

SOLBORG VILLAGE GUIDE - INDEX

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Introduction

Solborg Village Guide

This guide is intended as a "handbook" for co-workers at Solborg. We have tried to include as much of the most important information as possible, as well as many other things which may be of interest to someone living in the village. The guide was developed as a result of a feeling that often there are aspects of living here at Solborg which people who come to the village should have in black and white - this, it was thought, may reduce the incidences of "finding out the hard way". The guide should be available for all co-workers, however it is perhaps most important that it be given to any new co-worker that arrives in your house -

so that they can as easily as possible “get a feel” for the village and what it is all about. We hope that it can also help to avoid confusion and misunderstandings which often arise when someone comes to this very special place.

How You Should Read this Guide

The door into life with others, to the social life, has two doorposts - reliability and presence of mind. The following guide has been developed so these doorposts can become increasingly distinct during community life and work here at Solborg.

The following is not meant to be a complete guidance into the landscape of this community; much more it tries to explain areas which may, in the ordinary course of events, remain unexplained. The way into life of the community can only emerge from the growth of understanding of it and one's own experience of it.

Apart from the training in the actual work process itself, the attention must be focused on the forming of a working group within the respective realm of work (for example, workshop, household, the farm or the garden). The actual achievements within the respective sphere of work, of villager or co-worker, depend very largely on this and much less on the performance of the single individual, because of the achievements which are reached in the service of others (for example the cooked lunch, the washed or ironed laundry, the hoed turnips, the woven cloth) are after all the only real incentives.

One thing is needed so groups can form; love for the work that one is meant to do. This love cannot of course, come from one day to another, nor does it grow by itself, but it will surely come if one's involvement with it is imbued with enough effort, interest and respect.

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What is Camphill?



A Living Community

The Camphill Movement, as it came to be known was founded in 1940 by an Austrian Doctor Karl König, along with a group of young helpers. This group, including König had become refugees from Austria after the Anschluss of 1938. Born in 1902, König had significant experience in working with children with a learning disability within a residential setting.

The radical difference of the new venture in Scotland was the emphasis on community both in a social and in a spiritual sense. His aims were fuelled by the works of the philosopher Rudolf Steiner and he sought to fuse Steiner's precepts with an interpretation and application of the ideas and methods advocated by three social reformers from earlier eras involved in attempts at community building.

Johann Amos Comenius (1592-1670),

Count Ludwig Zinzendorf (1700-1760),

Robert Owen (1771-1858).

König argued that each of these three individuals had in his words:

"imagined a new social order wherein a new social brotherhood could be established. They strove for a universal brotherhood among all men."

Each of these figures was in their own way deeply religious. Comenius held that the future hope for peace and understanding could be achieved through wisdom and that such wisdom would bring him closer to Christ. Zinzendorf is remembered for his claim that there is no Christianity without community. He was instrumental in forming the Moravian Brotherhood, within whose communities the inhabitants strove to be 'brethren in Christ' through the proclamation of a new brotherhood of man. Owen articulated his religious impulse as a spirit of universal charity. He was convinced that the human character is determined by his surroundings and founded a succession of

communities. In these no one received wages and everything was on a communal basis.

König's vision was to incorporate the striving of these figures with the perceived insights of Steiner. On a social level Steiner formulated what he named the 'Fundamental Social Law'.

This states that: "In a community of people working together, the well-being of the community is greater the less the individual worker claims for himself the proceeds of the work he has done and the more he makes these over to his fellow workers. Similarly he allows his own needs to be met out of the work done by others."

So influenced, König identified what he called the three essentials of Camphill. These were:

A regard for the spiritual nature of one's fellow man.

To endeavour to develop one's inner life .

The establishment of a true community.

The recognition of the spiritual nature of all men was, König argued, particularly important to remember when dealing with individuals with a learning disability. Drawing on Steiner's exposition of the concepts of reincarnation and karma, König claimed that the 'handicap' was in one sense merely a veil over a spiritual perfection. This viewpoint held that each individual had a spiritual individuality and perfection which was at the core of their being unassailable and eternal. This spiritual identity was reborn over successive incarnations, undergoing transformation in the process. Rather than view such an individual as worthless, unable to make a full contribution to society, König held the view that the handicap had a definite meaning for the individual within the context of successive incarnations. In short it was relevant to their destiny.

The second principle was based on the notion that man had a power which has creative possibilities. This power he claimed is not the intellect nor the intelligence but is the ability to transform nature. König describes it as, 'The force which tills the soil and invented the potter's wheel and the weaver's loom.' König saw the cultivation of this creative force as imperative in work with people with a learning disability. Through consistent self sacrifice and the development of a 'spiritual courage' he believed that the relations between individuals would be purified so that the 'mountain of handicap' would become irrelevant.

The third essential related directly to the social life of the community. König focused on what he saw as the need for a sympathetic and supportive immediate environment in which those with a learning disability could develop self confidence. He describes this as, 'an adequate social womb with the appropriate layers of community living for handicapped children and adults'. König and his companions saw a paradigm for such a community in Steiner's doctrine of a 'Threefold Social Order', which had to be proposed after the end of the First World War.

Steiner's ideas addressed the question of man within the social order -individuality and community. He concluded that there are three spheres of social relations:

the economic

the politico-legal

the spiritual/cultural

Each of these areas required a different emphasis. The economic sphere required the commitment of brotherhood, each looking after the needs of others and having their economic needs looked after by the other. The income derived from the total amount of work achieved by the community is the source from which the needs of the individual are met, described in what Steiner termed 'Fundamental Social Law' (see above). A consequence of this was that the group decided that no one should receive a salary as such. Wages they said would create a barrier between the one who is paid and the one who pays.

These guiding principles became the paradigm for all future Camphill communities. They can be used to characterise these communities whether for children, adolescents or adults, regardless of outward appearance or geographical location.

The communities began with children who had a learning disability. König claimed that these children were social refugees whilst he and his co-workers were political ones. The handicapped children had been cast out of society in a similar way that he had been cast out of his homeland. König and the other founding Camphill members aimed to live and work with children with a learning disability carrying out what König termed 'Curative Education' with them.

The beginnings could in no way be seen as normal and without incident. Instead they rather reflected the uncertainty of the times. König and the rest of the men were interned after Dunkirk, leaving the women of the party to begin the project. After six months the men were released and with the help received of a loan of £1,000 from the Scottish Council for Refugees work was started with the children in Camphill house in Aberdeen. Therapeutic groups were established and within the first year 19 pupils between 2 and 19 years old were being educated. Demand led expansion for such provision continued throughout the decade and by 1950 there were 222 pupils with a further 156 on the waiting list. H.M.I. Reports compiled during the 1940s noted that the Camphill schools were the only form of educational provision available for children with severe learning disabilities. Such children were at this time more commonly termed as a health problem.

Further Camphill schools were established across the British Isles. Reading König's description of these early years, it becomes clear that he is advocating wider aims than solely a form of service provision for these children. König uses the historic examples of Comenius, Zinzendorf and Owen together with what he sees as crucial insights of Steiner to promulgate a new social order. This social order would later be adapted, for instance to create working communities with adults. The recognition of the development of the individual through successive stages of growth was seen as imperative in creating a healthy community environment. The dependence and vulnerability of childhood was seen to give way to the challenge of self recognition in adolescence, and later the awakening into interdependence as an essential ingredient of the adult world.

In 1955 after parental requests, the first adult provision was established by the Camphill movement. The Camphill Village Trust Limited (a company limited by guarantee and not having a share capital) was formed in October 1954. The Memorandum of Association for the C.V.T. states that an aim is to: "establish and maintain villages (according to stated principles) for the development of working communities for mentally handicapped persons from school leaving age upwards."

Reference is also made to sheltered occupation of a productive nature. The accompanying principles stressed the extended family nature of the venture: 'The Trust shall by the very nature of its organisation aim to give the members of its communities the same family life and sense of security and confidence in their

parents as is felt and enjoyed by members of the normal happy family.' The co-workers who were charged with helping to create this family environment were known as houseparents.

Botton village, the first Camphill adult centre was situated in the North Yorkshire countryside. Now over forty years on it has over three hundred persons living and working there. Six farms, a range of workshops including a printing press and extensive gardens complement the lifestyle. Following on from the development at Botton, further villages were established.

In 1989 Camphill celebrated 50 years serving mankind. Camphill centers are now established in countries across the globe. The Camphill Movement is far from static. Its very name suggests its openness to change and its history over fifty years is witness to this. New challenges are always being presented: many are taken up either by new developments in existing centres or by the founding of new communities.

In existing centres, standards are continually under review and research continues into new methods and practices. Much has been achieved for people with handicaps. Much remains to be done and Camphill plays an active part in this. Camphill depends on individuals and if it is to respond adequately to present and future challenges more people will be needed who are prepared to make Camphill their way of life. The dedication and commitment required of Camphill co-workers presents a difficult hurdle for many to clear, but the human and spiritual benefits for those who do are rich and rewarding.

The social ideal found in Camphill could find its expression in many ways. To date, the principal task has been with mentally and socially handicapped people, but the modern world throws up many disadvantaged groups. There is growing concern for how land is used and for the environment. People are more conscious of the need for better education, health care and nutrition. There are new ways of expressing the arts.

No one can predict what Camphill may be asked to respond to in the future. As a social movement, Camphill was founded ahead of its time, but it has achieved much in a short time and has helped to change public awareness of certain problems and to influence changes in government policy.

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Who's Who of Solborg



Who's Who?

This who's who is intended to provide an up to date description of who does what at Solborg.

In a more subtle sense it is important for each person living at Solborg to really get to know everyone here. Not just the people in your house or workplace. Not just the co-workers and not just the villagers. **AND DON'T FORGET YOURSELF!**

It is always a good idea to either invite someone to eat at your house or to be invited to eat somewhere else. Try and take "pause" (coffee break) with different people as well. Meeting people is what building a community is all about. You will always find that it is with the people you haven't "really" met that you have the most problems. Once again the most important example of this is when you really haven't met yourself. If you don't do that here at Solborg then you will probably have a hard time.

As far as what people do here at Solborg is concerned you should always hesitate to judge people before you really get to know them. If you haven't got a good relationship to someone there is really no point in complaining that you don't think they do enough. Maybe it is you who is not doing enough to get to know that person. Be aware however that there are all sorts of jobs here some of which you may not even see.

As far as birthdays are concerned it is extremely important to remember birthdays of people in the village- particularly those with whom you live and work - and maybe even your wife's. If you forget your wife or girlfriend's birthday there should be a birthday list somewhere in your house - otherwise ring the office and get a new list sent.

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Solborg – Distribution of Responsibility

September 2004

FORMAL LEGAL RESPONSIBILITY

LANDSBYSTIFTELSENS REPRESENTANTSKAP

25 Members Chairperson: Cato Schiøtz
Vice Chairperson: Lars Henrik Nesheim – Solborg
Representatives: Karen Nesheim Adrian Bowden

SEKRETARIAT

Cato Schiøtz, Lars Henrik Nesheim, Dag Balavoine, Adrian Bowden, Birgit Hammer, Geoffrey Bass, Kirsti Hills-Jones, Angela Rawcliff, Anne Langeland, Maria Bjune.

ØKONOMIGRUPPEN

One representative from each village. (coordinator: Adrian Bowden)

SOLBORG STYRE

Richard Monsen, Liesbeth op ten Berg, Jan Pedersen, Adrian Bowden, Karen Nesheim Thomas Haug + 1 from råds møte. Formann: Asbjørn Tufto, Secretary: Jan Bang

BESTYREGRUPPE

Jan Bang, Karen Nesheim Eric Brinkhof Adrian Bowden

CULTURE

Allmøte

For everybody. Laeder: Egil, Sekretary: Olaug

Landsbymøte

For everybody living or working in the village. Leader Gunnar. Secretary Hege.

Kulturmøte

One person from each house - coordinator Bianca

Festival Preparation Group

Karen, Loes, Hege

Handling

Phyllis, Karen, Gunnar, Adrian, Lars Henrik, Hege, Olaug, Loes

Morgen Sang

Karen

Evangelie Betrakning

Adrian

Olav Salen

Karen

Bibliotek

Loes

Medarbeider Seminar

Karen, Adrian

Solborg Avisen

Marianne

Landsbyskole

Marianne, Jan, Hege, Lars Henrik

Norsk Forbund for Helsepedagogikk og Sosial Terapi

Karen

SOCIAL SERVICES**Landsbyboer mandat gruppe**

Karen, Ruth, Adrian.

Husansvarligmøte

One person responsible for each house (and when necessary from the workshops) Laeder: Marianne, Sekretær: Ruth

Persons Responsible for the Houses

Kittelsen – Steffi og Moritz-Møller
– Karen-Bjørneboe – Jan og Ruth-
Jevnaker – Bianca-Asbjørnsen (annex)
– Steffi-Pegasus – Olaug

Health Care

Ruth

ECONOMIC LIFE**Workshops and Butikk**

Gård - Egil

Gartneri - Eric

Skogsgruppe - Moritz

Veveri – Maja

Bakeri – Michael

Butikken – Olaug

Snekkerverksted – Eric

Næringslivmøte

Alle

Arbeidsmandat

Adrian

ADMINISTRATION, PERSONELL AND FINANCES**Rådsmøte**

Phyllis, Bianca, Hege, Gunnar, Adrian, Marianne, Steffi, Moritz, Maja, Egil, Eric, Olaug, Ruth. Leder: Loes Sekretær: Jan

Medarbeidermøte

All coworkers. Leader: One short term coworker, Sekretær: Maja

Coworker Mandate Group

Loes, Moritz Leader Adrian, Sekretær Ruth

Økonomimøte

Adrian, Gunnar, Loes, Moritz

Kontor Administrasjon

Adrian, Loes, Karen

Stiftelsens Økonomi

Gunnar, Adrian

Medarbeider Økonomi

Loes

Økonomisk Felleskapsmøte

Phyllis, Adrian, Moritz, Maja, Steffi Eric, Ruth, Hege .Leader: Loes Sekretær: Jan

MAINTENANCE AND THE PHYSICAL ENVIRONMENT**Vedlikeholdsgruppe**

Jan, Eric, Egil, Moritz, Henning, Karen

Vedlikeholdsoversikt

Eric, Henning

Vann og Avløp

Egil (Rensanlegg) Eric (Vann)

Veiene

Eric/Egil

Bilene

Hovedansvarlig - Gunnar

Solborg Subaru - Moritz Toyota -
Karen Forrester - Jan Rød Buss –
Bianca Hino - Jan

Brann

Hovedansvarlig – Jan

Alm: Jan. Solborg: Moritz,
Jevnaker: Maja.

Fyring

Moritz

Byggegruppe

Jan, Egil, Otto, Lars Henrik, Eric

Solborg Hytte

Egil

INTERNAL QUALITY MANAGEMENT

Jan, Asbjørn Tufto, Thomas Kessel, Adrian

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Guidelines for New Co-workers



The Purpose of these Guidelines

These guidelines are not intended to be hard and fast rules. At Solborg the primary focus is on self-development and social therapy. We do not like to present co-workers with a formal set of rules which they must follow on fear of punishment or expulsion. This is a living community and it is part of our challenge here to see each member of the community find a place.

There are however limits to how much members of an existing community can be expected to adjust to the ideas of every new person who arrives. One should be open to how things are already – at least for the first year.

For new co-workers there is a general rule that the first three months are a trial period.

The Social Life

You will notice that there are various formal organs for *guiding* the life of the village. However there should be an awareness that above all the principle in this sphere is “equality”. Beyond that there is a feeling that each person should develop responsibility - and not be only expecting others to tell them what to do and what not to do. This includes relations with the villagers. For further guidelines about how to relate to the villagers see the section “The Villagers”.

Hierarchy

In the social life of Solborg there is no formal hierarchy. One should however understand that permanent or semi-permanent members of the village have their *home* at Solborg. This means that they are in a different life situation from someone living at the village for a shorter time. To make a comparison, if someone comes to visit you at your home you would assume that they would respect that you live there and that you may want your home to be a certain way – however after you get to know this person it may be that you agree to them changing things – you may even agree to letting them live with you for a longer time. Similarly you should respect that the people who live at Solborg wish to have a significant voice in how the village develops.

WE ARE HOWEVER AWARE THAT NEW CO-WORKERS HELP TO KEEP THE VILLAGE A STIMULATING AND DEVELOPING PLACE TO LIVE AND WE ARE OPEN TO YOUR INITIATIVES.

Language

We do not expect that people coming to Solborg should search for a Norwegian teacher in their home country but many of the people with special needs at Solborg are not able to communicate well in spoken language. This can lead to frustration for them. Co-workers need to be able to help by speaking with them to try to understand their needs and to help them overcome their frustration. You will, therefore, after a while, need to be able to speak Norwegian reasonably well. We usually run a Norwegian course for foreign co-workers.

Actually foreign co-workers are *expected* to attend the Norwegian course for the first year! (Yes that means even if they don't feel like it)

Free time

You will normally have some time off each week in which you are free to follow your own interests. We also try and encourage people to take a free weekend

every month to avoid getting strung out. Normally in the first year you are entitled to one free half a day a week – *this should be agreed with your workshop leader and house responsible person.*

Some free time on the weekends is also usually available – speak with the person responsible for your house.

It is usually possible to take 3 weeks holiday in summer and 1 week in winter. If you come in the middle of summer you will probably need time off in the first winter.

ALL FREE TIME DURING THE NORMAL WORKING TIME (9.00 -12.30 – 3.00-5.30 WORKING DAYS) MUST FIRST BE APPROVED BY THE WORKSHOP LEADER OR WHERE YOU ARE THE WORKSHOP LEADER BY THE CO-WORKER MEETING

Alcohol and Drugs

The drinking of alcohol at Solborg is generally not an accepted practice and you must never be under the influence of alcohol when working. Only those drugs which have been prescribed for your use by your doctor are allowed. The smoking of tobacco is not allowed in the buildings (with minor exceptions) and may also not be acceptable when you are working but this varies from one workshop to another.

Music

Just imagine how you would feel if someone was playing very loud Australian country and western music in the room next to you late at night or in the lounge room. Your own playing of music should be guided by this consideration.

Music is not generally accepted in working situations and nor is it usual in common areas without first asking the person responsible in the house. If however you would like to sing or play an acoustic instrument you are very much encouraged to do so!

Training

All new co-workers are ***expected*** to take part in the Introduction Course which offers a theoretical and practical insight into Camphill and Anthroposophy. The course complements the practical experience gained through taking part in the daily life of the community. Co-workers who wish to stay longer have the opportunity to participate in a three year diploma course in Social Therapy. This diploma is recognised within the Social Therapy sector worldwide, however for recognition by many State authorities a fourth year must be completed. Currently this fourth year is not offered in Norway but students from Norway may enroll in courses in Sweden, Germany and Scotland.

There are often many different seminar possibilities happening whilst you are at Solborg. It should be understood that with the exception of the Introduction Year Seminars held by Camphill – all other seminars must be considered to be on your free time. This means that if you wish to attend other seminars for example on a weekend – this must be considered to be your free weekend.

There can be exceptions to this guideline. If you wish to ask for an exception do so at the Co-worker Meeting.

Solborg Hytte

Solborg has a cabin in Ringkollen. The Hytte is available for use by all co-workers and, upon agreement by the Co-worker meeting, their guests. If you want to reserve the Hytte you should ask the person responsible for the Hytte. The Hytte has rules for use - including how to use the toilet and what to do upon leaving the Hytte - this information is found in the entrance hall of the Hytte. Before going to the Hytte you should get the Key from the person responsible and the tollgate card - so you don't have to pay to get through the tollgate.

Vídeo

There is a large screen in the Olav Salen which may be used to see videos. Television is not part of our lifestyle here at Solborg. In certain exceptional circumstances the management group may agree to the use of the antenna to view live broadcast television. The use of the video is prohibited during events on the Solborg program or when the hall is otherwise being used by groups. *It should also be noted that the videomay not be used from 4 pm Saturday to 12 pm Sunday on weekends where there is Offering Service ("Handling") on the program.*

Computer

There is a computer free for use by co-workers. This computer is to be used primarily for sending and receiving email. You may do other things on the computer – such as surfing and burning cd's etc BUT you should be aware that there are others who want to use it aswell. If you see that someone wants the computer you should not spend more than 15 minutes more on the computer. You may not play music on the computer during working hours.

Guests

You may invite guests to come to solborg if you ask the person responsible in your house. However any guests staying more than a week will be expected to contribute by casual work and must be referred to the co-worker mandate group.

Exceptions – Disputes etc

As stated at the beginning of these guidelines this is not a set of hard and fast rules. We however believe they are reasonable expectations. At any time if you consider these guidelines are not reasonable or if you wish to make a specific exception you should make a point at the co-worker meeting or refer the matter to the coworker mandate group.

If you do something (or fail to do something) expressed in these guidelines and a potential conflict arises the procedure for solving the dispute is as follows:

1. you choose a member of the Rådsmøte to accompany you to a meeting with the person with whom the potential conflict has arisen
2. this group discusses the problem and has the authority to resolve the dispute.
3. If the problem continues or in the case of serious conflicts the matter should be referred to the coworker mandate group.

As mentioned above feel free to ask for exceptional things at the co-worker meeting. This meeting happens every second week and provides an opportunity for a dialogue between the newer co-workers and those more long term co-workers.

It should be noted that those responsible in the house and a workshop leader also have the possibility of taking up problems with a co-worker in their house or workshop but that when the co-worker experiences that the problem needs to be taken further it can be referred to such a group as mentioned above.

PLEASE RESPECT THESE PROCEDURES – IF YOU DON'T THE RESULT WILL PROBABLY BE THAT SOMEONE JUST TELLS YOU ARE NOT ALLOWED TO DO SOMETHING!

Tutor

Not long after you arrive at Solborg you should be given someone who will help you to find your way into the Village life – this is your “tutor”.

If you are not given a tutor you can ask for one at any time – ask the person who was responsible for your induction or the person responsible in your house.

“Allmøte og Landsbymøte”

The Village meeting occurs every month and all are invited and indeed expected to attend. At this meeting issues which affect the general social life in the village – not specifically relating to co-workers should be taken up. The “all” meeting occurs also every month – this gathering is an opportunity to exchange information about what is happening, particularly the villagers can tell about what is happening in their lives. These meetings are important opportunities to develop the cultural life of the village. If you think the Solborg program for example is boring or needs re-enlivening please please take it up at these meetings instead of just not turning up to the program events.

“Rådsmøte”

All co-workers who have been at the Village for normally a year (or lived in another camphill for a year) AND who wish to take a broad responsibility for the Village can be invited to join this meeting which meets every week. Speak to a current member of the Rådsmøte about this. Admittance is handled by the coworker mandate group.

“Bestyregruppe”

The management group meeting is once every two weeks and is the delegate of the Rådsmøte to handle the practical social affairs of the running of the village. The members of this meeting come from the Rådsmøte and change from time to time. This group is also “legally” responsible for the village.

“Økonomigruppe”

The economic management group meeting is once every two weeks and is the delegate of the Rådsmøte to handle the economic affairs of the village (but not pocket money or salaries – this is managed by the coworker mandate group). The members of this meeting come from the Rådsmøte and change from time to time.

“Husansvarligmøte”

This meeting is once a week and focuses on the responsibility in the houses at Solborg in relation to the wellbeing of the Villagers. This meeting should not in general take up issues relating to co-workers – these should be taken up in the co-worker mandate group or the coworker meeting.

“Coworker mandate group”

This group meets weekly and is delegated by the Rådsmøte to manage all general affairs relating to coworkers including money issues. If you as a coworker do not know where to turn ask a member of this group for help.

“Styremøte”

This meeting occurs 4 times a year and consists of nominated persons from the Rådsmøte and persons not living at Solborg. It has the formal responsibility that Solborg is run in accordance with all applicable laws.

“Mandat Liste”

There is a list of people responsible for the various areas of activity at Solborg. A copy of a current list is included in these guidelines however the person responsible in the house should have the most up to date copy of this list.

Leaving Solborg

YOU SHOULD GIVE PREFERABLY THREE MONTHS BUT AT LEAST TWO MONTH'S NOTICE BEFORE YOU LEAVE SOLBORG

The Economic Life

There is no wage for your work here. There is a belief that people should work for love and ask for money for what they need. It is considered appropriate that people take a year to learn more about the economic system at Solborg. In the meantime you will get:

- NOK 1400 each month pocket money
- Public Transport allowance of up to 400 Kroner per month
- Long distance (within Norway) travel allowance (on production of receipts) of up to 800 Kroner each six months
- NOK 3000 for each year holiday money (this becomes proportionally payable after co-workers have been here for six months)
- travel costs to return home (within Europe) by the cheapest form of transport (ask the office before booking!) if you stay at Solborg for one year
- necessary medical expenses - doctors visits and medicine
- emergency dental expenses
- The use of a Norwegian dictionary - a Bible - Seminar books
- Free entrance to all cultural activities where villagers attend.
- Free entrance to the cinema if you personally accompany a villager - the villager must have the “Ledsager bevis” card with their photo on it with them)
- all your food and basic toiletries - a towel - sheets etc.

- ***you should bring adequate working clothes for one year*** but if they get damaged (ie so that you can't work in them) we can in some circumstances pay for a new set - or find something for you to wear.
- you can get a refund of tollgate charges to and from Oslo one time per month.
- You may (after qualifying) drive the car to Oslo or other longer distance destination one time per month for private use. ***This privilege is, however subject to the guidelines relating to the use of Cars which you can read below.***

With all expenses relating to Solborg that you use your own money for you must give a receipt to the person responsible in your house for the accounts in order to get a refund. You should clearly differentiate between what is private and what is to do with the village or a villager. You should deliver the receipts wherever possible in the month in which you received them.

Tax

Unless otherwise agreed on induction at Solborg - Solborg will take full responsibility for your taxation. ***If you must pay a tax bill or if you get a tax cheque these are for Solborg to deal with - not you.*** In this regard you agree (unless otherwise excluded at induction) that the Village has the right to open all letters from the tax office in your name - and sign any tax cheques on your behalf.

Telephone/fax/Mail

All co-workers are responsible for paying for all private use of the fax at the office, for all private post and for private long distance telephone calls. Those responsible in the house may require you to provide a deposit for your phone bill toward the end of your stay at Solborg.

Exceptions Etc

Some people who come to Solborg for various reasons require a special economic situation – **WHEREVER A PERSON HAS A SPECIFIC ARRANGEMENT THEN THE TERMS OF THAT ARRANGEMENT APPLY AND NOT THE ABOVE.**

The following guidelines should be kept in mind in relation to use of the cars

- All co-workers with a licence valid for driving in Norway may ask the management group to drive the cars at Solborg. It is ***generally*** the case that co-workers should wait three months after coming to Solborg before they can begin driving. After the waiting period the co-worker must take a rudimentary driving test with the person responsible. You should remember that driving the cars is a privilege and ***is specifically dependent upon your participation in the greater social life of the village.***
- Where there is a garage available cars at Alm must be parked in the garage at all times after use. The cars at Solborg must be parked in the garages available.
- Drivers must not leave the keys in the car and must ensure all the doors of the car are locked after use.

- The driver must fill out the log book in the car after each use - including the date, the amount of kms shown on the odometer, the amount of kms they drove, where they drove to, which house or workshop is responsible for the expense and they must write down their name
- Drivers are responsible to ensure that they take out any garbage which accumulated in the car during their use of the car.
- Cars with less than half a tank of fuel should be filled up. You can refill the tank at the Esso Benzin station at Hønefoss or Jevnaker or any other Esso station by using the card contained in the key holder. If you need to refill in another gas station you can use cash and on presentation of the receipt at the office (signed by you and noting which car) you can receive a refund for the money.
- Remember to hang up the keys after using the cars in the right place - not your pocket.
- ***It is very important that all damage or defects in the cars is notified to the person responsible for the car in question immediately.*** Any accident should be reported in the official damage report to be signed by both drivers. This is required by law, but those who find difficulties with the Norwegian language may ask for this to be done at the Solborg office with both drivers present. In the event of any doubt please call the Solborg office before signing anything. Damage and accidents should be reported also to the Administration meeting, and the driver responsible will be invited to share his or her description of the incident with the meeting.
- You must write down the use of the car on the white board at Olav Salen before every use. Write down clearly the time you will take the car, when you will bring it back, where you will drive and who you are.
- If the car breaks down ring Solborg and try and contact the person responsible - if you can't get help you should ring the number for Viking - who can come and try and get it started or tow it away if necessary. You will need to pay about kr 500 to them – you can get reimbursed for this from the office. The number for Viking is on the Dashboard of the car.
- The trailer must also be written down on the white board - you must also remember to take the registration papers for the trailer when you use it - they are with the person responsible for the trailer. ***You should check with the person responsible for the cars whether your licence permits the use of the trailer.***
- It is not acceptable to smoke in the cars.
- Do not take any of the tools or equipment out of the cars.
- Speeding, parking and any other fines are to be paid by the driver. Please note that parking expenses are paid for by the village, so no money is saved by illegal parking. Speeding is a heavy crime in Norway, there are big fines and people have their licenses withdrawn. If you are not worried by safety, be worried by economics and convenience.
- Drinking and driving don't mix in Norway. Big fines and instant suspensions of licence can happen TO YOU! Even the day after this can be serious.

- Our cars are a shared resource and a big test of our ability to function as a community. Respect the car board, write out your car needs and stick to them. Return your car when you promised to, the next driver may be trying to catch a flight! Put the keys back where they are supposed to be. It does not help if the car is there and the keys are gone. It is suggested that you never put them in your pocket, keep them in your hand until you have put them back.
- If you want to take a car overnight please talk to the car responsible. If you want to take a longer trip of more than a day, take it up with the community, you can ask at a coworker mandate meeting, at a co-worker meeting, the management group meeting or the Råds meeting. We want to avoid a situation where there are no cars in the village.
- It is not permitted to drive cars between Solborg and Alm. The only exceptions to this rule are to be handled by the management group.
- Enjoy driving, enjoy the cars, respect all the other users, and don't let car problems become interpersonal problems. Shared cars are not just tools for getting around in, but tools for getting to know how to live together.

The Cultural Spiritual Life

"Anthroposophy"

It is sometimes thought that people who live in Camphill must be "anthroposophists" This is not true. However it is very often the case that people who choose to live in a Camphill village like Solborg are interested in studying and practising the ideas of Rudolf Steiner. Whilst as mentioned it is not a condition of life at Solborg that one must be a card carrying member of the Anthroposophical Society - it is expected that people whilst they are here assume an open attitude to this - maybe if you look and listen a bit you might learn something!

"Handling"

The services in the hall which take place usually every month on Sundays are a ritual ceremony developed within the Steiner Schools and later adopted into the Camphill Schools and the Camphill Villages. Any one may attend (although children should attend the special children's service immediately beforehand) and there is no expectation that one takes part fully in the service. When the ministrant goes up to each person standing he or she merely confirms the presence of the Christ spirit in that person - and the person replies that he accepts the Christ spirit.

It should be respected that the hall is not available for use the before a service in respect for those people who feel the need to experience the spiritual together with other people in this form every now and then.

"Samling"

These gatherings take place on Sundays in the hall - you will need to check the program in order to see whether there is a gathering. Here the village gathers to listen to the words of the new testament and a story told by one of the co-workers. These gatherings are intended for children as well. In the gatherings there is usually music played and a song. If you have any ideas for contributing to a samling please contact the culture group.

It should be respected that activities taking place in the Hall begin promptly at the time agreed. If you come late don't be surprised when the door to the hall is locked.

"Spill"

Each year Solborg tries to produce some plays, often those of Karl Koenig. These plays are a *central* part of the cultural life in the Village and are actually *necessary* for our community building activity. So if you are asked to be in a play and you say yes you are a cool person because you are agreeing to do what is necessary for the continued existence of Solborg – if you say no we assume that the fact that you were already in two plays that year may be a fair enough excuse!

Bible Evening

On Saturday evenings around 8 o'clock (check the time in your house), members of Camphill Communities all around the world gather for the Bible evening. In many ways this "event" which comprises *15 minutes of silent meditation in the lounge room* followed by a simple meal of bread rolls and a discussion of a text in the new testament (the same all over the world) is *the essence* of Camphill. Dress *well*.

It is often asked whether it is compulsory to attend Bible evening. The answer to this question is that we hope that anyone who comes to Solborg accepts the need once a week to reflect beyond the daily practicalities – to inquire into the parts of life which are perhaps not so clearly visible in the daily life. If you do not personally experience this need then attending Bible evening will feel compulsory. If you however experience attending Bible evening to compromise your free spiritual life you should take it up with the person responsible for Bible evening in your house. It is not ultimately acceptable at Solborg that an individual should not feel free in their spiritual life.

The Christian Community

About once a month people from Solborg travel on a Sunday to Oslo to participate in the Christian Community Service in Oslo. This is an entirely voluntary activity. The Christian Community is a movement for religious renewal which shares much of the ideals of Anthroposophy. It is however an entirely independent church and is not subject to the Anthroposophical Society in any way.

Do I have to be a practising Christian to live at Solborg?

No. The apparent mixing of the spiritual and social life at Solborg is something which will be discussed and explained in the Introduction Seminar. One should however be aware that many people who are practising Christians would not see the "religious" life at Solborg as Christian in the traditional sense.

Activities in General

If you see the program which comes out each week here at Solborg there may be activities such as folk dance or concerts etc. We encourage everybody to attend these activities. It should be kept in mind that if not many co-workers attend then the activity becomes more like an institutional requirement than something really fun and meaningful.

If a person consistently feels that the common activities are "not my thing" and that person does not try to create other common activities more in line with his or her idea of fun this person should perhaps ask themselves whether they really want to live at Solborg.

IT SHOULD ALSO BE UNDERSTOOD THAT IF YOU DO NOT PERSONALLY WISH TO ATTEND RELIGIOUS, SOCIAL OR CULTURAL EVENTS IT MAY BE THAT THE VILLAGERS WHOM YOU CARE FOR DO. IN THIS CASE IT WILL BE WORK FOR YOU AND SHOULD NOT BE CONSIDERED TO COMPROMISE YOUR FREE SPIRITUALITY.

The Villagers

Solborg is part of the international Camphill network. It is also an approved social services provider in Norway. How one relates to those needing special care living at Solborg is often an area where new coworkers are uncertain. The following is a brief attempt to give some guidance on this matter. One should however always keep in mind that we are living and working together with individual human beings. One should not attempt only to categorise people – whether they be coworker, villager or extraterrestrial being for that matter.

As social service providers we undertake to provide care for the villagers in their physical and social needs. We do not undertake nor are we in fact permitted by law to coerce (force) the villagers to do anything. We can make specific agreements with the villagers concerning their conduct etc. just as we can make such agreements with any other person. Just as we actually cannot make an agreement with you that you will go to bed without food or cigarettes if you do not come to work on time – we cannot make such unconscionable agreements with the villagers. Even worse we cannot just physically push the villagers around.

Another issue which should be kept in mind is that we are not expected (nor legally permitted) to stop villagers from going wherever they want. We are not "guarding" them, we should not assume that we must know where they are at all times.

Obviously our relationships with other human beings can be filled with love and care and therefore we can try and "look out" for each other. One should be sensitive in this area with anybody – it is a small step from care to invasion of privacy or intrusiveness.

As a general rule one can expect that at least one coworker should be "conscious" of a house in which villagers are left alone for extended periods of time. The person responsible in a house will describe to you what this means in relation to the house you are connected to or the villagers in your house.

If something happens to a villager in your care and you think "if only" – remember that in the long run it is perhaps better for them as with any other human being to be exposed to a certain level of "risk" in order to enjoy a corresponding level of freedom.

On induction to Solborg you will sign a "Declaration of Confidentiality". This declaration states (in brief) that you will not discuss any matter relating to the villagers except with other people who have signed such a declaration.

Finally remember that one of the main reasons why Camphill and Solborg are so special is you – the short term volunteer! This is because you are hopefully interested in the villager as a person. Feel free to think of fun things to do with the villagers. In particular outings, games, songs, the cinema, cafe – whatever you can think of - maybe just joking around. You can talk with the person responsible in the house if you want to plan a specific activity, particularly one which may involve economic expenses.

Procedure In A Crisis

In a crisis situation you must use your own initiative and judgment as sharply as possible. Here are some guidelines as to what you should do, but of course you will need to adapt them to suit the situation that has arisen.

Remain calm, think clearly and act fast!

In extreme emergency, phone:

FIRE- 110

Ambulance- 113

Police- 112

Inform your workshop leader or house responsible person as soon as possible, of any crisis situation and they will help decided what to do next. If you cannot find the relevant person ask anyone who is in the Rådsmøte for guidance as to what to do next.

Fire: - You should be familiar with your nearest fire extinguisher (i.e. where it is and how to use it!) and the procedure for evacuating buildings.

Accidents involving physical injury: -if simple first aid is not adequate, find Ruth in Børneboe hus 32 31 30 51. If she is not available, someone may need to drive to the hospital in Hønefoss. Phone Legevakt: 32 11 11 11. Hospital: 32 11 60 00. During the day you can contact our regular doctor at 32 11

07 22. For emergency dental treatment there is a Tannleger on Saturday and Sunday at Klínnikvn. 2 Hønefoss 1600-1800 32 12 17 63/32 12 28 33.

You should be familiar with your nearest First Aid box and the house responsible or workshop leader must keep it well stocked.

After the crisis is over, someone from the Bestyrer Gruppe (Eric, Karen, Adrian, Jan) must be informed of what happened.

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Responsibility in the House



Motto

*On the physical plane we are the villagers' helpers and carers
On the astral plane we strive towards equality
On the spiritual plane the villagers can be our teachers*

Hygiene

- Follow up villagers' daily hygiene, give help where it is needed, encourage independence wherever possible.
- Insure that villagers are clothed appropriately for the weather, temperature and occasion and that they appear neat and tidy.
- Insure that villagers' clothes are clean and in good repair.
- Help when necessary to insure that villagers change their clothes regularly.
- Help the villagers to buy new clothes.
- It is important that villagers do not appear "handicapped" as a result of our lack of help in clothing them.
- A report should be kept on each villager in the house which describes his or her needs in respect of help and care. This report must accompany the villager when he or she moves houses.

Room and Personal Property

- Help to keep the villagers' rooms in order.
- Help each individual to do as much as possible themselves, but do for them that which they cannot do. This applies to cleaning of rooms, making the bed each day, changing the bedclothes, airing the room and the bedclothes, keeping order in drawers and wardrobes.
- Help to keep the room comfortable and pleasant reflecting the personality of the villager.
- Villagers' property, such as bicycles, skis and sleds must be easily accessible. They must be well marked with the villager's name. Villagers' property should not be borrowed.
- Winter and summer clothes must be stored, well marked with villagers names, in storage rooms, when there is not enough space in their private rooms.
- Villagers' rooms must be cleaned thoroughly at least once each year (take out the mattress, bedclothes and curtains etc)

Health Issues

- Call for a doctor or nurse in cases of sickness or injury.
- It is better to call for help once too often than not enough!
- Insure that villagers receive their prescribed medicine at the right times.
- Medicine should be stored in a locked medicine cabinet. Villagers must not keep more than a weekly dose of their medicine in their rooms.
- Be aware that villagers do not always have a normal pain threshold, and not all of them can communicate their pain and discomfort etc.
- Learn to listen and look after their needs, like you would do for your own children.
- A female co-worker should always accompany a female villager to the doctor, and be present during examinations.

Food and Nutrition

- When you are preparing food for a village household, you must remember that each person in the house has his or her own food preferences and requirements, and that these preferences and requirements should, wherever possible, be catered for.
- If you are, for example, a vegetarian, note that this is a personal choice, which should not be imposed on others.

- Food served should be drawn from all of the food groups, including vegetables, meat, fish, grains, milk products, eggs and fruit.

Food prepared with joy, to enjoy, tastes good!

Parents and Guardians

- Those responsible in the house must keep good contact with the parents or guardians of the villagers. There should be kept in the house an up to date list of each villager's parent or guardian's name, address and telephone number. If something serious happens in relation to a villager the parent or guardian must be contacted.
 - You should consider what you would like to know about if a villager was a near family member. This applies also to villagers moving within the village.
 - Parents and guardians can receive compensation of 50 Kroner per day when the villager goes home for more than a weekend. Ask each time if they would like to have this money.

Villagers' Finances

Each villager has his or her own personal bank account into which the remainder of their social security payments are paid. Withdrawals occur with the help of those responsible for the house, who also must maintain a written record of villagers' spending. Some villagers have a "hjælpeverge" - a person appointed to administer and supervise his or her finances.

General

- Those responsible in the house must at all times know where the villagers for whom they are responsible may be found.
 - Consider what you will do in crisis situations.
 - If a villager goes missing the chairperson of the administration meeting and as many other members as possible, must be informed immediately.
 - Fire drills should be held every six months. The person responsible for fire safety in the village should give guidance in this.
 - In respect to home visits, those responsible in the house must obtain clear arrangements with the parents or guardians in relation to the delivery and return of the villager.
 - Those responsible in the house must help to arrange holidays for each villager in their care, with the co-operation of the parents or guardians.
 - Those responsible in the house must help villagers to take part in the social, cultural and working life of the village.
 - Villagers must also obtain help to develop independence and a feeling of responsibility in as many areas as possible.

All co-workers have a duty of confidentiality in respect of information relating to villagers and their parents or guardians

Village Houses

- The village house is the villager's home.
 - A villager's room should preferably not face north.
 - Consider who should live on the first or second floor with regard to possible fire and escape.
 - Those responsible for the house have responsibility for keeping the house clean and orderly. They should also carry out all necessary maintenance and repairs or report them to the person in the village who is responsible for repairs

and maintenance. Significant repairs and maintenance and the purchase of the necessary equipment for such jobs should be taken up in the administration meeting.

- Those responsible for the house must do the necessary shopping for the house and keep the monthly accounts.

Fire

There are fire instructions posted up in all houses and work shops - if not then you should tell those responsible to do so. There are fire extinguishers in various locations throughout Solborg - you should check where they are so that you are prepared.

If the fire alarm goes off you should check and see where the detector has indicated smoke.

Holidays

- When those responsible for the house travel they must inform others and make arrangements so that at all times the villagers are taken care of.
- Holidays that are for longer than a weekend should be taken up with those responsible in the other houses, in order that the whole village is adequately staffed; this applies to villagers as well.

Festivals

- It is expected that those responsible in the houses are in the village for festivals - this is an important part of community building in the village.

The daily, weekly and yearly rhythms and their forms, are a part of the social therapy work in the village. The forms are there as aids and support for the community building process. It is expected that those responsible in the houses help to maintain and bring life to these rhythms and forms. This demands that co-workers constantly communicate with each other and that we together delve deeper into anthroposophy, which is the village's founding premise.

These guidelines must be made known to those responsible in the houses and they in turn must make these guidelines known to each other co-worker living in their house. This is so that in cases where other co-workers must take over responsibility for a period, they are aware of their responsibilities.

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Responsibility in the Workshop



What is the Point of Workshops?

If you imagine a factory where the point is to manufacture as much as possible as cheaply as possible as quickly as possible -this is the opposite of what a Camphill workshop is. But perhaps even more importantly it is not the intention that a workshop in Camphill is some kind of way of amusing the villagers. It is *not* a place to make handicapped people *feel like* they are doing something practical. A workshop should not be a waste of your time. If you ever are in a workshop and think it is a great waste of time - change the workshop. Even if it means confronting the leader.

Nothing is worse to relate to the villagers as if they were children or patients. It is, on the other hand, a matter of tact how far one can make them responsible and co- responsible. A lot of empathy is needed, a lot of listening to the words and silences of the villagers, so that they feel that you are their friend, that there is no danger that you will hurt them. In the same spirit you must educate them and guide them into educating each other; it is no use to take away part of their job because you do not want to wound them. The same spirit of goodwill,

interest and respect you must bear towards co-workers, young and old; without sentimentality, without sympathy or antipathy, but with complete honesty, and a certain idealism to each one of them - idealism becoming the cause of educating them.

The less difference you make in your attitudes between villager and co-worker the better. The more you feel the work place is a social unit, a "team" the better. Conversations and humour are the means to lift them towards these highlights. Punctuality, a properly prepared work schedule, proper work practices, communal responsibility towards their success, is therefore essential.

Regarding discipline, we have never, in the course of our history, had any extreme difficulties because what had to be achieved we have always tried to achieve among friends, by talking it over amongst adults, to come to a common understanding. There can be no question of saying, "You must" as to a child or as in the army. Equally intolerable under any circumstances, is physical violence to villagers or co-workers.

The following guidelines may seem self-evident but it is remarkable how often they are not adequately followed.

Care in the Work Place

- It is up to you to ensure that any protective clothing is worn - if the house parents have forgotten to ensure the villager is properly clothed- send the villager home to change.
- Consider whether the work being performed could be dangerous - if so take adequate measures to prevent the danger.
- Always have a medicine cabinet with all necessary first aid materials at the workshop.
- Think of what you should do in a crisis situation.
- Always ensure that when working outside in summer that the villager has adequate protection against the sun and sufficient water to drink. The preparation for these exigencies are the responsibility of the house parents, however it is the workplace leader's responsibility to ensure that the villager is taken care of whilst at the workplace. ***Do not allow the villager to suffer just because you do not want to do the house parent's job.*** Take it up with the houseparents separately.

Attendance

- You must assess the situation very carefully before you leave the Villagers alone at the workplace, as a general rule it should be avoided.
- If you are unable to attend the workplace for whatever reason you should ensure that someone responsible will be there or notify houseparents in good time beforehand so that alternative arrangements can be made for those villagers concerned.
- If you must send the villagers home earlier or later than the usual times it is necessary to notify houseparents.
- If a villager does not attend his place of work you should contact the houseparents. He or she may have had an accident or have gone astray. It is the houseparents responsibility to inform workplace leaders beforehand that a villager will not attend work.

Work Forms

- It is important that as much as possible a clear working form is developed in relation to each villager. This means developing a routine wherever possible

so that the villager can develop independence as well as to avoid unnecessary confusion for the villager. The routine however need not become so overwhelming so as to produce a sterile work environment without life.

- A place of meeting where necessary should be made clear and changed as little as possible.
- If there is a coffee break during the workshop time it should be held at a regular time and should not be cancelled without notice.

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Solborg Economy



Money Changes Everything

As was mentioned in the section "What is Camphill?" Rudolf Steiner considered the fundamental social law to be as follows:

"In a community of people working together, the well-being of the community is greater the less the individual worker claims for himself the proceeds of the work he has done and the more he makes these over to his fellow workers. Similarly he allows his own needs to be met out of the work done by others."

If you look at the above picture you will see three people picking berries. You will also see a bucket. These people pick the berries and then put them in the bucket. The person sitting on the ground will not (as a matter of fact) pluck so many berries. The one with the hat on will pluck more berries but not as many as the guy without a shirt. But who should get the most berries? And why?

According to Steiner the people plucking the berries should distribute them according to need - not according to who plucked the most or for that matter who gave them milk in return for berries or bread etc.

If this sounds a bit like communism to you it's probably because it is except that communism is an entirely materialistic dogma, which provides for a state ownership of the means of production; whereas Steiners concept of the Threefold Commonwealth (on which the Camphill economy is based) recognises the spiritual aspect of man and provides that the state should not own or in fact in any way control the means of production.

Money at Solborg

So what does all this mean practically at Solborg? Firstly it should be understood that Solborg's finances are divided into three areas.

Firstly there is the *Village Trust Fund* (Landsby Stiftelse). This is a legal arrangement for the ownership of all of the land and buildings of Solborg. This property is owned for the benefit of the people living at Solborg from time to time. This means that no one person has any real ownership of for example the farm buildings or Olav Salen. The community however can make changes build upon, and even sell the property of Solborg.

Secondly there is the *Solborg Village fund* (Solborg Drift). This is what may be described as the "business" of Solborg. This is comprised of capital items and items of inventory as well as cash which is held from time to time for the use of the Village - in its official capacity. For example the cars are owned by the Solborg Village fund. The Village fund determines a budget each year which is presented at the Common Economy meeting which is held quarterly between all of the Camphill Villages in Norway. The Camphill movement as a whole determines a budget for all the villages and presents this to the Norwegian State Social Department. The majority of the money used to operate the Villages including Solborg comes from the Social Department. Money is also earned by the respective villages from the sale of produce, for example milk, cows items from the weavery or from the shops.

The third area of economic interest at Solborg is the *Solborg Co-workers Fund*. This is a fund for meeting the living allowances of the co-workers. It is made up from moneys the co-workers are legally entitled to draw from the Solborg Village Fund in order to meet their living expenses. This money can be disposed of in any way the co-workers feel necessary.

The Economic Fellowship

This leads to the question of the distribution of co-worker funds. As stated earlier in this Guide new co-workers receive a fixed amount of money from this fund - however there can be exceptions to this depending on individual circumstances. For those co-workers who stay here for a longer time than one year, there is a possibility for them to join the economic fellowship. This means that they no longer receive a fixed amount of money but an amount which covers their needs. It is possible that a co-worker receives no money under this arrangement if they have no needs. On the other hand it is possible for a co-worker to have much greater needs than other co-workers. For example a co-worker with four children would most likely need more money than a co-worker with no children.

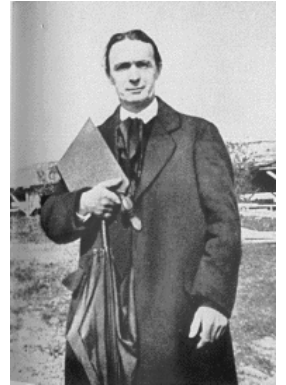
Membership of the Economic Fellowship does not mean that you must give up all of your personal property. It does however mean that any money you make at Solborg should go into the common fund for disposal to all co-workers. Similarly membership of the fellowship doesn't mean that Solborg takes on your private debts, unless they are incurred in your capacity as a co-worker at Solborg.

It may occur to you to ask what about saving money? The economic fellowship provides a pension for its co-workers - like any other workplace. Additionally re-establishment costs for co-workers are considered if they choose to leave the fellowship - also on a needs basis.

As you can see much of this relies on trust between co-workers. This is an exciting experiment and you will notice if you join the fellowship that such an experiment is not simple or free of conflicts.

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Anthroposophy



Anthrowhatofy??

Anthroposophy - yes that's what is all about . The man, Rudolf Steiner, the place, your ego, the time is now. We here at Solborg are not trying to initiate you into a sect. We really don't worry if you never believe a word Steiner said or wrote. It's just that we are very interested in what Steiner had to say. We hope that you may become interested as well. If you don't well hey, its not so bad - you can always wait until your next earthly life.

This section of the Guide attempts that which in fact should not be attempted: namely to describe what anthroposophy is in a nutshell. You should really allow anthroposophy to enter into your life in the way it naturally does. The key perhaps is to let your heart be open to anthroposophy - and instead of looking for the answers in any book - take the time to live gradually with the ideas which are generated by anthroposophy.

*"Anthroposophy does not want to impart knowledge, it seeks to awaken life."
-- Rudolf Steiner"*

Spiritual Science

Anthroposophy is a philosophy which embraces a spiritual view of the human being and the cosmos, but its emphasis is on knowing, not faith. It is a path in which the human heart, head, and especially thinking, are essential. It leads, "from the spirit in the human being to the spirit in the universe," because only if we first come to experience the spirit in ourselves can we know the cosmic spirit."

Anthroposophy is, however, more than self-development-- through it our own humanity can be recognized. Humanity (anthropos) has the inherent wisdom (sophía) to transform both itself and the world.

Throughout evolution and history, human beings have endeavoured and will continue to endeavour to understand themselves and their relationship to the earth and the universe. In each phase of development this quest has taken different forms depending on the reciprocal and changing relationship between humankind's state of consciousness and the physical and spiritual environment. During this evolution there have emerged various cultures and epochs.

In earlier times the world was perceived by people as being animated by spiritual beings and they felt subjected to their power without much will to interfere or change the order of things. More recently humankind has slowly awakened in its power of reasoning and thought and has come to a more inner experience of the world. This has gradually placed emphasis on the human being's personal relationship and own inner response to the world, thus creating the many religious world views providing ultimate answers concerning God and the world.

Today the time of religious and intellectual absolutism is over, and since the 1960s, people have endeavoured to extend their consciousness beyond the purely personal inner experience to a consciousness which is thought-filled, scientifically-based and relating to the world around as well as within, thus overcoming duality between the inner and outer, spirit and body, religion and science.

Since the constitution of each person is different, each individual has a different starting point for development. One person may begin from a materialistic conception, another from a religious, and still another from a psychological viewpoint. Modern people can no longer simply go to an ideology for solutions. It is no longer possible to have full confidence in philosophical, scientific or religious solutions to the world's problems. Gone are the days of group ideology; now every individual must find his or her own way of discovering the spirit. The world and the human being and their inter-relationships are too complex to be understood with 'one world view', and the serious traveller on the road to self-knowledge and world-knowledge realises that first a path must be discovered for this questing, not immediate answers. Since the world and humankind are continually evolving, such answers may never fully be found in one lifetime.

Through Anthroposophy humankind can find a philosophical, spiritual-scientific path on which individuals can seek their own relationship between themselves and the world without adhering to one single ideology or solution. Anthroposophy helps one to find the spirit, a new relationship to nature and technology, and most of all, to one's fellow human beings, in a conscious way. It is not a religion to which one refers or a philosophical system into which one can fit everything, nor does it provide the answers to all personal problems. Anthroposophy only opens doors to the world, to humanity and the spirit for each individual, and yet points all the time towards the universal connections.

'Anthroposophy' means 'wisdom of the human being', and was conceptually conceived and formulated in a most discerning and universal way by Rudolf

Steiner (1861-1925). He was a philosopher, scientist and spiritual researcher. Since then Anthroposophy has been further elaborated and applied in scientific, social, artistic and practical spheres of life.

“Doktor Steiner hat gesagt”

“Anthroposophy is a path of knowledge, to guide the Spiritual in the human being to the Spiritual in the universe.

It arises in us as a need of the heart, of the life of feeling; and it can be justified only inasmuch as it can satisfy this inner need.

They alone can acknowledge Anthroposophy, who find in it what they themselves in their own inner life feel impelled to seek.

Hence only they can be anthroposophists who feel certain questions on the nature of the human being and the universe as an elemental need of life, just as one feels hunger and thirst. “

(Rudolf Steiner, Anthroposophical Leading Thoughts, Feb., 1924)

“The path that leads into Anthroposophy consists firstly, then, in changing the direction of one’s will; secondly, in experiencing supersensible knowledge; lastly, in participating in the destiny of one’s time to a point where it becomes one’s personal destiny.

One feels oneself sharing mankind’s evolution in the act of reversing one’s will and experiencing the supersensible nature of all truth.

Sharing the experience of the time’s true significance is what gives us our first real feeling for the fact of our humanness.

The term “Anthroposophy” should really be understood as synonymous with “Sophia,” meaning the content of consciousness, the soul attitude and experience that make a person a full-fledged human being.

The right interpretation of “Anthroposophy” is not “the wisdom of the human being,” but rather “the consciousness of one’s humanity.”

In other words, the reversing of the will, the experiencing of knowledge, and one’s participation in the time’s destiny, should all aim at giving the soul a certain direction of consciousness, a “Sophia.” “

(Rudolf Steiner, Awakening to Community, Feb., 1923)

Owen Barfield - a leading British Anthroposophist

“I cannot think it is unduly paradoxical to say that it is really a kind of betrayal of Rudolf Steiner to believe what he said.

He poured out his assertions because he trusted his hearers not to believe.

Belief is something which can only be applied to systems of abstract ideas.

To become an anthroposophist is not to believe, it is to decide to use the words of Rudolf Steiner (and any others which may become available) for the purpose

of raising oneself, if possible, to a kind of thinking which is itself beyond words, which precedes them, in the sense that ideas, words, sentences, propositions, are only subsequently drawn out of it.

This is that concrete thinking which is the source of all such ideas and propositions, the source of all meaning whatsoever.

And it can only take the form of logical ideas and propositions and grammatical sentences, at the expense of much of its original truth. For to be logical is to make one little part of your meaning precise by excluding all the other parts.

To be an anthroposophist, then, is to seek to unite oneself, not with any groups of words, but with this concrete thinking, whose existence can only be finally proved by experience.

It is to refrain from uniting oneself with words, in the humble endeavour to unite oneself with the Word.

**The word 'concrete' may here be taken as meaning 'neither objective nor subjective'. "*

(Owen Barfield, orig. ca. 1927; reprinted 1944/1966/1986 in Romanticism Comes of Age)

The Life of Rudolf Steiner

Rudolf Steiner was born on February 27, 1861 in Kraljevec (now in Yugoslavia) the son of a minor railway official. At the age of eighteen he entered the Technische Hochschule in Vienna, where he studied mathematics, science, literature, philosophy and history, developing a special interest in Goethe. Three years later, still in Vienna, he was employed to edit Goethe's scientific writings for Kurschner's Notionalliteratur; from 1890 to 1897, at the Goethe and Schiller Archives in Weimar, he was engaged editing, for another edition of the Collected Works, virtually the whole of Goethe's scientific writings published and unpublished. His autobiography tells how at this time he enjoyed the friendship of a number of eminent men, such as Ernst Haeckel, the dogmatic exponent of Darwinian evolution, and Hermann Grimm, the historian. It was during this period also that he took his Ph.D. at Rostock University with a dissertation later to be revised and published under the title *Wahrheit und Wissenschaft* (Truth and Science).

During the next four years Steiner became deeply involved in the intellectual life--literary and dramatic societies and periodicals and so forth--of Berlin, while at the same time he began his lifelong lecturing activity by giving courses of lectures under the auspices of the Workers Education Movement.

Steiner lived in a time which could be described as being in the deepest depths of materialism, and there were few who would even listen to what he had to say. Outstanding among those few were the members of the Theosophical Society, who were in the act of founding a German Section. Steiner joined it, became its president (making the condition that he would be free to propound the results of his own spiritual research whether or no they accorded with the tenets of the Society) and remained with it for some years, until the sensationalism and triviality which he felt was corroding the sound impulse that had led to the Society's foundation obliged him to separate himself from it altogether.

The next ten years of his life are best seen as the first phase of the Anthroposophical movement, and in 1913 the Society bearing that name was founded by his followers in Munich, where his four Mystery Plays were later to be written and produced. There is not space here to deal with the distinction between that and the General Anthroposophical Society, which he himself founded in December 1923, a little more than two years before his death on the 30th March 1925. Suffice it to say that from 1902 to the end of his life he devoted all his energies (writing some forty books and delivering not less than six thousand lectures) to the cultivation and dissemination of Anthroposophy--to which he also gave the name of Spiritual Science--and at the last, to the affairs of the Anthroposophical Society, which he hoped would become the germ of a worldwide community of human souls.

Rudolf Steiner was in fact not merely a phenomenally educated and articulate philosopher but also a Man of Destiny; and I believe it is this fact that is so grievously delaying his recognition. By comparison, not only with his contemporaries but with the general history of the western mind, his stature is almost too excessive to be borne. Why should we accept that one man was capable of all these revelations, however meaningful they may be? But there is also the other side of the coin. If those revelations are accepted, they entail a burden of responsibility on humanity which is itself almost beyond description. It is easy to talk of macrocosm and microcosm, but for man the microcosm not only to believe but to realize himself as such, implies a greatness of spirit, a capacity of mind and heart, which we can only think of as superhuman rather than merely human. The mental capacities which Steiner's lifework reveals even to those who reject his findings, and the qualities of heart and will to which all those testify who had personally to deal with him may reassure us, by exemplifying, that the stature of microcosm is not, or may at least not be in the future, out of reach of man as we know him. In him we observe, actually beginning to occur, the transition from homo sapiens to homo imaginans et amans.

I aim, in every human soul,

To fan the Cosmic Spirit's Spark

So she becomes a Flame

And like a flare unfurls her very Being's

Being.

The others have the aim,

From out the Cosmic Water

To pour what quenches flames

And like a drenching,

Total Inward Being lames.

*What joy, when the Human Flame
glows brilliant*

Even there where It's at rest!

What bitterness, when Human Nature's

made a slave

Precisely where It aims to save.

(Rudolf Steiner, in a 1925 notebook, found after his death in March of that year)

Further Words of Wisdom

We must begin by acquiring the discipline that modern science can teach us. We must school ourselves in this way and then, taking the strict methodology, the scientific discipline we have learned from modern natural science, transcend it, so that we use the same exacting approach to rise into higher regions, thereby extending this methodology to the investigation of entirely different realms as well.

For this reason I believe-- and this should expressly stated -- that nobody can attain true knowledge of the spirit who has not acquired scientific discipline, who has not learned to investigate and think in the laboratories according to the modern scientific method.

Those who pursue spiritual science (Geisteswissenschaft) have less cause to undervalue modern science than anyone. On the contrary, they know how to value it at its full worth. And many people -- if I may here insert a personal remark -- were extremely upset with me when, before publishing anything pertaining to spiritual science as such, I wrote a great deal about the problems of natural science in a way that appeared necessary to me.

So you see it is necessary on the one hand for us to cultivate a scientific habit of mind, so that this can accompany us when we cross the frontiers of natural science. In addition, it is the quality of this scientific method and its results that we must take very seriously indeed. "

(Rudolf Steiner, Sept., 1920, The Boundaries of Natural Science)

It is an outstanding characteristic of our age that we demand accuracy as an absolute condition of knowledge -- if not indeed as the very substance of it.

What is not known accurately, we feel, is not knowledge at all; it is mere speculation.

It is from that conviction that the word "Science" gets its contemporary meaning, and on which modern science rests its reputation.

We may think it a well-deserved reputation, and we shall be right.

But we are not obliged to forget that it is a very recent conviction among men -- one that dates from about the 17th or at earliest the 16th Century of our Era. Putting it loosely: one that dates from the Scientific Revolution, or a little before it.

Moreover, anyone interested in the history of ideas will have noticed that this increasing emphasis on accuracy went hand in hand with another change in the general attitude towards what constitutes knowledge.

I mean a more and more exclusive concentration on the evidence of the senses, as being the only possible source of knowledge -- of any knowledge that is not mere speculation: in other words a more and more conscious limitation of the

field available to knowledge to all that in the universe for which the generic term is "matter".

Previously it had not been so, for the simple reason that this sharp distinction we make between Material and Immaterial, between Matter on the one hand and Mind or Spirit on the other, was not clearly perceived and felt, as we today perceive and feel it.

No doubt it was already being felt more and more clearly before his time, but it was the philosopher Descartes who first formulated that distinction in his famous dichotomy between Extended Substance on the one hand and Thinking Substance on the other.

On that dichotomy the whole of modern science -- if we except a few advanced philosophical Physicists -- is firmly based.

Meticulous observation of any data presented to the senses, the formation of hypotheses to account for them, the verification or falsification of those hypotheses by prediction and experiment, statistical organising of any data for which the hypotheses fail to account -- such is broadly speaking the method of cognition, which has been developed since the Scientific Revolution; and it is a method in which accuracy has become all in all. Avoidance of an error takes undisputed precedence of any inaccurate divination of a truth.

Its advantages are obvious enough; and it is really only during my own lifetime that certain concomitant disadvantages have begun to be at all heavily stressed.

One of these is, that, if you think it through, you will find this method involves, in the end, the reduction of all Qualities to Quantities.

Everything in our experience that comes under the heading of quality -- light, sound, colour, beauty, ugliness and so forth, and indeed pretty well everything that we actually experience, as distinct from merely inferring it -- must be reduced, and thus transformed, into quantitatively measurable (or ponderable or numerable) material, before we can be said to know about it.

It is a growing realisation of this particular disadvantage, I think, which has produced a tendency I have noticed in the vocabulary of those who are interested in these matters to substitute the word "Reductionism" for the older term "Materialism".

This is proving, as I warned you, a long digression from my principal topic. But it is really a very necessary one.

Why am I here at all, speaking to you under these particular auspices? I am here because Rudolf Steiner is, as far as I have ever discovered, the only thinker who has made a certain very important observation concerning the Scientific Revolution and its place in history.

Its major significance, he said, for the future of mankind lay, not in the contribution it has made up to now to the general sum of knowledge of ourselves and the world about us, though it certainly has made a very important contribution to that (since knowledge of quantities is certainly knowledge); but precisely in its novel emphasis on accuracy.

And the real importance of this determined pursuit of accuracy lay, not in the

results it was to achieve -- and has since achieved -- but rather in itself; in itself as a habit of thinking, or rather as a new kind of activity in thinking, a new kind of self-consciousness in thinking.

What we call the Scientific Revolution then, was characterised by those two outstanding features: on the one hand, exclusive attention to the material realm; on the other, a new self-consciousness in accuracy.

The second was correlative to the first and could not have come about without it.

But now that it is there, this faculty of accurate attention -- well, it is there.

And, there is no reason (Steiner insisted) why it should go on for ever being confined to the material realm.

Moreover, if it should go on being so confined, the only real contribution it can offer to humanity will be an increasing precision and ingenuity in technology.

And this does seem to be what is happening. Scientist and Engineer have already become less and less distinct from one another -- at least in the domain of Rocketry -- and already there are not wanting those who maintain that there is no real distinction between technology and knowledge itself.

If on the other hand this same self-consciously accurate mental activity -- not, you understand, the restricted methodology that has so far been based on it, but the psychological core of the method -- should now be brought to bear, not only on the material realm, but also in the immaterial, it will be a different matter.

As far as knowledge is concerned, the immaterial realm is the domain of inaccuracy. Or it has been up to now. We have known it only as the domain of myth, mystery-teaching, revelation, tradition, wisdom -- and also of superstition, fancy and fiction -- all of which played into the method of pre-Cartesian science, to confuse it.

Yet if it is knowledge we have in mind, and not merely technology, we must concede that they also enlighten it. They at least preserved its field from growing ever narrower and narrower.

Above all, pre-Cartesian science, by contrast with modern science, was a Science of Qualities as well as Quantities. Science could continue to include qualities in its field, precisely because that sharp distinction between material and immaterial had not yet been apprehended.

For quality is both material and immaterial.

It is at the same time objective Fact and subjective Experience.

Nevertheless it can be not only experienced but known, and (as Goethe pointed out long ago) accurately known.

Only it requires a different kind of accuracy from the kind that can only be applied to quantities -- something that could perhaps be called "perceptual accuracy" -- the kind of accuracy that poets and artists still have to develop for their own ends.

And this kind of accuracy (if men succeed in developing it) can be applied not only to the material realm -- for instance in the cognition of qualities -- but also to that wholly immaterial realm which Cartesian science itself has trained us to discriminate so antiseptically from anything material.

There are really three aspects of Steiner's life work, which can be considered separately.

In his early publications he sought to establish, on purely philosophical grounds, the bare possibility of such an accurate cognition not only of qualitative nature, but also of the immaterial reality in which all quality participates.

Any accurate cognition can properly be termed a science.

By definition that kind of cognition could not be Cartesian science (which is what the word "science" by itself has gradually come to denote), and therefore he called it "spiritual science".

The other two aspects belong more to the later part of his life. On the one hand he expounded in much detail the kind of training and self-development that is needed by those who seek to develop the perceptual accuracy of which I have spoken.

On the other hand he developed it to a very high degree in himself. I should perhaps add that all three of these aspects are connoted by the label "Anthroposophy", but that in sheer quantity it is the third which predominates; and very much of the literature of Anthroposophy consists of a quantity of books and a vast body of transcripts of lecture-cycles, in which he endeavoured to communicate to others the facts, relating to both the material and the immaterial realm and, above all, to the relation between the two, which his own highly developed faculty had enabled him to perceive.

I am simply stating all this as fact not because I assume everyone agrees with it, but because it is not my purpose this evening to argue the validity of such a statement. I have tried to do that elsewhere on occasion...

(Owen Barfield, from "Why Reincarnation" (a lecture given at Cambridge University, May, 1978), printed 1979 in Golden Blade)

Conclusion

"Concerning all acts of initiative and creation there is one elementary truth the ignorance of which kills countless ideas and splendid plans; that the moment one definitely commits oneself, then Providence moves too. All sorts of things occur to help one that would otherwise not have occurred. A whole stream of events issues from the decision, raising in one's favor all manner of unforeseen incidents and meetings and material assistance which no man could have dreamed would have come his way. "Whatever you can do, or dream you can do, do it. Boldness has genius, power and magic in it. Begin it now,"

Wolfgang v. Goethe.

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