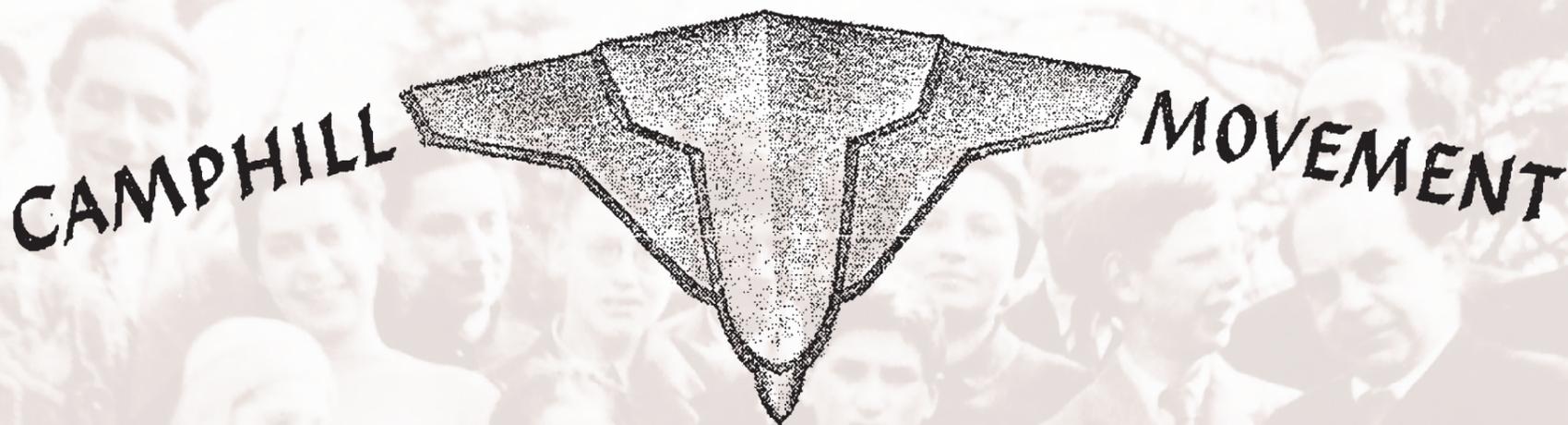
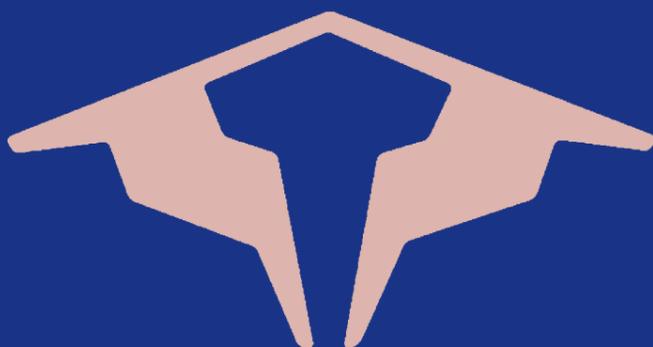


C A M P H I L L



80 Years
of
Camphill Movement
1940–2020
An Exhibition



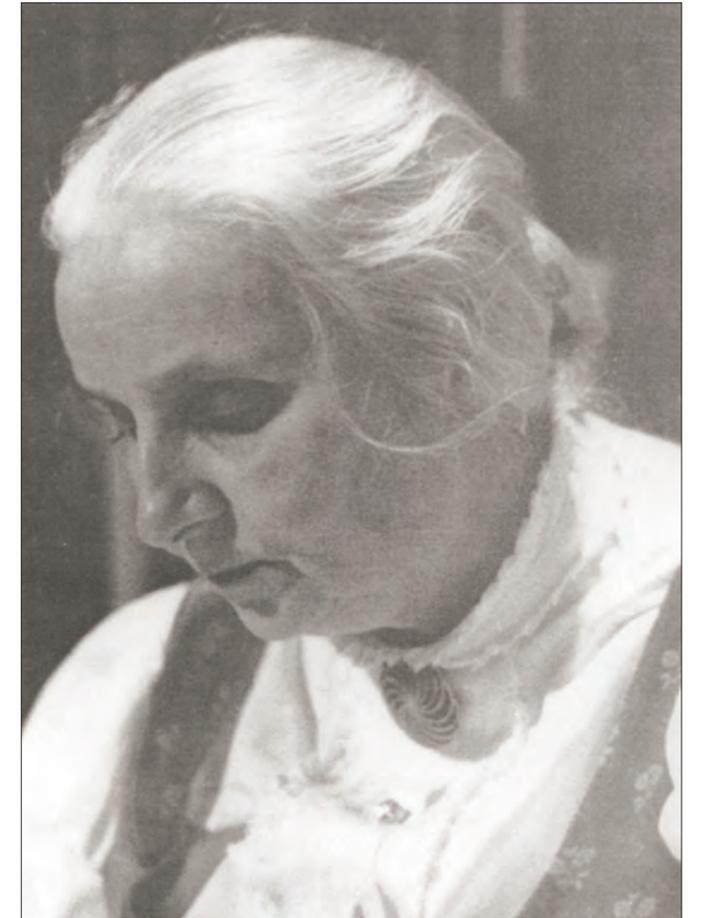
The Camphill Founders

Karl König was born in Vienna in 1902. In his youth he experienced very strongly how humanity was suffering through the First World War and how Europe – particularly his home in the Austro-Hungarian Empire – was being destroyed. How could he offer a healing impulse? At an early age he was burning with empathy and a deep feeling of responsibility for his times. Although he was born into a Jewish family, he was always moved by the words of Christ: «What you have done to the least of my brethren, you



have done unto me.» He saw the task of healing for the human being, for society and for the earth as one whole and interconnected task. He studied medicine in Vienna and was then assistant for Dr. Ita Wegman in the early days of anthroposophic medicine and curative education in Switzerland.

Dr. Karl König
1902–1966



Mathilde (Tilla) König
1902–1983

Tilla Maasberg arrived on the same day as Karl König in Arlesheim, Switzerland in November of 1927. She was born in Gnadenfrei, a Herrnhut community in Silesia. She was a children's nurse and ran a home for children with special needs with her sister. She was in Arlesheim to do courses in anthroposophical medicine and nursing, where Karl König was to assist. In 1929 he moved to Silesia, where they married and helped found a curative home in the Pilgramshain castle. Her experience in nursing, education and householding was of great benefit for the founding of Camphill, particularly in the pioneering years with the need also to train their young helpers.

The Pioneers /2



MARIE BLITZ, later Korach, (1915 Vienna–2002 Camphill) got to know Karl König as his patient. She studied medicine in Vienna. Although she already had accomplished four years, she was unable to complete her studies. She fled to London, where she worked as an auxiliary nurse in a hospital and moved to Kirkton House when it was officially opened on May 28, 1939, on Whit-sunday. Marie carried the curative work but after the initial phase, in 1951 she attempted to begin similar work in the USA which did not succeed for too long, then she spent many years teaching

in the early days of Camphill in southern England, in Ringwood, then in Waldorf schools in Germany, studying and obtaining State recognition there, then in the new Camphill schools in Germany, in Föhrenbühl and Nuremburg, before finally returning to Camphill where she spent her later life, very active in the schools communities and travelling to younger Camphill communities in England and Wales to support teaching, therapeutic speech work and cultural life.

BARBARA LIPSKER (1912 Vienna–2002 Glenraig, Northern Ireland), looked after the König children in the last years in Vienna when Karl König was re-building his practice after fleeing from Silesia. At that time her name was Sali Gerstler, and she was the one of the youth group who had to endure Nazi Vienna the longest. She wrote: The last months in Vienna were a very dark time. The persecution of Jews began from the moment when Hitler marched into Vienna. Sali could emigrate with a work permit as a nanny and arrived in London on December 30, 1938. She visited the friends during the pioneer phase in Kirkton House but was obliged to stay with her employer until December 1940 when she moved to Camphill House. She moved to Kirkton House on January 30, 1940. Her parents and her youngest brother perished in the Holocaust.

Her husband, *Bernhard* (1913 Hamburg–1979 Glenraig, N. Ireland) was not a part of the youth group. Because of his Jewish background he had to interrupt his



studies of mathematics and physics and then moved to Britain in 1938, working in the curative home that already existed in England, in Clent. There he met Karl König who visited frequently for talks and conferences. It was also the center for bio-dynamic farming in Britain. He re-met König in 1940 in the internment camp on the Isle of Man and on release in 1941 moved to Camphill. He was a keen gardener. Barbara and Bernhard were instrumental in the development of Camphill England (Thornbury and Botton), then in Glenraig in Northern Ireland.

CARLO PIETZNER (1915 Vienna–1986 Copake, USA) was, as Anke Weihs, one of the few in the youth group who were not of Jewish origin. Like his grandfather who had established a famous photography studio in Vienna and was court photographer for the Emperor, Carlo also learned and loved photography. His life was always dedicated to the arts, particularly painting and he graduated summa cum laude from the Viennese Art Academy. After he refused military service for the German army, he also had to flee. In the summer of 1938 he first went to Prague, where he met Oskar Kokoschka and had long conversations with him, staying in the same hotel with him and painting there. From there he traveled via Switzerland to London, arriving in January 1939, then moving to the Lake District, painting and writing a novel, from where he was interned in May 1940. After his internment on the Isle of Man and in Canada he again spent a short time in the Lake District before moving to Camphill in late 1941. Until the end of his life he was artistically active within the growing Camphill Movement and beyond, creating many stained glass windows, painting, writing plays, essays and poetry, giving many courses in all arts, including music and eurythmy together with specialists in these fields, and was a prolific speaker. Carlo was very instrumental in the development of Camphill in England, Ireland and particularly in North America. The move with his wife Ursel to Glenraig near Belfast in 1954 constituted the first major expansion of the Camphill Movement and 1960 they followed the call to the USA, where they helped develop the school work in Pennsylvania, and the first American Village Community 1962 in upstate New York. Carlo's deep commitment to furthering social questions through Anthroposophy and art connected him to many, particularly young, people the world over and inspired many for innovative social development.



The Pioneers /2



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The Pioneers /3



ALIX ROTH (1916 Vienna–1987 Village Aigues Vertes, Geneva) was the younger sister of Peter. She met Karl König as a patient and then became a member of his youth group. Alix learned photography in the studio of Trude Fleischmann and was very connected to cultural life of Vienna. In October 1938 she left Austria after it had been annexed to Germany and waited in a hotel in Zagreb hoping for a path of emigration. In her diary she wrote: *14 days ago I arduously made it across the border, kaput, exhausted, empty and confused. But I recovered quickly. It was like coming out of a long tunnel, and it seems to me that I start to learn and see everything anew, learn to breath and live again. It's slow but it works.* With Tilla König, Alix was instrumental in the nurses' training in Camphill which was very important to Karl König. She accompanied Karl König on most of his later journeys and moved with him to Brachenreuthe 1964 to assist in developing the middle European Camphill region. After König's death she spent the last phase of her life in the Camphill Village Aigues Vertes near Geneva.



PETER ROTH (1914 Vienna–1997 St. Albans) studied medicine at the University of Vienna. In June 1938 he left Vienna with Ann Nederhoed, later Anke Weihs, who was not of Jewish origin. They married in London in August 1938. They earned their living by taxi driving and translating medical books. Together with Karl König and his father, Emil Roth, on 2 January 1939, Peter was part of the group that made the first visit to Kirkton House which had

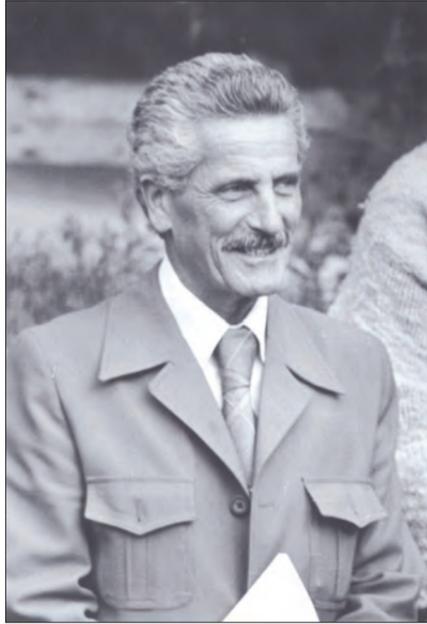
been offered to them by the Haughton Family, friends of Ita Wegman.

Peter became a priest of the Christian Community and in 1945 already planned with Karl König to create a Village Community where adults with varying disabilities and abilities would live and work together in connection with religious and cultural striving. This only came about in 1954 with the first «Camphill Village» in Botton, England, starting the «Village Impulse» within the Camphill Movement which is still showing its effects internationally.

ANKE WEIHS, born Ann Nederhoed, (1914 Melbourne, Australia–1987 Camphill) had been a patient of Dr. König in Vienna. She was a professional dancer and had grown up in Japan, Hawaii, USA and Holland. She was the only one in the initial group to have mastered the English language. She lived for a time in Italy and Hungary, trained in Berlin and Vienna where she danced with Grete Wiesenthal. Anke did not come from a Jewish family but was close to Peter Roth whom she married on arrival in London, 1938. Apart from continuing her artistic work in Camphill – not only dancing but also acting – she was an accomplished speaker, writer and translator who could enthuse younger people for their work and for higher ideals. Anke edited the Camphill journal «The Cresset» from 1954 until the last issue 1972. She was an enthusiastic householder and educator and was instrumental in the development of new social initiatives around Scotland.



The Pioneers /4



THOMAS WEIHS (1914 Vienna–1983 Camphill) studied medicine at the University of Vienna. In October 1938, he and his wife Henny left Austria. In Basel, he was able to repeat the last year and to finish his medical studies. Just one week before the start of World War II, they crossed the channel on the last civilian ship and arrived in Kirkton House in September 1939. Thomas was always the «right-hand» for Karl König, doing a lot of practical work, teaching, house-keeping, but also taking over for a lecture if König was indisposed. From the beginning he was glad to do land work and in 1945 when the new estate, Newton Dee was bought, he took over the house with a group of difficult youngsters and tended to the 84-acre farm with them. After his first marriage broke down he married Ann (whom he then called Anke) in 1951. As Karl König became seriously ill in 1954 Thomas took over the medical work – medical care of the children, leading the regular «clinics» and working with the therapists. He also took on most of the administrative work of the community, becoming Superintendent of Camphill Rudolf Steiner Schools in 1957. Thomas became increasingly well known as expert in curative education, as writer and as lecturer, and was an esteemed contributor to seminars within the Camphill Movement and beyond.

HANS AND ELISABETH SCHAUDER. Hans Schauder, too, was a medical student at the University of Vienna. He left Austria for Italy together with Alex Baum in July. He then continued his studies in Basel in Switzerland. Elisabeth Schwalb (later «Liesl» Schauder) was also in Switzerland and asked the Haughton Family in Scotland for a job. From September 1938 she then already worked and lived on their estate. After graduating, Hans Schauder was not allowed to stay in Switzerland. Liesel traveled from Scotland to attain a residence permit for him at the British consulate. Together they went through war torn France and married right after their arrival in London. Hans Schauder's parents were murdered in concentration camps. The first real extension of the work in Camphill was at Auchindoir Lodge near Rhynie and together with Willi Amann, Hans and Liesl took a group of helpers and children there until 1944 when the lease ended. They then decided not to move back to Camphill but to start their own venture near Edinburgh, in Garvald.

From Karl König's notes for his address at the opening of Helgeseter in Norway, 1954

Handwritten notes in cursive script on a light background. The text is organized into three entries, each with a title followed by a colon and a description. The first entry is 'Rudolf Steiner', the second is 'Curative Education', and the third is 'Camphill'. There are some small scribbles and corrections in the text.

Rudolf Steiner : The Spirit-Being in every Man. The striving to reveal this Spirit-Being.

Curative Education : To help the unfortunate ones to be recognized as Spirit-Beings. To learn. To have a daily routine.

Camphill : To live in peace & harmony together & provide a really human surrounding filled with the Spirit.

Camphill Phase One

The Camphill Movement grew out of the darkest of modern times, was always focused on present needs and always looking to prepare the future.

For the 25th Anniversary of Camphill, Michaelmas 1965, Anke Weihs wrote these words in an essay in *THE CRESSET*, then the journal of the Camphill Movement:

In 1938, Dr König was waiting for destiny to determine the place where his ideas were to take on shape; born as they were in Central Europe, it was clear that they would not materialise there. World events decreed differently. In March 1938, Austria was overrun by Germany, not only

Kirkton House, near Inch



Foundations

swelling the tides of refugee population in Europe but sending art, humanity and charity finally into the great diaspora. It was in the end to Britain that Dr König and some of his young friends came, various possibilities of building up a new life in other countries having flared up and died down again. Looking back one recognises the wise guidance that caused the seed of the Camphill Movement to grow on the soil of Britain where a peculiar sense of social responsibility is coupled with an inherent respect for the person. It may well be that without these two contributory elements characteristic of Britain, the impulse of Camphill might not have assumed the nature of a movement. Kind hosts put a little manse on their estate in the north east of Scotland at the disposal of Dr König and his friends, and on 30 March 1939 in the shadow of the oncoming second World War, the work began.

The pioneer group, 1940



Foundations

Twelve children of diverse ages and handicaps found their way to the remote little place, having come through different private channels. The late W. F. Macmillan also wished to send his son to Dr König but the manse was filled to capacity. Mr Macmillan then purchased a small estate on the other side of Aberdeen (which the Schools subsequently bought from him) to enable not only his own son but many more children to be taken in. As a result of the events of spring 1940, all German and Austrian male refugees whose records had not yet been established were interned for indefinite periods. The women who remained in the little manse decided to carry on and move to the new estate on the appointed date in the face of all reason. It would almost seem that the invisible numbers of future children had already staked their claims on Camphill - so strong was the premonition that the work must go on.



The first group of children in Kirkton House 1940

Camphill was taken over in June 1940. The impulse that had had its embryonic period in the remote little manse was now born and received its name: Camphill. Dr König and the other men were gradually released from internment, children began to come from all corners of the country and the next five years saw the geographical expansion of Camphill as well as the development of three distinct streams of work that have characterised and still characterise the contribution of Camphill to the cause of the handicapped child in Britain and elsewhere. These three streams are the diagnostic-therapeutical, the educational and the social. A fourth element was the spiritual-social-economic framework in which the three streams were embedded. The initial period in Camphill was devoted to the fourth element. From the outset all work was done on a voluntary basis, income being regarded as at the disposal of the community.



The first pictures of Camphill House and its view to the River Dee were taken on the first visit there, early 1940. They were convinced that it would be the right move but did not know yet that the men would all be interned very soon and the women and children would have to make the move without them.



Foundations

Life with the children was experienced as the central social challenge and this meant that human relationships among the staff would have to provide the greatest possible human and spiritual security for the children. Finally, in the endeavour to recover and to live according to spiritual values, the challenge of Christianity as put forward by Rudolf Steiner to people of today was a strong formative force. All this gave rise to what has become a way of life, still in many respects tentative, rudimentary, unbaked, but an attempt to live according to spiritual laws and the recognition of the individuality in child and fellow man as a manifestation of the divine. The festivals, the many greater and lesser forms of life, the mode of administration and the economical management peculiar to the Camphill Movement were moulded and laboured upon in the first years at Camphill. Among the staff of the Camphill Schools there are many younger people. This makes it possible that in spite of twenty-five years of existence, Camphill has not grown «old». It still feels that it has a lot to learn, that it must make a great effort to remain in the front ranks of the armies that have fought and still must fight for the handicapped child, because each new decade brings with it new challenges, new dangers and new insight, and the standing of the handicapped child in the world of today – tomorrow – must ever be newly assessed and seen.

Thomas Weihs, 1943



Cooking, Camphill House 1948



St. John's Festival, 1953

By 1950 there were 250 children and youngsters being looked after in the five schools estates, living together with more than 100 co-workers and their children.



Riding at
Camphill House, 1950

Camphill Phase Two

A Movement is Born

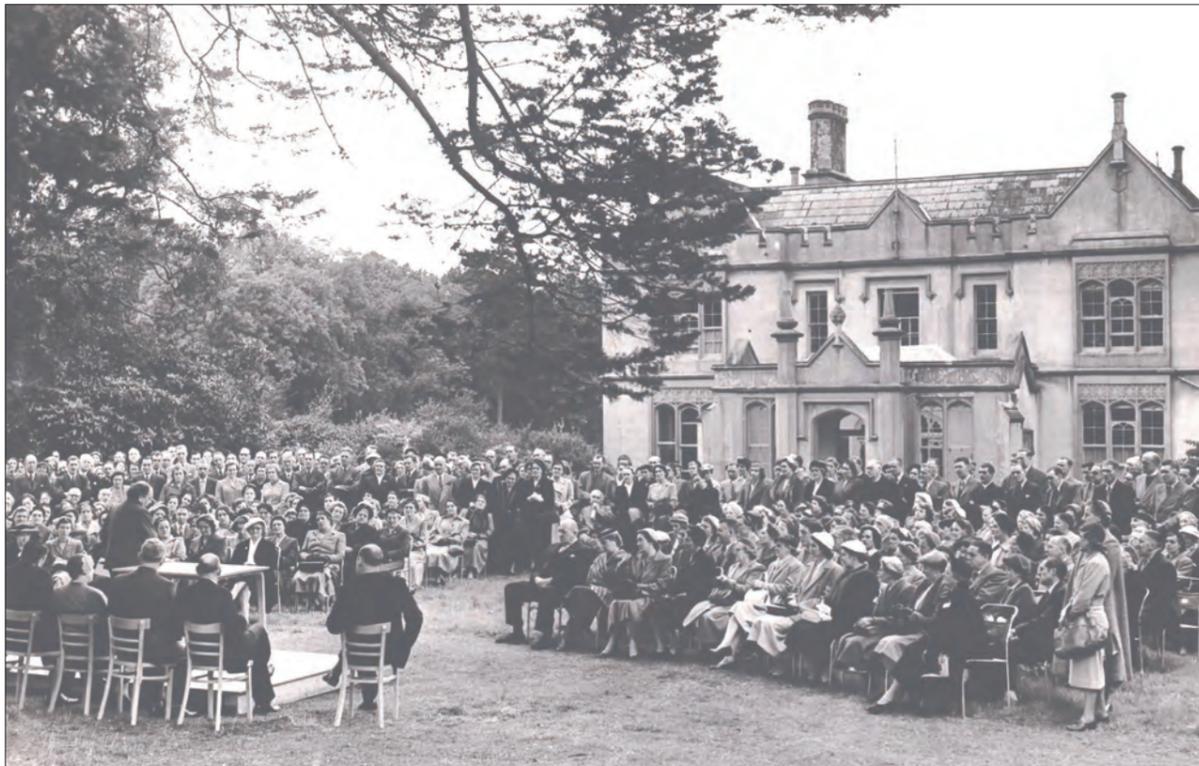


Ursula Gleed shows Carlo Pietzner and Karl König the home of her parents, «The Sheiling», Ringwood in 1951 which soon became the beginning of Camphill in England



The first Camphill journal:
Leaves from Camphill,
Christmas number 1951

Karl König opens Camphill School at Glenraig, near Belfast, 1954



Karl König at the opening of Rowan House, Botton Village, 1963



A Movement is Born

After 21 years of pioneering and widening of Camphill – at St. John's Festival 1961 a foundation stone could be laid for a space where Karl König's lectures, his plays, artistic contributions and the festivals would have their place. 1962, between Karl König's 60th birthday and the Michaelmas Festival, Camphill Hall could be officially opened and became the center piece of the growing movement. For many years it was the meeting point of the international Camphill Movement – after Easter each year there would be a large conference to work on ideals, tasks and current themes, strengthening the connection of this de-centralised movement.

Karl König drew the sketch and Gabor Tallo was the architect of Camphill Hall. Through Gabor «Camphill Architects» began, joined later by Joan de Ris Allen and Wolodymyr Radysh. The company still exists in Newton Dee.



Where the image of the human being is distorted and humiliated, the Movement is going to have its place. And this is another important step. Because we now have to work for curative education – and this will continue; and perhaps with this all our new settlements may start. But we have now also the branch of the village: and, dear friends, it will not always be a village for handicapped young men and women – it may be, in all what is going to come, that it will be a village for stranded people, a village in Africa for black and coloured people. A village in Malaya, a village here and there: because the economic life of the world is going to break down and village seeds will have to be sown here and there and in many other places. Therefore I foresee this branch as a very important one – not confined at all to Botton and the Grange, but giving many more possibilities if we are permitted and allowed to start them.

Karl König, Report to the Camphill Movement, January 1960

Camphill Hall: the chapel with the «logo» above it



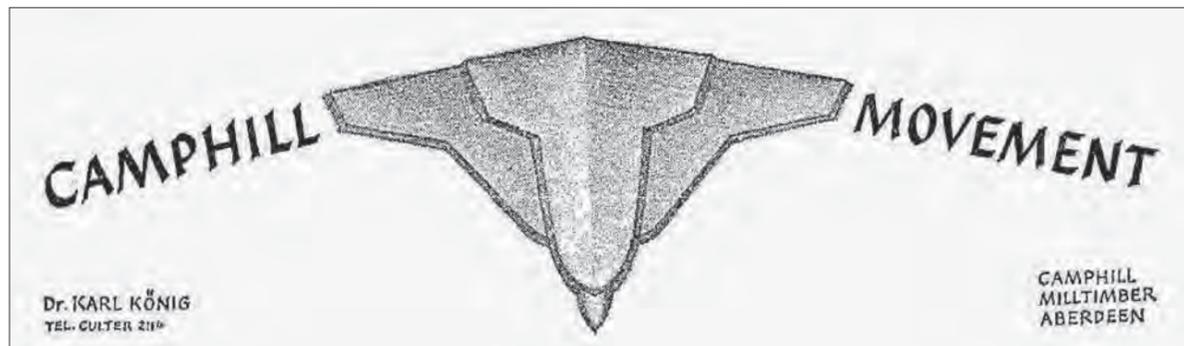
A Movement is Born



Early Letterhead

A «logo» is an important graphic design element that we connect with the gesture of «corporate identity». In the early years Camphill had a very nice letterhead, but in the 1950's the question of a common identity became more and more important as the work in the small settlements around Aberdeen became a widening and diversifying movement: *The Camphill Movement*. «Logo» comes from the Greek «Logos»: *In the beginning was the Word!* What was the «beginning», the original impulse or idea of what had come to be called «Camphill»?

New logo as letterhead, 1962



Camphill in Botswana

Camphill Lehenhof, Germany



Camphill Solborg, Norway

During the last building phase of Camphill Hall, 1962, it became clear that the center piece of the building should show this «ideal» of Camphill. Above the chapel the stylistic design of the «dove descending» became this graphic expression and Karl König asked that this become the logo and letterhead of all Camphill initiatives, asking that this would be artistically adapted locally. Today there are many individual expressions of this logo.

The ideal Tilla and Karl König and their friends carried was to realise the healthy and true spiritual nature of each human being, no matter how the outer expression manifested. Their task was for Camphill to help this spirit to descend to the individual, like a Pentecostal reality; and in forming community in this sense, they were to contribute to an awareness of spiritual reality, so that it may become more evident in our present world.

To do Curative Education is not our only task, but also with and through the children with special needs to create islands of culture.

Karl König in a letter to Carlo Pietzner, 1950

Camphill Phase Three

Outreach



«The Camphill Family», drawn by Günther Lehr in 1952

With the building of Camphill Hall the mission of Camphill was certainly not complete. Much had been accomplished in the five centers around Aberdeen: therapies had been developed, artistic and cultural impulses had become a substantial part of life, and a training course (Camphill Seminar for Curative Education) was in place for young people. The Village communities had begun with their production workshops bringing new interaction with general society; this had spread from Botton in Northern England to The Grange in the South and back to Newton Dee in Aberdeen, and with it the agricultural work had gained new impetus. Camphill work had been started in Northern Ireland and tender seeds had been sown in many places – the USA, Norway, South Africa, and particularly «back to the roots» in Central Europe, with a start in Brachenreuthe at the Lake of Constance. But much more was being asked, although Karl König often worried if the needs could be met.



Karl König between (left) Erika von Arnim and (right) Alix Roth, 1960 in Brachenreuthe

The Camphill school and farm in Brachenreuthe on the Lake of Constance, Germany was founded 1958. Erika von Arnim began the second school in nearby Föhrenbühl, 1963. When Karl König moved to Brachenreuthe, 1964 the Middle European Camphill Region really began to unfold: the first German Village Community started 1965 at Lehenhof and after König's death, 1966, Alix Roth began to develop the work in Switzerland.

Curative Education Seminar in Pennsylvania, 1962
With this journey Karl König set the North American Region of Camphill in motion



Outreach

The new phase of the Camphill Movement was to develop manifold expressions across wider geographic areas, always focusing on Camphill's central ideas and ideals. The emerging was to re-find its identity as a community of communities and to re-establish its foundation out of anthroposophy. Regional collaboration became a new principle and the *Camphill Movement Group* was developed to bring coherence to a new level of collaboration. In 1979 international coordination and cooperation was established within the wider context of the Anthroposophical Movement in Dornach, Switzerland. This organ of collaboration has recently been named the *International Council for Social Development*.

Hermann Gross opening the metal workshop in Newton Dee Village 1964



The farm in Camphill Village South Africa began 1964 near Capetown
St. John's Festival, 2014 in Camphill Ghent («Elders in Community»),
New York



Outreach



The school building
«House of Childhood»
at Camphill Föhrenbühl,
Germany was opened in
1971

The furniture workshop of Camphill Village Hermansberg, Lake of
Constance, Germany



The «curative-educational attitude» needs to express itself in any social work, in pastoral care, in the care for the elderly, in the rehabilitation of mentally ill and physically handicapped people, in the guidance of orphans and refugees, of suicidal and desperate individuals, in the international Peace Corps and similar ambitions.

This is the only answer we have today – inasmuch as we still want to be human beings – for a society dancing on the edge of the abyss. [...] Only support from person to person – the encounter of a self with another self – the awareness of another individuality without questioning the other's religion, convictions and political background – just the gaze from eye to eye between two personalities, creates the kind of curative education which can, in a healing way, counteract the threat to the core of humanity.

Karl König 1965 in the essay
«The Meaning and Purpose of Curative Educational Work»

The Village Community Kimberton Hills, Pennsylvania, USA



Outreach

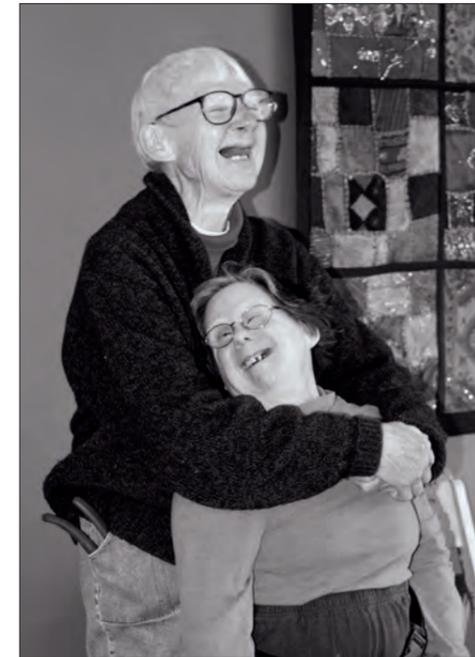
Camphill's meaning has always been to strive for Healing of the Human Being, of the Earth, and of Social Life

Education has always been a fundament of Camphill life, and this is grounded in an unwavering commitment to *lifelong learning for all*. It begins with the needs of early childhood care and goes through the school years, wherein the principles of Waldorf education are of central significance. Further education for young people and adults is anchored in the various trainings and seminars which have been established. From 1943 onwards a continuous stream of conferences in manifold fields of research has evolved as one of the characteristic traits of Camphill.

A rich cultural, artistic life imbued with manifold religious striving belongs to this ideal, structuring daily life with meaningful rhythms and festivals.



At school in Camphill, 1948



Woodwork at camphill Village
Hermannsberg, Lake of Constance



Kimberton Hills,
Pennsylvania

A pageant in Camphill Hall



Outreach

Out of an anthroposophical approach to understanding the human being, *medical work and nursing* played an important role from the beginning of Camphill including many *therapies* to address individual needs, and from these roots various innovative therapeutic forms have been developed.



Camphill was a pioneering place for music therapy, 1948



Karl König demonstrating a therapy to Carlo Pietzner, 1949

A medical conference with Karl König, 1951

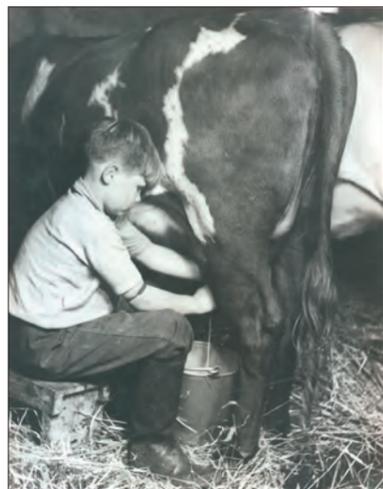


Outreach



The house community, Camphill House, 1965

Homemaking is an important basis for social life. Originally teachers and therapists and all other helpers shared all aspects of daily life; living and learning together to develop the potentials of the social and practical environment; the striving for healthy *nutrition* has always been central for this task.



Milking in
Newton Dee,
Weaving in
Cairnlee,
1948

Meaningful work is one of the fundamentals of human dignity and in this sense Camphill has always striven for sound vocational training, finding individual forms for participation in the greater society, developing healthy work situations and good products – not only for internal use but also to serve the needs of the wider community and market. In connection with this it has been a theme from the beginning to work towards *healthy economic forms* that can support human dignity and social responsibility, as well as being an example of healthy social life amidst the perilous excesses of a materialistic culture.

Care for the *environment* has been in the center of Camphill's community impulse from the beginning, because it provides the primal foundation for the human being to find himself in both his individual and social responsibilities. *Farming and gardening* and stewardship for the local landscapes have been guided by principles of bio-dynamic agriculture, sustainability and regenerative processes. Many innovative projects have been initiated over the decades

Ploughing with Thomas Weihs
in Newton Dee, 1948



Camphill Phase Four

Many communities and social initiatives the world over have been founded out of the Spirit of Camphill and many are linked to the International Camphill Movement. It belongs to Camphill's development today, that many very diverse initiatives continue to arise out of the inner impulse of Camphill, while sometimes being founded by people from other backgrounds than Camphill, yet people nonetheless strongly connected to Karl König and his ideals.

Painting course with Greg Tricker - a project with refugees, The Mount Camphill Community, England



The Future Now!

The Karl König Institute recognizes that one of its tasks in the service of the Camphill Movement today is to identify such impulses, offer help and encouragement wherever possible, and to initiate networking between those diverse expressions of the Spirit of Camphill as they manifest in the world of today.

House of Peace,
Ipswich, Massachussetts



Le Béal, Southern France



Camphill Village Motse,
Botswana



The Future Now!

May the «Spirit of Camphill» be helpful and inspiring, in many places and in times to come for the new challenges that life in the 21st century brings to the battle for «becoming human»! This battle is being waged, these challenges are being met, both within the established communities and in the new initiatives, for instance in South Eastern Asia, Rwanda and Lithuania, as well as by individuals who carry in their hearts this impulse to try to do the Good somewhere in the world! The diaspora Anke Weihs experienced is still a reality of our times. And building common substance and linking to each other in a brotherly and sisterly way, in recognition of individual abilities and disabilities without central administration or directives but faithful to the abiding quest for true humanity and for spiritual reality – this is a critical, ongoing challenge that requires of us daily practice to meet the ongoing needs of today's humanity and society.

Camphill Ghent, New York: Elders in Community



So what is phase four of the Camphill impulse? Possibly it means looking back to look forward: How do we understand the relevance for Karl König's work for today? He certainly was very strongly committed to the future and saw the first expression of Camphill as «an experiment» and as a «seed». How can we uphold and safeguard that such seeds are sown and nurtured today wherever they are needed?



«Peaceful Bamboo Family», Camphill in Vietnam

Thus in a community can three great ideals of modern mankind be realized – Liberty, Equality and Fraternity – ideals that were trampled into dust and blood in the French Revolution, and which are waiting to be raised anew.

These three great ideals, when brought forward into vital social living, will counteract and heal the effects of the three great errors of today's society. The Camphill Village is an active endeavour to contribute to this task. The outcasts of today are the forerunners of the future!

Karl König in his address for the opening of Botton Village, 1956

The Camphill Regions

Infos and Addresses



The Northern Region

with communities in:

- Estonia
- Finland
- Latvia
- Norway
- Russia
- Sweden
- an initiative in Lithuania

The North American Region

with communities in:

- Canada
- British Columbia
- Ontario
- USA
- California, Minnesota, Missouri, New Hampshire, New York, Pennsylvania, Vermont,
- Initiatives in Hawaii, Louisiana and in Colombia in South America

The Middle European Region

with communities in:

- Austria
- Czech Republic
- France
- Germany
- Netherlands
- Poland
- Switzerland

UK and Ireland

there are 3 Sub-Regions:

- Scotland
- England and Wales
- Ireland (North and South)

The Southern African Region

with communities in:

- Republic of South Africa
- Botswana
- initiatives in the North in Rwanda and Nigeria

The Asian Region

(which is just forming)

with communities in

- India
- Vietnam
- and with initiatives in Sri Lanka, South Korea, Thailand and Palestine

The Camphill Movement consists of over 100 communities in more than 22 countries; these communities work together in 8 regions.

The Karl König Archive

The Original Archive is housed in the historical rooms where Karl König lived and worked: Camphill Estate, Milltimber, Aberdeen AB13 0AN, Scotland. Mail: aberdeen@karlkoeniginstitute.org

The Camphill Archive

The Karl König Institute has begun with an Archive for the Camphill Movement. Housed in Newton Dee Village, Aberdeen, we are collecting publications and documents relevant to the history of the Camphill Movement. Digital data includes lectures, diaries, essays and art work by many of the Camphill founders and pioneers.

The Karl König Institute

in Berlin organises events, exhibitions, lectures, seminars and courses and is responsible for publications:

Karl König Institute, Richard Steel, Meiereifeld 35, DE-14532 Kleinmachnow
r.steel@karlkoeniginstitute.org

In the US: Onat Sanchez-Schwartz, Friends of the Karl König Institute, Camphill Ghent, 2542 Route 66, Chatham, NY12037, USA

For archive questions: a.weise@karlkoeniginstitute.org

Visit us any time:

www.karlkoeniginstitute.org

Published by the Karl König Institute

For the 80th anniversary of the begin in Camphill House, June 1st 1940

Text: Richard Steel and Deborah Grace

Archive: Anne Weise, Design: Winfried Altmann

Booklet compiled in place of exhibitions during the pandemic 2020

Karl König Institute for Art, Science and Social Life
Aberdeen, Scotland · Berlin, Germany · Chatham, New York