CeLTHE

Assignment on Professional Development

Personal and Professional Development in the Context of Anthroposophical Curative Education as Practiced in a Camphill Community

Written by Angelika Monteux
Camphill Rudolf Steiner Schools, Aberdeen
October 2003

Table of Content

Personal and Professional Development in the Context of Anthroposophical Curative Education as Practiced in a Camphill Community

*"We must assume our existence as **broadly** as we in any way can; everything, even the unheard of, must be possible in it. That is at the bottom the only courage that is demanded of us: to have courage for the most strange, the most singular, and the most inexplicable that we may encounter…… ……For if we think of this existence as a larger or smaller room, it appears evident that most people learn to know only a corner of their room, a place by the window, a strip on the floor on which they walk up and down. Thus they have a certain security". (Rilke, R.M. 1903: 67-68)*

I. Introduction

In this paper I will reflect on my personal and professional development and attempt to show how it has been closely interwoven with the development of Curative Education and the BA Programme in Curative Education (BACE) in the Camphill Rudolf Steiner Schools, (CRSS) Aberdeen. An excursion into the history of the Camphill Movement will be necessary to put this examination into a meaningful context. In order to evaluate the specific quality and contribution of Camphill and Curative Education, I will explore the concept of 'Learning Communities' and the relevance of Camphill's Mission Statement. I will also explore the role and meaning of professional development and career in the context of the BACE and in Curative Education. I will look at what my future role will be in the ongoing development of the BACE and assess the influence that the CeLTHE course has had on my professional development.

II. Learning Communities

1. In Management

Recent years have seen a significant paradigm shift in the world of business, away from the traditional hierarchical to modern management structures, encouraging the use of strategies that empower employees to take responsibility for, and influence, the production process in collaboration with management. Underlying this change is a new thinking, which has moved from control, supervision, competition and targets to partnership, intrinsic motivation and self-organising systems, (Hall, G.at: www.harehall.co.uk; 4.1.03). Static analytical thinking has changed into 'Systems Thinking' (Senge, P. 1990). Hall calls this the 'language of the future'. It is the result of a new way of working with 'Mental Models' and the realisation that individuals as well as groups, organisations and companies see reality through a filter of often fixed pre-conceptions, mindsets and assumptions which distort the perception of reality,

(Senge, P.1990). Hall shows that modern management has moved from analytical study of single components to integrative or *"holistic thinking, where we focus on the interdependence of all the facets of the whole"*. He notes that: *"we are now coming to realise that it is not so much the study of the parts but how the parts interrelate that is going to be significant in the development of the future."* Hall argues that one of the most important values of modern management is: "*our sense of community and the individual's responsibility within that community"*. (**www.dln.org.uk**; (14.11.02) I see this as a fascinating change from traditional power structures to the considerations of the value of collaborative community structures.

2. In Higher Education

A similar paradigm shift is happening in Higher Education. Here the concern is to move from traditional teacher centred methods that pass on knowledge and from assessment processes that test this knowledge to more student-centred approaches that encourage active and self-directed learning. Problem based learning, project and portfolio work reflect this change, (Biggs, J. 1999). This has led a number of authors to formulate the concept of 'learning community' (portf. 1) where colleges and universities have been transformed from 'teaching factories' into 'learning communities', (Angelo, 2002). Angelo has defined 'learning communities' as groups of students and faculty working in partnership and focussing on themes that cut across several traditional disciplines. The 'language of the future' in this context uses words such as: interactive, collaborative, self-assessment, reflection and continuous improvement or lifelong learning. Knowles' research into adult learning and his concept of 'Andragogy' have also contributed to this development, (Knowles, M. 1990).

This new attitude of holistic, flexible thinking is revealed in the work of Parker Palmer (1999) who has argued that Higher Education has to move from a culture of analytical, objective disconnection to a new connectedness:

"*We know that knowing, teaching and learning are communal acts. Pedagogies and curricula of connectedness help people get smarter faster about complex fields of information than do competition and dumping data into peoples heads"* and:

 "*Objectivism is morally deforming because it sets students at arm's length from the world they are studying: they end up with a head full of knowledge but without any sense of personal responsibility for what they know, no sense of connectedness to the world that their knowledge reveals to them"*. (App.1)

Comparing this with literature on management it seems to me that the concept of collaborative responsibility of employees and managers has been translated into fostering students' responsibility for their own learning. Palmer has added to this a call for a moral and ethical responsibility on the part of both teachers and learners for the world they are teaching and learning about. This wish to go beyond immediate concerns of success and personal well being and to consider a wider framework of meaning seems to be missing in other current research and literature. It is, however, an essential ingredient of the holistic approach to teaching and learning on the BACE, as I will explain later.

The concepts of moral responsibility, systems thinking and community building are close to my personal philosophy of teaching and organisational learning and have always underpinned my practice. It is clear to me that they can only make sense in a context of ongoing personal and professional development, as they imply the need for evaluation and reflection and the creation of a flexible and creative attitude.

3. History of Lifelong Learning and Systems Thinking

a. Johann Amos Comenius

Many of these ideas can be traced back in history at least as far as Johann Amos Comenius (1592 – 1670) (App.2). He described eight stages of learning in life in his "Universal Pedagogy" or "Pampaedia" (Dietrich, 1991: 122):

- Pre-birth
- Early childhood
- Adolescence
- Maturity
- Young adult
- Adult
- Old age
- Death

I have not come across the first and last stages in educational literature, except with that of anthroposophically oriented authors, who work with the concept of repeated earth lives or re-incarnation, (Steiner, R. 1924).

In his great work "Pansophia" Comenius elaborates on the connection of mankind to God, which gives a meaningful framework to all earthly endeavours. His aim was to create an awareness of the interconnectedness of individuals as well as groups and laments the fact that the connection to a universal, uniting and divine principle has been lost. Could this be the same 'connectedness' Parker speaks about? Relating this to the world of science, Comenius states:

"Metaphysicists sing their own song, physicists applaud themselves, astronomers perform their own dances, moral philosophers determine their own laws, politicians create their own principles, and theologians rule themselves," (Dietrich, 1991: 70). [My own translation]

Comenius uses the image of the orchestra where all the different instruments need to find a common tune and play in harmony together. I would like to suggest that this is an imaginative definition of 'systems thinking' with an added spiritual and moral dimension. I see in Comenius a forerunner of modern attempts at defining successful management and learning. I am surprised not to find any reference to him in bibliographies and wonder whether influential authors such as Senge, Deming and Wenger are aware of his work.

I would now like to explore what place the CRSS, partners with the University of Aberdeen in the delivery of the BACE, has in the context of Learning Communities.

b. Camphill Communities

Karl König, an Austrian paediatrician who came to Britain as a Jewish refugee, founded the Camphill Movement in Aberdeen in 1940. His principal task was to create communities where co-workers shared life with people who had complex special needs and where each person, according to their ability, contributed to the well being of the whole. Since the Movement's birth this has fostered partnership, collaboration and mutual support that I mentioned earlier. The Camphill Community ethos is inspired by the work of Rudolf Steiner (1861 –1924), who formulated the following guideline for communities to be effective:

"*Healing comes only, when in the mirror of each human soul the whole community takes shape, and when in the community the strength of each individual becomes effective.*" (Steiner, R. 1920: 117)

This is surprisingly close to Hall's statement quoted earlier that success in management depends on "*our sense of community and the individual's responsibility within that community.*" König had a modern vision of community, which was based on Steiner's research into social organisms. Implied in his writing are concepts – now commonly used in both management and higher education – such as interrelationship, interdisciplinary collaboration, responsibility and connectedness. This is evident in the following formulation that he described as 'the fundamental social law':

"*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.*" (Steiner, R. 1919:50) (Portf.2)

This means that the motivation to work does not lie in the need to earn one's living, but in the love for the work itself and in the needs of others. So also the motivation for personal and professional development must be seen in the context of mutual responsibility and interconnectedness.

There is also a spiritual dimension present in the commonly held understanding that each individual has a spiritual core, which develops through successive incarnations and cannot be affected by illness or disability. It is interesting to consider that this way of thinking seems to expand the scope of lifelong learning and ongoing personal development from one lifetime to an almost unlimited process. When establishing Camphill König declared Comenius to be one of three historic personalities on whose ideals he had based his impulse, especially regarding an ethical approach to learning and the idea of connectedness, (Portf. 3). This is clearly reflected in König's own words, quoted from the CRSS prospectus:

"*It is the conviction of those who work in Camphill that beneath the outer physical handicap, emotional disturbance or failure of motivation, each child's inner eternal*

being remains unimpaired and whole. They are not handicapped children, but children who bear a handicap. We, as co-workers can help them better if we recognise what they have to teach us. We can effect more of a change if we ourselves are willing to change." (App.3 and portf.4)

This underlines the importance of learning and constant development that has always been essential to the Camphill ethos.

4. Team learning in the Camphill Rudolf Steiner Schools

Right from the start König developed a rich and active learning culture in the CRSS. He encouraged co-workers to study the work of Steiner, which formed the philosophical basis for the Camphill ethos. Intensive research, integrated with ongoing practice-based learning guided by König informed the development of the principles underpinning Anthroposophical Curative Education. It could be argued that König along with the early co-workers and pupils with special needs laid the foundation for the present Camphill Movement by developing the CRSS as a 'Community of Practice' (Wenger, E.1998, in: Capra, F.2003: 94), where team learning and shared vision, as outlined by Senge (1990), played an essential role and continues to do so. Personal development is always embedded in this community framework, where individuals are challenged to constantly improve their knowledge and skills, supported by the endeavours of others.

a. The Interdisciplinary Character of Anthroposophical Curative Education

Anthroposophical Curative Education cannot be defined as a profession in the usual sense of the word. It is rather a complex activity, where a range of disciplines, such as education, care, therapy, medicine, various arts and crafts flow together, united by the shared task to create an holistic approach to the support of those who suffer an imbalance in the integration of body, soul and spirit. In order to be effective, the above disciplines need to work closely together, to communicate, share knowledge and insights. In short, they need to engage not only in active 'systems thinking' but also in interdisciplinary collaboration.
It is very interesting to see how these ideas are expressed in the 'Charter of Transdisciplinarity' (1994) (App.4)

To return to Comenius' image of the orchestra: Curative Education is at its best when individual players, after having practised their specific part, come together to unite in a common effort to play a beautiful piece of music. Personal development can then be seen in terms of having the discipline to learn, practice and fine-tune one's own, individual knowledge and skills but not with the aim of being a soloist but rather contributing personal brilliance and competence to the efforts of others working towards a common goal. One of the best examples of this in the work of Curative Education is to be found in the 'College Meeting'.

b. The College Meeting

College Meetings are held with the aim of deepening the understanding of the situation of individual pupils and finding new and better responses to their particular

needs. Participants are all those who are engaged in the pupils' lives and come from all relevant areas of Curative Education. The creation of the College Meeting was inspired by Comenius' concept of "Pansophia", the idea of universal wisdom and education expressed in the context of a spiritual and divine framework of meaning, leading to the holistic approach, characteristic of Anthroposophical Curative Education.

"*If such a College Meeting succeeds, it is the result of the common effort of everyone who takes part in it. It then turns into a true symposium. To recognise the child's individual nature at once means to realise the necessary curative and educational treatment… …The whole Community of co-workers participates in it and achieves in a common spiritual effort the fundamental approach to each individual child.*" (König, K. 1960: 36)

It will become clear that individual professional development is closely interwoven with that of the whole organisation and of Curative Education and that some of the most intensive learning is a "communal activity" in a setting that does not recognise the usual professional barriers, (Palmer, P. 1999). In the light of Angelo's definition of learning communities where the professional approach cuts across several traditional disciplines, the College Meeting can be seen as a 'mini-learning community' which cannot ever be static because it dissolves at the end of the process and is newly created when the need arises.

There are other such learning communities within the CRSS, groups formed by individuals according to the main focus of their practice: teaching, care, therapy, management, training, crafts and many others, (App. 5). Most of these groups engage in study, reflection and evaluation of their practice. So the CRSS provides a framework for many task related learning communities, which together form a larger learning organisation. The interesting and maybe unique element here is that co-workers are not limited to membership of one group but may be members of several groups and/or move from one to another. This explains why there is no clearly set and defined route for a specific career as an individual's professional development may take many turns and include a variety of responsibilities and tasks.

c. The Camphill Rudolf Steiner Schools as Community of Practice and Learning

The multi- and interdisciplinary philosophy underpinning Curative Education allows for a deep as well as creative approach. It is based on the formation of a common context of meaning and identity to which Wenger has made reference:

"*As people pursue any shared enterprise over time, they develop a common practice, that is, shared ways of doing things and relating to one another that allow them to achieve their joint purpose. Over time, the resulting practice becomes a recognizable bond among those involved.*" (Wenger, E. 1998; in: Capra, F. 2003: 94)

This sense of identity formed by common practice, combined with the attitude of ongoing learning, indicate that the CRSS can be fairly described as a community of practice and learning.

At this point it is necessary to sound a note of caution. Because there are no clear professional boundaries, a co-worker may develop only superficial expertise in a limited number of areas without ever establishing mastery in any particular area. As a result there is a risk that in order to serve so many divergent needs, the whole aspect of 'personal mastery', to which Senge (1990) makes reference, is neglected. Another problem is that through the shared value base and context of meaning an attitude of self-satisfaction and complacency can set in. Further, the professional, philosophical and social boundaries of the community can become too strong and rigid, no longer allowing for exchange and dialogue with others, leading to isolation and even alienation from potential partners.

After describing and reflecting on the development of relevant aspects of the CRSS, which form the immediate framework for my own personal development, I will now turn to the BACE which is my main area of involvement.

III. From 'Community as Path of Learning' to the BACE

1. General aspects

The BACE was developed from the original Camphill Seminar, which was started by König in 1949 (Portf. 5). Its title was: "Community as Path of Learning". This reflects the fact that teaching and learning were embedded in the life of the community and based on practice experience. Learning was partly formal in classes, lectures, and study groups - but to a large extent it was informal (Tight, M. 1996: 68-70). (Portf.6) Students acquired practice-related professional skills in the setting of a house-community, classroom or craft workshop and learned from the example and attitudes of more experienced, senior co-workers. The strength of this method is that it fosters awareness of the whole context in which Curative Education is practised and of its interdisciplinary approach, which offers the integration of theory and practice on a daily basis. On the other hand such in-house training can lead to stagnation and isolation from non-anthroposophical approaches.

Recent developments in government policies regarding qualification and registration requirements for residential care workers has presented a challenge to us – not least to myself – as it has been necessary to respond to these 'outside' demands. The first step was to transform the Seminar into the 'Curative Education Awards Scheme' in partnership with Northern College, Aberdeen. At the time of its re-validation and as a result of the merger with the University of Aberdeen (UA) in 2002, it was further transformed into the present BA Programme in Curative Education (App.6). I was part of the team of UA and CRSS staff that worked on re-writing the Programme in order to adjust it to UA structures, as well meeting the requirements for professional recognition set by the Scottish Social Services Council (SSSC). The aim was to set out clear learning objectives and outcomes and assessment procedures.
.
2. My involvement in the process of change

My main concern and responsibility in this process was to safeguard the essential content and underlying principles and ethos of the anthroposophical approach, which form the core of Curative Education. The programme needed to be 'fit for purpose',

enabling future Curative Educators to be flexible, creative, motivated and reflective practitioners, whilst at the same time responding positively to external demands (Portf. 7).

Reflecting on this process, I now realise that I was engaged in an interaction between the core of our tradition and expertise and the demands of the periphery, exactly as Wenger indicated:

"*It is therefore important to pay as much attention to the boundaries of communities as to their core, and to make sure that there is enough activity at these boundaries to renew learning. Communities of Practice truly become organisational assets when their core and their boundaries are active in complementary ways.*" (Wenger, E. 1998: 6)

My reflections on personal development and Learning Communities have helped me become more conscious of my move from the core to the periphery and I am now better able to understand the steps I have taken so far and am better equipped to formulate aims for the future.

IV. My Path of Personal and Professional Development

1. Past

For many years I was part of the 'Establishment' at CRSS without being aware of the dangers of isolation and insularity. Through some twenty-five years of work as teacher, house co-ordinator, tutor and also in management, I had gained valuable knowledge and practice experience, based mainly on the traditional Camphill ethos and philosophy. This means that I had accumulated a range of rather set mental models or filters of a particular kind, which coloured my perception of reality.

However I have also always had a deep interest in exploring and understanding other philosophies and cultures but I never transferred this curiosity or sense of enquiry to my own circumstances. This only occurred when it became existentially important for the CRSS to change and critically evaluate established attitudes. I was able to question the validity of some of the practices and principles of Curative Education, of our teaching and management structures and could see positive potential for change and improvement, where others could only perceive threats. Gradually, however, over the last five years, I have been able to bring about what Capra has called a process of "emergence": "*the dynamic origin of development, learning and evolution.*"(Capra, F. 2003: 12). This 'emergence' has general aspects, relating to the CRSS, Curative Education and the BACE, as well as personal ones, relating to my present involvement with them.

2. Present

a. General

I believe that as an organisation we have overcome the initial state of insecurity or *"critical instability that precedes the emergence of novelty".* (Capra, F. 2003:108). Adopting Rilke's analogy I can say that we have gained '*the courage to leave the security of our room',* (Rilke, R.M. 1903: 67). Many co-workers from the task groups I have mentioned are engaged in the delivery and the development of the BACE, mainly as practice tutors, teachers, house co-ordinators, craft instructors, therapists, doctors etc. The situation is complicated by the fact that most students are also co-workers, involved in the day-to-day work. It is therefore important that the BA Programme Development Team (PDT) is in constant dialogue with these groups in order to create and maintain trust, cohesion and mutual support, as almost any change in the delivery has an immediate impact on the community.

b. Personal

My role as Camphill Programme Director puts me at the interface with all these groups and challenges me to engage in ongoing dialogue with and networking between:

- The task groups within the CRSS
- CRSS management, task groups and PDT
- Students and the community
- University of Aberdeen
- SSSC and similar bodies.

My challenge is to maintain the often volatile balance between the core values of Curative Education and the Camphill ethos, the needs of the students and the community and the academic and professional demands of our society. My role is to help develop the BACE, Curative Education and the CRSS into the future and to build bridges between the old and the new as well as between many people and agencies.

3. Future

My motivation, as far as professional development is concerned, does not lie in climbing a career ladder. In many professions career thinking seems to imply taking steps away from the actual practical work into offices and management, combined with increasing income and power, but often also with decreasing joy and job satisfaction. As I have pointed out earlier, the complex and flexible character of Curative Education, as practised in the CRSS, allows for a more creative, though less predictable, straightforward and secure approach. It is just this quality that attracts me: I like the challenge of leaving my secure room, about which Rilke talks, to explore new territory.

a. Mission Statements

The process of analysing theories of Learning Communities, Communities of Practice and Lifelong Learning and how they underpin my professional practice led me to also take a critical look at the mission statements of Camphill in general and the CRSS. (App. 7)

Although formulated a long time ago, they still encapsulate the essential ideals and ethos of Curative Education and Community Living. Important aspects of ongoing learning are implied, but not clearly stated and aims for creating dialogue and developing new forms that will be vital for the future are missing. As I consider these to be at the core of my task as BACE Programme director, I propose that we need to expand the existing formulations to include a BACE mission Statement. Article 14 of the 'Charter for Transdisciplinarity' comes very close to what I have in mind as underpinning philosophy:

'*Rigor, openness and tolerance are the fundamental characteristics of the trans disciplinary attitude and vision. Rigor in argument, taking into account all existing data, is the best defence against possible distortions. Openness involves an acceptance of the unknown, the unexpected and the unforeseeable Tolerance implies acknowledging the right to ideas and truths opposed to our own'*. (App.4)*.

My particular personal aims for the future are closely linked with the progress of Curative Education and Camphill. With this in mind, I can say that I see the following two main areas for future development in my work. The details can be understood as practical expression of my personal mission statement, underpinned by theories presented and discussed in the previous chapters.

b. Contributing to ongoing change in the CRSS

I can do this by:
- improving internal communication and collaboration
- encouraging the emergence of new structures and attitudes
- supporting reflection on and enquiry into established practice
- learning to use systems thinking internally as well as externally
- encouraging dialogue with the non-anthroposophical world
- learning to empower others to gain personal mastery
- being a mediator between the 'old' and emerging 'new' Camphill.

c. Securing the BACE as an appropriate and recognised training and gaining wider acceptance for the curative model

For this I will need to:

- support and maintain a culture of dialogue
- constantly improve my teaching through reflection and evaluation
- keep informed of relevant research and new insights
- support students to be self-motivated learners and reflective practitioners
- encourage colleagues to engage in new learning
- engage in the creation of new courses and linking to other training institutions
- explore and formulate the spiritual dimension of Curative Education and foster wider awareness of this

- engage in research and writing.
- initiate the process of formulating a BACE specific mission statement

Common to both areas is a creative tension and constant exchange between 'core and periphery'. I realise that I seem to be engaged in shifting mental models on many fronts: in myself, in my colleagues, in the CRSS, but also in those on the periphery who are interested in learning about and from Camphill and Curative Education.

At this point I need to take a brief excursion into the past in order to reflect on how the CeLTHE course has influenced my development.

4. The impact of CeLTHE on my professional development

My participation in the CeLTHE course has clearly been an essential support and source of learning. The taught courses, as well as the course work, have stimulated me to ask new questions and to become increasingly aware of the particular quality of the BACE within the academic context. I have acquired new skills in reflection and self-evaluation of my teaching and assessment practice. Most significantly, my involvement with the course content has given me the knowledge and language that I needed to be a confident and active partner in making significant changes to the BACE programme in the process of re-validation. My newly gained understanding of assessment and learning styles have informed my contributions to course design as well as the formulation of assignment guidelines and assessment criteria.

This widening of my horizon has also had a positive impact on my Camphill colleagues, as I have learned to translate the language of the academic world into a more familiar Camphill language. This helps to overcome their occasional hesitation to enter dialogue, to consider new ideas and approaches and to recognise that a more permeable boundary can help to find new skills and inspiration for our work and the future of Curative Education. (Portf.8)

As there is no hierarchical management structure in the CRSS, I will fortunately never be in a position of power to impose changes. True to Camphill Community ideals and my personal inclinations which, as I now realise, closely correspond to the latest ideas of management and learning, I see myself rather as a facilitator of development. I agree with Capra's formulation:

"*Being a leader means creating a vision; it means going where nobody has gone before. It also means enabling the Community as a whole to create something new. Facilitating emergence means facilitating creativity.*" (Capra, F. 2003: 106)

I also realise that my main task and aim seems to be less strongly related to teaching students on the BACE, but actually is to empower and enthuse others to lead the CRSS, BACE and Curative Education into the future, so that I can finally let go of any outer position and responsibility I may have and retire to a cave in the Himalayas – metaphorically speaking - to meditate and contemplate the divine – one of the most important contributions an old person can make to the world!

V. Conclusion

Writing this paper and studying the relevant literature has led me into a fascinating process of reflection on my path of development. I have had to re-visit some of the writings of both Steiner and König in relation to the founding principles of Camphill, as these form the backcloth for my personal and professional development. Comparing this with current research into modern management and ideas of learning communities, I was surprised to find out that König's vision, on which the present Camphill ethos is built, was and is modern and pioneering. Looking at the work of Comenius, which was a source of inspiration in the development of the learning culture of Camphill, I discovered that he had pre-empted important aspects of modern thinking as presented by authors such as Senge, Wenger and Deming. This led me to a new awareness of the fact that the CRSS still has the potential to be a pioneering organisation, more than sixty years since its inception.

The BACE, which is the main focus of my present work, could be said to be at the forefront of this pioneering activity. It represents a challenge to traditional concepts of conventional professional training in its interdisciplinary character. The holistic approach takes into account the spiritual dimension of individuals and fosters a sense of moral responsibility that informs the practice of Curative Education. I see this as an important contribution to the often one-sided analytical approach in Higher Education as well as to the practice in the wider field of care and education.

In discussing all of this, I have tried to show how my own personal and professional development and career have a particular 'Camphill flavour', as there is no straight career path in the conventional sense within Curative Education. I described and reflected on the way I have learned to see the importance of entering dialogue with non-Camphill agencies and of creating a more permeable boundary in order to facilitate new learning in order to ensure a positive process of change and development. Apart from a recognised need to constantly improve my professional skills, my very personal hope and mission is to continue to foster human values, awareness of a spiritual reality as a uniting principle for all our learning and practice, and the courage to explore the unknown both within the CRSS and in dialogue with others.

Summing up the essence of my reflections on my own journey of development and my personal philosophy of teaching as well as of managing change, I would like to use the words of the German medieval mystic Angelus Silesius:

"Friend, when you have reached a goal, do not stay and rest – we have to move from one light to the other."

VI. REFERENCES

Biggs, J. (1999); *Teaching for Quality Learning at University*. Milton Keynes: Open University Press

Capra, F. (2003); *The Hidden Connections.* London: Harper Collins

Comenius, JA. (1644) *Pansophiae Prodromus.* In: Dietrich, VJ (1991) Johann Amos Comenius.

Dietrich, VJ. (1991); *Johann Amos Comenius.* Reinbeck/Hamburg: rororo

Knowles, M. (1990); *The Adult Learner.* London: Gulf Publishing

König, K. (1960); *The Camphill Movement*.2nd Ed. 1993. Botton Village: Camphill Press

König, K. (1965) *The Tree Essentials of Camphill.* In: The Cresset – Journal of the Camphill Movement; Vol.II, No. 3 and 4; Aberdeen: Camphill Rudolf Steiner Schools

Rilke, RM. (1934) *Letters to a Young Poet.* London: W. W. Norton & Co, 1993

Senge, P. (1990); The 5th Discipline: *The Art and Practice of the Learning Organisation.* N. York: Doubleday

Senge, P. with: Kleiner, A.; Roberts, C; Ross, RB; Smith, BJ; (2002); *The Fifth Discipline Fieldbook.* London: Nicholas Brealey

Steiner, R. (1919) *The Inner Aspect of the Social Question.* London: Rudolf Steiner Press, 1974

Steiner, R. (1920) in: *Verses and Meditations*. London: Rudolf Steiner Publications

Steiner, R. (1924) *Manifestations of Karma.* 4th Ed. 1995. London: Rudolf Steiner Press

Tight, M. (1996*) Key Concepts in Adult Education and Training.* London: Routledge

Wenger, E. (1998) *Communities of Practice.* Cambridge University Press

Websites

Angelo,T. at: **http://aahebulletin.com/public/archive/angelomay99.asp**   (04.01.03)

Hall, G. at: **www.dln.org.uk**   (14.11.02) and: **www.harehall.co.uk**   (14.03.03)

Palmer, PJ. at: **http://learningcommons.evergreen.edu/home.asp**   (5.07.03)

Charter of Transdisciplinarity at: **http://perso.club-internet.fr/nicol/ciret/english/charten.htm** (10.10.03)

The Hamburg Declaration on Adult Learning at: **www.unesco.org/education/information/nfsunesco/doc/hamburg_e.htm** (08.10.03)

Bibliography

Abraham, R; Mckenna, T; Sheldrake, R. (2001) *Chaos, Creativity and Cosmic Consciousness.* Rochester, Vermont: Park Street Press

Capra, F. (1982) *The Turning Point - Science, Society and the Rising Culture.* New York: Simon & Schuster

Deming, E. (2002) *Out of the Crisis.* Cambridge University Press

Moon, JA. (1999) *Reflection in Learning and Professional Development - Theory and Practice.* London: Kogan Page

Palmer, PJ. (1998) *The Courage to Teach. Exploring the Inner Landscape of a Teacher's Life.* San Francisco CA: Jossey-Bass

Steiner, R. (1920) *The Threefold Social Order.* London: Rudolf Steiner Press 1974