the openness to sense and feel the other in its tones and colours. In feeling the other I respond naturally with sympathy and am inspired, or antipathy and am warned. Both these responses are important elements in the process of learning active conscious discernment of my own motives, as well as those of the other.

III: PARTICIPATION: Interacting with the Other

At this stage it may be necessary to hold back for a moment, to check whether the echo space is truly open and inviting in both directions, or whether at this point privacy needs to be maintained. No-one may step into an intimate participation without being invited or if there is any sense of threat. As we move past the initial 'seeing' and then 'listening,' the third phase penetrates deeper to the level of real sharing. In order to truly understand/support another person, I need to surrender to my own vulnerability, meaning I need to first understand myself, my own needs, strengths and limitations. This capacity of empathy has been described by neuroscientists as the mirror neuron. But more than a mirror, it is the capacity to re-create the emotions and intentions of another within one's own Self. Rudolf Steiner describes it as 'breathing the other'. In this way we are constantly taking in, forming and reforming aspects of the other within oneself, as little children do naturally in the unconscious process of imitation. We could say, we are constantly becoming a part of one another, but without losing or falsifying either of the identities. We can learn to recognize and love the difference of the Other in relation to the own Self. We have moved from tolerance, through acceptance to empathy; from observation through engagement to participation; from the need for courage, to gentleness, to vulnerability; from seeing through hearing to feeling. This can result in a new level of inspired consciousness, of a deep sense of quiet, warm, heart-felt knowing.

IV: REVELATION: Integrating the Other

The final step is conscious, intentional communion with the other. Rudolf Steiner describes it as digesting the other. By taking in and re-forming aspects of the other within oneself, thereby awakening both to oneself and the other, a deep meeting of the two individual unique identities is

made possible. In the process, both sides can feel deeply touched, moved and changed. This can enable a new ongoing connecting to one's own biography, to one's destiny, to light up. The fourth step can become an important moment of self-realization, while at the same time developing an undeniable bond to the being of the other, which will remain, however life takes its course outside of the encounter. A sense of gratitude, of revelation of a higher entity, and responsibility remains. What was empathy now becomes love; what was observation, engagement and participation, becomes revelation; vulnerability becomes interconnected responsibility. The process has moved from seeing to hearing to feeling and now to knowing; that means both dissolving and recreating, and thereby integrating. This can develop a still higher level of intuitive consciousness, in which the echo-space can become a sacred space for free, intentional community.

While practicing these steps from encounter, through engagement, to participation and revelation, it is important at all times to be aware of and honour the privacy of the other. What we called co-subjectivity, sensing first the similarities, then learning to love the differences, becomes an awakened recognition of identities, of one unique individual with another. This may allow the experience of real intimacy, which, requires the loving gesture of generosity, sensitivity and utmost ethical integrity. Rainer Maria Rilke wrote in a letter to a Young Poet: 'I hold this to be the highest task of a bond between two people: that each should stand guard over the solitude of the other.'(5)

Empathic encounter becomes the agent of co-subjectivity in which personal objectivity is not lost: a meeting of self in another and another in self, without confusing the individual identity. This experience of widening the self to the inclusion of another being, may become a conscious and self-engendered experience of love. What was once pure divine love becomes human love, freely and intentionally given and received.

FROM INDIVIDUAL ENCOUNTERS TO GROUP DYNAMICS

In his article on "Dissolving Barriers", Edouard Glissant writes that the wealth of the identity lies in its continuous development and growth. The fact

that identity is never static, makes it both vulnerable and precious. This applies as much to the personal as to the collective, national or group identities. Personal identity established itself primarily as being-in-the-world, thereby repeatedly placing itself in a situation of risk. The identity creates the risk, then grows through and out of it. Can we apply the attributes of individuals meeting individuals, or the identity establishing itself in the world to the development of a healthy, resilient and sustainable community and even society? The processes of building intentional communities in which individuals bring themselves into free and independent connection with one another, again and again, for as long as the situation invites or allows it, is in itself a constant challenge and call to self-awareness and presence of mind. How much more difficult is it to unite diverse cultures, nations and religious groups into a world-whole in which the differences are acknowledged and accepted?

"At present we can observe the difficult birth of a new kind of community, out of a realised totality of all the communities of the world. It is being realised through conflict, exclusion, massacre and intolerance, but at least it is being realised. Today we no longer dream of a world-whole (united world), we are connected in it, stand right in its midst. What was traditionally a universalising, unifying dream of poets, becomes for us the difficult immersion into a chaos-world."(6)

THREE QUALITIES OF INTENTIONAL COMMUNITY

More and more people are saying 'yes' to the impossible, facing the challenges and embracing the tension fields they find themselves confronted with. They are finding courage to take the risk of placing themselves into the 'Chaos-World'. Just as many people seem unable to find themselves but find themselves within a system which directs them from without, be this a thought system, the state or a confession. This easily tends to compromise the unique individuality and with it the meaning in life. Edouard Glissant calls this the Chaos-World, which he sees not as a melting-pot of different nations but as a spontaneous and immediate meeting and clash of diverse cultures, without the 'timescape' in which adaptation and integration are possible. A multiplicity of unknown and conflictual aspects of

human existence leave the individual vulnerable and at risk. Yet with it emerges the longing within each of us to find like-minded companions, people to share the own unanswerable questions, another human being to witness my own humanness.

The current world situation demands a radical paradigm change in consciousness. Who is going to bring this about? It seems that the only way is that each individual, expanded to work in connection with others, can bring about the necessary change. Three qualities of responsible human engagement could become first steps from a world of digitality and duality into one of conscious participation:

Affirming the situations of life into which I either place myself or find myself. This does not mean simply saying 'yes' to everything and passively accepting the hand that life deals, but having the courage to step into the unknown, unfamiliar, fragile, incalculable. It implies defining oneself as being-in-the-world.

Hospitality towards myself and others; inviting the guest into a prepared and cared for space. This encourages an attitude of gratitude, welcome, interest, inclusion. The host is at home in his house, but as the guest steps in from without, welcomed into an unknown space, in the sharing of a conversation and perhaps a meal, the host may experience himself reflected in his own hospitality, meet himself from without. The guest is relieved of his loneliness, abandonment, isolation, as he crosses the threshold, welcomed by the host. The host is freed from his anonymity, his indifference to himself. The guest allows the host to be a host by accepting his hospitality.

A third quality to be practised in community building is *accountability* or *consequentiality*. If we are even only half awake to the state of world and even only slightly interested in a sustainable future for humanity, we know exactly what we need to do and how we need to act. Yet, I think we are all aware of an inbuilt resistance to act accordingly. This can be nicknamed the *knowing-doing gap*, a well-known companion in all of our lives. It seems to be up to each one individually to take him or herself on in this regard and yet requires the interest and engagement of human interaction, one with another.

CONCLUSION

I listen without knowing if what I hear is silence or God.

I listen but don't know if I'm hearing the echo of the empty expanses

Or the attentive consciousness which from the edge of the universe sees and deciphers me.

I know only that I walk as one who is watched, loved and known.

And that's why I place in the smallest act - solemnity and risk.

By Sophia De Mello Breymer Andresen (1919-2004)

References:

1. Rudolf Steiner: GA 168; Zurich 10.10.1916
2. Rudolf Steiner: Social and Anti-Social Forces; GA 186; Bern 12.12.1918
3. Rudolf Steiner: Twelve Senses
4. Rudolf Steiner: From Symptom to Reality.
5. Rainer Maria Rilke: Letters to a Young Poet
6. Eduoard Glissant: Culture and Identity; 2013

Whitsun Festival Talk: “Camphill in Context”

by Dan McKanan

For eighty years, the Camphill movement has grown and evolved in many contexts.

Camphill participates in anthroposophical striving, in social care for people with special needs, and in care for the earth. It has also grown up alongside other movements that responded to the devastation of middle Europe by creating communities.

For the past twenty years, as I have visited Camphill places and attended communal studies conferences, I have worked out my own account of the generational transitions through which a community must pass in order to endure for a century or more.

Stage One: The Birth of the Community

The first stage is the birth of a new community. This begins with a vision. The founders seek to bring something new into the world. They must tell their story with enough clarity and passion to inspire other people to join. The people who join must make the founders’ vision their own. Usually, they must give up other dreams and plans. In the language of threefolding, each community begins in the spiritual realm, with a founding vision. It may take years to incarnate fully into the rights and economic spheres.

Camphill’s vision began taking shape when Tilla and Maria Maasberg established their curative home at Pilgramshain. It also took shape when a group of young anthroposophists gathered in Vienna. Karl König, who founded the youth group and served Pilgramshain as doctor, combined these two visions. The vision passed through the crucible of oppression when the Nazis shut down Pilgramshain and occupied Vienna. It found a sheltering home in Scotland, grew there for a decade, then began spreading around the world.

The birth stage of a community cannot be fully democratic. It cannot honor the rights of each individual in the community, because the community does not yet exist! I know of many cases in which groups of friends have tried to form a community on the basis of equality and consensus, and it almost never works. Ultimately, one person needs to step forward and say, “This is my dream! Who will join me?”

Those who respond must give up some of their own dreams. One member might sacrifice relationships with family or friends who don’t share their attraction to community. Another might lose the chance to excel in a profession. These sacrifices are worth it because the vision is so appealing, and because the moment of community birth is so exciting.

The practices that help give birth to new communities can be dangerous. Founders who can inspire others to create a community can also bend them to their own will. Many communities become vehicles for the self-aggrandizement of the founder. On balance, I am not sure it is a good thing that new intentional communities are formed, because they are so vulnerable to abuse. That is one reason why I am so dedicated to the well-being of communities that have already passed through the dangerous founding stage.

Another factor that helps communities make it through the birth stage is, paradoxically, the experience of being refugees from persecution. Many of the most enduring communities began specifically as refugees from German-speaking territories. Camphill is a refugee community in a double sense. The founders fled Nazism, and the children they cared for sought refuge from the hostility of their own society.

The refugee experience can stabilize a fledgling community by giving its members a powerful shared experience. They don’t need to rely as much on the founder’s charisma to feel connected to one another. They are also bound together by sheer necessity: they don’t have any other place to go. Communities with a shared refugee experience are thus more likely to survive their second developmental stage, which is the loss of their founder.

Stage Two: The Loss of the Founder

In the second stage, the community’s main task is to find ways of living together that do not rely on a single person’s charisma. The life of the community must flow from the spiritual realm into

the rights sphere. By this time, the community will include dozens or hundreds of people who have devoted the best years of their lives to the community. Many of them will live in community much longer than the founder! I suspect many of you have lived in Camphill longer than Karl König did. All of these people deserve an equal share in shaping the community's future. Thus, the community must resist the claims of members who wish to step into the shoes of the founder.

König's approach to the leadership transition was exemplary. Well before he died, he handed his tasks to other Camphillers, taking care to expand the circle of people exercising leadership. Individuals with charisma could exercise that charisma in local contexts, but were expected to work cooperatively with others at the level of the movement. To their credit, none of these people attempted to claim König's central role, but embraced the collaborative model of leadership. In this, they differed from their counterparts in the Anthroposophical Society, who failed to work collaboratively after Rudolf Steiner's death. Camphill thus approached its third developmental stage with considerable strength.

Stage Three: Welcoming a New Generation

In the third developmental stage, people who were directly inspired by the founders must hand the community on to a new generation that never knew them. This requires enormous trust. The two generations have vastly different experiences of life in community. The older ones often made huge sacrifices for the sake of the community, and were rewarded by the thrill of community birth. Subsequent generations do not get to experience this thrill. As a result, they cannot and should not make the same sacrifices. If they cannot fully honor their commitments to family or vocation within the community, most of them will leave. Rudolf Steiner described the dynamic nicely in his Sociological Law: early in the history of a culture, individuals serve the group. Over the course of cultural evolution, the group must learn to serve the individual. As the balance shifts, the older generation must freely hand the torch to a generation that seems less committed.

In the Camphill context, this stage began in the

1970s and extended to the end of the twentieth century. The older generation had grown up amid the devastation of war. They were grateful to have survived. The younger, baby boom generation had grown up in the prosperity of the 1950s. They expected that they could make anything of themselves. Many of you lived through the upheaval that marked the transition between these generations. But many of you also have stories to tell of incredible generosity and trust. Often, the older generation of Camphillers recognized and celebrated the differences that the Baby Boomers brought. They gave them the freedom to recreate Camphill in their own way.

Stage Four: Three Paths to the Future

If an intentional community can get this far, what happens next?

One thing that is not likely to happen is that the community will simply disappear. Over three generations, intentional communities gain stability. They own real estate. Their members are settled into a way of life that they do not wish to lose. If a community fails to meet the new challenges of stage four, it may experience a slow decline stretching out for a century. That's what happened to the Shakers, one of the best known communal movements in US history. By the time the Shakers were as old as Camphill is today, they were shrinking rapidly. But a hundred years later, there were still a few Shakers left!

The primary task of a community in this stage is to offer its members the same richness of experience that they might find in the larger society. They are no longer bound together by the shared experience of creating something new. But their community is fully incarnated. It is a complex social organism, with developed spiritual, rights, and economic spheres. If these spheres interrelate in a healthy way, members will be able to build strong families and pursue rewarding vocations, without needing to sacrifice.

How does a communal movement achieve this? I see three paths.

Path One: Community as Society

The first is for the movement to grow large enough that it can function as a self-enclosed society. This is not really an option for Camphill today. I know of only one communal movement that has followed the first path: the Hutterites, who today have 40,000 members in the United States and Canada.

Path Two: Evolving Beyond Community

The second developmental path might be described as “evolving beyond community.” Most intentional communities that have survived for three generations follow this path. Indeed, many communities start following this path in their first generation! These communities cherish community life, but not at the expense of other values. They may hope to share a new religious revelation, witness against war or racism, or ensure the survival of a group of people facing genocide. In the case of Camphill, the other values include honoring the human dignity of persons with disabilities, caring for the land, and preserving the cultural heritage of middle Europe. Early in their histories, most communities discover that communal practices provide a protective shell that safeguards the other values. But in subsequent generations, the shell of community limits the spread of the other values into the world, and it must be discarded.

You might think that this path would not apply to intentional communities whose main goal is “living in community.” But many intentional communities have found that, after a generation or two, it is possible to achieve the emotional benefits of life in community without rigid communal structures. A common pattern among communities founded in the 1960s is for long term members to purchase private homes nearby, so they can still participate in social gatherings and ritual celebrations. In the nineteenth century United States, many communities gradually evolved into towns, often retaining the pacifist or artistic values of the original community.

Many of you are familiar with cohousing. It

Many of you are familiar with cohousing. It is the most rapidly growing model of intentional community in the world today. Cohousers live in villages that blend private housing with large common spaces; they share meals and celebrations but not daily work or income. It is an attempt to start at the relaxed, fourth stage of community evolution. It will be interesting to see how it turns out over the long term.

Would it be fair to say that the Camphill movement is currently “evolving beyond community”? In at least some places, the answer is yes. Historically, the two practices that have marked Camphill as an intentional community have been incomesharing and lifesharing. To the extent that a Camphill community has modified the practices of incomesharing and lifesharing, it can be described as “evolving beyond community.” To the extent that it has abandoned these practices, it might be said to have “evolved beyond community.” But I wouldn’t go that far. After all, the Camphill places that no longer practice incomesharing or lifesharing still function as intentional communities for the persons with special needs who live together with the support of nonresident staff.

At least in some places, “evolving beyond community” has helped Camphill realize its other values. When Camphill was founded, the human dignity of persons with disabilities was honored almost nowhere in the western world. The protective shell of community was needed to safeguard them from mockery, to offer them the supports they needed to learn, and to give them meaningful work. Thanks in part to Camphill’s work, the larger society is now willing, at least in theory, to embrace persons with disabilities as equal partners in building a shared world. And many people think that intentional community has become an obstacle to that embrace.

The fact that many Camphills are evolving beyond community is a sign of success. The human dignity of persons with intellectual disabilities is more honored in the world today than it was in 1940. Camphill helped make that happen. It is no cause for shame if the communal structures that were needed to safeguard human

dignity in 1940 are not so essential today.

It is no cause for shame, but it may be a cause for regret. It is a cause for regret for the many Camphillers who still cherish intentional community as a value in its own right. It is a cause for regret for Camphill coworkers who believe that the presence of people with diverse abilities makes for a richer community life. And it is especially a cause for regret for Camphillers with special needs who cherish community life as their personal destiny, and who might not be welcomed at a cohousing community or ecovillage. I suspect that many of you are earnestly hoping that “evolving beyond community” is not the only path for Camphill.

Path Three: Creative Symbiosis with Neighbors

There is a third way that has seldom been noticed by scholars. I call this path “creative symbiosis,” because it depends as much on a community’s neighbors as on its members. An intentional community can sustain strong communal practices from generation to generation if the people who live outside the community value those practices as much as the people who live inside. Even though they don’t live in community, neighbors take specific steps to ensure that the community stays intact. Freed from the whole burden of sustaining the community, members can pursue other life goals. And the larger society absorbs more of the community’s values, because people are always crossing in and out of the boundaries of community.

There is an obvious parallel between the Shaker experience and the early history of Camphill. When Camphill began, governments did not have a deep commitment to the care of persons with intellectual disabilities. As a consequence, Camphill could count on the enthusiastic support of the families of children with special needs. This included such wealthy families as the MacMillans, who helped the founders obtain the original Camphill estate and later donated the land that became Botton Village. Governments also provided passive support, recognizing that Camphill was taking on burdens

they might otherwise have to bear. Unlike the Shakers, Camphill benefited from the expansion of the social safety net, by accepting regulation in exchange for funding. The rapid proliferation of Camphill places in Europe and North America in the 1960s and 1970s was paid for, in large part, by expanding government benefits for people with disabilities. And that made Camphill vulnerable to changes in government policy.

Austerity has harmed Camphill in two ways. First, there are fewer resources available to everyone who is involved in caring for persons with disabilities. Second, the relationships among organizations providing social care have become competitive rather than cooperative. Instead of learning from one another, care organizations must compete to convince governments that their method is the cheapest. In this context, Camphill’s communal approach to care is bound to attract hostile attention.

The path of symbiosis is, in short, a risky one for any community movement. But it is, I think, the only path available to Camphillers who want to see their core values expand in the world, and who count lifesharing and incomes sharing among those core values.

Now I will describe some of the symbioses that strengthen practices of incomes sharing and lifesharing.

Many decades ago, the Norwegian Camphills achieved an interesting symbiosis with schoolchildren, who sold candles to raise money for Camphill. This relationship protected Camphill when Norway began shutting down its large institutions for persons with disabilities. Camphill’s many friends understood that it was not an institution, and they arranged for Camphill to receive its own line item in the national budget. As a result, Camphills in Norway have been partly insulated from the pressures of austerity.

Elsewhere, it is easier for Camphill to achieve symbiosis at the local level. Camphill urban communities, for example, can stabilize the economies of small cities that have been harmed by austerity. Camphill Hudson in New York has helped the town of Hudson revitalize its

downtown shopping district after decades of decline. Its gift shop is an appealing destination, and its residents are good neighbors who are quick to volunteer for civic tasks. Similarly, the Bridge Community in Ireland provides the town of Kilcullen with a thriving coffeeshop and a community walking path that winds its way through the community's fields and livestock pens. This path is ingenious, because it gives walkers a feeling for the value of lifesharing as they walk past beautiful households. The same thing is true at Newton Dee in Scotland, where a large grocery store and a beautiful setting have persuaded many neighbors to use it as a park. This required an adjustment for the community. At first they weren't sure they wanted so many non-residents walking through. But the result is that Newton Dee's neighbors now see communal living as something that enhances their city.

The Bachelor of Arts programs offered at many Camphill places involve a creative symbiosis with the colleges and universities that sponsor them. Camphill brings new students to these schools. It also brings new ideas into their classrooms.

Camphills that host Waldorf schools, or community supported agriculture programs, or environmental education courses, all build deep relationships with people who don't live in the community. All of these people are potential allies in times of difficulty or threat.

These examples are enough to convince me that at least some Camphill places will be able to preserve strong practices of incomes sharing and lifesharing through deep partnerships with their neighbors. But much more is possible. In conclusion, I'd like to name three symbiotic relationships that Camphill can and should develop more fully in the future.

The first symbiosis is with the global movement of resistance to the politics of austerity. Austerity hurts people with special needs and it hurts intentional communities. Whenever people protest cuts in social spending, Camphillers should stand with them.

The second symbiosis is with the disability rights movement. As you know, many disability rights activists are hostile to Camphill and other

intentional communities. They don't see how these communities differ from the old institutions. But that is not their fault. In most cases, they simply haven't gotten to know Camphillers. So it is up to Camphillers to partner with them. If this happens, they may begin to understand that persons with special needs have a right to live in intentional community if they so choose, just as they have a right to education and meaningful work and a safe place to live.

Finally, Camphill can and should pursue a deeper symbiosis with other intentional communities. Most of these communities include members who regret having to follow that path. They yearn to deepen, rather than relax, the cooperative practices that bind them together. Camphill has much to teach these communities—about the unique gifts that people with special needs can bring to community, about the value of community festivals like the one we are celebrating this week, about biodynamic agriculture and other ecological practices. The other communities also have much to teach Camphill about organizational alternatives to charity status, and about nurturing the individual aspirations of entrepreneurs, artists, and activists. Together, Camphill and the other community movements can deepen their identity as communities and enrich the individual lives of their members.

To facilitate creative symbiosis between Camphill and other intentional communities, we encourage all Camphillers to consider participating in the 2019 International Communal Studies Association conference, which will be held July 18-21 at the four Camphill places in New York. Persons who wish to present a paper, workshop, or performance should submit a proposal by November 1, following the guidelines available at <http://www.communa.org.il/icsa/index.php/conferences/camphill-2019/call-for-papers>. Conference registration will open in the fall or winter. You may also contact Dan McKanan at dmckanan@hds.harvard.edu for more information.

In Memoriam

The Secular Cremation Service



of

Charles Peter Gleed

July 1st 1940 – February 27th 2018

You could be forgiven, for not having heard of a short ceremony behind the chapel in the Sheiling School Ringwood.

It took place on 11 th May 2018, where some of the ashes of Charles Peter Gleed were strewn around the memorial stone of Ursula Gleed, his mother, in the presence of his brother Richard, his partner and a few older members of Camphill. "Charlie" as he had been known by his carers, house parents and many other members of Camphill during the 1950s, came as a young boy to Murtle House, which was part of the Camphill Rudolf Steiner Schools. He was one of the pupils who could speak and express himself.

My wife, Sally, on a visit in 1948, remembers him, and helped to look after him during her holiday. On becoming a teenager, he moved to Newton Dee Farm where he lived with 9 other boys, spending his time working on many aspects of the farm. Later when Botton Village came into existence, it was a natural progression for him, to

make this his 'home.' Others who lived in Botton will remember him and know in what aspects he was involved in village life. I personally was not involved with Charles, and knew that members of his family lived adjacent to the Sheiling estate. Recently, on the 27th February, I heard of his death and later of his funeral, and was present when his ashes were returned to the earth.

However, as an escort of the 'Steiner Train' – a notice written on a small blackboard on the platform - leaving Kings Cross station for Aberdeen, I was a guest at 122 Harley Street where Ursula served us with tea during the 1950s, and where we had our escort meeting, for we had to know whom we needed to look after and in which carriage, and who was to be picked up on the way.

While Sally was already a visitor during her nursing days in London during the early 1950s , I only slowly became aware that because of Charlie, Ursula had asked Dr König for advice which led to his admission to Camphill. While her husband had his architect's office in the same building, it was here that Dr. König had his regular clinics seeing most children that were admitted to the Camphill Schools at that time. Eventually, the parents of Ursula offered their home in Hampshire as an extension of the work of Camphill. Ursula, from her meeting with Karl König until her death on 17th January 1996, had become a true 'Camphiller' and carried the spiritual impulse, and was also as a reader of the anthroposophical 'First Class'.

It was therefore, that because of Charlie, the Sheiling School and College came into existence, and from that, the establishment and development of the Eurythmy School, Ringwood Waldorf School, Sturts Farm and The Lantern.

I believe that it is important to look at some of our roots and acknowledge them, and to express gratitude for the life of Charlie Gleed. **Written by Georg Schad, Ringwood.**

Beannachar Camphill Community **Beannachar is Hiring!**



Beannachar is a Camphill Community based on a beautiful

estate in Banchory-Devenick. We provide year-round care and training for about 30 learning disabled young adults in a mix of residential and day placements. **We intend to fill the following vacancies during August and September 2018.**

* **Craft Workshop Leaders:** full or part-time, responsible for running one of the following craft workshops on-site and supporting 3 or 4 young adults in a therapeutic, production or service workshop setting---

* Woodwork Workshop Leader—basic joinery and woodwork techniques for production and repair/restoration etc. Skills and experience required.

* Candle Workshop Leader—production workshop for high quality beeswax candles. Training available.

* Tools Workshop Apprentice—help run a Tools for Self-Reliance affiliated Workshop. Knowledge of and familiarity with a variety of craft tools and machinery required.

* We are always interested in hearing from skilled crafts people who are interested in sharing their craft with young adults with learning support needs.

* **Senior Support Workers:** full-time, to support House Coordinators in our residential houses, working directly with students and other staff.

More information can be found on our website www.beannachar.co.uk where you can also download an application form. Otherwise please direct any queries to Elisabeth Phethean via email: elisabeth@beannachar.org.

We Look Forward to Hearing from You!



Heartbeet has an immediate opening for an individual or couple who are interested in carrying a small household for one year or more. Work experience in a Camphill community or other Anthroposophic field is required. Training and support will be provided. Come join our young, vibrant, and enthusiastic community!

For more information, please contact coworker@heartbeet.org or visit heartbeet.org.

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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.