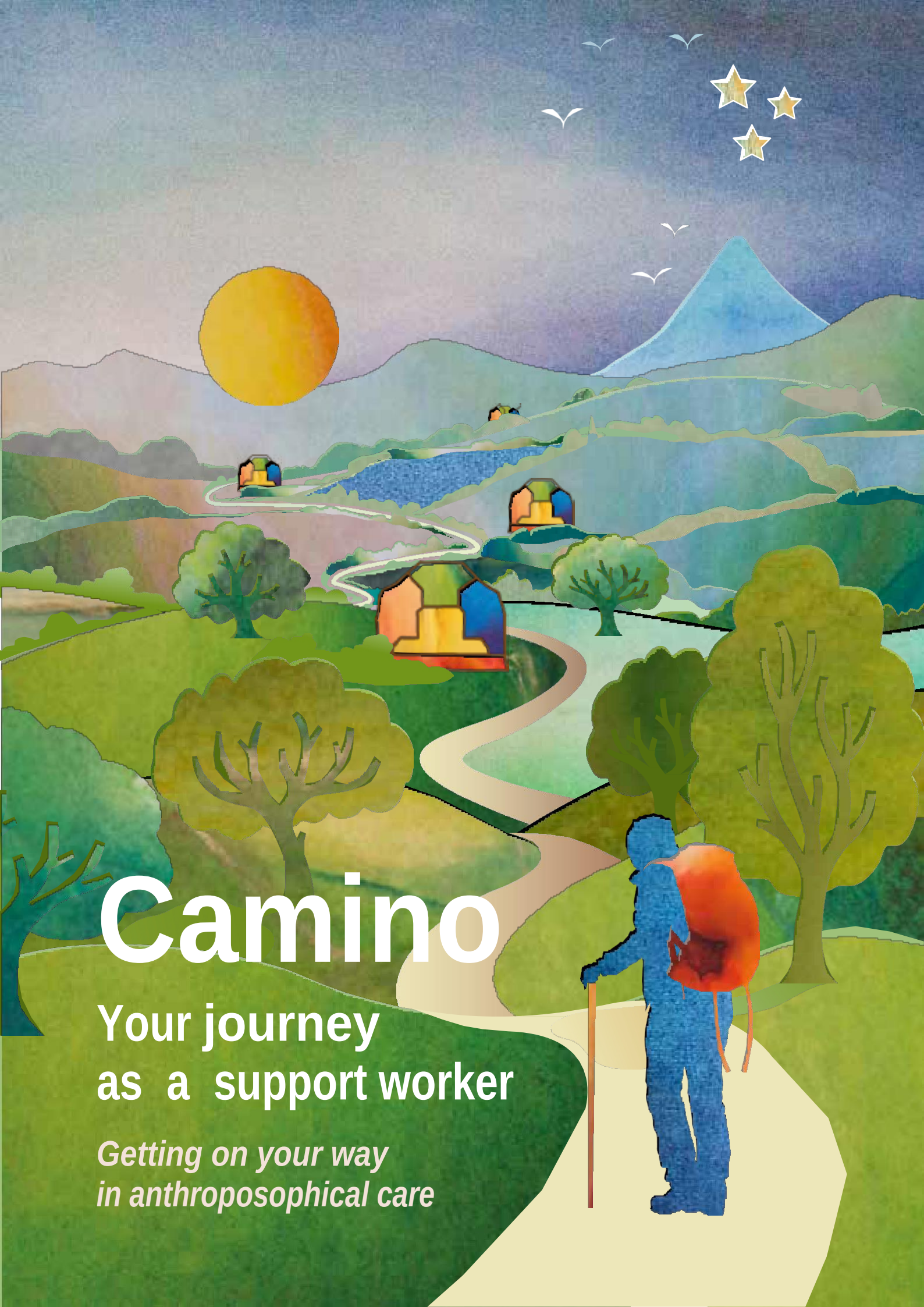




Camino

Your journey
as a support worker

*Getting on your way
in anthroposophical care*



Camino

**Your journey as a support
worker**

The production and distribution of this Camino book is provided by the clients and staff of DeSeizoenen. It can be ordered from the paper workshops at Overkempe and Bronlaak
Overkempe.Papier@deseizoenen.org Phone 0485388900
Bronlaak.Papyrus@deseizoenen.org



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ISBN number 9789090368542

Design and illustrations: Ultramarijn.nl

Images photos: internet, own archive

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Your journey as a support worker

Getting started in anthroposophical care

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Introduction: your journey as a support worker

A warm welcome!

You are working in an anthroposophical care organization. This could be at a day-care center, a school, a residential working community, a care farm or somewhere else where there is anthroposophical care. At whatever location you work, there are several things you might notice. Such as:



- ☐ Use of rituals such as annual festivals and verses;



- ☐ Interest in the environment, nature and the seasons, e.g. a seasonal table;



- ☐ Craftsmanship and natural materials, for example a lot of wooden furniture;



- ☐ Buildings with organic forms



- ☐ Special types of therapy such as oil applications and eurhythmy therapy



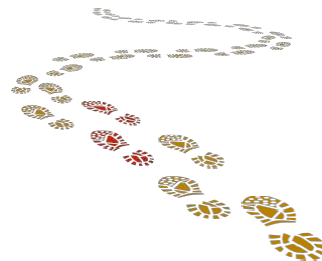
Attention to good and sustainable food.

What is anthroposophy?

*The word **anthroposophy** is composed of the Greek words **anthropos** (=human being) and **sophia** (= wisdom). So, anthroposophy literally means '**wisdom about the human being**'.*

Anthroposophy is a way of getting to know people and the world better. In doing so, you use your own common sense and your own experience. Anthroposophy is not a religion, and you don't have to accept or adopt anything. Every person matters and has something to bring to this world. You too have something to bring. And you can also learn something from every person. You learn from each other in the encounter with others and with the environment. That is why meeting others and being in touch with nature and the environment is important. In the book we explain how you can do this, so you can learn about how to see things from the point of view of anthroposophy. We see learning and developing yourself as a journey you take. Hence the title of this book:

*'Your journey as a support worker'
Getting started in anthroposophical care*



What is the anthroposophical way of working in social care?

As a support worker in an anthroposophical care organization you go on a journey together with your fellow human beings; with those in your care, with family, with colleagues. You would like to get to know the other person. You do not only look at the person's limitations, but at who this person is and what his or her talents are. Who is this person and what does he or she need?

You will connect and meet unique children and adults. You will get to work together and learn from each other. 'Doing things together' is very important. You will be going through the day together, preparing food together, doing activities together. Nature has an important place in daily life. In anthroposophy it is said: together we are responsible for the greater whole. This allows the person in care, but also you yourself as a support worker to continue to develop every day.

One of our residents always asks two questions as soon as someone enters the room:

'Who are you?' and

'What are you doing here?'

This is the essence of the anthroposophical view.

This person asks everyone s/he meets two apt questions. Who are you? And: what are you doing here?



How would you answer these questions at this moment?

*An important characteristic of **anthroposophy** is to make us aware of coherence: the connection between the visible sensory world (such as planting a seed that grows into a plant) and the invisible spiritual world (such as everything we cannot see that helps the plant to grow).*

***Rudolf Steiner** (1861 - 1925) is the founder of anthroposophy. He brought anthroposophy as a science of that connection between the visible sensory world and the invisible spiritual world. Many people after him, such as **Bernard Lievegoed**, continued to develop anthroposophy and made it practical for various areas of work. For example, anthroposophy is applied worldwide in agriculture (biodynamic agriculture), education (Steiner Waldorf schools), organic architecture and in health care (general practitioners, therapists, care for the elderly, home care, youth care, health clinic).*

The center of anthroposophy is in Dornach, Switzerland. The remarkable building there, which also has a theatre auditorium, is called the Goetheanum.



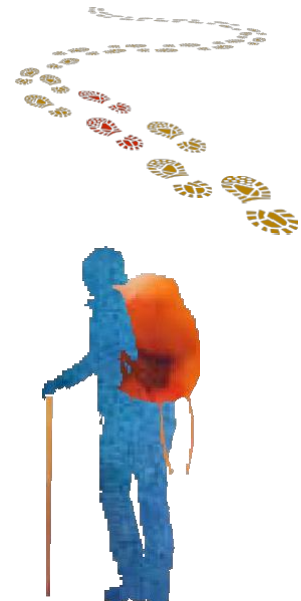
Look at the picture on the front of this booklet. Do you recognize the shape of the house?

Elements of your journey

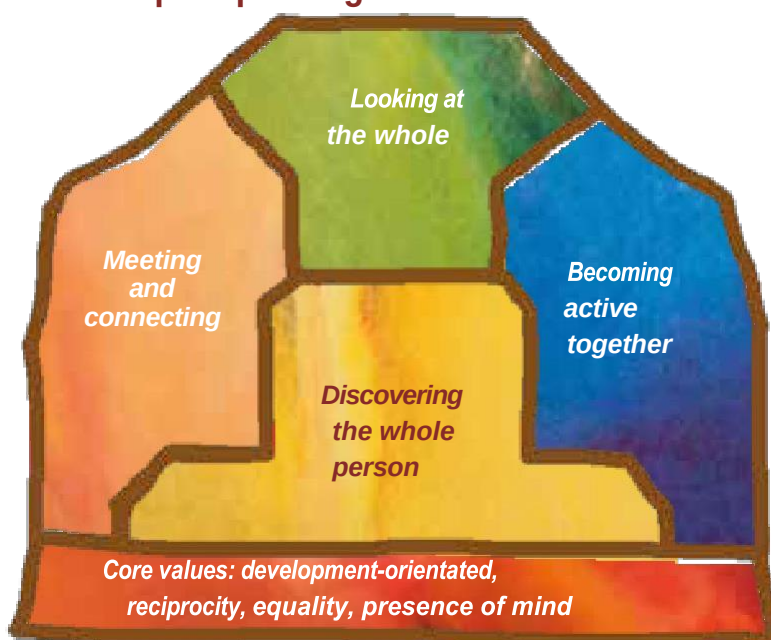
On your journey as an anthroposophical support worker there are three main elements: your development, your backpack with your own experience and the anthroposophical guidance house.

Development is at the heart of anthroposophical support work. Your journey in anthroposophical support work offers you the opportunity to grow. On this journey you will connect with other people and encounter many new things. You will have fun and enjoyable experiences, but also encounter difficult situations and problems. In this book *Camino* you will find support and methodological tools to deal with them. All these experiences and situations will help you grow as a person and as a professional. And the same applies to your fellow human beings: through your guidance and encounters with them they can continue to develop too.

You bring along a **backpack filled** with your **experience**. Through your life and work experiences, knowledge and encounters you have developed into the person you are today. You might now give a different answer to the questions "Who are you?" and "What are you doing here?" than the one you would have given five years ago. In your rucksack there are bound to be new talents and hidden treasures that you may not yet know about. The significance of working in an anthroposophical organization is discovering and using your own talents.



The anthroposophical guidance house



The **foundation** of the Anthroposophical Guidance House is formed by our **core values**.

Core values help you find the right attitude in your work. You will find further explanation of these core values in chapter 3. Moreover, you will find different areas in the house where essentials of support work are mentioned. The four essentials are:

- discovering the whole person;
- meeting and connecting;
- becoming active together;
- looking at the whole.



These four essentials help you find your way and guide your actions. In chapter 2 you will find an initial explanation of the four essentials. Later in this workbook, each essential is further explained and discussed with 5 steps of how to get started.



*Is there a topic you are curious about and you want to know more about?
In the digital Camino you can go more deeply into this topic in the anthroposophical support house.*

Working digitally with Camino

If you are looking for more information, you can find it in the digital Camino. To do so, go to the website <https://www.werkenmetcamino.nl>. You will find in-depth information, videos, exercises and assignments.

You can also use the QR code to go to the digital Camino with the Anthroposophical support House. (This website is only available in Dutch at present)

We wish you a good journey as an anthroposophical support worker!



Anthroposophical care provision

Here we talk about the vision from which we work and explain why we think it is important. The vision provides the framework for day-to-day anthroposophical support work.

What is anthroposophical care?

What exactly is anthroposophical care? An answer that is frequently heard is: "It is hard to put it into words, you FEEL it when you are in an anthroposophical care organization". Many people do indeed experience something special when they enter such an organization. This has to do with the atmosphere, with attention to people and with materials. Such experiences form an important part of your journey, because you are touched by something. The beauty of experiencing, feeling and becoming part of something is that this can be different for every person. Every person is unique, and every person experiences things in their own way. Someone with a disability articulated his experience of anthroposophical support work in the following way:

In the anthroposophical care organization I have changed in a positive way. What makes the difference for me is that you are working together on a product, you feel you are contributing something. I take care of the cows and others continue with the cow's milk. Together we are working towards a final product. Everyone knows you and everyone is involved. It is personal and I like that. I don't feel like a number. I am seen for who I am. I can feel that. They don't see my disability, but they see me as a human being. That makes it a unique place.

This person articulates in his experience that everything is interconnected. This is characteristic for the way of looking at things in anthroposophical support work. We take you through four anthroposophical essentials that are interrelated and constantly reinforce each other.

Four anthroposophical essentials

What you feel, observe, see and experience in anthroposophical support work can be traced back to four anthroposophical essentials:

1 Discovering the whole person

Working in anthroposophical care means wanting to know about the people around you and about yourself. Who are you as a child or human being and who am I? What does it mean to have limitations? What makes a person unique? What do you need?

2 Meeting and connecting

We need each other on this journey of discovery,. Through contact with adults/children with special needs and with colleagues, you discover a lot about the other person but also about yourself. You want to connect with the person. You wonder what kind of care needs this person has today. Your first step is to connect and make contact with this person.

3 Becoming active together

You get to know each other by doing things together: by learning and working together, by eating together, going out together or celebrating birthdays and holidays together. This makes you part of society. Your horizon is expanding.

4 Looking at the whole

Looking at the whole means 'looking at the whole picture'. You look at whether the environment is supportive of the development of those in your care, for instance by observing the design of spaces and eating and drinking habits. You take care of yourself and each other. You try and find out where you get your energy and inspiration from.



Now take another look at experience of the person described on the previous page; in what way do you see the four essentials reflected in it? Do you recognize the anthroposophical essentials in your daily work? Which essentials are already obvious to you? And which essential are you most curious about?

The four anthroposophical essentials are depicted in a simple way in the following figure:



You can see in the diagram that the circles touch each other and are also separate. There is difference but also coherence between the four essentials. They are not separate. You come across them every time you are at work. It is important to always include all four in your work. In the following chapters we will take you step by step through how this can be done.

It is important to realize that the four essentials apply to anyone, including yourself. The journey as a support worker therefore also means that you are discovering yourself, that you are connecting with yourself, that you are activating yourself inwardly and becoming a participant, and that you experience yourself as part of a greater whole and act accordingly.

Core values

Besides the four essentials, four core values are also mentioned that are important and form the bases of anthroposophical social care and support:

- ☐ working in line with development
- ☐ implementing reciprocity
- ☐ practicing equality;
- ☐ practicing presence of mind.



*As you read these four core values,
which values are already familiar to you?
And which values are new to you?*

Core values become part of our intentions, inner attitude and treatment. These four core values may not be immediately clear. What exactly do we mean by these values?

Working in line with development

Don't just look at people's limitations. Everyone has talents and opportunities to continue their development and contribution. There is no end to development. This means that a person's development continues all the time because of all their encounters and experiences. Support the development of the other person.

Implementing reciprocity

Development does not happen in isolation: you do it together with others. How am I affected and touched by the people and things around me? Encounters affect who you are and how you develop. Be open to who the other person is. Allow the other person to affect you. The other person may make things difficult for you through their behavior. You encounter your own limits: but don't close yourself off to the other person. Try to learn from the other person too, so that mutual contact develops. As you try to get to know and understand the other person as well as possible, you yourself will in turn also learn from the other.



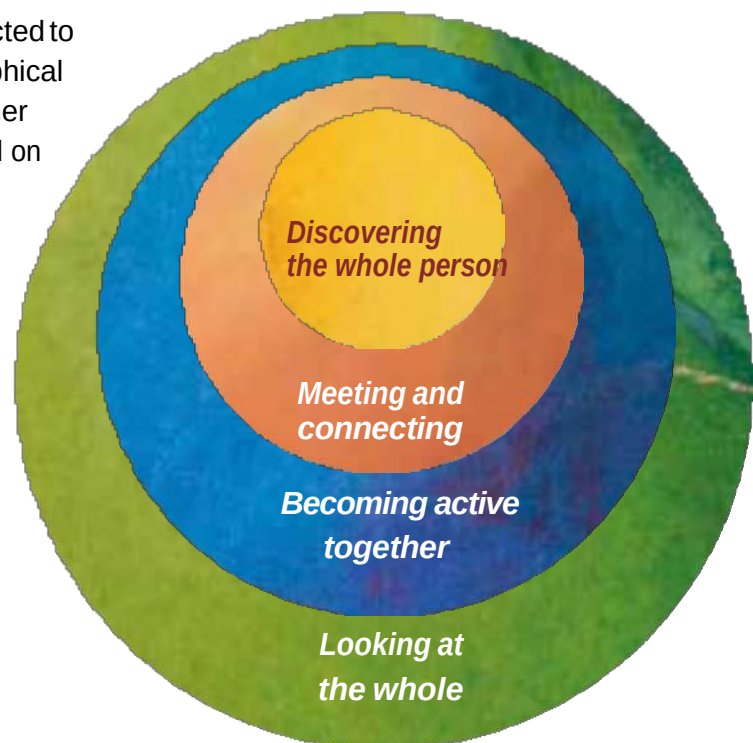
Putting equality into practice

We are equal as human beings. This means that one person is not better or higher than another. We easily tend to say that we are equal, but to be equal is really difficult. Don't place yourself above the other person. Don't presume you know better. Even if a person cannot communicate with words, they may very well understand or sense what is happening. Being equal does not mean that we are the same. We have different positions and responsibilities. And as support workers we sometimes have to take decisions with which those we are supporting do not agree. We are also equal as employees, regardless of the task and responsibility in our work. You should expect supervisors to let you experience what equality means.

Practicing presence of mind

Practicing presence of mind' as a value can be described as 'being attentively present in the moment'. We want to be 'awake' to the opportunities in a situation in which we are helping the other person. In other words: we are open to this. This means not acting out of fixed patterns, but continuing to look carefully at what the other person needs at that moment. Eliminate your judgements about the other person and keep an open mind. 'Presence of mind' also means not letting stress dominate you. If you manage to be attentive in this way you may sometimes get inspired ideas that make your actions better suited to the situation.

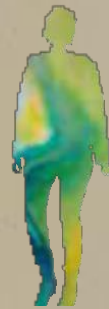
These four core values are connected to the four essentials of anthroposophical care. These four essentials together with the core values are presented on the next page in greater detail.



1 Discovering the whole person

I am working on your and my development

- Accept others as they are; every person is allowed to be as they are.
- Help others to become who they want to become: every individual has potential and talents; everyone goes on their own journey through life.
- Support the other person in a healthy lifestyle; provide a daily rhythm, movement, elements of surprise.
- Enable the other person to make their own decisions, to show their own will where possible.
- Discover a red thread in the other person's life; discover what has real meaning and value for the other person.



2 Meeting and connecting

The connection between us is mutual

- Make person-to-person contact; approach the other person lovingly and make them feel you are genuinely interested.
- Strengthen an open, questioning attitude in the encounter; be open to new discoveries. A positive and open-minded attitude allows the other person to show more of themselves.
- Attune your own approach to the other person and to the situation; try to read the situation so you can connect with the other person.
- Allow yourself to be affected by the other person and let them teach you.



3 Becoming active together

I stand beside you as an equal

- ☐ Make sure the other person feels they belong and are not left out; involve the other in what you are doing.
- ☐ Create situations in which you strengthen togetherness; for example by celebrating something with a ritual.
- ☐ Discover the hidden talents in the other person and let them blossom; try out new things.
- ☐ Involve many others in the other person's life; make sure that the other person can participate; let them discover the world so that their life is enriched.



4 Looking at the bigger picture

I am showing presence of mind

- ☐ Experience that there are groups of people around you; realize what all the others want who are involved in living, working, learning and having fun. Involve them and seek their advice.
- ☐ Realize that all sensory impressions affect your health, your emotions and thoughts. All sounds, colours, scents and materials have a positive or negative influence. Care for the spaces, involve nature in everyday life, let the seasons become experiential.
- ☐ Pay attention to sustainability without waste or pollution, in the realization that the earth needs care and attention and that this is also beneficial to other people.
- ☐ Ask yourself if life has meaning, even if you have serious limitations. What is your purpose in life?
- ☐ Work from the positive attitude that the other person has a future ahead of them. No one is ever denied treatment or considered to be a hopeless case. Every experience matters in the bigger picture.



A view of the human being

In the previous chapters four essentials were identified which you bring with you every day as a caregiver. An anthroposophical view of the human being plays a major role in all four essentials. A view of the human being is the image you have of a person and the way you view development. Your viewpoint influences how you care for, educate and support people. You have a broader view of people if you don't just look at them from a material point of view. This is why in this chapter we will look into the underlying anthroposophical view of the human being. When we talk about 'the human being' or 'the child', it is not only about the person who has a disability, but also about their family and friends, about your colleagues and also about you. It is essential that everyone is human and develops as a human being. Therefore, it is important to discover within yourself the 'image' you have of a human being. Who or what is a human being? How is a person constituted?

Looking from an anthroposophical view of the human being

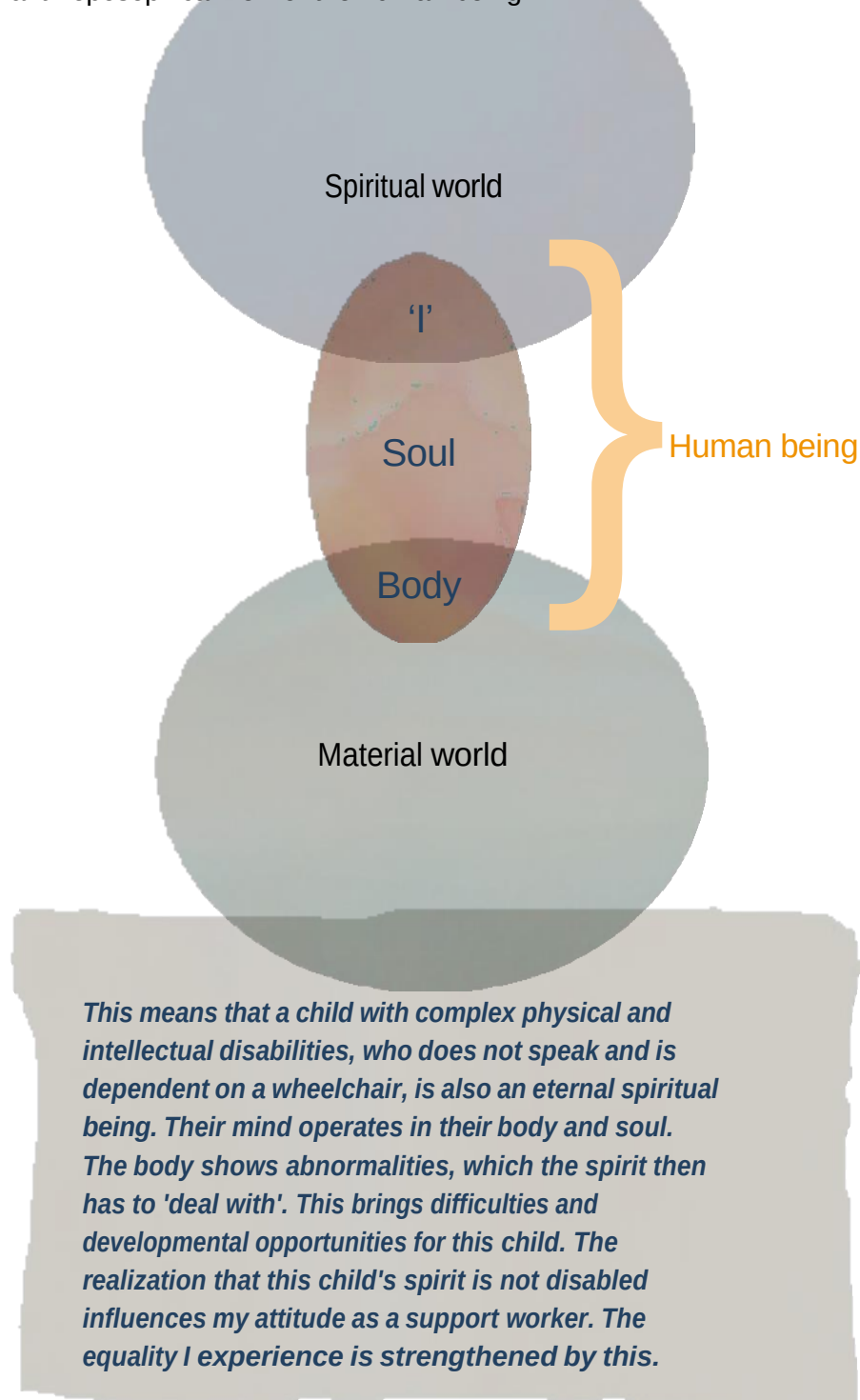
Anthroposophically, we look at the human being as a coherent unit of

body, **soul** and **spirit**:

- ◆ The **body** is that which you perceive directly with your senses;
- ◆ The **soul** is that which you perceive and experience inwardly;
- ◆ The **mind** is that which is essential and permanent.

The distinction between soul and spirit may be a bit difficult. In the **soul** all the experiences you have had so far on earth are stored: the collected feelings, emotions and needs. This can be seen, for instance, in your preferences. You might like someone you meet for the first time for no particular reason or you may dislike them immediately. The **spirit** is eternal in nature. You can experience **spirit** as the core of your own being and refer to it with the little word 'I'.

Bernard Lievegoed, who stood at the cradle of anthroposophical learning disability care in the Netherlands in 1931, made the following drawing of the **body**, **soul** and **spirit**. It shows at a glance the core of the anthroposophical view of the human being.



Below, we will discuss the threefold and fourfold view of the human being. In both, there is a connection between body, soul and spirit. These are two ways of seeing and experiencing this connection.

Seeing the human being from a threefold perspective

We start with a description of the threefold view of the human being. You can understand the threefold aspect of the human being by looking into yourself (soul). What lives within you? You come across thoughts, such as 'my team is part of an organization'. You find feelings, such as 'I am happy with your compliment'. You meet desires and wishes, like 'you ask someone to be quiet'. In anthroposophy, these three forces are called thinking, feeling and will.

The threefold view of the human being

We begin with a poem by Rudolf Steiner, the founder of anthroposophy. In this poem you will find the threefold view of the human being:

ECCE HOMO

*In the heart, the loom of feeling
in the head the light of thinking,
In the limbs the strength of will.
Weaving of radiant light,
strength of the weaving
light of the surging strength:
This is the human being*



*This poem mentions the threefold human form: the **head (thinking)**, the chest area centered in the **heart (feeling)**, and the **limbs (active will)**. These three areas are associated in this poem with the three soul forces : thinking, feeling and will. Body and soul are connected. The inner soul forces of 'thinking', 'feeling' and 'will' work interchangeably and can either reinforce each other or work against each other.*

Thinking has as its physical basis the nervous system (including the brain), in that it is mainly present in the head. We perceive the world with our senses, the most important of which are also present in the head (seeing, hearing, smelling, tasting). Thanks to your thinking, you know what you see. Thanks to your thinking, you can bring order into the world around you. The nerve-sense system in the head thus forms the physical foundation of our thinking and perception.

Feeling or sensing has its physical basis in the rhythmical processes, the main organs for which are the heart and the lungs. Feeling is closely

linked to breathing and circulation. When frightened, for example, you may turn white, and you may catch your breath. In language, this connection of feeling with the heart is of course also expressed. For example, "Heartfelt congratulations! The rhythmical system is especially present in the middle area in the human being, the chest area.

The **will**, as the third soul force, is physically related to the metabolism. Here, will is meant as the impulses that set us in motion, such as desires, wishes and ideals. A healthy metabolism helps us to be motivated and get into movement. We become active with the limbs, especially with our arms and legs, hands and feet, but also with everything that is behaviour, such as winking, for instance. Thus we call the whole of the metabolism and limbs the bodily basis for willing and taking action.

The three physical areas and their corresponding soul forces can be distinguished, but not separated. There are constant currents from above to below and from below to above.

In this threefold view of the human being you can see how thinking, feeling and will relate to head, heart and hands. It gives an insight into how someone is connected to the world around them. Is there balance or is there one-sidedness? Is the emphasis on thinking, for instance? Then you can take this into account in your support plan.

For example:

For someone who broods a lot, it is important to get moving.

This wakes up the will and calms the thinking.

When a person is restless it can often be helpful to go for a walk.

Walking is a focused rhythmical movement that can bring balance.

When someone is having intense feelings, it is important for them to breathe calmly and properly. This calms the feeling.

You can also look at the human being from a fourfold perspective

You will then see the human being as part of nature. It is well known that nature has four distinct kingdoms: the mineral kingdom, the plant kingdom, the animal kingdom and the human kingdom.

In the **kingdom of rocks and minerals**, the earth element predominates. It is solid and firm. You can lean on it. A rock has not grown any bigger after a week and it does not attract any insects.

In the **plant kingdom** this does happen: here there is life. There is growth, change, fruit ripens and seed is formed. The plant world is connected to the fluid element of water. Without water, there is no life.

In the **animal kingdom** there is movement, animals can move around because they are driven by something. They crave food and drink. They have desires and instincts. There is a form of breathing and consciousness. A separate space for oxygen is formed in their bodies. They are connected to the element of air.

The human being is the fourth kingdom. We carry these four kingdoms within us. We call this the fourfold human being. In a verse by Rudolf Steiner, the fourfold image of the human being with the four kingdoms of nature is artistically expressed:



I look into the world In which the sun is shining
In which the stars are sparkling In which the stones repose.
The living plants are growing, The feeling beasts are living,
And human beings, ensouled, Give dwelling to the spirit.
I look into the soul, That lives within my being.
God's spirit lives and weaves In sunlight and in soul-light,
In heights of world without, In depths of soul within.
To Thee, O Spirit of God
I wish to turn, to ask That blessing and that strength
For learning and for work In me may live and grow.
Rudolf Steiner

The four-fold image of the human being

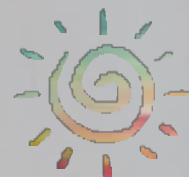
The first part is the **material, physical body**. This you can see and perceive. This physical body is what remains behind at death and decomposes. Then other forces start working in the body and it disintegrates. The physical body is bound to the solid element of earth.



During life the **etheric body (ether body)** ensures that the body is and remains a living organism. This etheric body is not material but a separate 'vehicle' of life. The etheric body ensures that all organs remain in cohesion with each other and work rhythmically. It is strongly connected to the fluid element, which we collectively call water. We cannot see this etheric body directly with our senses. Yet, you can experience the etheric body in yourself for example, if you are 'not feeling well'. You can also perceive it indirectly in others and, for instance, see whether someone is vital and healthy. You can tell this by the shining of their eyes, and the glow of hair and skin. You can take care of the etheric body by living rhythmically with healthy nutrition and sufficient sleep. In short: the etheric body stays healthy through a good lifestyle.



A human being has a third bodily principle, the **astral body**. The astral body enables you to be awake and have consciousness. A person who is awake wants something, wants to achieve something and starts moving. You can observe how the astral body is connected to the body by a person's movements. Is there high or low muscle tension? If there is high muscle tension you often notice high tension in the soul as well. This affects the mood of the soul. The astral body is the carrier of the soul. You can therefore see a direct connection between body and soul. A mood of relief makes you breathe freely. Breathing is connected to the element of air. Here, too, there is tension, air pressure. The astral body is connected to the element of air.



The fourth part of the human being is the **'I'**. The 'I' permeates the astral, etheric and physical body and makes it its own. The 'I' individualizes the human being right down into the DNA. It enables someone to become self-aware. Self-awareness is characteristic of the activity of the 'I'. It is that bodily principle that makes a person an individual. The 'I' is linked to the element of warmth. What do you warm to, what are you enthusiastic about? With this question you ask about the individuality of this human being.



Laws in human development

In the anthroposophical view of the human being body, soul and spirit constantly work in and through each other. Everything is dynamic but certainly not chaotic. In fact, human beings are constantly in a regular process of development.

Physical development

Observe the development from baby to toddler, to schoolchild, to adolescent, to adult and to elderly person. Physically, you see the development of growing, maturing and decline happening before your eyes. It does not simply happen: all kinds of laws are active here. This is the calendar age of this human being.

The development of the soul

Besides physical development, we also know of the development of the soul: of thinking, feeling and will. This belongs to inner development. We do not only learn to walk, but also to speak and to think. We increasingly develop socially and emotionally. We learn to deal with situations. We learn to manage ourselves and decide our own direction. All these steps in development are not random but follow certain laws. Here one sees the developmental age emerge in different areas, including cognitive, emotional, social and in communication.

Biography (the course of life)

Apart from the general laws, every person has their unique course of life, their own biography which they shape in life. With each person, you can ask yourself what is important to him or her. What does this person want to experience? What have they come to do in this life? How does this person's unique individuality come to the fore? You can explore these questions together with the person and/or their family or with the team. When you arrive at preliminary answers, you can ask yourself: how can I, as a support worker best link in with this? How can you as a support worker accompany him or her?

The development of the spiritual being

Does our development stop when we die? From the anthroposophical view of the human being, one's own spiritual development continues after death. As human beings with a spiritual core, we are in a process of spiritual development. This can be seen and understood as a development that already started before the present birth and continues after death. At birth, you already bring with you something that goes back to even earlier steps of development. This is referred to by the terms karma and reincarnation.





*How do you view reincarnation?
Do you know from colleagues how
they view it? Do you ever talk about
reincarnation as a possibility?*

In anthroposophical social care we believe it is important that as a human being you are seen and recognized for who you essentially are. Feeling truly seen by the other is essential for every child and every adult. A person's spiritual core is not damaged. The limitations and disability are carried in their body and soul. With this in mind you observe and examine who this person is.

How will you travel?

Walking the Camino

There you go with your backpack filled with your life experience and skills. On your way in the care organization you meet people you do not know. You gain new experiences: nice ones and difficult ones. Sometimes you don't know how to deal with difficult situations. This Camino supports you in your work. On this Camino journey of discovery, we take you along step by step to put the four essentials into practice. The most important one is **an open and interested attitude** from you as support worker. Look around you, allow yourself to be amazed by everything you see, hear, observe and experience.



Do you have an open and interested attitude? How do you see this?

With questions along the way

We give you 5 questions along on your way which you can use methodically step by step.

These questions will help you discover more and more things - about yourself and about your fellow travellers (e.g. people you support, colleagues, family).

A What do I perceive?	With your senses you perceive without judging right away
B What do I feel?	You pay attention to your feelings
C What do I know?	Knowledge helps in assessing the situation
D What do I do?	What you do may vary depending on the situation
E What does it do to me?	Reflect on yourself and become aware of your position in it

These questions can be applied to any practical situation: in the contact with others, in the care, in work, at school, in the daily programme, in activities, rituals and celebrations etc.

By asking these five questions we can discover who the child or adult is and connect to the needs of the other. Then we reflect (become aware) so as to be able to connect with the other person even better and discover who you are yourself. This helps you develop as a support worker.

Investigating the question behind the behaviour

An example is described below. You may recognize things in it. The example is used to explain the steps in the discovery process.

Example: Anne

Anne, 55, has a non-congenital brain injury and is partially dependent on a wheelchair. When I ask her something or want to support her she is easily irritated. She turns away from me and often shouts "no - not that!" Her reaction seemed dismissive to me. Colleagues also came across this but were told that "she is always like that". I wondered what made her react in this way towards me and others? This allowed me to step out of my irritation and judgement and adopt a more searching attitude.

In the weeks that followed I made a lot of observations: how does Anne really move? How are her moods? What does she say and what does she understand? How do I interact with her? How is our contact? Am I clear about what she really wants and can do and about what she asks of me? Instead of getting irritated, I was able to stay mostly interested, surprised and better able to leave my judgement aside.

By observing her and myself in this way for several weeks, I became very much aware of our contact and only then really got to know her. I also delved into her biography (life story) and was able to ask her questions about her past. My curiosity grew and gradually provided me with new insights about her, but also about myself. My picture about her past, her thoughts and her habits became fuller. At the same time, I also discovered similarities with myself: I often think that others don't understand me. I want to do everything on my own and I am not always able to ask another person an appropriate question.

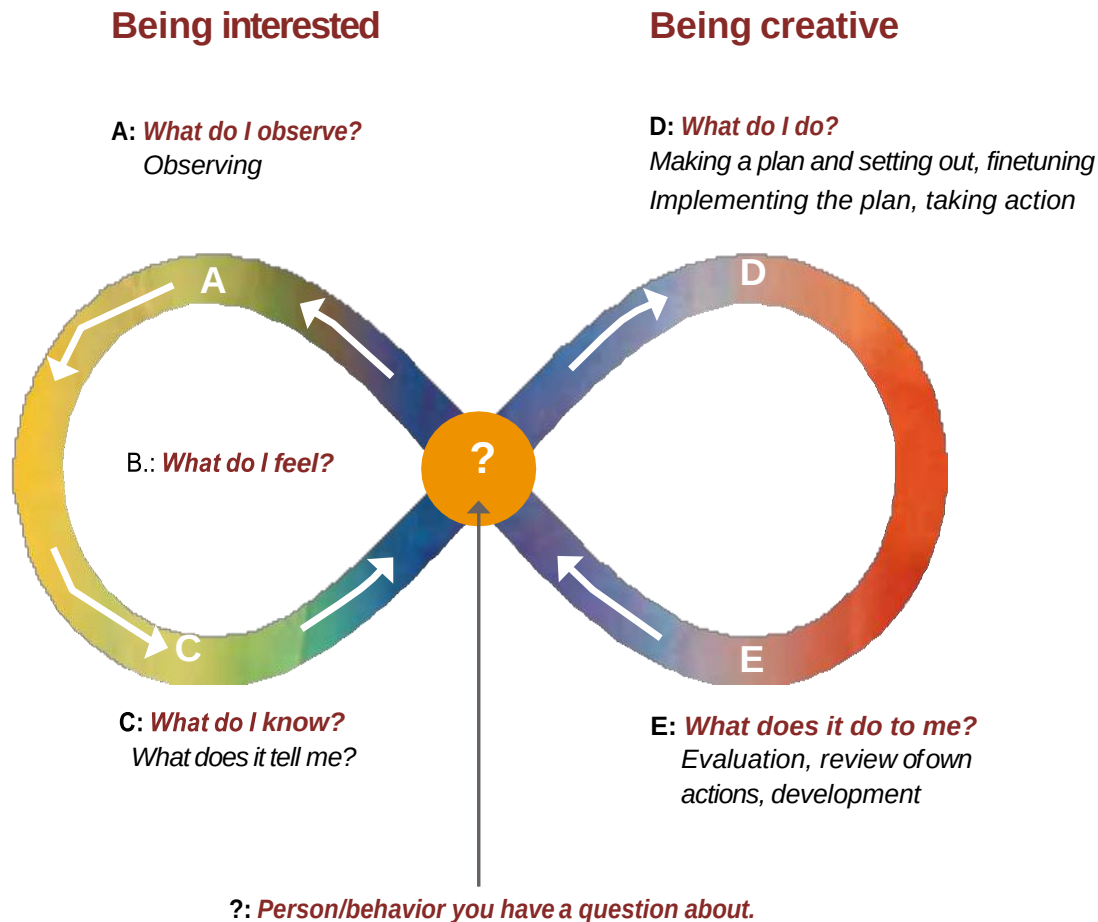
The mutual interest was growing. This also allowed me to do new things in my support work, to be 'present', take enough time and really listen to her and not just send messages. I was checking more often whether I understood her correctly instead of presuming her answers. Not taking "no" as a rejection but showing that I understand that she is not coping for a while. Naming this and not breaking the contact, but rather staying present and giving space. I learnt that she really wants to be helped, but that this is only possible if I see and accept her as the person she is and in whom I have a genuine interest. This gave us real contact, mutual trust and a new basis for new steps.



*Do you recognise things from the case study?
How would you react? What is your reaction if
a person you support shows behaviour that
does not fit your values and norms?*

In the example above, the support worker steps out of her pattern. The support worker takes the situation with Anne as a learning moment to improve her own support work. Her curiosity is her main driver and her creativity is the main tool to find "new" actions and possibilities.

This discovery process is shown in its context in the drawing below:



The center of the lemniscate

In the above diagram, it shows how in following the methodical process, you keep coming across the middle - which is a special place. Your question stands in the middle. The research process starts with this question which you want to tackle. Your question is your motivation, giving you the reason to start exploring. Halfway through the process of discovery, you again go through the middle of the lemniscate. You are on your way, and you have been exploring. The questions that now come up are: am I on the right track? Am I doing the right thing? Has the person come into focus properly? Am I addressing the right question? After the evaluation, you come across the middle again - perhaps a new question has arisen.

The steps of the discovery process

Your discovery process starts, as indicated above, with a question you have in relation to a person you support. There may be many questions. Ask this question out of wonder and interest.

In Anne's case, the starting question was: what makes Anne react this way to me and to others? It starts with your searching attitude. The steps below are a guideline in your search. You can start at any point. We will explain the steps using the example of Anne and her support worker.

A What do I observe?

try and find out what happens, without judging straightaway

You start by observing. You want to know what is happening. You focus on the facts. You marvel at what you see. You don't judge immediately. You are just looking at it.

You will now ask open-ended questions starting with: where, when, how, who, etc. In the example about Anne, the support worker observed her. How does she move? How are her moods? What does she do?

You are also going to observe yourself. You will also look at your own behaviour. Questions that belong to this: where was I? What was I doing? What attitude did I have? How am I interacting with her?

And you observe reactions and contact between you and the child or adult. The support worker observes the situation between her and Anne: what did I do or what did Anne do? What did I say to Anne? How did Anne react? With which words and which sound? In a loud or soft voice? How was my muscle tension and Anne's in this situation?

B What do I feel?

observe and name feelings and judgements

This step requires you to be quiet for a moment and listen to yourself. This makes you aware of what is going on inside yourself: your feelings and the (inner) judgements you have about yourself, about someone else or about the support situation you are in. By pausing, you can put these into words. Sometimes the process of sharing brings recognition and understanding. It also helps to separate your own feelings in a situation (in the example about Anne: feeling rejected as a support worker) from this person's actual behaviour. This often tends to make it less fraught.

C What do I know?

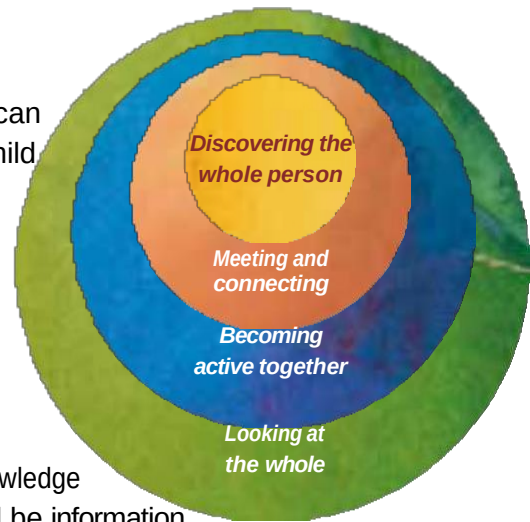
Explore the situation further and involve the child or adult, family, colleagues and create a picture together

In this step you will ask questions fitting to the four essentials. By asking these questions in these four areas and charting the answers, a complex picture emerges. You can use the knowledge and experiences of others: of the child or adult themselves, of family, colleagues, behavioural psychologist, doctor, nurse or therapist.

In the example, the support worker delved into Anne's biography and asked questions about Anne's past. This provided new insights.

To further complete your picture, also include information/knowledge from the care plan/care file in your research. This could be information about syndromes, diagnoses, examinations, etc. Merging your research with other sources of information a broader picture is created that is helpful in further conversation and consultation with other professionals.

Before you can move on to action/doing however, one more intermediate step is needed:



What does it tell me?

What is the significance of all the information?

You bring coherence to the discoveries you have made.

You form a picture from this and gain insight into opportunities for development.

You look at this image with the starting question in mind and think about the possibilities for development. Does this research give you new insights and possibilities? Do you have more insight into the question of what lies behind the behaviour/situation and needs of the other person? Do I understand the other person better? You do this together with others. You try to articulate this. This step is the turning point in the discovery process.

Up to this point you were researching; now you come to an assessment, a conclusion to have a starting point from which to move forward.

D What do I do?

This has 2 steps:

1. Make a plan together

and especially with the child/adult and his/her family.

2 Get going together,

Implement your plan, connect, see how it is going and adjust the plan accordingly.

1 Make a plan: This step appeals to creativity in thinking. You think about how you will become active together? What will I/we as a team do to respond to the other person's question/need/developmental step? How do we create conditions and opportunities for the child or adult? And what do we need for this?

And: what does it ask from me to be able to do this? How do I get motivated to be able to guide? You make agreements and include them in the plan.

2 Get going together: The next step requires creativity in acting/doing: implement your plan. Start doing what you have imagined. You will monitor progress: what do I observe now? How is the new support plan progressing? How is the contact shaping up?

In Anne's example, the support worker arrived at a new plan in which she started doing new things: taking time for Anne, really being there for her and listening to her and not just sending messages. The support worker went to ask Anne if she had understood it ~~correctly~~. The support worker speaking for her and did not let her mind wander to what still needed to be done.

E What does it do to me/the person I support?.....

Evaluate, reflect and learn with each other from the experience gained

In this final step you look back: what did I do differently and how did it go? What did the new actions achieve? How is the contact with the child or adult now? Am I connecting? Has the child/client/the team/have I been able to take (developmental) steps?

This final step of evaluation **may raise new questions and with this, a new discovery process is set in motion.**

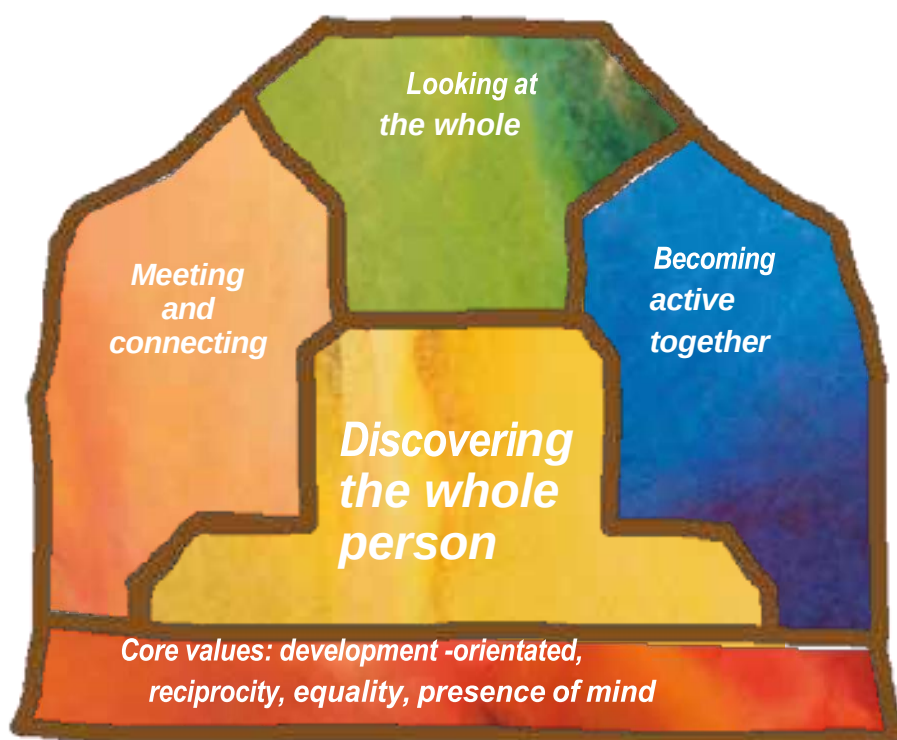
In Anne's example, the support worker no longer experienced "no" as a rejection, but showed understanding that Anne was not coping for a while. By naming this and staying in touch, Anne and the support worker both stay present and it creates space in their contact. The support worker learnt that Anne certainly also wants to be helped, but that this is only possible if the support worker sees her as the person she is and has a genuine interest in her. This gave them real contact. This gives confidence which has become a basis for new steps.

The text below is an artistic expression of the recurring process of discovery.

*One must be patient with unresolved issues in the heart
and try to cherish the questions themselves as closed rooms and as books
written in a very strange language.
It comes down to living everything.
If you live the questions, you might slowly but surely, without noticing it, live into the answer
one fine day.*

Rainer Maria Rilke

Discovering the whole person



Discovering the whole person

- ☐ Discovering who you are and want to become
- ☐ Attention to physical care and vitality
- ☐ Attention to a healthy lifestyle
- ☐ Attention to supporting the social network
- ☐ Attention to biography and giving meaning



Development orientated

*We should not address people for what they are.
Then we are not helping them .
We must appeal to people for what they can become.
Then we help them to make progress.*

Goethe

Introduction

This chapter is an elaboration of the first essential: 'Discovering the whole person'. Working in anthroposophical care means wanting to know about the people around you and about yourself. You want to get to know the child or adult you are supporting better. Who are you as a child or adult?

Human beings are full of possibilities, limitations and opportunities for development. If we want to guide a person properly, it is important to understand this person. This starts with wanting to discover who this person is. This requires us to be constantly inquisitive. If we really take an interest in the other person, we can get to know them better.

Working in a development - orientated way.

Everyone has talents and opportunities to develop and to contribute. Do not only look at the disability of children or adults. A human being is not a label and not just adolescent, autistic, aggressive or lonely.

Example: John

John lives in a residential group and he complained about things every day. He was soon called the 'complainer' by everyone. After 10 years, the whole team had been replaced. But everyone was calling him 'the complainer' and continued to do so,.

The above example makes clear that a 'label' ('complainer') can take on a life of its own. If someone is called 'complainer' all the time for years, they will continue to behave according to that role because he heard that 'name' every day. This is also why it is important not to call others 'complainers'. Think of it as an invitation to be interested in what lies behind it. Why does this person complain every day? What kind of person is this? And what does this person need?

This chapter describes ways to get to know the person you are supporting well.

A What do you see? (observing)

Observing the other person well – this is where it starts. It is a skill you can keep improving all the time. We very quickly link a judgement to an observation. For example: I observe that someone has black dirt under his nails. The immediate judgement may be: he is an unkempt person. And if we repeat that judgement often, a thinking pattern or bias naturally develops. Such a judgement then prevents you from observing in an unbiased way how someone is in the here and now. Continuously observing with an open and inquisitive attitude is an art.

Observation exercises

Observation exercise based on the threefold view of the human being.

Where is this person's focus? On the head, on the heart or on the hands?

- ☐ Is the person a **thinker and/or an observer**? Does he/she like to watch? Does s/he like to contemplate things? Does s/he struggle to get moving?
- ☐ Is s/he really a **feeling person** and sensitive to moods, including to those of others? Do you notice this in their breathing, for example?
- ☐ Is s/he a real **doer** who is eager and quick to act? Is s/he impulsive? How is their metabolism and digestion?



What 'about you? Are you a thinker/observer, a feeling person or a doer?

Observation exercise based on the fourfold view of the human being

- ☐ Look at **the physique**: is someone tall or short; finely built or sturdy; is the head relatively large, does someone have proportionately long legs and a small torso or vice versa? How are a person's hands: large with long fingers, or more clenched with short stubby fingers?
- ☐ What do you observe in relation to **health and vitality**: is the breathing high or low; how is the warmth distributed over the body; are their hair and skin glowing? Is someone energetic or tired; how does this person feel inwardly?
- ☐ Have a look at **posture**: is it erect or hunched; more forward or backward leaning? How is their **movement (motor skills)**; is their gait heavy or rather light? Try to imitate their way of walking and observe in yourself how different it feels.
- ☐ How does **the voice** sound: loud or soft; light or dark; high or low; melodious or monotone. How does this person show their being? Can they express themselves sufficiently?
- ☐ What is this person interested in? What is s/he enthusiastic about? What are **their talents**?

B What do you feel (feeling)

You can find out in yourself what kind of feelings this child or adult evokes in you. How are you affected by this person? What do you like and what do you find irritating? Are you looking forward to the encounter or are you dreading it? What do you do when you feel irritation rising up inside you?

Whether you like someone very much or rather find them irritating, both can affect how you interact with them. This is why it is good to become aware of your own feelings. Because your feelings directly affect your own behaviour. Interest and understanding for this person are then important in establishing the unconditional relationship needed in care. The term 'unconditional' means that you value and respect the other person without question, no matter how they behave. So even if the other person wants to hit you, you look at who this person is and not just at their behaviour. As a support worker, you often have set boundaries for the behaviour, but in doing so you never reject the child or the adult themselves. That means you may reject the behaviour (the aggression), but, even so, this person is still special and beautiful. Perhaps the word love may sound here, love for the other person and their development. As a support worker you then set boundaries for the other person out of warmth and connectedness so you can help the other person develop.



What feeling or image does this person evoke in you? Can you also discuss this with your colleagues?

In the example below we show you what you can perceive when you observe a person and what kind of mood and feeling someone can evoke in you.

Example: Nina

*Question from the personal support worker to the team about Nina, a young woman in her 20s: **How can we help her be more self-contained and understand the world better?***

Team observations

The team first observed Nina. This is what they saw:

Physique (body shape) and vitality: *small of stature with small hands and feet. The body has softly rounded but firm forms. She has noticeably dark and shiny straight hair. Her mouth is quite large in proportion to her eyes and nose. She looks energetic and lively.*

Movement: *Her gestures are expressive and her voice is also quite melodious but she does not always pronounce her words clearly. When sitting, her arms move smoothly. When walking, the wooden, somewhat stiff body movements are noticeable.*

Feelings and moods of the team

You have seen and observed the other person. Then you try and find out the feeling and mood Nina calls up in you. The feeling it evokes is not your own: you yourself are not tense or excitable. You feel what comes to mind when you look at the person. The following resounds:

- ☐ *Restlessness, excitement and an image of a spiral*
- ☐ *Enthusiastic and tense*
- ☐ *Curious and also worried about losing control*

Conclusion: *On the one hand, we see a lot of vivacity, but also tension and anxiety.*

She is almost 21 and we wish for her that in the time to come her individuality ('I') may be fully born as a young adult. This would give her more grip on herself, more self-direction and then she will be able to be firmly rooted in life in a new way.

C What do you know (thinking)

You want to get to know the child or adult better and guide them in their development

- **Biography.** Who is this person as a human being: what do you know about their biography and their development so far? In what stage of life is s/he in now and what does this mean?
- **Health and physical well-being.** What are this person's needs physically and in relation to their vitality? What care and support does s/he need for their physical well-being? You can also seek the help of a doctor or nurse in this regard.
- **Diagnosis.** What syndrome or diagnosis does this person have? What does this mean for the care and support s/he needs? What is written about this in her/his file?
- **Developmental level.** The level of intellectual and social- emotional functioning. The developmental level has direct consequences for how s/he does or does not understand the world. It is important to work according to the developmental level. You can also enlist the help of a behavioral psychologist.
- **Senses and alertness.** How is the development of the senses? What, if any, is bothering them? How alert is this person? Is s/he hypersensitive to certain impressions?
- **Important people.** Who are the people important to them? Who are faithful and safe for them? What role does family and their own network play?
- **Future development.** How can this person continue to develop as an individual? What can s/he connect with? From what does s/he derive hope for the future? Which opportunities and talents do you see?

You want to get to know the family

- With all these questions it is important what the person her/himself says about it, and also what the family can say about it based on their experiences.

Parent: During the first introductory meeting I did not hear what was wrong with my son, but something was said about what my son was able to do.

Support worker: Parents are known and recognized for the difficult path they have taken and what they have already achieved.

D What do you do? (taking action)?

What is the benefit of observing and discovering this person from these different perspectives? What does this mean for your daily work in practice and how can you apply it in practice? This we will now address.

You can get started in two ways: investigating (finding out more information) or taking action (doing something). The essential in this chapter is about discovering who the child or client is. In the next exercise, you will be working on your inquisitive attitude. By exploring these questions you will get to know the child or adult better.

Getting started: exercise

What does the situation you are currently in require? You have habits, you have appointments, you have procedures. At the same time, the situation may be asking for something different. Do you feel you have the space to do something different or something new?

When you deal with other people so intensively, you may receive inspirations in your dreams or during the day. Can you be open and receive inspirations, or are you so busy in your head that you are not open for it?

To connect with the other person, you must understand the other person's language, so to speak. Can you sense what the other person is experiencing and then offer what the other person needs?

Can you sense in yourself whether you act out of love for that person, no matter what they do? Are you working through a list, carrying out a task, fulfilling an agreement? And in doing so, can you have the intention of serving the other person in their development?

You have researched the questions above. Tomorrow you will be back at work.



*What do you take from this into your work?
What do you do with it when you meet this person again? What do you pay attention to?*

What will you try out in practice? Are you able to make a plan or do you need to investigate further?

***Support worker:** Look at the known and also the hidden talents. Find out what the person can do and experiment and take risks: adopt an inquisitive attitude.*

E What does it do to me? (reflecting)

You yourself are a special person and, as a support worker, a unique tool through which others can grow. Reflecting on yourself is therefore important: how do you develop in your work and through others? Which talents do you use, and which developmental aspects do you work on? As a support worker you are invited to continue to wonder, to listen with an open mind, to want to know more about what you hear and experience and to ask questions.

Exercise: getting to know yourself as a support worker

These are questions you can ask yourself as a support worker, or ask a colleague:

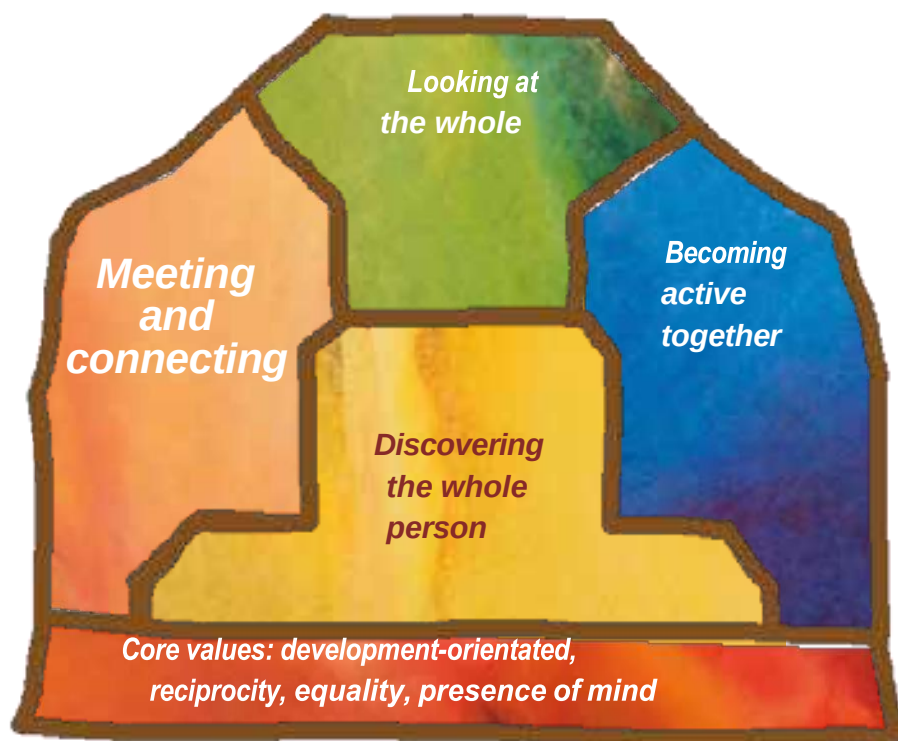
- ☐ Who are you as a support worker? What kind of person are you and what kind of character do you have?
- ☐ Which senses have you developed strongly?
- ☐ Are you comfortable in yourself? Do you have energy? Are you healthy?
- ☐ How do you think as a support worker? What do you feel as a support worker?
- ☐ How do you connect with the other person? How do you help, how do you do things together?
- ☐ What do you dream about?
- ☐ What are your talents and weaknesses; what do you do with them? What would you like to learn?

***Support worker:** Enabling another person to develop as independently and collaboratively as possible. Making another person feel proud of who s/he is or what s/he can do. This is why I do it.*

Summary The table below shows the summary of this chapter in the column 'Discovering the whole person'.

	 Discovering the whole person	 Meeting and forming connections	 Becoming active together/ community	 Seeing the whole
A What do you observe (observing)	How is the other person today? Is she well in herself? Vitality? How is the other person feeling? How does she sound? Is she able to express herself?			
B What do you feel? (feeling)	Are you touched by the other? What is your mood like? Are you able to observe the other with a quiet presence?			
C What do you know? (thinking)	What has the course of her/his life been like? What is her/his developmental question?			
D What do you do (willing)	Which course of action helps the other to lead a more independent life? How can I support the other person's development?			
E How does it affect you? (experiencing/reflecting/becoming aware)	What kind of limits do I experience in myself? Do I have space to listen and to connect? How do I develop myself?			

Meeting and connecting



Meeting and connecting

- ☐ Attention
- ☐ Contact
- ☐ Connection to the environment
- ☐ Questioning, open attitude
- ☐ Unbiased observation
- ☐ Connecting with others
- ☐ Seeing the need behind the behavior
- ☐ Unconditional relationship



Reciprocity

*Tell it to me and I will forget
Show it to me and I will remember
Let me experience it and I will make it my own*

Confucius

Introduction

In the previous chapter, you looked at "Who is this person? This chapter is about connecting and forming a relationship with this person. To connect with the child or adult, you need to understand him or her. Can you sense what the other person is experiencing and then help them with what they need? And can you do that freely, openly and in an unbiased way every time?

When you go to work, you consciously step into the world of the person you are supporting. You want to connect with them, meet them. You adjust your rhythm and pace accordingly. You wonder what this person is asking of you today. Your first step is to become aware of your connection with this person. You enter into this connection openly and consciously. To be able to do this, you need to let go of the things that occupy you at home while you are on your way to work.



How do you start your working day? Do you manage to make space inside yourself (inner space) and focus your attention on your work?

What is meeting and connecting?

In this chapter, we look at how to engage in encountering and connecting. But what exactly is connection and encounter?

In a nutshell, meeting is a moment when two or more people come together. It is the moment when you come together and really see each other.

Connection is a deeper relationship that exists between people in which they feel seen, heard and valued. It is a heart-to-heart contact, where you can both give and receive without judgment.

In this chapter, we are taking a closer look at how to meet and connect in practice and why it is important.

Reciprocity

Encounters affect who you are and how you develop. You don't develop alone: you do it together with others. Connection only arises when you feel that you can really be yourself. Connection is giving and receiving without judgment: it is also about reciprocity. Be open to who the other person is. Allow the other person to touch you. Try to learn from the other, so that mutual contact arises.

For connection, you need two people: you and the child or adult. But the connection starts with you. You are open to the other person. When you connect and meet the other person, you experience reciprocity. This is nicely illustrated in the example below.

Support worker: *I can enjoy the contact and the connection with those I support. I can experience this well when I meet them again after a holiday period. They react happily when they see me again. I experience that the same is true the other way round, that this is reciprocal. At these moments, I know and feel why I am doing all this. For me this is meaningful. It makes me happy myself as well. It gives satisfaction and pleasure for both of us.*

To form a connection with a person you support, it is important to accept the person the way he or she is. You can strengthen and develop the loving acceptance of those you support. You learn to become aware of what is differently developed in this person. You do this by showing an interest in what is special and different about those you support. You can marvel at this.



Do you succeed in connecting with those you support in an open and unbiased way? Do you manage to really accept them as they are? What is special about the person you support? What is going differently than usual? What amazes and surprises you?

A What do you see? (observing)

It is important to encounter and connect with others openly, without judgment, every day. Every day there are new opportunities. You ask yourself: 'What does the other person need now; how does this person want to be supported?' You are open to this person and the possible development opportunities that are there. You are connecting with each other and go on your way together open-mindedly. To be able to do this, it is important to observe with an open mind every day. Below is an exercise to help you do this.

Practicing and improving your perception

Distinguish between the perception of 'facts' and 'personal perceptions'. Both are important.

You can do this exercise individually and as a team. You do it based on a resident's situation. Is there a specific question you want to look at together? Is there a problem that arises? You could also practice this by starting to observe an 'object'. Choose something from nature or your surroundings, for example the living room.

Work through the questions below for each person,. Then you share it.

1 What do I see?

Describe what you see as objectively as possible. What is the colour, the shape, the size, is it stationary or can it move? Is it alive or is it material?

Or:

Describe as objectively (factually) as possible what you observe about the resident: her/his build, height, posture, hair colour, the colour of the eyes, her/his movements and the sound of the voice.

2 What am I experiencing?

In this step, you write down and later share how you experience the contact with the object or with the resident. What does the encounter evoke in you in terms of atmosphere, feelings? Can you name the movement you perceive? What do you experience if you imitate the movement yourself? The subjective (personal) in each of you is consciously observed and named in this step.

What does this say about yourself? What belongs to you? Would you like to share anything of it?

Are there also shared personal experiences? What of this applies to the resident? Can you say something about this?

3 What does it tell you?

Look back at what you wrote down in step 1 and step 2. Underline the words important to you. What stands out to you? What emerges as essential, as an image? Describe this as concisely as possible and share it with your team.

B What do you feel (feel)

Below are some experiences from support workers about connecting and encountering. Do you recognize any of this?

Support worker: *The fun and spontaneity of my clients is contagious. It makes me feel good.*

Support worker: *Rhythm and balance are reflected in daily life in the organization in the morning gatherings and annual festivals, among other things. Annual celebrations make it special. Companionship and togetherness with everyone and everything.*

Support worker: *In the encounter there are sincere questions from residents that create connection and equality. You learn from each other by following each other's interests or touching something for a moment, by which a fire is kindled. There is openness and open-mindedness you often meet in contacts, perhaps even more so with residents than with staff.*

Support worker: *I myself am very open in what is bothering me and in what I am struggling with in my life; this makes the connection with colleagues more equal. I hope they do the same. A good example may be followed. This is an attitude I have. Together, you create an open atmosphere where difficult things are also allowed to have a place. This applies to everyone, including those we support. In this we are each other's equals.*

You can often have the feeling of connection in your body. Some people speak of a 'heart-to-heart contact'; others describe it as a warm feeling inside you or a tingling or a feeling of joy when you see or speak to someone. You may also sense it in your body if you do not experience the connection as pleasant. For example, some people sense that their breathing becomes faster and higher when they experience an unpleasant contact. Other people, for instance, notice that they yawn more quickly. By thinking about this for a moment, you can recognize it in yourself more quickly.



When does contact with someone feel nice to you? How do you sense it in your body? And what happens in you when there is no good contact? How do you sense that in your body?

To get to know someone better, it helps to empathize with this person. You can do one of the following exercises for this.

Exercise: In the other person's shoes

- A great exercise is to figuratively put yourself in the other person's shoes and empathize with this person. You look for the posture that characterizes this person and adopt it, imitate it. You walk around the room, trying to empathize with this person's movement pattern, trying to imitate their way of moving and walking. The best way to do this is in front of your colleagues. Each one can do this individually so everyone experiences what it is like to move the way the person does.
- Then reflect together what kind of feeling this way of moving evokes in you.
- Share this with the others. What do you notice? What makes you recognize the person you are imitating?
- How does it feel within you to move like this? What quality do you experience? Is it agile, rigid, flowing, woody or something else? How would you describe this?
- What does it say about this person? What does it do to your image of this person? Does it change anything ?

Exercise: Sculpting

- Ask 2 people to step into the roles of child/adult and the support worker.
- Ask these people to represent in a stilted position how the adult/child and the support worker connect with each other, (Do not speak during this process).
- Ask the 'adult/child' and the 'supervisor' one after the other what they actually see/observe. Then ask this question to the rest of the team. What do they see?
- Review the findings with each other.

C What do you know (thinking)

What do you know about this person's connection with others? What do you know yourself? What does the file say about it?

□ **What do you know about how someone communicates?**

What opportunities are there for the child or adult to be able to communicate? Does anyone take the initiative to make contact? Do you have to connect silently, or use gestures, or talk about things? Do you speak in the "you form" or the "we form"? What does he or she need? How do you yourself make contact?

□ **Who are the important people for the person you support?**

The person you are supporting has other people around him/her whom s/he already trusts. Who are these people? Do you know where and when s/he met these people? What makes these people so important to him? What is the significance of them to him/her? How can you use the experience and knowledge of these people to build a trusted relationship?



At what moments does the child/adult feel comfortable with you? What makes you see this?

□ **What is strengthening the connection with this person?**

You can form the connection by linking with the things that are pleasurable and familiar to a person. You know what makes him/her feel safe and happy. You know what gives them relaxation. You know what activities they enjoy doing.



What can you do together to help to get to know and become familiar with each other?

□ **What is disturbing in your connection with this person?**

What is not pleasant for them to experience? What is causing stress? What do they do then? Do they withdraw or run away, react aggressively? It is sometimes difficult to make contact. Especially when there is stress, your contact and connection are important and a basic need in life. The child or adult experiences that you are reliable and that you remain connected. You know that circumstances can stress the person you support. You explore what is needed to form a connection even in such a situation. You see if you can make the circumstances more favourable for the client/adult.



Do you manage to remain calm and connected in the face of stress with this person? Do you know what caused this stress? Do you know how to influence the situation? What can help you and the person you support in this?

□ **You know what this person can cope with**

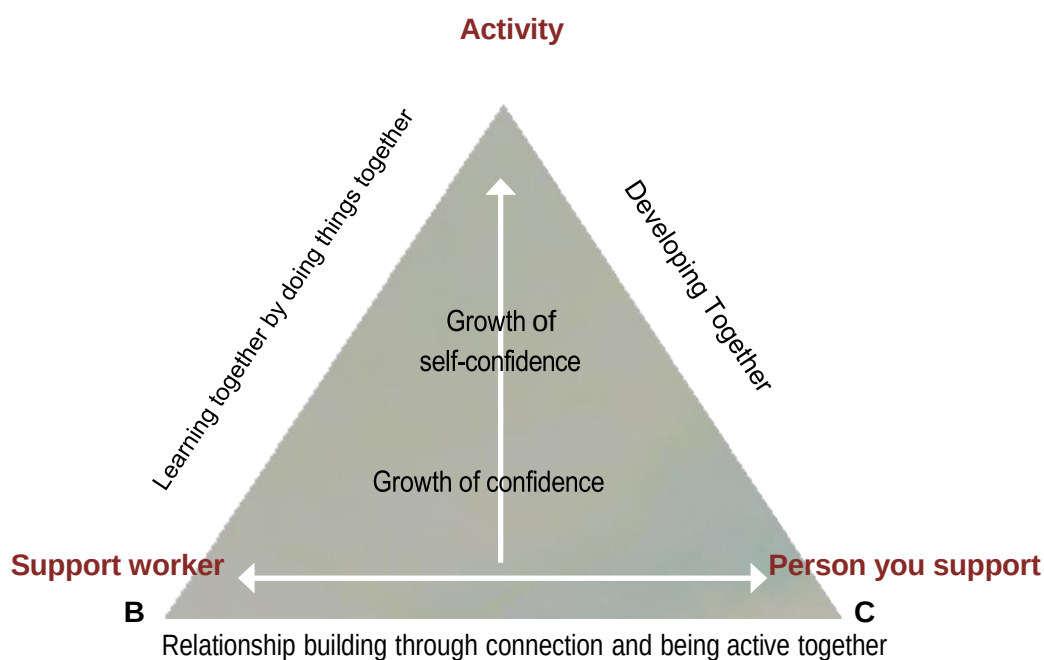
In practice, a good picture of the emotional development of a person you support is needed to be able to connect well in the way you support them. It is important to know what a person can cope with. Your practical experience is important here. You know the person and know how s/he may react to certain situations and what is helpful for her/him in order to cope with these situations. You may try to avoid certain situations by adapting your schedule or your activity.

***Parent:** Be connected to the other so that you can feel what they are experiencing and they can feel that they mean something to you: the resident feels where your attention and interest are. Be interested in the particular and unusual nature of the individual. Here you can find great values as well as opportunities and significance.*

Forming a connection

Forming a relationship and a connection is important in your work. A lot is possible within a trusted connection. You can build trust by engaging in an activity together. Both a connection with the other person and being active together need each other. The activity gives your relationship (your connection) direction and substance. You build trust together. The connection and becoming active together are interlinked. The connection is depicted in the ABC triangle:

- A stands for Activity or being active
- B stands for Support worker
- C for: the person you support



The baseline of this triangle (the horizontal line) represents the connection between **Support worker** and **person they support**. This is your starting point from which to engage actively together. You look for connection. At the top of the triangle stands the **Activity**. Your contact and connection grow and take shape and substance when you are active together. Through these experiences, you are both learning. Trust is growing. Sometimes a genuine connection only arises because you do something together.

Different ways of connecting

You can make contact and connect in different ways. Below are some examples.

- ☐ **Eye contact:** you have contact by looking into each other's eyes.
- ☐ **Breathing:** you can connect by keeping your breathing going at the same rhythm.
- ☐ **Touching:** for example, by touching each other's hand or giving a hug.
- ☐ **Listening:** by listening to the other person's sounds or story.
- ☐ **Heart contact:** sometimes you feel warmth in your heart, a sense of happiness when you connect with the other person.
- ☐ **Nature:** a beautiful connection can be felt when listening to the rushing water together or feeling the wind in your hair.
- ☐ **Smell:** everyone has their own body odour which is characteristic of you. If someone cannot see, there can nevertheless be direct contact in the moment someone smells that it is you.
- ☐ **Experience:** you experience something by doing activities together. The shared experience brings about a connection.
- ☐ **Rhythm:** by drumming or singing the same rhythm, for example, you feel the connection together.
- ☐ **Being part of something:** even without seeing each other, you can still feel connected. For example, when you receive a card from someone and know that someone is thinking of you. Or if you are busy making cheese and are aware that another resident has milked the cow you are making cheese from.
- ☐ **Being together:** even if you don't talk or do any activity together, you can feel connected just by being in the same space together. The presence of the other can give a certain calm.



In what ways do you connect with those you support? How do you connect?

D What do you do (taking action)?

Getting started: How do you engage?

Exercise: connecting better

In this exercise, you use your own experience to get to know a person you support better in establishing your relationship so that you can connect well. To do this, choose one or two situations that are recognizable to this person and zoom in on them. Examine what happens in these situations.

□ **What do you observe?** Does the person take any initiative to make contact? How does s/he do this? Does s/he make eye contact, does s/he respond to touch, what does s/he react to? When does s/he withdraw?

□ Also examine your own behaviour and actions and the person's reactions to your actions.

□ **Reflection:** Afterwards, you reflect on what you have observed and experienced. You form a picture about how the contact with this person is (close proximity or more distant, with words or with a particular posture and gestures) and you also try to differentiate the variations. There is not just one way. You are trying things out too and spontaneously discover new and appropriate possibilities.

□ **Reflection on yourself:** This research is also an opportunity to get to know yourself better: how am I as a person and how do I interact? How do I behave? What do I radiate, what atmosphere do I bring with me? How is my facial expression. How does my voice sound? What style do I use? Am I kind? Am I direct or rather not? Am I firm and do I take the lead, or do I give space on the other hand? What do I experience as the appropriate support style in the situation? How close am I to the person and what feels like being the right distance?

Sometimes the contact and the connection with the other person get stuck. The experience below is an example of this.

Example: Daniel

Daniel is 14 years old and walks around the room with furrowed eyebrows and quick movements, emitting deep sounds. I can tell by looking at him that something is wrong. He grabs the flowerpot from the windowsill and throws it on the floor. I go to him and try to make contact by putting my left hand on his right upper arm and finding his hand with my right hand. I grasp it quietly but also with a firm pressure of my hand. With a restless movement Daniel turns his whole body to the left and pulls away from my hand. He slaps himself hard on the cheek and screams with a high-powered burst of sound. I hear the slap on his face. I stay calm and move next to him and take hold of his hand again.

Case study reflection: You notice yourself when a child or adult is uncomfortable. You can feel it. Sometimes you then literally feel his tension in your body. If a child or adult hurts him/herself or you see him/her suffering and in distress, it hurts you too. You suffer with them. You try to help them so that they feel better again. Then this also feels better for you. If this fails you can sometimes feel powerless. You want to make contact and feel a connection but you don't succeed at that moment.



How does it affect you when a child or adult hurts themselves? Where do you feel that in your body?

Support worker: *The rule in relation to behavioral problems where you are at a loss for words is: "You are the key!"*

If you notice that making contact is difficult, it is helpful to start a conversation about it. This is first of all by 'having a conversation with yourself'. You ask yourself how you are and how you are feeling. You can share your situation with your close colleagues and ask them to look at it with you. The reflection questions relating to reflection on the next page can help you with this.

E What does it do to me? (reflecting)

Reflection: Examine how you go about making contact with the other.

What can you do and learn here?

Look every time: how do you begin your work when you start? With what attitude internally and externally do you do so?

- ☐ Are you aware of how you feel in that moment?
- ☐ Are you able to make inner space and fully focus your attention on the other person? Are you available to that other person?
- ☐ What attitude do you take? Do you shut yourself off and withdraw or is your attitude calm, open and present?
- ☐ How do you walk then? Fast or slow ?

Are you able to connect freely, without judgment, upfront?

- ☐ Do you have judgments that get in the way of this open-minded connection? (For example: he will probably do that again and react annoyingly.)
- ☐ Do you manage to step back into the contact 'with a clean slate'?
- ☐ Do you manage to give your previous experiences with this person a place and discover again with interest and a curious attitude how it is going today?
- ☐ To be able to observe 'with a clean slate', it is important to ask yourself where your own perceptions and judgments come from. Does your mood say anything about what you experienced before, something that reminds you of certain events or (unconsciously) evokes feelings and judgments in you? Do you manage to (re)acknowledge and let go of them?
- ☐ Do you manage to be open to new opportunities to connect and 'find' them together calmly and with active alertness?

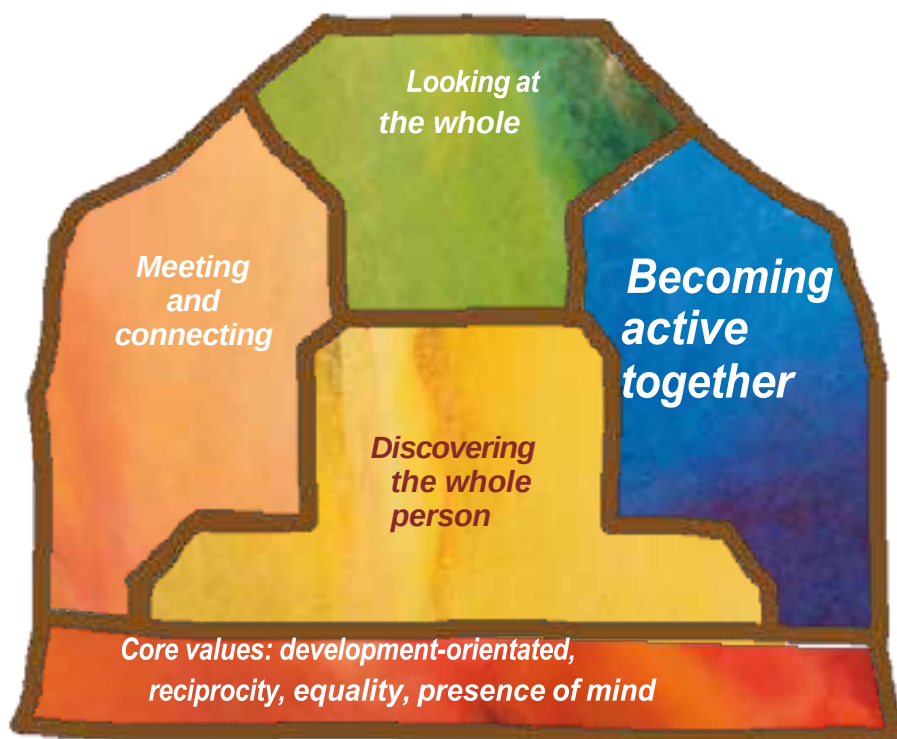
Fear or stress disrupt the connection with the other person. Be aware of this.

- ☐ Do you have any anxiety or stress when engaging with the other person?
- ☐ Are you angry, impatient or bored?
- ☐ Do you know where your anxiety, stress or anger comes from?
- ☐ Be aware of these feelings and explore how to deal with them.
- ☐ Examine what you need in order to rebuild trust.
- ☐ Be open about your stress. Discuss it with your colleagues, with your supervisor or the behavioural therapist . Don't keep it to yourself.

Summary The table below shows the summary of this chapter in the column 'Meeting and forming connections'.

	 Discovering the whole person	 Meeting and forming connections	 Becoming active together/ community	 Seeing the whole
A What do you observe (observing)	How is the other person today? Is she well in herself? Vitality? How is the other person feeling? How does she sound? Is she able to express herself?	What can I see happening in the interaction? How does s/he try to make contact? Do I recognize this in the other in practice?		
B What do you feel? (feeling)	Are you touched by the other? What is your mood like? Are you able to observe the other with a quiet presence?	How does the interaction with the other person feel? Does s/he trust me? Am I genuinely interested in the other?		
C What do you know? (thinking)	What has the course of her/his life been like? What is her/his developmental question?	What kind of contact does the other want? Which senses are important? What kind of environment is helpful for the connection or rather disrupting it?		
D What do you do (willing)	Which course of action helps the other to lead a more independent life? How can I support the other person's development?	What can I myself do for the other, so they can express themselves better? Am I available and quietly present? How do I connect?		
E How does it affect you? (experiencing/ reflecting/ becoming aware)	What kind of limits do I experience in myself? Do I have space to listen and to connect? How do I develop myself?	What do I experience within myself in the connection? What kind of boundaries do I need?		

Becoming active together



Becoming active together/community

- ☐ Everyone matters and belongs in their own way
- ☐ Rhythm and customs
- ☐ Personal sphere and one's own social network
- ☐ Caring together
- ☐ Learning and working together
- ☐ Everyone can mean something to another person
- ☐ Promoting self-direction
- ☐ Cultural activities and arts
- ☐ Security



Equality

*This alone is healing
when in the mirror of each
human soul the whole
community is reflected and when
in the community the strength
of each individual is living*

Rudolf Steiner

Introduction

In the previous chapters, we looked at discovering the whole person and connecting with and meeting them. Being active together strengthens the connection and it is precisely when you are active together that the connection often arises. This chapter is about becoming active together. In becoming active together, the core value of equality is central. Each person makes their own unique contribution. Every person has their own potential.

Equality

We are equal as human beings. This means that one person is not better or higher than another person. We are not the same, but we are equal. Being truly equal does not come naturally. The feeling of equality can be strengthened by the realization that the other person is also a unique individual with a body, soul and mind.

Being active together can be done in many ways

Taking care of the domestic environment together by filling the dishwasher. Working together in the garden and harvesting carrots. Being active in the cultural life of the community or society through acting in a play. There are lots of opportunities to be active together. Some people need your targeted offer of an activity to become active. Without this, their activity halts and creates an 'empty moment' for them that can cause tension. Others only need your presence. This can also vary in each situation. Some residents can do a lot independently and experience support if you take an interest and ask what is occupying them. The common denominator is that being active gives meaning and substance to someone's life.



Are those you support actively engaged? When do you offer them an activity? When is your presence already enough to be active?

Children and young people go to school

Every child, whatever their disability, wants to learn. In anthroposophy, therefore, we like to call any activity for children from the age of 4 education. Therefore, all children go to 'school'. Some children go to the public primary school with a little backpack. Others go to special forms of education or to a children's day centre. A children's day care centre offers specialized guidance, day care, support at home or at school and treatment for children and young people with a learning disability or developmental disorder. At such a children's day centre, we also speak of

'classes' and all attention is focused on play and learning. Everything is geared to promoting development.

A children's day centre offers young children normal home-life and a healthy rhythm. The extra vulnerability and openness of the young child with developmental problems is considered. Attention is paid to the quality of stimuli and a conscious effort is made to create a healing environment. School-based learning from about age 6 also takes on a different character. In addition to playing, children are also practicing and where possible learning to write, read and do simple math.

Example: Marita

Marita is almost two years old. She has a brain injury that caused multiple disabilities. Marita cannot yet lift up her head on her own or sit or stand up. She is friendly and smiles a lot and likes to make contact with anyone who comes up to her. Marita plays with little bells tied around her wrists or feet, which she enjoys. She tires easily and has many epileptic absences throughout the day. Eating and growing are problems for her. Marita eats with difficulty because she cannot swallow properly and often suffers from constipation. As soon as Marita arrives at the children's day center her feet and legs are massaged with warming oil. This has a visible effect. She feels significantly more comfortable afterwards. These are prerequisites for her to become active together.



*Where does your child go during the day?
What does your child need to continue developing there?*

Work and school are not a given for everyone. Especially if there are difficult issues, it requires a lot of creativity and expertise to make it happen. Within anthroposophical care we try to do this as well as possible for everyone.

Meaningful work for adults

In social therapy (i.e. anthroposophical care for adults with disabilities), work is one of the pillars. The workplaces of the care organization are formally called day care, but we value the fact that it is real work and this is what we call it. Everyone can contribute in one of the many work processes. We help each other and complement each other. In the workshop there is not only knowledge of care, but also professional expertise. The farmer, the gardener, the woodworker, the weaver, the cook and other craft people are examples for those we support.

In work 'those we support' are our colleagues. This is what we call them. Some have been working there for very long and have mastered the tricks of the trade. Everyone wears work clothes. In the kitchen, everyone wears a chef's outfit and on the farm overalls. These are important details. It is these little things that really make your work into a profession and give you a work ethic. Something is expected of you! Everyone has their own talent. The art is to discover what the other person can contribute and in what kind of work this person can develop further.



Where does the person you support work? Can s/he develop her/his talents? Do they enjoy their work?

Especially if you are working with people with complex care needs the fulfilment of a meaningful day is important. It gives the opportunity to take steps and avoid getting stuck. Daily work is a great entry point for this and helps it in a natural way. Work is especially healing, for people with psychiatric problems. You do not only focus on someone's problems, but together you look for their possibilities. You give the person a situation in which they can and may develop.

Active together at home

Apart from in the workplace or school, the resident is also active in the home environment. S/he takes care of this too. Sometimes this is done independently and you do it alongside them. Often this is together with other housemates in a house community. There is a lot to do in and around the house. Together you make sure that the living environment is nice and pleasant and cared for.



How do you involve the residents in caring for the home environment? What customs and agreements do you have? Is everyone participating in this in their own way; does everyone feel involved?

A What do you see? (observing)

Active in the community together

We do a lot together in our anthroposophical community. We celebrate annual festivals, go to the morning gathering together. There are all kinds of cultural activities that we actively shape together. We are a large community.

Everyone in the community has an important contribution to make. Even if someone has multiple disabilities or cannot speak, this person brings a contribution to the group. In the exercise below, you can look at each person's role.

Observation exercise: (how) is everyone engaged and active?

Take a situation where you are with a group of people with special needs together. For example, a meal, a work situation or a leisure activity:

- ☐ Take a moment to take everyone in. Are they all involved in the activity? Is everyone participating in their own way? And if so, how can you see this? Remember that being involved does not have to mean being very active. Enjoying being there is also a form of involvement.
- ☐ Is anyone not involved in the activity/situation? If so, why is this? Is it because of the person or because of the activity, or the way it is being offered? Or is it because of something else?
- ☐ Discuss your observation with a colleague. Do you have the same perception of the situation? How could you increase the level of engagement?

Support worker: *To make the difference from regular care is that everyone is able to mean something to another person. Everyone is capable of being a link in the chain, no matter how small their share.*

The example below shows that it is very important to observe carefully. By looking at someone's behaviour, needs and character, you can arrive at a meaningful activity or meaningful work that really suits this person.

Example: Working on the farm

Gyan has been working in the estate team for some time, but he just does not seem to find his niche. He cycles by himself from his home to work, but he often arrives late. His support workers make sure that he leaves home on time, but he always meets someone on the way with whom he gets talking.

At work he regularly complains of being cold and his work pace is slow. While working he often appears to be busy doing other things, such as tidying up things and making coffee. When someone passes by, he tells them at length about the care farm where he works and what a nice place it is.

During an evaluation, Gyan tells us that he doesn't really like the estate work at all. We then decided to give him a different role within the work that matches what Gyan shows us: Gyan becomes the host of the care farm. Since then, Gyan welcomes all visitors to the farm, gives tours to guests and new colleagues, takes care of the coffee and tea, and does small household chores. Gyan does this with great enthusiasm and joy. Gyan has now completely found his place at the care farm.



Has the person you support found the right place in his/her work? Do you know who supports them at work when things get tough?

B What do you feel (feeling)

The rhythm of the seasons and annual festivals

The rhythm of the annual festivals helps the person to orientate him/herself in time. Each annual festival has its set rituals and customs. It forms the thread of the cultural life in our community. It also gives substance to our anthroposophical identity. We experience each other as a community by celebrating the annual festivals together. I feel part of this community. People know me and greet me. I belong.



*Do you feel part of the community?
How does it feel to work in this place with each other?*

Person with special needs: *It's nice to be part of a group where you help others grow. This makes me grow too. I experience that everyone is part of the community, everyone matters in his/her own unique way and together we help the community to flourish. There is complete attention and awareness for each other within the community. Everyone knows you and is involved. I am not a number. It is personal, I am seen as a person and not in my disability, and I feel that.*

The morning gathering is the moment when we start the day together. This ensures that, as a community, we connect with each other.



How do you experience the morning gathering?? How does it feel to do this together?

C What do you know (thinking)

Rhythms and customs in daily life

All daily rhythms and customs provide support, recognition and familiarity. Rhythm is an essential aspect of anthroposophical care. Rhythms are found everywhere in nature: sunrise and sunset and the seasons and the annual festivals associated with them. In our human body, too, we find all kinds of rhythms, for example the blood circulation which is connected to our breathing and heartbeat. The essence of a rhythm is that it 'carries' us. A healthy rhythm keeps our energy and vitality in order. This principle forms the basis of anthroposophical care. We give form to all our activities with a recognizable rhythm and conscious attention. This strengthens our health and well-being. Recurring customs provide something to hold on to and, for many, an orientation in the time of day or year.



*What rhythms do you recognize in your work?
And which rhythm is important to you in your own daily life?*

The daily rhythm of the person you support

It is important to understand a person's daily rhythm. The questions below will help you find out what you already know about the daily rhythm of the person you support. Also try and find what is in the file in relation to this.

☐ **What is your resident's daily rhythm like?**

In which activities and events does s/he participate. What is important for her/him? What is s/he good at and what makes her/him happy? Does s/he have any wishes for her/his future?

☐ **What does s/he need to become active?**

Do you have to actively offer something, or does s/he do her/his own activity when you are also active nearby, or does s/he prefer to work independently without your direct attention? Is your interest enough to encourage her/him to become active?

☐ **Does s/he have healthy daily habits and rhythms?**

What does s/he do well and where do their daily habits have a positive impact on them? Are there factors that are disruptive to their health? How do they feel about this themselves? Does it bother them or does it bother us? What do you think would be better for her/him and for her/his health? How could you influence this or make it negotiable? How do you build a healthy rhythm together?

☐ **Which talents and interests does s/he have?**

What is known about this? What does the family know about it? Do you know what s/he has already done and experienced in work or school? What do they themselves say or show about it? What wishes does s/he have, or can you see?

☐ **How does s/he use her/his free time?**

Do you know what her/his hobbies are and how they originated? What does the person her/himself say about them or what does s/he show in practice?

☐ **Does s/he have any activities with family or with friends?**

Do you know what habits they have in contacting their family or friends? Does s/he also have activities with others outside work or school and family? How does s/he do this? What support does s/he need in this?



How is the person you support involved in the activities in the community? Do these match their needs? What rhythms and customs are meaningful to them? Do they have any wishes in this area?

Support worker: *Contact with family is important, they are very near and closely involved.*

Experiential learning

Becoming active also has a learning aspect. The question is: how do people learn? Many people learn on the basis of gaining experience (experiential learning). You show how things are done by doing things together among other ways.. We tend to tell those we support what to do, but it is often better to show them (demonstrate). The example below shows the importance of following the person's rhythm and of the power of demonstrating.

An example of experiential learning: The story of the apple grower

Everyone has a fixed place at the workbench, and everyone knows exactly what needs to be done: make apple pies. The tasks are clearly divided. Willemijn peels the apples for the pies with a simple but very practical little instrument. You fit the apple into it and turn it with a little loop along a sharp knife that is set to peel thinly. Willemijn is very skilled at it. The final part of her task is to cut the apples into small pieces, ready to lay inside the pie tin. Willemijn again very skillfully cuts the apples into nice small pieces with a small knife.

The baker has been observing the cutting of the apples for some time already and thinks of a handy little thing which might help Willemijn: an apple divider. One day, the baker shows the apple divider to Willemijn and immediately demonstrates how it works. He takes the apple she has just peeled and wants to cut into pieces, puts the apple divider on it and in one movement, the apple is cut into nice equal pieces! Willemijn stares in bewilderment and runs away.

A coworker of the bakery goes to her and asks what is going on. Willemijn does not answer, she keeps staring in front of her. She cannot speak. When the coworker says they are going back to the bakery together, Willemijn walks along without protest. She takes her place at the workbench and takes up her task again. She cuts the apples with the knife into small pieces....

Consideration: For us it is not hard to follow the baker's initiative to make Willemijn's work a little easier. For Willemijn it is not. Willemijn does not think in terms of easier and efficiency. It is not that she doesn't want to learn but she likes to keep to her rhythm and to what she is used to. This is safe and if it is safe, it is good. And if it is good, then you can learn; this is her experience. If you want to learn, you must break free a little from what you already know.

The baker can first start cutting apples himself with the apple divider, while making Willemijn aware of it and keep doing it for a while. If he then puts another apple slice near Willemijn telling her that apple divider is hers and that she can use it if she wants to, then Willemijn can decide for herself what to do. We know Willemijn well enough to know that her curiosity will prevail and that she will try out the newly taught cutting method in her own time. We don't know yet, whether or not she will give up cutting by hand altogether,

Support worker: *The care farm is like the soil on which everything can be built. In it, everyone can remain developmentally active, whether it is by putting a small seed in a pot or lugging wheelbarrows.*

Everyone on the farm can discover and develop their individuality and experience the unity of heart, head and hands. The most beautiful products are made with the most beautiful materials and together with beautiful people

D What do you do? (taking action)?

You as a support worker and you together with those you support can think of what you are going to do together

Below is a great example of organizing activities together.

Example: Shaping annual festivals together

Until a few years ago, our annual festivals were centrally organized by the cultural working group. Now we do this together as a whole community. We wanted to encourage innovation and involvement of residents and staff in annual celebrations. Therefore it was made into a joint responsibility. We have six 'clusters' [or neighborhood groups] and each group is responsible for organizing annual celebrations at a certain time of the year. In this way you can connect with a season and feel how it works on yourself. It shifts after a few years new annual festivals are assigned to each group.. This is refreshing for yourself and for the organization.

Now you can start to work on your own together with the person you support. This includes doing small simple activities. Setting the table, taking hold of the washcloth that is handed to them. The important thing is that the person does what s/he can. The exercise below will help you with this.

Getting started: Where and how can the person you support become active and participate?

Choose an activity you want to explore in more detail (in the house, at work, in the community or somewhere else). You can also make this choice together with the person you support. Then do this simple research together. Examine what he or she would like to do differently. See where his or her involvement can be improved.

What does the person you support need to be able to participate?

How do you bring him/her along? How can this person warm up to this activity? What gets him/her going? What motivates him/her? Where does he/she show any initiative?

Can you design the environment in such a way that it is helpful?

Which of your support styles is appropriate and supportive for the person? When and how do you step in so that the activity succeeds?

What is disruptive? How can you influence this?

Reflection

Look back on your experience (if possible, together with the person you support). What are your learning points? What are you satisfied with and what do you want to keep?

***Support worker:** A man with autism puts his hand on the shoulder of a blind fellow resident, allowing him to walk with him to the workshop. Residents accompany each other. Some residents make it possible to mean something to each other. They develop each through the other: mutually as residents, mutually as staff members, and also as residents and staff members through each other.*

E What does it do to me? (reflecting)

Are you satisfied about your work?

If you notice that your work is difficult, it is helpful to talk about it. First of all, 'have a conversation with yourself'. You ask yourself how you are doing and how you are feeling. You can share your situation with your closest colleagues and ask them to look at it with you.

Reflection: Examine how your own work situation is going. What can and do you want to do and learn in it? Do you want to change anything?

- ☐ What is your contribution in your work situation?
- ☐ Do you still feel involved in it?
- ☐ What do you enjoy and what energizes you?
- ☐ Where do you take the lead because you enjoy doing it and because you are good at it?
- ☐ Is your expertise seen by your colleagues?
- ☐ What would you yourself still like to learn in your work situation/work environment?
- ☐ In which situation can you get such a learning experience?
- ☐ What do you need to keep doing your daily work well and with energy?

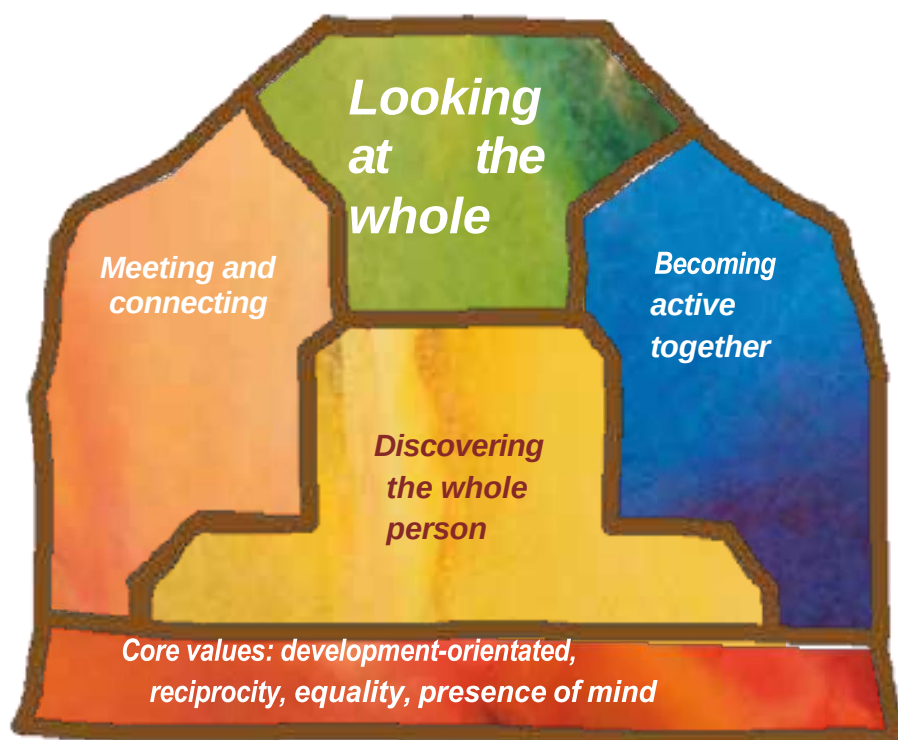
Look for opportunities to discuss your questions, for example, with your colleagues, with your supervisor or a person you confide in. Don't keep it to yourself.

Summary The table below shows the summary of this chapter in the column 'Becoming active together/ community.

	 Discovering the whole person	 Meeting and forming connections	 Becoming active together/ community	 Seeing the whole
A What do you observe (observing)	How is the other person today? Is she well in herself? Vitality? How is the other person feeling? How does she sound? Is she able to express herself?	What can I see happening in the interaction? How does s/he try to make contact? Do I recognize this in the other in practice?	What do you observe when you are together with the other? Is the other person involving her/himself?	
B What do you feel? (feeling)	Are you touched by the other? What is your mood like? Are you able to observe the other with a quiet presence?	How does the interaction with the other person feel? Does s/he trust me? Am I genuinely interested in the other?	What does the other person experience when doing things together? Is the other prepared to take a new step?	
C What do you know? (thinking)	What has the course of her/his life been like? What is her/his developmental question?	What kind of contact does the other want? Which senses are important? What kind of environment is helpful for the connection or rather disrupting it?	What does the other want to do and try out? What can we do together? What is the other person's talent? What motivates them?	
D What do you do (willing)	Which course of action helps the other to lead a more independent life? How can I support the other person's development?	What can I myself do for the other, so they can express themselves better? Am I available and quietly present? How do I connect?	How can I actively do things together with others and involve them?	
E How does it affect you? (experiencing/reflecting/becoming aware)	What kind of limits do I experience in myself? Do I have space to listen and to connect? How do I develop myself?	What do I experience within myself in the connection? What kind of boundaries do I need?	What do I experience in myself when doing things together? What do I need to become creative?	

9

Looking at the whole



*To wonder at beauty,
stand guard over truth,
look up to the noble,
resolve on the good.
This leads us truly to
purpose in living
To right in our doing
To peace in our thinking.
And teaches us trust in
the workings of God
in all that there is
in the widths
the world
in the depths of
the soul*

Rudolf Steiner

Looking at the whole

- ☐ Caring, healing environment:
- ☐ Rituals, verses, seasons and annual festivals
- ☐ Responsible for the whole: earth and nature, nutrition
- ☐ connection between cosmos and earth
- ☐ Source to draw from
- ☐ Meaning and spirituality
- ☐ Beauty

Presence of mind



Introduction

In the previous chapters, we looked at discovering the whole person, connecting with this person and becoming active together. This chapter focuses on 'looking at the whole'. Looking at the whole comprises many different elements, such as: a well-cared for and healing environment, rhythms and rituals (seasons, verses and annual festivals), responsibility for the whole: earth and nature, connection between cosmos and earth, a source to draw from, meaning and spirituality, beauty. In this chapter, we take you through these elements.

Looking at the whole means 'looking at the whole picture'. You look from a broader perspective and ask yourself if there is anything missing. You take the time and space to reflect and see what the meaning of the whole is. You try to look more deeply into the background.

Presence of mind

The value of 'presence of mind' can be described as: 'to be thoughtfully present in the moment'. We want to be 'awake' to the opportunities in a situation in which we are helping the other person. In other words, we are open to it. This means that you do not act out of fixed patterns but keep looking carefully at what the other person needs at that moment. Switch off your judgement about the other person and keep an open mind. 'Presence of mind' also means not letting stress dominate you. If you manage to be this attentive, you sometimes get good impulses that make your actions better suited to the situation.

Healing environment

More and more is known about what the environment does to you as a human being. A clean environment invites you to throw rubbish in the bin. A dirty car park creates even more clutter because it invites people to throw even more on the ground. In anthroposophical care, the healing environment plays an important part. A healing environment is a pleasant environment where stress is minimized, with attention paid to positive stimuli. A healing environment provides a better balance to those receiving care and forms a basis for further development.

When entering an anthroposophical institution, location or general practice, you immediately notice that it is anthroposophical because of its furnishings and atmosphere. You can tell by the seasonal table, for example, or by the wooden furniture with organic forms. Sometimes you can also tell by the smell or the light. In general, you notice that attention has been paid to the environment. A healing environment does something to you as a human being. A healing environment radiates care and attention. It contains natural elements, such as a wooden table and natural fabrics

on the chairs. It is desirable that the environment evokes trust, peace and openness, e.g. by using the right colours. Finally, it is important to keep caring for the environment. If something is broken, fix it as soon as possible!

Attention to the bigger picture

How do you as a support worker pay attention to a healing environment and to the bigger picture. It is important to know that there are two elements you should focus on, namely the outer environment and the questions you ask of yourself (the inner questions), also in relation to the child or adult you support..

□ **Attention to the outer environment:** You look at whether the environment is right. You examine whether the environment is health-giving and has a positive influence on the users. You pay attention to many things. For example, you look at the furnishings, at eating and drinking habits. In anthroposophical care, it is important to use organic (bio-dynamic) food which is good for people and the earth. How do we do this? You ask what kind of choices have been made and why.

□ **Attention to inner questions:** You are taking care of yourself and each other. You look at where you get your energy and inspiration from. Are you managing this well for yourself and do you continue to develop? Do you feel you are on the right track? What is the meaning and significance of what you are experiencing? You also ask these questions in relation to the lives of the people you are supporting. What is it like for them? What possible sense and meaning can daily life have for them? What can help them progress? How do you see this person's place in the whole, in the group, in the classroom, in the home? Is this place still right; is it still appropriate, also at work and in the community? Is the work appropriate for this person? And what is their place in the family? You look at this from a positive attitude. No one is ever beyond treatment or a hopeless case. Every experience matters in the bigger picture.

Parent: In the places you visit you often feel an atmosphere of peace and attention. This is partly due to how things are cared for and to the people you meet there. There is a certain pride, and you feel the connection with the environment, the community and the earth. People collectively contribute to the whole.

A What do you see (observing)?

We are of course very curious to know how you look at your environment and whether you experience the environment where you work and live as healing. Below is an exercise you can use to observe and experience your surroundings.

Observation exercise: Healing environment

Choose one room at your location, for example the common living room, the office, a bedroom, the group room or meeting room. You can do this exercise alone or with your team. It can help you to come to yourself for a moment by feeling your whole body (from your toes to your head) with your eyes closed.

Then walk into the chosen room.

Observe

- ☐ What stands out most in this space?
- ☐ What physical sensations does the space evoke in you?
- ☐ What do you experience as pleasant?
- ☐ What is bothering you?
- ☐ How do you experience this place in relation to your sense of balance?
- ☐ How does this place affect your mood?
- ☐ How does this space affect your awareness and concentration?
- ☐ Which color comes to mind when you allow this space to work on you?
- ☐ What does this space invite you to?
- ☐ What has a special meaning for you in this space?

Reflection

What was it like to do this exercise? What is your conclusion about this exercise?

In conclusion you can now hold a client or child in mind and try to assess for yourself how they would experience this environment.

Source: Healing environment for people with developmental problems, Annemieke Korte (NVAZ)

Support worker: *Looking from the large to the small. Something small has a large world if you connect with it.*

Through practice you will steadily improve how you observe. You start to see smaller things and see more (body) signals that the children/adults you support, or your colleagues are showing. By observing more often, you can sometimes also see overarching patterns or themes.

B What do you feel (feeling)?

Annual festivals in the rhythm of the four seasons.

Within anthroposophy the annual festivals form the rhythm of the year. Many people with special needs experience and witness the seasons by celebrating these seasonal festivals. Through this recurring activity at a similar predictable moment in the year everyone knows what is coming. This gives a feeling of security and recognition while strengthening trust. In the process you feel connected to the people around you. These are moments when you can really experience the community of which you are also a part.

There are four annual festivals in the year, linked to the seasons:

- Spring - Spring Festival - Easter
- Summer - Summer festival - St John's
- Autumn - Autumn harvest festival - Michaelmas
- Winter - Winter festival - Christmas

By being open to the annual festivals and rituals in the anthroposophical care institution you can have time and again new experiences. In the example below, a support worker tells how she experienced the Michaelmas festival and what she learned from it.

'How I experienced the Michaelmas Festival'

The Festival of St Michael on September 29 is one of the annual festivals which are celebrated. This is when day and night are the same length and summer is over. There is gratitude for the year's harvest. On this day it is also celebrated how the brave archangel Michael in heaven and St George on earth together defeat the dragon. This story inspires me. In the years I have been working at my anthroposophical institution I have experienced the Michaelmas celebration regularly. I think back to Pia, an ageing woman with Down syndrome, who is losing her grip on reality, which is very frightening for her. At one point I joined the group for a while. Inspired by the seasonal table in the corridor, she is suddenly walking around pretending to wield a sword like St George. Before my eyes, there appears a different woman, with her chest out, a brisk gait and a big smile.

This is one of the things I love about celebrating the year's festivals with those we support. They call up qualities in them that are sometimes deeply hidden within them. For me, every person and their family who comes to us is brave. They encounter many bumps and holes while walking or being wheeled along their life's path. And each time they keep going, often with a lot of help from those around them. During the Michaelmas Festival I also always celebrate and honour their courage which I take it with me into the dark winter.



Can you celebrate the seasonal festivals wholeheartedly or is something bothering you? Do you experience it as meaningful, or does it feel strange to you? Which annual festival appeals to you and do you know why that is?

Rituals

Apart from the annual festivals, there are also many rituals in anthroposophy. A ritual is performing a series of actions in a fixed order at a certain time. Rituals can take place at different moments, for instance as a bedtime ritual, an eating ritual, a birthday ritual or a greeting ritual. By keeping to a fixed order at these moments, it provides peace, space and predictability in what will happen. A ritual could be a song, a verse, a dance, a movement or, for example, lighting a candle. Rituals are also important at birth and death. In anthroposophical care, we consciously pay attention to birth and death. They are moments to reflect on the wider perspective. Below you can read how this happens and what effect it has.

Example:

A ritual at the death of a resident

A resident has died. This affects the people close to this person, but it also affects the whole community. In our community, all residential houses and workplaces are informed. They receive a photo of the deceased and a verse they can read when remembering the person.. In the reception area there is a memorial space with a photo and flowers and a lighted candle. Encounters during this period are different. The death is a conscious experience in the community and it creates a connection with each other. Sometimes the family chooses to have the funeral in our community with a service in the main hall and burial in the nature cemetery at the edge of the grounds. The verses that sound, but especially the music by the choir of residents or staff make a deep impression. The hall is at one, there is a strong bond. The resident is carried by the community coming together.

Every person brings their own backpack and not all rituals and customs fit naturally within it. This is just a fact of life and that is okay. Some support workers bring their own religious background and each has their own biography. As a result, some people have difficulty with annual festivals and verses. Others, for instance, have difficulty with words like divine and spiritual. What can you imagine with that?



What rituals do you recognize in your place? Which ritual appeals to you? Is there a ritual that doesn't appeal to you?

Verses

We start the day with a verse. We do this because in it we create an atmosphere in which we take everyone along. It is powerful to speak this with each other. It gives a sense of 'togetherness'. The example below explains this.

Example:

Miss Madeline's morning verse

With a morning verse you can become aware every day that there is a new day ahead of you. Kindergarten teacher Madeline does this with her children.

"With the morning verse, I create an atmosphere in which I take the children along, but I have to

be there with my attention, otherwise it won't work." The children sit on their chairs in a circle in class every morning as the day begins with the set ritual.

"I first sing a seasonal song, followed by the verse 'Radiantly the sun rises'" Madeline says. "In summer, the verse is about a world the children also see outside, when the sun is often there.. When winter comes, I switch to a different morning verse, focusing on wintertime, when our attention turns more inward."

Madeline notices how strongly the children respond to her attention while reciting the verse. If she speaks the verse just because it is what you always do and she doesn't give it her full attention, she also sees that the children pay less attention.

"If I think the verse is important, enjoy reciting it and know why I am doing this, the children will pick this up. This works very strongly."



Which verses do you speak together at your place? How do you feel about doing that with each other?

C What do you know (thinking)

A healing environment for those you support

- Do you know what is important for those you support when creating a healing environment for them?
- What do their parents or close relatives know about a pleasant healing environment for this person?
- What does their file say about it?
- What do trusted support workers or therapists know about this? Do they have experiences which are meaningful for the design of his/her room?

Healthy eating and drinking habits

Nutrition is the basis of a healthy lifestyle. Healthy eating habits cannot be taken for granted. Many people struggle with obesity, for instance. Many diseases are linked to an unhealthy lifestyle. Do you consciously dwell on the eating and drinking habits in your own working environment? What are the customs and habits? What do you think about them?



How do you deal with nutrition yourself? Is there any difference between what you yourself use at home and the nutrition that is used at work? How is that for you?

Meaning

Giving meaning to things is important for every human being. It gives a certain strength and inspiration. It also provides a positive feeling that helps you go into the day and gives you strength to deal with difficult situations. You can look at meaning by asking yourself or your client the question: what do you like to get out of bed for? When is a day meaningful to you? Meaningfulness can also be important in difficult situations.

Machteld Huber's research on 'positive health' shows that it is very important to be able to give meaning to things that happen to you in life. This is important to stay healthy. By giving difficult experiences a place, you can learn from them and find the strength to carry on. First, it is necessary to understand what happened and often only then can meaning come. In caring for people with disabilities it is often necessary to discuss unpleasant experiences properly so that they understand what happened. Putting it into words, simply talking about it, can often help. This certainly applies to people who cannot do this themselves.



How do those you support experience their lives? How do they learn and what do you see as their learning moments in their daily lives?

D What do you do (taking action)?

After the observation, the feeling, and the things you know, it is also important to get into action. Looking at the environment in which you work, you may well see opportunities for improvement. The following exercise can help you in this.

Getting started: The healing environment

In the observation exercise you looked at the environment. You looked at how you yourself experience the environment and how those you support experience it. Based on the observation exercise of the environment you can look at improvements for the space:

- First ask other users (such as your colleagues, those you support and family) what kind of improvements they would like to see.
- Make two or three recommendations for improvement. Present these to the other users of the space and listen to what they think about them.

Seasonal table

The connection with nature is important and this is reflected in the anthroposophical care organization. An example of this is the seasonal table. This is a table (or cupboard or part of a windowsill) where you use decorations to give shape to annual festivals and rituals. It is arranged and adapted to the season. Below is an exercise to get started with this practically.

Getting started: The seasonal table

We human beings are connected with the earth, and its rhythm moves through us, although we are often not at all aware of this in our time.

In the old days people used to live strongly with the seasons, mainly because they depended on the harvest. Each period had its own sacrificial or commemorative festival. The annual festivals arose from this, at first from a nature experience and later from Christianity. The annual festivals are a means of connecting us with the rhythm of nature and the seasons and with religious awareness. In our intercultural society it is important to pay attention to this too. This symbolism of the annual festivals can be included in the seasonal table.

The research question:

Do you have a seasonal table in your workplace? What does this seasonal table look like? Who takes care of it? How is everyone involved in it?

What is it like for those you support? Are they involved? How can you actively include them in it? Could they bring something and add it themselves?

Nutrition

Healthy nutrition is an essential part of everyone's life. Healthy nutrition is especially important for children and the elderly, as a basis for growth and vitality. Below are some tips to improve the quality of nutrition if needed.

Getting started: Nutrition

Explore with your colleagues how you deal with nutrition.

Is there healthy food in the house? Do you know what your food budget is? Are there any fresh products? Are they organic or biodynamic?

Do you yourself cook in the house? Are those you support involved? How often do you eat meat/fish/vegetarian or vegan?

Do you have any fruit in the house? Do people eat sweets or biscuits? When is this? Do you pay attention to nutritional value and sugars or other E-numbers?

Is there anyone with an allergy?

Do you give people something to eat as a form of comfort or to please them? Why?

Do you know what nutrition does to the health and mood of your residents? How do you eat your meals? Do you do it together? How do you start? Do you wait for each other? Does that suit everyone's possibilities, or do you have to make different choices?

Important: Make conscious choices together with each other!

E What does it do to me? (reflecting)

This essence of 'looking at the whole' has many different sides. You have come to terms with it.



*What did that do to you?
What did you learn from it?*

Lifelong learning and dealing with learning experiences

In anthroposophical care you keep learning throughout your life, and it is important how you deal with learning experiences. If you experience something that was not pleasant, how do you look back on it? What do you take away from it for the next time you experience such a situation?



What are you occupied with at this moment? What would you yourself like to learn? What puzzles you at the moment in your own work? How could you turn this into a learning experience? Do you know how to explore and give expression to this?

People with special needs also continue to learn throughout their lives. It is important to ask and find out which learning needs they have so you can tailor your support to their developmental needs.



*Do you know what those you support themselves would like to learn?
What type of learning is appropriate for this?*

In your work as a support worker you pay attention to children or adults and connect with them. It is a challenge to observe every day afresh. If you manage to look at the people you work with in an open-minded and non-judgmental way, you will find that you can step out of the routine and keep discovering new things. We often notice big changes, but small signs can be important too and tell us a lot about well-being. It is really valuable to exchange your observations with your colleagues, to inspire each other and to discover new opportunities for development. You can do this by carrying out the exercise below.

Reflecting: What was the miracle of the day?

Exchange in the upcoming team meeting experiences with a specific resident or residents. Have each person describe their 'miracle' from the past period. What surprised you? Describe the situation in which it took place. Describe what you saw and experienced. And talk about why this surprised you.

Art

Art is also an important expression of a healing environment. Art has different forms, such as a painting, a poem, a verse, etc. Below is a poem by Hans Andreus.

*Happy that the light exists
And that it affects me and talks
to me And that I know I come
from it, from the light
or whatever it is called..*

Hans Andreus



*When you read it, what touches
you? And what do you have
questions about?*

Example: Dealing with our experiences - building a humus layer

Derk Klein Bramel, founder of the Care Farm Urtica de Vijfsprong, compared dealing with experiences in human life to making compost.

How does a farmer make good compost? He makes a nice heap, making sure it is neither too wet nor too dry, and sufficiently aerated. Occasionally, he turns it over when the time is right.. In this way it becomes good compost and the farmer uses the compost to take care of the humus layer of the soil. This is the prerequisite for healthy plant growth.

This is also how you can deal with your experiences and memories, namely by really paying attention to what you are experiencing, by talking about it, taking a different standpoint from time to time, paying attention to the temperature, keeping it moist and airy.

Then you will learn from your experiences and discover new possibilities.

Compost provides a good humus layer in the soil. This means healthy soil life and good plant growth. If we transform our experiences and thereby nurture our own development, it also has a positive effect on the social life in the community. In doing so, we nurture the humus layer in the community on which human beings themselves can learn and may grow. With the right conditions, human development and growth is possible for anyone.

Continue to marvel at the great interconnections in life and stay connected to them. Know that you are a part of a greater whole, which is the message of this chapter.

Summary The table below shows the summary of this chapter in the column 'Seeing the whole'.

	 Discovering the whole person	 Meeting and forming connections	 Becoming active together/ community	 Seeing the whole
A What do you observe (observing)	How is the other person today? Is she well in herself? Vitality? How is the other person feeling? How does she sound? Is she able to express herself?	What can I see happening in the interaction? How does s/he try to make contact? Do I recognize this in the other in practice?	What do you observe when you are together with the other? Is the other person involving her/himself?	What do you notice in the environment? Is it clean and warm? Is everyone present?
B What do you feel? (feeling)	Are you touched by the other? What is your mood like? Are you able to observe the other with a quiet presence?	How does the interaction with the other person feel? Does s/he trust me? Am I genuinely interested in the other?	What does the other person experience when doing things together? Is the other prepared to take a new step?	What do you experience around you? Is the atmosphere good? Can you feel what is needed? Is there attention?
C What do you know? (thinking)	What has the course of her/his life been like? What is her/his developmental question?	What kind of contact does the other want? Which senses are important? What kind of environment is helpful for the connection or rather disrupting it?	What does the other want to do and try out? What can we do together? What is the other person's talent? What motivates them?	What kind of agreement is important now? What has priority now, especially for those you support?
D What do you do (willing)	Which course of action helps the other to lead a more independent life? How can I support the other person's development?	What can I myself do for the other, so they can express themselves better? Am I available and quietly present? How do I connect?	How can I actively do things together with others and involve them?	What is the situation asking of you now? Are you following your common sense and intuition?
E How does it affect you? (experiencing/reflecting/becoming aware)	What kind of limits do I experience in myself? Do I have space to listen and to connect? How do I develop myself?	What do I experience within myself in the connection? What kind of boundaries do I need?	What do I experience in myself when doing things together? What do I need to become creative?	Are you able to see the full picture or are you forgetting things? Is there any development?

The relationship between the four essentials in our daily work

In everyday life, you encounter different situations. Many things happen unconsciously and automatically, but sometimes you come across something you have to think about or which is not working well. In anthroposophical care we then look at the situation from the four different essentials. Even if you want to get to know the person you support better or explore what activity you can do together, it helps to look at the four essentials.

 Discovering the whole person ◆ Discovering who you are and want to become ◆ Attention to physical care and vitality ◆ Attention to a healthy lifestyle ◆ Attention to supporting the social network ◆ Attention to biography and its meaning development-orientated	 Meeting and connecting ◆ Attention ◆ Contact ◆ Connection to the environment ◆ Investigative open attitude ◆ Unbiased perception ◆ Connecting with others ◆ Seeing the need behind the behaviour ◆ Unconditional relationship reciprocity	 Activity together, community ◆ Everyone matters in their own way and belongs ◆ Rhythm and customs ◆ Personal atmosphere and own social network ◆ Caring together ◆ Learning and working together ◆ Anyone can mean something to another person ◆ Promote self-direction ◆ Cultural activities and arts ◆ Security equality	 Looking at the whole ◆ Nurturing healing environment ◆ Rituals, verses, seasons and annual festivals ◆ Responsible for the whole: earth and nature, nutrition ◆ Connection between cosmos and earth ◆ Source to draw from ◆ Meaning and spirituality ◆ Beauty presence of mind
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◆ **Discovering the whole person:** Who is the child or adult I support and who am I myself?

◆ **Meeting and connecting:** what does the other person need and what do I need in order to connect with others and establish a trusting relationship?

◆ **Becoming active together:** What can or should we do together and what do we need to do it together?

◆ **Looking at the whole picture:** What is there in the environment around us that can help resolve the situation or make it better? How can we use the healing environment and also spirituality for this purpose?

We can bring these essentials together with the five questions which we ask ourselves in our daily work:

A What do I perceive?	With your senses you perceive without judging right away
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B What do I feel?	Reflect on your feelings
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C What do I know?	Knowledge helps in assessing the situation
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D What do I do?	What you do may vary depending on the situation
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E What does it do to me?	Reflect on yourself and become aware of your position in it
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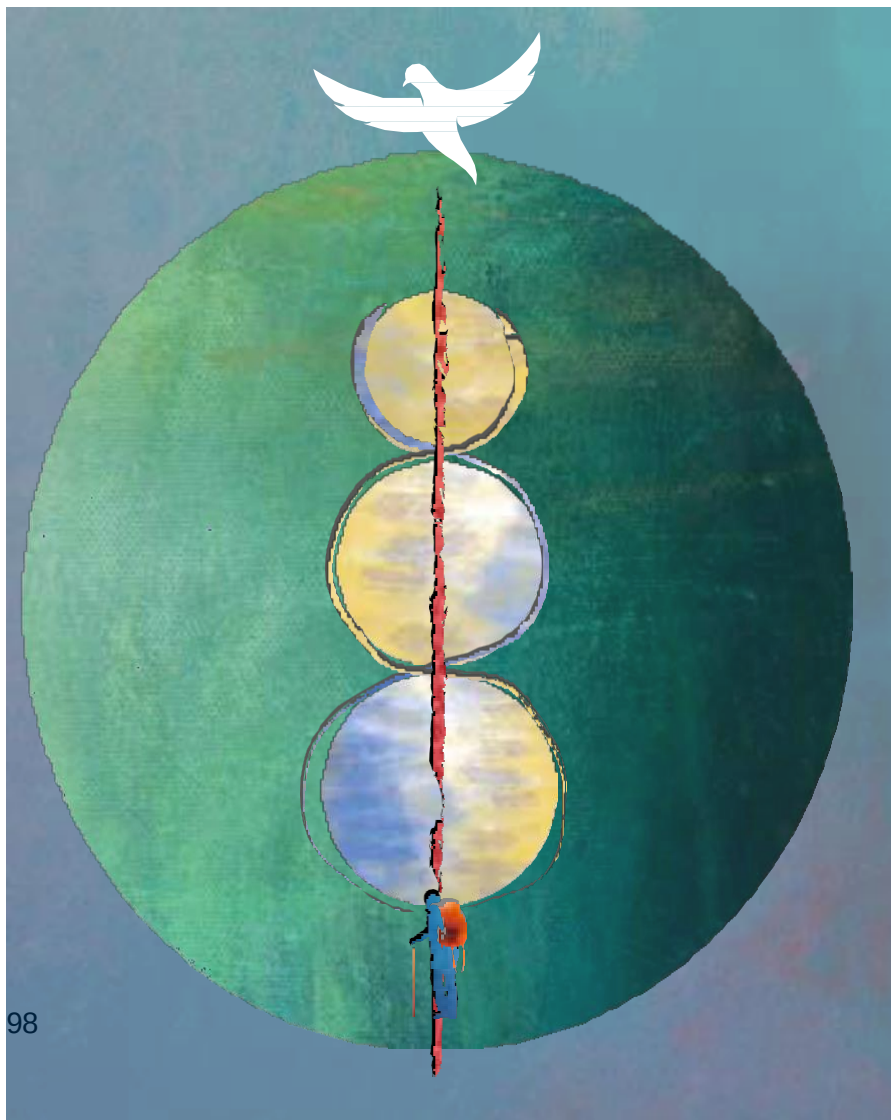
In the previous chapters, the four essentials were explained with examples and exercises. All the steps in the four essentials can be seen in the following summary diagram.

	 Discovering the whole person	 Meeting and forming connections	 Becoming active together/ community	 Seeing the whole
A What do you observe (observing)	How is the other person today? Is she well in herself? Vitality? How is the other person feeling? How does she sound? Is she able to express herself?	What can I see happening in the interaction? How does s/he try to make contact? Do I recognize this in the other in practice?	What do you observe when you are together with the other? Is the other person involving her/himself?	What do you notice in the environment? Is it clean and warm? Is everyone present?
B What do you feel? (feeling)	Are you touched by the other? What is your mood like? Are you able to observe the other with a quiet presence?	How does the interaction with the other person feel? Does s/he trust me? Am I genuinely interested in the other?	What does the other person experience when doing things together? Is the other prepared to take a new step?	What do you experience around you? Is the atmosphere good? Can you feel what is needed? Is there attention?
C What do you know? (thinking)	What has the course of her/his life been like? What is her/his developmental question?	What kind of contact does the other want? Which senses are important? What kind of environment is helpful for the connection or rather disrupting it?	What does the other want to do and try out? What can we do together? What is the other person's talent? What motivates them?	What kind of agreement is important now? What has priority now, especially for those you support?
D What do you do (willing)	Which course of action helps the other to lead a more independent life? How can I support the other person's development?	What can I myself do for the other, so they can express themselves better? Am I available and quietly present? How do I connect?	How can I actively do things together with others and involve them?	What is the situation asking of you now? Are you following your common sense and intuition?
E How does it affect you? (experiencing/ reflecting/beco	What kind of limits do I experience in myself? Do I have space to listen and to connect? How do I develop myself?	What do I experience within myself in the connection? What kind of boundaries do I need?	What do I experience in myself when doing things together? What do I need to become creative?	Are you able to see the full picture or are you forgetting things? Is there any development?

11

Becoming more human every day

The journey of an anthroposophical support worker is a dynamic process that continues all the time: from hour to hour, from day to day. As a support worker you are on the journey together with the other person and you are constantly developing. You gain experiences in your work and constantly ask yourself questions such as: what are my talents, what do I experience in my encounters, how do I become active and creative, and how do I use the environment? You encounter these steps again in every situation, time and again, with yourself and with the other. This dynamic process of development is artistically depicted in the picture below.



One line (the blue or the yellow) is you as the support worker. The other line is the other person. You are on the road together. Both lines are people on their way. The roads cross. The red line is the direction of development.

One line is you as a conscious human being. The other line is you as an unconscious human being. You are on the way together. The red line is your own development. It is your path from who you are to who you can become.

The path of development is towards greater awareness of the wider whole in which people are connected. Every human being develops further with his or her possibilities and limitations, always starting from scratch. It also represents the connection between the human being on earth and the cosmos, between the natural and the spiritual world.

1 Discovering the whole person

The journey begins down below in the picture: you are carrying your backpack. You are making your way between nature and spirit, between earth and cosmos. You meet people you have something to with as a support worker and you are curious to know who the other person is. You get to know the other person. And at the same time you also encounter yourself in who you are. You become involved with yourself.

2 Meeting and connecting

Then the connection becomes more intense and you engage in the encounter.. You bump into each other. You cross each other. This can also be a confrontation. You can also bump against your own boundaries. Through that crossing you change yourself and the encounter deepens. You may be able to empathize even better with the other person and get to know yourself better. You have discovered new things through the encounter and in the connection.

3 Becoming active together

Then you go your own way again through the natural and spiritual worlds which are constantly connected. You help to decorate a room or prepare a birthday. Or you stand with someone else in a shop selling sustainable products, or you stand with someone on stage, or you support the residents' council.

This makes the world expand a lot, because many new things are added, such as someone's life story and life's path you are reflecting on; healthy food with which you promote health and sustainability; an imaginative world of a role that you can play on stage; making sure that justice is done to the people's voices. And this is important namely that the other person feels part of the world, participates and can experience that their horizon is ever expanding. You are participating.

4 Looking at the whole

And then you come together again. The world is a little bigger, life has become a little richer. Your horizons widen. You might start asking about the connection between things: between food and health, between work and self-acceptance, between colours and mood, between attention and development.

And you may find a connection between what you can see and what is invisible, between a natural and a spiritual reality. There is something there to be discovered that is bigger and that connects us human beings. This may be expressed in different words for everyone. Maybe you get a sign from a deceased person. Or you get a sense of the Earth as a living being. Maybe you get a sense that a person is accompanying someone on their path of life and brings beautiful and difficult moments. Perhaps you realize that people's individual development cannot end at death. Perhaps you begin to hear some people talk about transcendental experiences, for instance when

they are working in the garden.

And yes, the journey begins again the following day. You wake up again as an ordinary person, you meet that same person again with whom you reconnect and re-engage. By continuing your journey each time and seeing new connections between things and by doing new things, you become stronger. You avoid slipping into fixed patterns and you ensure that you remain inquisitive. Day by day, you are making the journey and you are becoming more human.



Acknowledgments and Afterword

On the development of the methodical path of Camino

The reason for the development of Camino is the need within anthroposophical care organizations for a coherent methodical framework. In 2020, we, Evert Hoefman (remedial educationalist DeSeizoenen), Pim Blomaard (researcher BL-o-C) , Manfred Flessner (social therapist and Scillz lecturer) and Truida de Raaf (GZ-psychologist Academy Anthroposophical Healthcare) took the initiative to start writing this methodical framework. We called this 'project Anthroposophical Guidance House'.

The task we set ourselves is: 'to write a coherent framework for support workers (MBO3 and MBO4) that guides them in their work.' Arranging what existed also creates something new with added value appropriate to our time. This framework is expressed in contemporary language and inspired by the principles of anthroposophical care. For behavioural experts, therapists, managers and team leaders, this methodical framework also offers meaning and guidance. It enables them to guide support workers in their daily work out of a shared language and way of thinking. This framework is aimed at implementing and strengthening the quality of anthroposophical care for a person with special needs.

In cooperation with experts and with those being supported and their representatives from different care organizations, the essential characteristics of anthroposophical support work were collected and described. The care organizations involved are: Het Maartenhuis, Urtica de Vijfprong, OlmenEs, The Raphael Foundation, Lievegoed, DeSeizoenen and Het Hermeshuis. We were expertly guided in this process by Patty van Belle. The written work was supported by Charlène van Belle. Mariette van Est did the design and the Camino illustrations in collaboration with the project group.

This methodology was presented in its first form in October 2021. We have named this methodical framework Camino. 'Camino' means 'path' or 'road'. We are all on the road and walking our life's path.

In 2022, this methodical framework Camino was revised and the Camino working method was developed one step further. The second version was published in October 2022. This revised and augmented version of Camino was tested in practice. Pilot projects were set up in four care

organizations. The Camino workbook was also presented to MBO students and representatives of those being supported with the request to read it critically. The overall conclusion of the pilot programs and the reading panel was, that Camino is easy to read and useful in practice. The experiences from the pilot programs and the readers' reflections have led to a final revision. This makes that this is the third and definitive version of the Camino method.

This entire project was made possible financially and in kind by:

- The funds: Raphael Fund, Friends of Bronlaak, Benoe Fund (previously the Foundation for the benefit of Healing Education and Edith Maryon College), Friends of Lievegoed and the Iona Foundation
- The 'Antropos' training partners (Scillz, Academy of Anthroposophical Healthcare and Plegan training courses)
- The Bernard Lievegoed Research Centre (BL-o-C)
- The care organizations involved

Through the input and active involvement of all experts and staff from the institutions and the contribution of MBO students and representatives of those being supported, this Camino has become what it is today. Camino was created by a joint research process of all these people. Thank you all very much.

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With the help of Edeline Lefevre, this first English translation was made.
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