

Wageningen University - Department of Social Sciences

MSc Thesis Chair Group: Rural Development Sociology (RDS-80430)

IDEM-ing

Enacting a volunteer-run; deliberately flat and open organization

August 2011

MSc Development and Rural Innovation (MDR)

Author: Steisianasari Mileiva

Supervisor: Dr. Gerard Verschoor



WAGENINGEN UNIVERSITY
WAGENINGEN **UR**

IDEM-*ing*

Enacting a volunteer-run; deliberately flat and open organization

Steisianasari Mileiva

Student number: 841108572070

Thesis submitted for partial fulfillment of the MSc Development and Rural Innovation (MDR)

Contact information: **mileivas@yahoo.com**

Acknowledgements

In this space, I would like to convey my heartfelt gratitude to the following:

My Thesis supervisor, for allowing me to pursue my curiosity about volunteerism in an engaging way! I experienced months of reading a 'different' way of looking at the world and of doing science that I would have regretted doing otherwise. For then, these texts would have never been put 'out-there' to the world.

IDEM for existing, for opening its door for youth initiative, including my Thesis adventure. To all of the interviewees for sharing their valuable times and insights. Fascinatingly, the birth of this Thesis commemorates my one-year engagement with the field of volunteerism—started with IDEM Tanzania Workcamp in August 2010.

Friends and families, through face-to-face encounter or through the mediation of communication technology, for your uplifting encouragement and acceptance of the 'other side' of Steisi during this entire Thesis journey. Also, I have to mention my utmost appreciation to those who have shared their academic views on this Thesis.

The Anne van den Ban Fonds, for opening the 'Wagenigen Chapter' in my book of life through the scholarship support.

For those non-human elements, all sorts of accessible written texts that both enlightened or disturbed my thinking and the blinking cursor on the computer screen each time I work on the Thesis; those have constantly reminded me about the beauty of perseverance.

Lastly, as pointed out in an intriguing dialog between Bruno Latour and one of his PhD students: "*a good Thesis is a Thesis that is done*" (Latour, 2005: 148), I look forward to closing my 'Wageningen Chapter' and start writing the following ones.

About the cover page

“You never get a second chance to make a good first impression,” so the saying goes. I assume that you, the reader, are giving me a second chance by being here, reading this very line. The title page was your first impression. It is slightly confusing isn’t it? Or, to put it differently, intriguing?

It may have triggered questions; of course only if you bother ask. What is IDEM? Is IDEM a verb, what is with the *-ing* form? You are in a good direction if you think that IDEM is *on-going*. As you progressed to the subtitle: “Enacting a volunteer-run; deliberately flat and open organization” then you may have thought that IDEM is an organization. Again, you are in a good direction. The backdrop picture is taken in the IDEM office; a red box used to collect donations; scattered items on the floor during downsizing days.

We are connected through this very text, called a Thesis. Yes, we—you who are reading at the moment and myself the writer. So, here is my second chance. I am going to use it wisely.

What to expect in the Thesis

Expect **emotions**. Restlessness, confusion, joys. The word “I” will be all over the text; keeping that relation between you, the reader and myself. Allowing you to also feel and not only to think.

Expect an **academic venture**. This person said this and that; this is the preferable way to present the world and not that one. It is about respecting and thanking those scholars who have persevered in transforming their academic venture into accessible texts.

Expect **shift**. From the emotions to the academic venture, back and forth. It is not neat and clean, in the sense of what you may call the ‘conventional’ academic Thesis.

Expect an **attempt**. My attempt, as a writer who came from a natural science background, to craft an academic Thesis with my new eyeglasses of the social science—eyeglasses that allowing me to enjoy more.

Abstract

Organization is not a stable phenomenon, but it is an on-going process of ordering of heterogeneous human and non-human elements. IDEM, a volunteer-run; deliberately flat and open organization offers a distinct way of organizing. It provides the space for people to come and go, exercising their volunteering-agency to a certain extent. It has been implementing forty two workcamps supporting local projects in fourteen different countries. How can one capture and represent such social reality—the dynamic, lively ‘mess’, and openness of this organization? This thesis tries out a methodological approach to study and represent IDEM. It is the fruit of an ethnographic approach to its life. It enacts the office work and the ways the organization prepares workcamps through the construction of a text which manifests the on-going process of ordering with its own surprises, its own story of organizing.

Keywords: organization, volunteer-run, workcamp, enactment.

Table of Contents

1.	Introduction.....	8
1.1.	Knock, and the door will be opened	8
1.2.	Two sides of the coin in seeing an organization	9
1.3.	Enactment of an organization	11
1.4.	Problem statement.....	11
1.5.	Research Objective.....	12
1.6.	Research Questions.....	12
1.7.	Thesis Outline	12
2.	Methodological Approach.....	13
2.1.	Ethnographic approach during the fieldwork	13
2.2.	Mobilizing a case/specificities	15
2.3.	Enacting the IDEM case	15
3.	The less exciting thing: office work	18
3.1.	My first Monday: “ <i>what do you want to do?</i> ”	19
3.2.	A piece of advise.....	24
3.3.	The absence of an organogram.....	25
3.4.	Who are the IDEM members?	27
3.5.	Downsizing the office	30
3.6.	A Monday after the downsizing	33
3.7.	A brief talk with Jules	36
3.8.	IDEM in numbers.....	38
3.9.	An office guidebook from Emilie	39
4.	The more exciting stuff: the workcamp	41
4.1.	“It’s our cup of tea and it sells!”	42
4.2.	IDEM’s ‘ <i>workcamp-aid</i> ’: supporting local project	45
4.3.	Preparation meeting of the South Africa Workcamp.....	46
4.4.	Promoting IDEM Workcamps: a school presentation	52

4.5. The 'IDEM Process'	54
5. Conclusion	56
6. Bibliography.....	58
Annex 1. Interview List	61
Annex 2. IDEM Workcamp Map and General Information (2005 – 2011).....	62

List of Figures

Figure 1. The Goetheanum and The Youth Section	28
Figure 2. IDEM office space before and after the downsizing	33
Figure 3. Sketch used in interview(s)	44
Figure 4. Gruppen Vision created in the preparation meeting	50
Figure 5. Job Borse in Steiner Schule Jakobsberg Basel	55

1. Introduction

1.1. Knock, and the door will be opened

I was curious about an organization, namely IDEM. Specifically, on how it puts together a workcamp¹. I knocked to ask if I can take part in its day-to-day work in Basel (Switzerland), and the door was opened.

How did I get to IDEM? I have always wanted to experience an international volunteering scheme. In March 2010 I clicked a website link that led me to an application form of a workcamp in Tanzania. It was the IDEM workcamp website². A colorful website, available in English, concise information about the workcamp, not to mention a helpful *pdf* document called “Info Booklet” that captures both the importance of the workcamp for a school in Tanzania and the more practical stuff such as a packing list for the participants. Moreover, the fee to participate in the workcamp was more affordable to me if compared to other, more commercial offers. I clicked further to get more idea of IDEM. I needed to be sure that I was going to embark on an international volunteering experience with a reliable organization and for a worthy cause.

In its website, IDEM expresses itself as “*a global network of young people and international projects who want to bring about real change in the world... IDEM³ is the Latin word for the same, the self, the identity*”. IDEM’s subtext is “*identity through initiative*” (IDEM, 2007). IDEM was registered in 2005. It is a volunteer-run and non-profit organization.

I ended up joining⁴ the workcamp in Tanzania, in August 2010. For a period of three and a half weeks, a group of fifty people—those flying-in to the country from Europe and those from the surrounding area worked on the construction of a dining hall and playground for a school in Morogoro, Tanzania. All in all it crafted good memories and life-lessons. Let me take the space to sketch one of them. On the last day, we had a reflection round. In Swahili⁵, a fifty something wall-plastering professional saluted the energy and willingness of those traveling from far away Europe to do physical work and support the school. He said that he would have never thought before that ‘white people,’ especially women can do such work, and that he had enjoyed a good time with us, both inside and outside the construction site.

¹ IDEM describes a workcamp as a service provided to a project that has arisen out of the needs of a local community. The service, among others, gathers people/volunteers and funding support. A workcamp usually lasts for three to four weeks. It is crucial to be able to adapt to the local situation—the people and their cultures.

² www.workcamps.idem-network.org

³ As one can see here, IDEM is not an abbreviation. It was taken from its Latin word meaning.

⁴ In order to join an IDEM workcamp, one needs to pay for one’s flight and visa costs, show valid travel and health insurance, pay a certain amount to IDEM for accommodation during the workcamp period. No one gets paid.

⁵ Swahili is the official language in Tanzania.

The sketch above can be categorized as a short term IVS—International Voluntary Service (Sherraden et al., 2006 and 2008, Amorim et al., 2002, Gillette, 1986). Sherraden et al. (2008) pointed out that the 21st century is witnessing an unprecedented expansion of international volunteering, both in numbers of volunteers and sponsoring/facilitating organizations. Some well-known organizations are: The United Nations Volunteers (UNV), The United States Peace Corps, The British Voluntary Service Overseas (VSO), The Red Cross, and many other non-governmental organizations (NGOs). In the field of development, it is an avenue of development intervention; delivering services and capacity building against the backdrop of intercultural understanding and also the critique of neo-colonial interventions (Lorimer, 2010, Lewis, 2005).

IDEM is one of those organizations that facilitates international volunteering. The unique thing about IDEM is that the concept of volunteering does not apply only for the workcamp projects, but also in the day-to-day work of the organization's office in Basel, Switzerland. Organizations that facilitate international volunteering shape the experience and opportunity to engage in IVS. For example, the extent of their involvement in the field, mission and goals of the organizations, its network with projects and resources (Sherraden et al., 2008, Rehberg, 2005). Furthermore, Paine et al. (2010) informed that much of the research activity in the field of volunteering has focused on characterizing volunteers and their motivations to get involved. However, less attention has been given in understanding the work of such organizations that facilitate IVS.

As if I drew out a lucky coin, I knocked at the right time. I was told that IDEM is in a rebuilding process and that some people are leaving. I thought that things could only get more interesting. My initial research question was focused on understanding the way IDEM prepares a volunteer workcamp. This then evolved into studying IDEM as an organization—its specific way of organizing—and the search of an alternative way to describe it.

1.2. Two sides of the coin in seeing an organization

When I prepared the Thesis proposal, I came across the two sides of the coin in seeing an organization. However, only after returning from the research fieldwork in Basel, I managed to essentially bring this back into the current Thesis.

A dominant paradigm when Burell and Morgan (1979) published their book was the functionalist paradigm which assumes organization is a *discrete structural entity*. Under this paradigm, organizations are to be explained by scientific laws in which the shape taken by an organization is determined by material factors. When it comes to research, then the researcher can best position oneself as an objective observer. The researcher then seeks to provide rational explanations of human affairs, and to understand organizational behavior through hypothesis testing. This is one side of the coin.

The other side of the coin is not as clean-cut as the above. It sees an organization as an *on-going process of ordering* instead of a stable and static social order (Law, 1994). Various actors in the organization are actively ordering. The effects of that active ordering are seen under the functionalist paradigm as a discrete structural entity or an apparent stability. The overarching view of Actor-Network Theory (ANT) scholars further sensitized me to visualize organization as an on-going ordering of *heterogeneous assemblage of diverse human and non-human entities*, to mention some: people, texts, machines, money, and idealisms (Law, 1992, Latour, 2005).

The different views as elaborated above are also pertinent at an ontological level. Ontology is about the nature of reality, of being, of what there *is* and what there could be. In line with the view of organization as an on-going process of ordering, Chia (2003) mentions that organization is better understood as the aggregate outcome of efforts at ordering and regularizing instead of as a concrete social entity with durable characteristics and tendencies. In his writings, he proposes a *becoming* ontology—seeing an organization as an emergent process rather than as a stable phenomenon.

“... organization involves the relentless arresting, fixing, and stabilizing of an intrinsically wild, fluxing, and changeable reality. Organizations are in fact islands of relatively stabilized patterns of interactional order selectively abstracted from a sea of chaos. They do not possess ‘thinglike’ characteristics. We do not directly experience “an organization.” Such organizing relationships are nothing more than the dynamic network of implicit assumptions, expectations, social obligations, rules, conventions, and protocols ...” (ibid: 100).

Echoing Linstead and Brewis (2007), such shift to the idea of a *becoming* ontology would allow the field of organization studies to capture passion and desire—incorporating emotions and passion in the analysis and to complement the mainstream organization theory that tended to suppress these in favor of a more normative or functionalistic paradigm.

I took part in the day-to-day work of IDEM and recorded my days in the field notes on a daily basis without limiting myself to only one view of seeing an organization. Coming back from the fieldwork, I was able to answer my initial research question about how IDEM puts together a workcamp. As I attempted to represent IDEM, I noticed that my fieldwork materials have the potential to portray one side of the coin (the latter) but consequently eclipsing the other. The practices in IDEM involve on-going ordering of assemblage of diverse human (e.g. volunteers, board members) and non-human entities (e.g. office space, funding support, idealism). I recognized its fluxes in the midst of the rebuilding process, its conventions, and the passion that sparks from the people. In order to capture those, I chose to eclipse from the functionalist paradigm mentioned above.

1.3. Enactment of an organization

Going through my fieldwork materials, I looked for a concept that can capture the various practices that I encountered and experienced in IDEM. In the field of organization studies, I found the concept of enactment. It is mentioned that sense making portrays the same meaning as enactment; it encapsulates the efforts of an organism to adjust to its environment by proactively acting upon the environment to change it (Weick, 2003). I see that enactment grasps the way of seeing organization as an on-going process of ordering and the idea of a *becoming* ontology. As Weick puts it,

“Enactment embodies an important recognition of how agency and constructive cognitive processes are essential elements in our understanding of the behavior of individuals and organizations (ibid: 185). ... it is visible in emerging organizational structures, redesign, and reorganizing (ibid: 188). Organization is realized in moments of conversation and joint action that are embedded in day-to-day interactions...” (ibid: 190).

As described above, enactment would sensitize me to explore the agency of the volunteers in IDEM. It would also capture the rebuilding process in IDEM and guide me to be thoughtful with conversations, text, and other routines in the organization.

Weick further mentions that the concept of enactment can be described as a series of actions and that it is better seen as consisting of heterogeneous materials (both human and non-human entities). On this, I found the link with what ANT scholars have put forward, the need to ‘translate’—to explore how practices come to be patterned, to be assembled (Latour, 2005, Law, 1992).

1.4. Problem statement

IDEM is one of the many non-profit organizations that facilitate International Voluntary Service (IVS). In IDEM, the notion of volunteering comes to life not only in its workcamp projects, but also in its office work—it is a volunteer-run organization. Less research has been geared toward understanding the work of such organization.

In light of the view that organization is seen as an on-going process of ordering (heterogeneous assemblage of human and non-human entities), how can one study and represent an organization? IDEM is not yet researched. Its specific way of organizing is unknown and in the academic discussion there is a space to engage in exploring ways to describe an organization to best capture its various practices—to explore its enactments.

1.5. Research Objective

This research aims to contribute to the body of knowledge of organization studies by demonstrating a methodological approach to study and represent IDEM.

1.6. Research Questions

How is IDEM enacted, and how is this enactment assembled?

1.7. Thesis Outline

This chapter has introduced the background of the research, the academic relevance, the formulated problem statement that led to the objective and research questions. Chapter two, three, and four unfold the demonstration of the methodological approach mentioned in the research objective. Chapter two details the fieldwork and elaborates on enacting the IDEM case in written text. Chapter three and four present the enactments of IDEM and simultaneously enact the case of IDEM through a written text. Chapter five revisits the research questions and concludes the Thesis.

2. Methodological Approach

2.1. Ethnographic approach during the fieldwork

I deployed an ethnographic approach to experience the day-to-day work in IDEM in order to understand the enactment(s) of IDEM. In the social science research approach, ethnography is like a 24/7 business. According to Hammersly and Atkinson (2007), in terms of data collection, ethnography requires the researcher to participate in people's daily lives for an extended period of time; observing, taking part (participant observation), asking questions through formal and informal interviews, collecting documents and artifacts, all sorts of data gathering attempts to throw light on the issues of inquiry.

Linstead (1993) mentioned ethnography as an appropriate methodology for addressing what is being seen as an increasingly fragmented organizational and social world. As one can see from the way data collection is conducted, the goal is to be able to grasp and understand social phenomena in its natural settings. In this way, the academic field is trying to be better connected to what is happening in practice. Consequently, it is not surprising for a researcher to refine or transform the initial interests and questions during the course of the ethnography period.

That is precisely what I experienced as a result of my ethnographic approach in studying IDEM. I participated in its day-to-day work for seven weeks (April 11 – May 27, 2011). I was known as 'the girl who asks questions.' At least once a week and from each interviews, I revisited the research objectives and considered the need to refine the research questions. In my inquiries and observations, I deployed the 'four moments of translation' approach as introduced by Callon (1986) and utilized by other researchers (Verschoor, 1997, Duim, 2005, Rhodes, 2009) to help unpacking how IDEM identify and develop workcamp projects, recruit volunteers, and fundraise money. The four moments are: (1) *Problematization*, an attempt to become indispensable to the other actors by defining the identities and interests of other actors and then suggesting that those are consistent with the path of action suggested; (2) *Interessement*, involves the methods to impose and stabilize the identity of the other actors defined in the problematization; (3) *Enrollment*, a successful outcome of *interessement*; and (4) *Mobilization*, where enrollment is achieved and defines successful translation of a network of entities.

The rebuilding process in IDEM guided me to explore more about the organization as a whole and not only focusing on one of its activities, the workcamp, which was my initial interest. The above 'four moments of translation' approach in questioning and/or analyzing was also useful in understanding those people who are interested to volunteer in the day-to-day work of IDEM office. The ethnographic approach allowed me to capture the non-linear and non-singular organizational life, which I may not have been able to do through a survey or mere interviews. Nonetheless, I was also overwhelmed with the amount of information that I encountered.

Here are the details of the fieldwork process: I was accepted in the IDEM office in the way it has been receiving interns. I was given the space to 'be' in the office, to propose and execute any initiative, and to support on-going activities. I participated in the 'Monday Meetings' where IDEM discusses on-going activities and the things that needed to be done. I took part in an initial partnership meeting with Emerson College where I was able to experience first-hand the way IDEM presents itself to a new partner. I supported the conceptualization of IDEM's initial idea to hold an East African Education Conference and I provided suggestions for a fundraising proposal that the office is trying to put forward to get funding support for its day-to-day management.

I provided food preparation support for a 'preparation meeting'⁶ of the South Africa Workcamp that IDEM will roll out in summer 2011. I was present in most of the discussion sessions in the preparation meeting. I joined a school presentation of the Haiti Workcamp that will also take place in the Summer of 2011 (school presentations is one way of promoting IDEM workcamps)

In addition, I conducted recorded in-depth interviews with people whom I consider could provide me with accounts relevant to the research questions, among others the co-founders, the workcamp leaders, the workcamp participant/volunteers, the office volunteers, and one of the fundraising partners. These were either face-to-face interviews or through Skype^{TM7} facility.

I produced field notes every day, either manually in my field journal or digitally in my laptop. I transcribed all the recorded interviews and I produced summary points of conversations and observations that I sensed to be useful in addressing the research questions. A complete list of interviewees and people I encountered during the fieldwork is provided in Annex 1. Also, I was able to access documents, such as the IDEM's *Rundbrief* (printed circular), newsletters, workcamp reports, promotion materials, and pictures. Those documents were helpful when I enquired some details about activities, especially those in the past.

Echoing Rodríguez (2011) and probably other researchers who returned from their ethnographical fieldwork, the quantity of material gathered in the field (interviews, life stories, direct observations, field notes, etc.) may create a challenge to find any order to hold them together. As I mentioned before, during the ethnographic period I was overwhelmed with information. Coming back from the fieldwork, it was a challenge to start describing and re-presenting IDEM by ordering the fieldwork materials. Was it

⁶ IDEM preparation meeting is a gathering, usually over the weekend, to get more information about IDEM, about the local project, get-to-know other volunteers, discuss technical questions about the workcamp, or discuss fundraising plans.

⁷ Skype is an internet-based software application that allows users to chat and to make both voice and video calls. In addition it also has the feature of file transfer and video conferencing. For more details, visit its website: www.skype.com

my lack of ethnography experience? Maybe, to a certain extent, however, Law (2004) convinced me differently. He recognizes the feeling of being overwhelmed and celebrates ethnography because it does not make certain silences; it requires one to be loyal in following traces. It entails one to see, hear, notice, sense, smell, make some sense out of it, and to go over it all again. Ethnography, by putting things in context, allows one to see the relative messiness of practices in an organization and requires the researchers to be reflexive with their involvement—among others, their own assumptions, the fact that they are not a detached observer, that they may miss out on where the relevant action is.

2.2. Mobilizing a case/specificities

I conducted a (single) case study of an organization, namely IDEM. Case study as a research methodology has been commonly deployed for the purpose of theory testing or theory building (Vaus, 2001). For that purpose, specificities in case(s) are being simplified and presented as details that illustrate something general. In a different insight, Mol and Law (2002) argue that often time, scientific simplifications are silencing or forgetting the unpredictable, the non-coherent, the complex reality at the expense of being able to fit reality into a clean and clear scheme, such as into theories. They advocate taking all cases as phenomena in their own right. In this light, each case (for example the case of IDEM) is seen as unique and worthy to be experienced and investigated.

The different approach is that a case can serve many other purposes, for instance:

“... they may sensitize the reader to events and situations elsewhere that have not been recognized so far and that may well be improbable. They may seduce the reader into continuing to read, to ask what is going to come next. They may suggest ways of thinking about and talking other specificities... because they may be transferable, translatable. They may condense—anthropologist might want to say “symbolize” – a range of experiences, relations of a variety of different kinds. They may act as an irritant, destabilizing expectations... Or they may work allegorically, which means that they are manifestly telling but also about something else, something that may be hard to tell directly” (ibid: 15).

With that understanding, I decided to use the case of IDEM not to illustrate theoretical points about volunteer-run organization nor about volunteer workcamp, but to illustrate something that may be hard to tell directly—an on-going process of ordering, a volunteer-run organization with its own surprises, its own story of organizing.

2.3. Enacting the IDEM case

The ethnographic approach allowed me to uncover the enactments of IDEM in two big categories—its office work and its ways of preparing volunteer workcamps. Interestingly, the concept of enactment

does not stop within IDEM. It trickles down to the moment of deciding on how to represent the IDEM case in this academic text. The various works of John Law have been focal in this, that methods (social science methods, or more specifically sociology) represent and enact the real (Law and Urry, 2003, Law, 2004, Law, 2006, Law, 2008). Hence, text does not simply describe, but help to make or enact the realities that they discover.

In representing social realities in text, researchers and/or writers have a say in the decision of what kind reality of the world they want to help to make. It has been shown that reality is complex, multiple, not neat and tidy (Mol, 2002, Law, 2004, Law and Singleton, 2005) and so thus the dynamic life of an organization like IDEM. Volunteers come and go, people are allowed to join in, explore their curiosity or pursue their passion both in its office work and through its workcamps. My challenge was to explore ways to write about IDEM, to enact the social realities of IDEM in this Thesis. How to mirror reality—the lively ‘mess’ of organizational life?

Relating with the field of organization studies, Morgan (2006) introduced a way of thinking about organizations in metaphors in order to lead us to see, understand, and manage organizations. Morgan cautioned that metaphor is partial, paradoxical, and incomplete. However, it is illustrative—it allows an object to be imagined from the viewpoint of another object. In my case, this was instructive to imagine and then to enact the dynamics that I encountered in IDEM. A metaphor can be a way of seeing, but as cautioned by Morgan, it is also a way of not seeing. Therefore I did not limit myself to a single metaphor. To a certain extent, I found that the metaphor of ‘organizations as organisms,’ ‘organizations as culture,’ and ‘organizations as brains’ resonate with the lively ‘mess’ that I encountered in IDEM. Eventually, I represent social realities of IDEM through my text with having those metaphors in mind.

Furthermore, I explored the potential of narrative and storytelling genre to enact IDEM’s unique way of organizing, its worldview, and idealisms or passion of the people. This is supported by Case (2003) who acknowledges the complexity of organizational world prefers to see all acts, including methodological ones in the form of reflexive accounts, in rhetorical and narrative terms, in the realm of storytelling without giving up facts and accurate accounting. In his own words,

“The subtlety, complexity, and artful sophistication of the organizational world may be more appropriately mirrored using the linguistic tools at the disposal of the constructivist than in the impaired (in representational terms) and attenuated language of positivist discourse. It is a matter of favoring poetic representation over scientific reduction and creating a social scientific genre in which the only limitations are the sensibility, creativity, and narrative skill of the researcher.” (ibid: 168).

In line with this, stories admit upfront that each reader creates his/her own interpretation of a text; i.e. each imagines it differently. This is an infinite process, it is never an end. Organizational practice then can be better captured in a story instead of in logico-scientific forms (Czarniawska, 1998). On this, Czarniawska (2009) further flagged that when writing up fieldwork results, the field of organization

studies can continue to explore a style worthy of novelists. She specifically pointed the ingenious work of Annamarie Mol in “The Body Multiple” that presents detailed practices of a profession. In this way, readers are allowed to be immersed in the dynamics of organizations.

With the above insights, in the following two chapters I will represent the enactments of IDEM and simultaneously enact the case of IDEM through a written text. One of the chapters is about (borrowing IDEM’s own terms) the ‘less exciting thing’—that is the office work. The second chapter is about (again in IDEM’s own terms) the more exciting thing—the workcamps. You will encounter many names and IDEM’s specific terms, those will unfold themselves along the lines.

3. The less exciting thing: office work

I arrive. Basel International Train Station, Switzerland. Monday morning, 7:15 am. I recall the instruction in the email: *walk up and wait there, Emilie will pick you up*. So, I take the elevator and wait upstairs, next to a cash machine. Constant queue of people at the cash machine. I consider withdrawing some Swiss Francs (CHF)⁸ from my Euros bank account in the Netherlands. I refrain. I need to get a feel of the prices. I noticed that things are relatively more expensive in Switzerland compare to in the Netherlands. I will withdraw later.

In front of me, people walk in a fast manner. Some with big luggage, some travel light. Monday morning; I assume most of them would travel to their work places. Some will go to other cities in Switzerland; some will pass the French border; some will travel east or north to Germany. And some just arrived, like me. Basel is a point where three countries meet.

Tiredness creeping in. It was a restless 9 hours trip with the night train from the Netherlands. The cheapest offer. But, I have to stay alert. I am not sure if I have ever met Emilie—how will she recognize me and vice versa? I do not have her cell phone number, but I have Luzius' in case things go wrong. I hope that my dark hair, brown complexion, and the big red suitcase next to me would be good cues for her. Maybe she saw some of my pictures from the Tanzania Workcamp, maybe we actually met last year in October during the follow-up meeting⁹ of the workcamp here in Basel.

A lady with white blouse, jeans, and a brown bag is gazing at me. We exchange questioning look. Hesitantly, she moves further toward the train schedule board. Maybe she is Emilie. She is turning her back and look at me again. Doubtfully, I open my gesture, approach her, and ask if she is Emilie. Yes, she is. Emilie Zuckerman, Swiss, 25 years old.

Outside the train station, as we were waiting for our bus, Emilie bought me a tram and bus day pass, 8.50 CHF. Indeed, we met during the follow-up meeting of the Tanzania Workcamp in Basel last year; Emilie reminded me. I vaguely remembered her. She was not in the workcamp group. But, she was one of the volunteer for IDEM's office work. She told me that she is doing the bookkeeping for IDEM.

As we sit in the bus, on our way to her shared-flat in Basel, I noticed that she looked tired. She told me that she just finished her shift in Mitte Café at 2:00 am that morning. I thanked her for picking me up and

⁸ CHF is the official code (ISO Code) for Swiss Franc, the currency in Switzerland. CH stands for *Confederatio Helvetica*. One CHF = 0.88 Euros; 1 CHF = 1.27 USD (as of 23 August 2011).

⁹ A follow-up meeting is IDEM's term for a gathering after a workcamp, usually over the weekend, where the volunteers of a workcamp can meet each other again after returning to their home/resident countries. Some common topics discussed in this meeting are: required documentations such as activity report, pictures, and/or videos, settling any open bills or issues, exploring future plan if any.

for allowing me to stay at her place on my first week in town. She smiles and says, *“I told Luzius that I will bring you home to put your stuff and maybe for a little sleep, you must be tired from the night train trip. I know that I could use some sleep. Later, I’ll show you the way to the office.”*

3.1. My first Monday: “what do you want to do?”

Downtown Basel. From the tram stop, Emilie points me to the *Mitte* building (*Unternehmen*¹⁰ *Mitte*®) where IDEM office is located. We parted. She decided not to come to the office; instead she will do some errands around the city center. In front of the main entrance, people are sitting, smoking, enjoying drinks and the sun. The ground floor is a café—*Mitte Café*. It serves organic beer (*Unser-Bier*®) as its tap-beer service; it sells ice cream and gelato with *Demeter*¹¹ brand; and its current popular coffee-lines are using fair-trade coffee products.

This is my second time entering *Mitte*. The first time was in October 2010 for a session during the follow-up meeting of the Tanzania Workcamp. I walk through the *Mitte Café* and take the elevator to access the office spaces on the floors above. I recall the black elevator door and inside there is a list of tenants on each floor. On the first floor is a common office area for various for-profit or non-profit organizations. On this floor, IDEM has had an office since 2006. The second floor is the *Freie Gemeinschaftsbank*¹²—known as the Swiss Alternative Bank and also proponent of the Anthroposophical way of life by Rudolf Steiner¹³. The third and fourth floors are for the *Unternehmen Mitte* management team. I press number one.

Spacious. Bright. High ceiling. The area is surrounded with wide windows. Sounds from computer keyboards. Unfamiliar faces in front of the computers. I walk toward the IDEM workspace. I still remember which one it is. It occupies one corner of the common area. Two men are sitting facing their computer screens. Boxes and bags are on the floors. It looks busy or maybe just messy. I greet them, Eric Hurner and Luzius Brotbeck.

¹⁰ *Unternehmen* is a German word for ‘enterprise’. *Mitte* = center, midpoint. *Unser* = our. *Freie Gemeinschaft* = free community.

¹¹ *Demeter* is the brand for products produced under Biodynamic® agriculture. This agriculture method originated by Rudolf Steiner in his “Agriculture Course” given in Koberwitz, southwest Poland, in 1924. Characteristics of products with *Demeter* brand, among others: do not use synthetic fertilizers nor synthetic plant protection, follow *Demeter* Standards in soil preparation, and do not use artificial nor genetically modified organisms additives during processing. Further on *Demeter* products, see its website: www.demeter.net

¹² More on this bank, see its website: www.gemeinschaftsbank.ch

¹³ Rudolf Steiner (1861 – 1925) is known as a lecturer and philosopher who laid the foundation of Anthroposophy—“wisdom of the human being” or “awareness of one’s humanity.” Examples of practical areas based on Steiner’s Anthroposophical foundation, among others: Waldorf School or Steiner School, homeopathy, biodynamic® agriculture, handicapped centers such as Camphill village, Eurythmy dance, and edgeless architecture (*Goetheanum* n.a.).

I recognize Eric. It is hard to forget those white hair and beard, yet the youthful sparks in his eyes and his firm posture. Like with Emilie, I met him for the first time during the follow-up meeting. He was in one of the small group during the World Café¹⁴ session and he presented a youth project in Haiti. Talk to Eric for five minutes, one can tell that he is very passionate about education. Eric is one of the co-founders of IDEM, Swiss, in his fifties. Luzius is definitely a familiar face. He has a longer hair and wearing eyeglasses. Not like when in Tanzania—short hair and no eyeglasses. He was the workcamp leader¹⁵ of the Tanzania Workcamp that I participated in August 2010. I can never forget his constant ‘how are you?’ during the whole three and a half weeks of the workcamp. He has been my main contact for this research fieldwork plan in Basel. He is also Swiss; my age, twenty-six. Emilie, Eric, and Luzius—those were the ‘*three musketeers*’ of the IDEM office’ during my stay.

I arrived around lunchtime, so they offered to walk outside for some food. I agreed. We sat at a soup place, next to a historical fountain at downtown Basel—the fish market fountain. I was happy to have a warm food; less happy with the price though, vegetables soup with minced meat for 9.50 CHF. This time, Luzius paid for me. Eric started the conversation around typical food from the Netherlands. He mentioned the connection with South Africa since he had lived in South Africa for many years. He was a Waldorf teacher¹⁶ there. I took the opportunity to mention my fieldwork plan in IDEM office—to experience IDEM and to understand the workcamp. I have never discussed it with Eric before, but it seemed like Luzius has informed him.

I asked about office tasks that I could support during my stay. *What do you want to do?* The question came back to me. I said that I would love to help out with the preparation meeting of the South Africa Workcamp that weekend (April 15-17, 2011) and with any on-going activities in the office. Eric mentioned a couple of things: of course the day-to-day administration work, the Haiti project, the South Africa Workcamp, a blind person who started an initiative in Nepal to support capacity building for blind people in the area, an East Africa Education Conference that he has been thinking about,

¹⁴ World Café is methodology for hosting conversations about questions that matter. At that time, the group was divided into five smaller groups to evaluate and discuss certain questions around the Tanzania Workcamp. After fifteen minutes, people can move to join the discussion with other groups. At the end of the session, each group reported its main points of their discussion to all participants.

¹⁵ IDEM workcamp leader(s) is a person (or more) whom lead the workcamp with the support from IDEM team in Basel office. Tasks, among others: promote the workcamp to get volunteers/participants, coordinate and conduct fundraising activities, organize the preparation meeting, coordinate the workcamp implementation hand-in-hand with the people in the local project, organize the follow-up meeting after the workcamp.

¹⁶ Waldorf teacher means a teacher for Waldorf School. The approach to teaching (pedagogy) in such school (Waldorf School or Steiner School) is based upon the educational philosophy of Rudolf Steiner—an Austrian philosopher and the founder of Anthroposophy. It has a distinct theory of child development; it aims to help every child fulfill his or her unique destiny. Its overarching goals are developing free, morally responsible, and integrated individuals.

“There’s an initiative in a remote place in Uganda. They are developing a school, but thinking to apply this general top-down curriculum.... The idea is to have a conference there, invite Erasto from the ELU School in Tanzania, the Waldorf School network and to share of how other people in Africa are doing education.”

He said that I am welcome to take part in any of those. Slightly overwhelmed. Many possibilities. Many different projects. Luzius and I were doubtful about the East Africa Education Conference—we from a faraway place, arranging a conference for them. But, it may be something where I can contribute during my stay. I can bring back my experiences during the Tanzania Workcamp, my interaction with Erasto, the founder of the school. *“I will decide later this week”* I say to Eric.

We walk back to the office. I try to capture as much visual as I can from the area. Shops, restaurants, smaller fountains, the small alleys. Side entrance of Mitte building. Valentin Vollmer standing inside the Connect Café. Connect Café occupies one corner of the Mitte Café. I was inside before, during the follow-up meeting of the Tanzania Workcamp. It was the place where we had the screening of the workcamp movie and Eric’s presentation of the Haiti project. That was also the first time I met Valentin and his wife. Valentin submitted a winning proposal for a public information center for youth in Basel and surrounding areas. Since 2008 he has been working full time for this project which is funded by the Basel Municipality. I ask both Eric and Luzius if I can come in and introduce myself (again) and my research plan to Valentin. They walk in with me.

I am slightly nervous. The image of Valentin Vollmer has always been special—a focal supporter of youth issues, co-started IDEM in quite a young age, charismatic. Many Germans¹⁷ have left their footprints in IDEM office in Basel; Valentin is one of them. He is in his early thirties. I recall Luzius told me that Valentin will move to the United States this summer to live with his wife and to start a new initiative there. I introduce myself and tell him that one of these days I would like to have an interview with him, for the Thesis. He replies *“Welcome to Switzerland! I am quite busy these days with the work here”¹⁸, but for sure we will find time. Stop by again here and we’ll take a look at my agenda.”*

Back in the office, Eric immediately goes back to his computer. I show a calendar that I have prepared to Luzius, it shows the month of April and May 2011. I ask him about important events. I put a sign already for the weekend of 15-17 April for the South Africa preparation meeting. He said that maybe on 13-14 May IDEM will have again the ‘IDEM future meeting.’ I asked Eric the same question. He said that he will

¹⁷ Under the agreement of the Free Movement Person (FMP), citizens of Switzerland and of the EU states have the right to (travel), work, and live in their chosen country. For more, see: FDFA/FDEA, I. O. (n.a.) 'Free movement of persons', *Bilateral agreements Switzerland-EU*. Bern, Integration Office FDFA/FDEA.

¹⁸ Later during the interview, I noticed that the Basel Municipality decided to stop the funding for Connect Café. Connect Café was closed in June 2011. During my fieldwork time, they were quite busy with conducting last activities, closing down the financial reports, and producing final project reports.

be in the office most of the times, next week he will take some days off, and in May he will give a workshop for teachers in a Waldorf School in Vienna for several days. Eric's phone rings. He picks it up and talks in an unfamiliar language. German or Swiss-German.

I ask Luzius about workcamp reports. Some printed versions are on the table next to the printer. Some in the IDEM Dropbox¹⁹, some others in the website. I have Dropbox application installed already in my laptop. That was useful. Luzius sends me an invitation to join IDEM Dropbox. *"Emilie puts together the structure of our Dropbox folders. Some are still empty though. Can you find the workcamp reports?"* Luzius asks me. I nod. Some.

Eric hangs up the phone and says to Luzius, *"Problem solved, now we can use the 'Youth Section'²⁰ for the South Africa preparation meeting this weekend. It was just a miscommunication. When Dimitri said that the meeting will be in the 'Youth Section,' I thought that he had contacted the people there. Apparently not yet. I asked them already. But, now we have to share the space with Martin's group who will be using the place too. Martin asked if we can also prepare the food for his group, around 15 people."* Luzius replies *"Ok. So now we can ask Martin to help with buying the food in Germany, with his car. I'll send an email to Dimitri and Martin."* Luzius explained to me that Dimitri is the leader for the South Africa Workcamp this summer (August 6 –September 3, 2011) and that Martin is the current head of the 'Youth Section.'

Afterward, Eric introduces me to an important ritual in the office—the coffee time! There is a communal coffee machine. Plenty of coffee bean stocks; fair trade coffee. Eric likes it with milk and sugar. He takes the milk from the refrigerator, a one litre package, with the words 'Bio' and 'Coop Naturaplan'²¹ on it. He makes three cups and teaches me the steps to make coffee with the machine. I observe and try to remember. Over coffee, we discussed the South Africa preparation meeting. Luzius offered me to take the lead in preparing a shopping list for the meals and the food preparation during the weekend. Luzius would work with me. I agreed.

¹⁹ Dropbox is a web-based file hosting service operated by *Dropbox, Inc.* It uses cloud computing to enable users to store and share files and folders with others across the Internet using file synchronization. When the users are connected to the internet, it has a function that gives notice on one's computer screen when another person is adding or deleting a shared file/folder. For more, visit its website: www.dropbox.com

²⁰ The Youth Section is a section that supports young people in their spiritual striving, the need to understand the world and their urge to be active. It is one of the many sections within 'The School of Spiritual Science.' This school conducts research, coordination, and training in Anthroposophy (Nehmiz, 2011). They are based in Dornach, 9 km southward of Basel, Switzerland.

²¹ Coop (German pronunciation: ['ko:p]) is the second largest supermarket chain in Switzerland. It is known for providing a wide selection of organic products compare to other supermarket chain in the country. 'Bio Suisse' is an association of the Swiss organic producers. Coop accounts for half of all the organic food sold in Switzerland with its four primary organic brands: 'Coop Oecoplan,' 'Coop Naturaline,' 'Coop Naturaplan,' and 'Max Havelaar.' For more on Coop and its organic brands, see its website: www.coop.ch

Later in the afternoon, Luzius rolls his tobacco and excuses himself to smoke downstairs. I join him with my apple and we chat more about the food for the weekend. I see that Valentin is still inside Connect Café, so I walk over and ask for an interview date. We agreed on a date and he pointed the two thick black binders on a chair and said that someone just returned him his Diploma Thesis²² files that he finished in 2003.

I walk back to Luzius outside the building and ask if he has time to walk with me to the cash machine and the tram ticket office. He nods. *"I bought this coat in a second-hand shop in Berlin, good price. Everything is so expensive here in Switzerland,"* said Luzius as I finish withdrawing some Swiss Francs. I appreciated his empathy. He understands that I have to spend substantive amount of money to do the research fieldwork in Switzerland. Moreover, he was many times in Tanzania. Actually, he becomes involve with IDEM because of the Tanzania Workcamp.

He was a volunteer/participant for the first IDEM workcamp with ELU Children Care School in Tanzania, in April 2007. Back then, his sister, Fiorina Brotbeck, was one of the workcamp leaders. Luzius told me that in the beginning he was doubtful with the idea of supporting something so far away from Switzerland. Yet, his sister's enthusiasm inspired him. Also, kinship comes to fore, he wanted to look after his little sister who was at that time only 18 years. Luzius' first-hand involvement further inspired him. He led the following Tanzania Workcamp in September 2007, July 2009, and August 2010. Returning from the August 2010 workcamp, he committed himself to take up more responsibility in IDEM office in Basel, voluntarily.

Luzius comes to the office every Monday. He graduated from a Waldorf School and now studying Social Work in Luzern University. He uses his annual train pass to travel to Basel from his home in Biel, a city 55 km southwest of Basel. In any other day, he is either busy with school assignments or working in his father's wood workshop to earn some money. But, every now and then IDEM stuff does spill over to his other days too.

We walk to the tram ticket office. Downtown. Important places are close by. I asked Luzius if he would join any of the IDEM workcamps this summer—South Africa or Haiti. I wondered if he was planning to become a workcamp leader again, like for the Tanzania Workcamp. He shook his head. He said that this summer he would lead a workcamp for children from migrant families, somewhere in the Swiss Alps with friends from his University. Further, he says:

"Things are changing in IDEM, we had this meeting in Berlin, about the future of IDEM. Now we have a Skype talk every Monday at 6 pm to continue the discussion. There are twelve people now in this team. I agreed to coordinate the Skype talk, so later I have to do it from the office."

²² The title of his Thesis is "Identity Development in the Age of Globalization."

We arrive back in the office. The entire office space is almost empty. Eric left already. Luzius opens his laptop and starts moderating the 'Monday Skype talk' that he mentioned earlier. Two people are online. Not as expected. Luzius puts a headset and starts talking in German. He excused himself for speaking in German and asked me if I wanted to talk with them about my Thesis work, I politely declined. I check my emails and start thinking about the food shopping list for the South Africa preparation meeting. Weekend meals for around 30 people. I make a table and type in: spaghetti, *zwiebel*, *brot*, *milch*²³, ...

3.2. A piece of advise

I went home to Emilie's shared-flat, a ten minutes tram ride from the office. Emilie arrives from her ballet class and asks me how it went in the office. I updated her briefly and not forgetting the coffee-making training time. She smiles. We start preparing dinner. Salad and Spinach Ravioli—as with the milk in the office, also with the word '*Bio*' and '*Coop Naturaplan*' on both packaging. We sit down, eat, and talk. Halfway our Ravioli plate, her cell phone rings. Jara is calling. Jara is downstairs, dropping by to give Emilie a farewell hug. Emilie then told me that Jara will fly to the United States that evening. Jara used to work in IDEM office too for some times and now moving on to experience the States for around six months.

Emilie listened attentively as I walked her through my research plan during my stay in Basel, in IDEM office. I said that at some point, I would need to interview her as well. She offers her one million dollars' worth of advice: *"The most important thing is to ask precisely what you need from IDEM. Things can be so complicated and messy and you may not want to get in the middle."*

She told me that in March 2010 she walked up to IDEM office in the second floor of Mitte building. She just came back from the Unites States after finishing her studies in Film. She found IDEM website when browsing the Internet. Funny-colored website, not quite updated, vague description, but located in Basel, and precisely in the same building where she just got accepted for a job—at the Mitte Café. She thought of asking for an internship. She felt connected with the social projects that IDEM has been working on and with the vague description that somehow she herself can relate to. That day, she met Eric. The day after she immediately started coming to the office. Emilie told me:

"... what interest me the most is having a place where people can try out different things, actively doing things not just learning things in school. More on that idea, than the exact form of it. Play or workcamp doesn't really matter... I was a bit surprised though, where's the interview? paper work for the internship? I was welcomed with open arms, but also unguided, unstructured..."

²³ Zwiebel = onion, brot = bread, milch = milk

After several months, she figured out the book keeping role because at the time she arrived, Lukas Mall, another office volunteer who did the book keeping before her was about to leave the office. It was not that clean-cut. She also managed the bank account, incoming emails and letters, and stopped by in the office every now and then because she is working downstairs in Mitte Café. Out of curiosity, I ask her, “*did you also go to a Waldorf school?*” Emilie shakes her head.

That night, I said good night to Emilie and closed my eyes. I closed my first day of the fieldwork. Emilie’s advice echoes in my head. A mixed emotion, excited and anxious. Do I want to get in the middle? Or should I just make my life easy and deal with what is certain in IDEM? But, there is no such thing as certainty, isn’t it?

3.3. The absence of an organogram

As my days unfolded, I was getting better with the coffee machine, I had some in-depth interviews; and over walks, coffee, or lunches, I got to know more about the organization, its activities, and the people.

IDEM was officially registered as a charity association (non-for-profit) in 2005 both in Switzerland and in Germany. A talk with Eric informed me that in addition to the many Germans who were active in IDEM, this is also a strategy to access both funding resources in Switzerland and in the European Union through the German bank account. IDEM has always been a volunteer-run organization. People come and go. They take part in its organizational life for example through its office work, as far as they can exercise the ‘volunteering-agency’—financial means to live in Basel and/or the feeling of connectedness to the idea of IDEM: *identity through initiative*.

I walk up to the office. Relieved. I just had an in-depth interview with Valentin. I got an hour in between his Connect Café works. Eric is now in the office, behind his computer. I offer coffee time. He approves. We chat over coffee. Eric is online on Skype. Every now and then, the top right corner of his computer screen shows the notice when Skype contacts are online.

Eric asks about the progress of my Thesis. Good timing. I ask him about IDEM workcamps. I was about to choose which workcamps to focus in the Thesis. Valentin let me decide myself.

“Fiorina, Luzius, Veeck, Tanzania... Julia Sunderman, Andreas, Nepal, Sustainable Development, Biodynamic Training... Jara, Dimitri, David Masuch, South Africa, Bonintwentle Kindergarten... Claire, David, Peru... Paul Weterman, Ivory Coast, Brazil... Julica McKay, Ben, Brazil...”

Names after names, places, bits and pieces of the projects. Eric remembers. He is happy to share any contact details that I need.

I sit and think. Going through workcamp reports, website, Dropbox. No organogram²⁴. How does IDEM officially position Valentin, Eric, Luzius, Emilie, all those names from the workcamps? Other people who have been there in the past? Another day I asked Valentin about it, he smiled and said:

“No, no. We never had one, we never made one... People are more likely to be active, when they’re in an organization where they feel that they can make something. So, if you feel that you’re a little wheel in a large organization, it’s boring, you’re just fulfilling a job. Being a volunteer in a big organization, you’re just being told of what to do. We don’t want this. We take the fact that we may not fulfill the structure requirements that the society has. We’ll deal with the fact that people will say: It’s confusing. I don’t get you guys! For the benefit that people can actually take responsibility. So, if you decide now, this is cool, I want to do a workcamp, you do a workcamp. There’s no waiting until the next meeting or so...”

Before IDEM, Valentin was active in Steinschleuder e.V.²⁵. He experienced the first workcamp in Brazil with Steinschleuder when he was sixteen years old. Afterward, the issue of youth and identity development have always been close in his heart.

I followed up with Valentin about the absence of organogram in IDEM. I myself thought that it makes this feeling of un-stable, unstructured. Especially when key people decide to leave the organization. This was what I sensed happening in IDEM.

Steisi : ... about the organization, in general view, it is slowing down a bit, because you were moving to Connect Café?

Valentin : probably to some extent yes, also when Benjamin left, he was very strong. Mainly I say because... well, it comes down to administration really. I did a lot of administration. I was happy to. I did a lot of workcamps already in the past. 11 workcamps in total. All these crazy places. I wanted to make it possible for other people doing it. It was fun. But, at the same time. I also lack the organizational skills to set up structure in a way. So, it was a lot with people. We tried to apply a number of procedure, but never really worked out... No hierarchy, just because here in IDEM you can really take the work volunteer literally, no one is forced to do certain things.

Steisi : no money, nothing?

Valentin : yup, I was the only one got some money. It was fundraising. I had to fundraise for my own, part of my job.

²⁴ Organogram is an organizational chart, for example in a form of a diagram where one can see the structure of the organization, the tasks distribution (who is doing what), and the relationships or positions of people.

²⁵ Steinschleuder e.V. is a non-for-profit organization based in Germany run by young people. It implements workcamp projects annually by cooperating with local partners in developing countries. Like Valentin, many other young people who are active in Steinschleuder are students or graduates of Waldorf Schools in Germany. For more, see their website: www.steinschleuder.org

- Steisi : So, there is no hierarchy in the office?
- Valentin : *There's a flat-hierarchy... No clear or outspoken hierarchy. When you meet or work together, you put yourself somewhere. But, it is still something that attracts people. Because you can quickly join the core group. You can get things done very fast. No code of conduct you have to follow. No checklist. Yeah... it's a process for me, I want to learn. It's not all bad, just difficult and complicated. Sure, we can be more efficient. Maybe more people, more money, but then maybe it won't be IDEM anymore.*
- Steisi : What is that, what is 'not IDEM anymore'?
- Valentin : *When you can't get in very fast. The problem is, if no one taking initiative in administration, it's not going to happen... Also when there are people involved who are not necessarily compatible. Conflict amongst people, then that is really reflected in the organization which is based on people. So, and there's not necessarily this is the role X and Y... I think it's still important to not only focus on structure... but a little structure would help... but then, you know, it's so easy to develop nice structure, fit everything in little cubby holes... then, something comes up, completely new ideas that doesn't fit. That can't be not fitting. That's not what I think. I'd rather be... ok, Maybe there'll be a time it cannot fit anymore... or it stops working at some times. This is why there's very little structure and very little organizational.*

Valentin has not been working full time in IDEM since 2008, but he was still around. Every now and then people in IDEM can easily come by to his office downstairs in Connect Café to ask questions, contact details of partners, or to seek strategic advice. But, not after this summer.

3.4. Who are the IDEM members?

Tram number 10 to Dornach; nine kilometres southward of downtown Basel. IDEM's first office was in the building of the Youth Section, Dornach. Dornach is not just a regular suburb of Basel. It is known as 'where The Goetheanum is.' The Goetheanum as captured in Figure 1 is the headquarters of the General Anthroposophical Society²⁶ and the School of Spiritual Science. I arrive at the Youth Section. Quiet. Empty.

²⁶ The General Anthroposophical Society was formed in 1923 by people interested and committed in the science of the spirit—Anthroposophy. It is an entirely public society, without neither political nor religious agenda and affiliation. It has official statutes, membership fee, annual general meeting, and other institutional arrangements as mentioned in its official website: www.goetheanum.org



Figure 1. The Goetheanum and The Youth Section (Goetheanum, n.a., Nehmiz, 2011)

Monday morning. A ten o'clock meeting appointment. Luzius invited me to join the meeting. A nice coincidence. Last weekend, during the preparation meeting of the South Africa Workcamp²⁷, Christopher, one of the active members of the Youth Section, was interested to know more about IDEM. He wanted to connect IDEM to his friend who sits on the Board of the Emerson College²⁸. The South Africa preparation meeting (April 15-17, 2011) took place in Dornach at the same time of the Annual General Meeting (AGM) of the Anthroposophical Society. That weekend more than one thousand people travelled to Dornach to attend the AGM in The Goetheanum. Including those from the Emerson College.

Robert Lord arrives with Angela Lord. Luzius follows. Christopher walks out from the Youth Section building and greets us. We sit in the garden in front of the building, under the morning sun. Luzius represents IDEM. Eric is on holiday. I introduce myself as one of the participant of IDEM's past workcamp and currently participating in the office work in Basel. Christopher offers coffee or tea. Chocolate on the table. Fair trade. Robert Lord is one of the Board members of the Emerson College. He is also a painter. Angela is also a painter and teaches some courses in the College.

The opening question. Number of IDEM members. Doubt. I asked this before to Luzius too. Luzius answers *"It is an open membership. Eight hundred people in the current mailing list of the Newsletter. People who have took part in our activities, workcamps or conferences. Twelve people in the rebuilding team. Three in the office in Basel. All in voluntary basis."* I have never received an IDEM Newsletter. Maybe they have not registered my email address.

²⁷ Details about the preparation meeting is laid out in the next Chapter that focuses on IDEM workcamp.

²⁸ As written in its official website, www.emerson.org.uk, Emerson College is an international center for transformational learning for students of all ages. It is founded in 1962 by Francis Edmunds and located in the south of London. Among others, it offers Biodynamic Agriculture Training, Visual Arts and Sculpture, School of Storytelling. It draws inspiration from Anthroposophy and the work of Rudolf Steiner.

Next, IDEM activities. Workcamps. I share my workcamp experience with IDEM in Tanzania. Luzius tells more activities: Youth Conferences. Youth Trainings. Then, Robert asks, *“where do you get the money from?”* We all smile. Fundraising. Luzius shared that for example with one of the international conferences, IDEM got funding from the European Commission. For the workcamps, IDEM mobilizes the volunteers/participants to do group fundraising—proposal to institutions, fundraising dinner, fundraising concert.

Robert, Angela, and Christopher imagined to have IDEM or such youth initiatives in London. May not be easy to do construction work like the workcamp, but maybe a conference and working in the garden. We discuss possible cooperation. Robert invites the IDEM team to come and visit Emerson College. Robert gives his name card. Luzius says, *“I will discuss this with the team in the office, Eric and Emilie.”* Luzius writes down email addresses of himself, Eric’s, and Emilie’s.

Luzius and I walk to the train station. We think that the meeting went well. Not sure who from IDEM will take the lead in the collaboration process. I volunteered to make the minutes of that meeting.

Wednesday morning. Eric comes back from his brief holiday. In the office; Eric, myself, and coffee. I update Eric about the meeting with Emerson College. He listens. He likes the news. He may be able to visit Emerson College during his planned trip to England in June this year.

Eric has a paper in front of him. I have my notes. Activities and news to be included in the upcoming IDEM Newsletter or just things to do: Executive committee meeting, grassroots initiative for blind people in Nepal, South Africa Workcamp, Haiti, East Africa Education Conference, England Tour, Integrated politics party in Switzerland, death of a refugee camp activist, Youth Initiative Program (YIP) Conference in Sweden, IDEM rebuilding team.

On my note I circle three items that I will draft: the preparation meeting of the South Africa Workcamp, the plan for the East Africa Education Conference, and Valentin’s participation in the Youth Initiative Program in Sweden. I ask about the deadline. Eric jokes, *“yesterday.”*

“The last newsletter was almost a year ago” Eric said. *“That is not how it is supposed to be. It is quite important to send the newsletter out so that people know what we are doing”* he continued. Eight hundred people have not been updated. Eric further explained that the mailing list consists not only of those who had participated in the workcamp, but also those email addresses that were recorded in paper sheets during IDEM promotional activities. Those who read the newsletter can contact the people in the news to be involved; for example in one of the workcamps, other activities looking for volunteer, or just to read along the lines.

Who are IDEM members? On a different day, during one of my interviews with Valentin, I asked him the question.

Steisi : "What is your title in IDEM?"

Valentin : "[laughing] I never really have one. If somebody asks, well I was solemn member of the Board. But, not anymore soon, because I want to pass it along... roles never really matter. We never really pay attention to who is actually a formal member of the NGO or not.

Steisi : So, who's actually member and who's not?"

Valentin : "It doesn't matter, because we have people who are extremely active. They are part of key decision... You become involved by being active. That's the key."

Steisi : "Active means...?"

Valentin : "Like doing projects, contributing to projects, organizing something, people who organize workcamps, conferences. They are not members, but they run major projects with lots of money involved. And that's all right. They could be members, but they don't need to. And that's how I see a blessing and a curse. As you see in this situation now, we haven't focused on structure setting; everything is very much on the individual."

3.5. Downsizing the office

After the regular morning coffee, Eric, Emilie, and myself stand and look at the office space. Three connected black desks on a corner. Messy-looking desks, or to put it differently, lively looking desks. Three computer screens on the desk, only one is used, Eric's. Three old laptops stacked on each other, donated laptops. Fax machine, scanner, random papers, and office stationery.

Under the desk, binders lean against each other, neatly labelled. A brown box filled with IDEM letterhead. Another brown box filled with IDEM *Rundbrief*²⁹. Another one with different IDEM publications—*Workcamps von Schulen*³⁰, *Undjetzt?! Konferenz*³¹, *Projekt Tagung*³².

²⁹ Rundbrief = circular. There were Rundbrief for 2007-2008 and 2008-2009.

³⁰ Workcamp von Schulen = workcamp from schools. This is an initiative led by Lukas Mall during his volunteering time in the IDEM office. They gathered stories from various schools that have done workcamp in the past for their students and sell the publication in various promotional events to fundraise money for IDEM activities.

³¹ Undjetzt?! Konferenz = Undjetzt?! (Now what?!) Conference. Several people who are active in IDEM were involved in organizing this conference that aim to gather and facilitate youth volunteers who came back to their hometown (Europe-wide) after a volunteering assignment/experience and want to further share/discuss their experiences and explore future collaborations/projects. For more, visit the website: www.undjetzt-konferenz.de

³² Projekt Tagung = Project Meeting. The concept is an open space to talk, exchange ideas and project, channel creativity. IDEM team took active part in organizing this international event in Germany in 2007.

A wooden shelf filled with various books, videos, colored papers, empty maps and envelopes, and another computer screen on top of it. A short coffee table with workcamp reports on top of it and various brochures, of IDEM's and of other organizations. A printer with a small box next to it for anyone who would like to drop in some money. A shaky lockable drawers under a table, filled with beamer, video camera, and more folders. A round glass table, a blue couch, many chairs.

Before the first of May 2011, all those need to be reduced into one working space—one desk. One third of IDEM's original space. A new newspaper company in town will rent the two other workspaces. At the same time, it would help to reduce IDEM's monthly expenses. With one desk, it would only costs 300 CHF per month. Emilie tells me, *"I agree to reduce the workspace. There are not many people coming to work in the office. Some days it's only Eric and me, every Monday Luzius comes, other days there's only Eric, and sometimes no one is working here. We can allocate the money for something else."*

We decide. What to keep, what not to keep. We, who come to the office. Eric is thinking out loud *"where can we put all these stuff, I think the attic is already full. Maybe in Luzius' place or Emilie's. I don't have any more space in my place."* Would not make sense to pay to rent a space.

We go to the attic, fifth floor. It is a common attic. Not only for IDEM. Low ceiling. Tiny windows. Under the roof. More boxes, more chairs, tables, books, lamps, cloths. Somewhere in the middle, a small space for IDEM stuff. No clear demarcation. Just an agreement. Boxes of *Undjetzt?! Konferenz* facilitation kits—colored papers, pens, sticky notes. Old computer parts. Old empty binders. Old office stationaries. Make space in the attic. Throw away unnecessary items.

Back in the office space. With empty boxes to be filled. Eric and Emilie are discussing which area should be used for the one-desk space. What is the plan? Where should I start? Old laptops. Old computers. Old brochures. The books in the wooden shelf, the workcamp reports and the brochures on the table next to the printer. I know. I can make a neat stack of IDEM publication and partners' publications or brochures of events. Go ahead. I make a stack of those that I think are quite old and seems to be irrelevant anymore. I ask Eric to do a quick review before I officially announce them as the throw-away-stack. Big boxes of the IDEM letterhead and various publications. I take out some for the office and others will go to the attic. Boxes, one after another. I labelled them: "letterhead," "rundbrief, undjetzt?!, workcamp von schulen," "old keyboard and computers," "katharina@idem-network.org"³³

Eric points me to an important black bag. Heavy. *"We want to keep that bag updated. It's practical to carry it when we have promotional events. Next Monday I may need to bring it with me to the school*

³³ Katharina, a German young lady, was actively volunteering in IDEM office as one of the board members. She also organized some workcamps in the past. During my stay, she was no longer in the office. She dropped by in the office one day to pick up her mails.

presentation.” I go through the bag. Some workcamp reports. IDEM *Rundbrief*. *Workcamp von Schulen* publications. *Projekt Tagung* publications and brochures. Printed pictures from the South Africa Workcamp, pictures of the office. A form with hand-written names, email addresses. What to add? IDEM has no recent brochures/flyers yet. I add some workcamp reports: Tanzania, Peru, South Africa. I make a label and stick it on the bag “IDEM Promotional Materials.”

Four days straight. Tuesday to Friday. Back and forth to the attic on the fifth floor, to the cellar, to a nearby warehouse of an electronic store, and back to the round glass table for our coffee breaks or lunch times. Physical work. We stopped around four or five in the afternoon. Emilie then continued with her evening shift in Mitte Café. As we put away some chairs to the attic and re-positioned the blue couch, Emilie comments *“It used to be a nice space for people to gather in IDEM, to discuss ideas, to have a meeting, or just to sit and have some coffee. With one desk, it won’t be the same.”* Every now and then, Eric and Emilie shared stories of IDEM, of the past.

One day, Eric found an IDEM banner. It was put in a hardly seen area in the attic. He sighs, *“this is a very important thing for an organization like us, I have been looking for this, especially when we were doing promotional events, this was supposed to be very useful.”* Eric told me that for several months in 2010, he left the office. When Eric returned to the office, it took him some time to familiarize himself with where things are. For example the IDEM banner. He was delivering Emergency Pedagogic in Haiti post-earthquake with the *Freunde der Erziehungskunst Rudolf Steiners e.V.*³⁴ and looking for local partner for IDEM project in Haiti. In addition he said that he wanted to give ‘space’ for other people—the younger generations who were at that time coming regularly to the office. At the time of my stay in IDEM, others left the office to move on with their life. Eric expressed that currently himself, Luzius, and Emilie were trying to catch up with what was left from last year.

I go with Eric to the cellar. We customize the size of an available desk board in Mitte’s cellar. Eric pulls out his construction skills. His hands have put together many school buildings in many IDEM workcamps. I joked that the four days of downsizing the office were like having a mini-workcamp in downtown Basel. No hassle needed for fundraising though, and I was in the office at the right time for an extra pair of hands. Emilie, among others, goes through each of the binders, puts away some in the attic, some in the garbage, and arranges the remaining to be positioned under the new one-desk.

Eric and I carry the desk board to the office. Eric makes ways for cables—computer power, network cables, phone cables, extension cables, router connection. The office holds the network, those eight

³⁴ *Freunde der Erziehungskunst Rudolf Steiners e.V.* in English is called: “Friends of Waldorf Education.” Since 1971 it has been supporting Waldorf education (kindergartens, schools, curative education, social therapeutic institutions) and other social projects. In February and May 2010 they carried out two Emergency Pedagogy crisis intervention operations in orphanages, hospitals, schools and camps for the homeless in Port-au-Prince and Léogâne. For more, see its website: www.freunde-waldorf.de

hundred people in the mailing list, those workcamp participants, partner organizations, donors, etc. Emails, newsletters, phone calls, Skype™ account, Dropbox account. Book keeping files, financial software, receipts, bank account information.

Friday. The one desk of IDEM office is wired. Internet cables coming out from the custom-made holes. Wooden shelf on top of it, leaning on the wall. Three chairs. Three computer screens. Compact desk. Some screws are scattered on the desk. Just some final cleaning need to be done today. Pictures of the office space before and after downsizing are provided in Figure 2 below. Over a less hasty work that day, I asked Eric if I can join him for the school presentation on Monday. He agreed and suggested to meet directly in the school, early morning, 7:30 am.



Figure 2. IDEM office space before (*left*) and after (*right*) the downsizing

3.6. A Monday after the downsizing

On Mondays, Luzius comes to the office, if he has no other urgent matters with school or with other works. On Mondays, then Emilie used to make sure she has evening shift in the Mitte Café so that she can come to the office during the day. Eric regularly comes to the office every day. So, Monday works well for IDEM Monday Meeting. During my stay, I participated in all those meetings. People update others about what is going on and what are the things that need to be done and how.

First Monday on the month of May. Another sunny morning. Eric parks his motorbike in a parking area in front of the Mitte building. I step down and hand him the helmet. We walk in to the building. Happy

mood. Earlier this morning Eric presented the South Africa and Haiti workcamps to around 100 students in Rudolf Steiner Schule³⁵ Jakobsberg Basel³⁶.

We arrive on the new one-desk set-up of IDEM office. Eric drops his backpack, logs in to the computer, and offers me coffee. We drink our coffee and Eric says, *"Did you see, I manage to set-up the office phone. I did it on Saturday."* Neatly done. Then, I ask Eric, *"How did you get invited by the School?"* Eric replies, *"I met the teachers of the school when I was translating for a session in a seminar sometimes ago. I told them what I am doing in IDEM, these upcoming workcamps in South Africa and Haiti. They were interested and invited me to come and give a presentation to their students."*

Eric is back in front of his computer. After the four days straight of downsizing the office, I miss sitting down in front of my laptop, pressing the keyboard. I think Eric would second me on that. Especially with his many roles in the office. The incoming emails to his inbox. The email communication with the blind Nepali. The incoming email from an initiative in Uganda. The South Africa Workcamp. The Haiti Workcamp. The pending board meeting. The pending newsletter.

It reminds me. My initiative. I almost forget that during the Newsletter talk in April, I volunteered to do the transcription of the Tanzania movie. I left the DVD at home. There must be one in the office. I was wrong. Not the latest one, only the one from 2007. I ask Eric. He does not know. I pick up the one from 2007, put a headset, and start transcribing.

Luzius walks in. With his 'Berlin' coat. Welcome hugs. He looks around and congratulates the office downsizing team. He appreciates the hard work. He puts his backpack and positions his laptop on the desk. I inform him the various internet cables that he can use. The three of us sitting around the one-desk set-up. For sure it does not feel empty. Luzius asks Eric if there will be a team meeting. *"Sure,"* Eric replies firmly.

"Do you have the Tanzania 2010 movie with you?" I ask Luzius. He does not have it with him. He immediately replies, *"I will ask Valentin³⁷ to make more copies and then we can put them in the office."* Luzius was unsure about the original plan. The idea was to sell the movie to fundraise money. An unfinished discussion. Eric says, *"Sure, we can inform our donors that we are selling the full version of the movie, but then let's make a short trailer that we can publish on our website."* One thing is solved.

³⁵ Schule = school. For more on this school, see its website: www.steinerschule-basel.ch

³⁶ More on this school presentation in relation to the preparation of the Haiti Workcamp is laid out in the next Chapter that focuses on IDEM workcamp.

³⁷ Valentin here is Valentin Brotbeck, the youngest brother of Luzius. He joined the Tanzania Workcamp 2010 and he produced the movie/documentary. At that time, Valentin was 18 years old and was doing a study related to news and media production.

Luzius is washing the dishes, Eric is making coffee, and I am cleaning up the round glass table where we just had our lunch. During the office downsizing we decided to keep the round table and moved it next to the printer in front of the coffee machine. Eric and I grab our manual note. Luzius takes his 'notebook'. We sit down. Each one of us with our coffee cups, the way we like it. The Monday Meeting.

Luzius informed us about the Skype talk as a follow up of the Berlin meeting about the future of IDEM—about how to re-structure and re-build IDEM, to be as lively as before again. I can hardly follow. So many new names, of people whom I do not know. People are actively contributing to IDEM from remote places. Luzius was quite disappointed because not many people were present on the agreed time. Only two or three out of twelve. The continuation of the Berlin meeting was planned to take place in Germany on May 13-14, 2011. But, so far only few people responded to the email. It seemed like people are quite busy with other commitments. The meeting was likely to be cancelled. Further, Luzius asked, *“what if people want structure?”* Eric replied:

“We need new projects and new people... get projects going to get the organization going, there has been no newsletter for the past year, this is worrying. Structure is there, but it is not satisfactory for them. We have an office with a coordinator, volunteers come to help out every now and then, project leaders busy with their projects.”

Eric informed Luzius about the school presentation this morning, that it went smooth. I second Eric and shared my excitement. I said that around 100 high school students were present and one of them came to Eric immediately after the presentation to register her participation in the Haiti Workcamp. Eric continues,

“We should start doing things from here in Basel, like school presentations, like what we did earlier this morning... we can manage. This is how we started back at the beginning of IDEM, with workshops, giving presentations, then with concrete projects.”

In Eric's opinion, more people would be active in IDEM office after the South Africa and Haiti Workcamps in July and August 2011. New people. Or maybe even the not-so-new people. Luzius asked my opinion about the structure in IDEM. I have always been the 'fly on the wall' because I felt that there was quite a long history and discussion about it and I did not want to mess things in the middle. Here comes the question, I thought to myself. I offer my two cents, hesitantly, *“maybe people need this sense of belonging... to IDEM... that's why they are looking for structure, to where they can position themselves.”* Eric replied that in his opinion, people need to start doing projects, then they would feel involved.

Toward the end of that meeting, Eric went through his meeting points, to see if all matters were discussed. During the office downsizing, while sorting this and that, Eric was mentioning things that need to be done. I made a list. I go through the list: *order new financial software, new IDEM flyers, order new*

IDEM name card... I remind them about the IDEM flyers and the name card. Luzius says "*Josias³⁸ is still working on it, I will follow up with him.*" Eric was planning to order a box of IDEM name card. He asks Luzius, "*shall I order for you too then?*" Luzius nods.

In the beginning of the meeting I volunteered myself to make the minutes of that Monday Meeting, but at the end of the meeting Luzius told me that it would not be necessary. It was more of discussing the rebuilding process which I barely follow. I agreed and was relieved. Afterward, Luzius and I excuse ourselves to go downstairs in Mitte Café. I wanted to interview Luzius about his experiences as workcamp leaders in the many Tanzania workcamps. But before, Luzius rolls his tobacco and goes for a smoke.

3.7. A brief talk with Jules³⁹

I arrive early. Chairs and tables are already arranged neatly in front of Mitte Café. I gaze inside to see if there is anyone I know. No one. No Emilie. Not a morning shift for Emilie. I walk in cautiously because some parts of the floor are still wet. Fresh smell. Reminds me of a talk with Eric. He disagrees with the excessive use of the chemical cleaning liquids these days.

The office area is still quite empty. One unfamiliar person already sits behind his computer. I open my laptop, and start my day, transcribing the Tanzania movies.

Twenty minutes pass by. A tall and familiar man walks toward me. I look up and remember that I met him briefly in between the office downsizing. He greets me, "*good morning*" and firmly shakes my hand. He introduced himself again, Jules Ackermann, Swiss, in his fifties. Jules is one of the board members of IDEM. He sits in front of me. We talk. Strong eye contact.

Jules : "*So, this is the new office set-up. Now we are shrinking and functioning with essential things. IDEM used to be a tree with a strong root to the Earth (Valentin) and the branches and leaves and fruits all over the world. Now, the root is not that strong anymore as Valentin left and things are scattered away. In the next board meeting, we will need to discuss about this moving forward and some kind of structure that is needed.*"

Steisi : "*Yeah... it's very quiet these days...is closing down an option?*"

³⁸ Josias Brotbeck is the other brother of Luzius. He has been actively involved in IDEM for some years now. His focus is on graphic design of IDEM publication, such as the flyer.

³⁹ Jules Ackermann is a board members of IDEM. He is the president of Acacia Foundation. Acacia Foundation is one of the few paying members of IDEM.

- Jules : *"Well, Eric for sure will be here... he has his Grundeinkommen⁴⁰ from the government. IDEM will move on, I think it is still needed, this young people, talking about initiative... It's like a flame of fire on the stove, you need to get the right balance to keep the flame if not it will die."*
- Steisi : *"Wow, you like to talk in metaphors, trees, fires... It will be hard for me to forget this."*
- Jules : *"Yes, I do. And you, how are you doing? Why are you here?"*
- Steisi : *"I'm ok. I will write my Thesis about IDEM. I got inspired from my participation in the Tanzania Workcamp last year."*
- Jules : *"Great! Send it to me when you finish, it would be good to see IDEM from an outside perspective."*
- Steisi : *"Yes, like I know nothing about Waldorf School or Rudolf Steiner before I know IDEM and I think it is quite apparent in IDEM."*
- Jules : *[shaking his head] "Of course, no problem. IDEM started in the Youth Section, but now it is more open, not only from the Waldorf/Steiner School. This Anthroposophy, Goetheanum, sometimes too much, too philosophical for young people..."*
- Steisi : *"Are you aware of the rebuilding team?"*
- Jules : *"Yes, that's how it is... it's a bit falling apart at the moment, but it should be back normal again, and this is just a process that needs to happen... we will see the Oasis"*

He wanted to borrow the beamer from IDEM. I recall that Eric was worrying about this when we were downsizing the office and moving the place of the beamer—he was worried that Jules would not be able to locate it when he comes every now and then to borrow the beamer. I happily inform him the new location of the beamer and hand it over to him. He writes down his email address and the address of his office, the Acacia Foundation⁴¹. He walks away saying "go well"⁴².

⁴⁰ Grundeinkommen = basic income. Eric applied for the unemployment benefit that is provided by the Swiss Government for its unemployed citizen.

⁴¹ ACACIA "*Fonds für Entwicklungszusammenarbeit*" is a non-profit organization providing fund for development cooperation. It accompanies and supports projects in over 30 developing countries in the field of education, agriculture, medicine, art and culture. It was founded in 1996 by Jules Ackermann and currently based in Basel, Switzerland. In its website, www.acacia-verein.ch, it mentions that its administrative work is covered by membership fees and specific (tax-deductible) donations; and that the received donations will go to the projects in full. ACACIA works together with other institutions with similar objectives.

⁴² This is a literal English translation from the commonly used German phrase when parting, *Macht's gut!*

3.8. IDEM in numbers

Luzius and Emilie started a proposal/concept paper to fundraise money for IDEM office work. For people like himself and Emilie, who volunteer their time in the day-to-day management of the office. Luzius wanted to finalize this and try sending it to sponsoring foundations. Eric sits behind his computer. Luzius says to Eric, *“I am still working on the concept paper and I will present it to you later when I am more or less finish.”* Eric nods. No problem.

Luzius and I sit downstairs in Mitte Café. He walks me through the pages in his laptop. It is in German. IDEM Plattform+⁴³. He asks my opinion. *“What about more visuals, some numbers about IDEM members, past and current activities, number of workcamps, etc. Remember the question from the meeting with Emerson College, about the number of IDEM members.”* Luzius nods. May take a lot of work. I continue, *“I can help. I will count the IDEM workcamps and for my Thesis it would be useful to know more about the past activities too. I imagine having this timeline graph, but not sure if I can make it. A map that pins down the many places of the workcamp.”*

Luzius likes the idea. He is interested to know the number. How many people have participated in IDEM activities? We go back in the office. Luzius and I start digging IDEM archives. I look for ideas about the workcamp map visualization. I start putting the list of IDEM workcamps, going back and forth from the IDEM workcamp website, Dropbox, past write-ups. Scattered.

We trace back IDEM activities from 2005. Workcamps, Trainings, Conferences. Back and forth, from the loose papers that I kept from the office downsizing, a write-up by Valentin Vollmer back in 2009, Eric’s folder in his computer about the workcamps, Dropbox. Some activities are mentioned here, but not there. We thought of asking Valentin. Every now and then we ask Eric about workcamp leaders, locations, years, number of participants. Clarification. Eric remembers. Though, he adds *“It is not that easy to say about the number of participants of the workcamps, there were also local people participating, they come and go, the number changes every day.”* Eric also sent us email addresses of those workcamps that he did not remember for sure. Maybe they remember.

My unfinished mission⁴⁴. I was unable to put together the timeline graph. I finalized the workcamp lists and its simple map (see Annex 2.). Forty two workcamps supporting local projects in fourteen different countries, including three to be rolled-out in 2011 (the South Africa and Haiti Workcamps).

⁴³ Plattform = platform. ‘Plattform+’ [read: Plattform Plus] is the conceptualization of the role of IDEM office. During my stay, it was a work in progress.

⁴⁴ When I left the office, Luzius continued with this mission.

3.9. An office guidebook from Emilie

A Skype™ notice on my laptop screen: ‘*Emilie Zuckerman is online.*’ I am sitting in my student room, in Wageningen after the fieldwork in Basel. I dropped her a ‘hello’ line. She just finished the IDEM Guidebook that she started when I was doing the fieldwork in Basel. She sends it to me via Skype™ file transfer.

On the front page, a black and white image with IDEM logo on the top right and “Office Guidebook 2011” on the bottom right. The image is a unique construction with people on it, doing various theatrical or acrobatic acts. Such images that make people ponder—about the details and ponder about the big picture. The chapters: Organizational, Financial, Projects, Corporate Issues. She included the IDEM workcamp map and tabular information that I put together during my stay in the office. On the last page, she put back the image from the cover page and wrote:

Dear IDEM’ler,

we’ve talked a lot about structure about its possible confinements, limits and yet its necessity. for this guidebook of structure, i was inspired by a photo of a “circus house”. it’s a set and a living space at once. it’s basic structure opens up so much room to build construct, try out- it even has a built-in trampoline for you to lift off.

what kind of house do you want to build? the walls and pips are there for the basics, they offer lots of hinges for your ideas. on the top right, hidden there is the wc (toilet ;-)), fully functional with a perfect view. That’s what structure is: every object and tool finds a spot. i believe our rooms speak a lot about who we are. and the fun part is we get to actively invent it’s shape and form as well as develop every item in it. of course, it’s a work in progress and gathered is the work of many. i had my share of fun decorating. i hope you do too. the whole house folds up- mobile, it travels around the world.

Monday evening, May 2, 2011, Emilie sent around her ‘goodbye IDEM’ email. A resignation email. After over a year of volunteering for the office work of IDEM, she decided to move on. I received it too. Afterward she was still around, coming by in the office every now and then. She wanted to finish the book keeping and to have a smooth handover, most likely to Luzius. The one who is coming regularly to the office, besides Eric.

Also, she wanted to leave behind this ‘Office Guidebook.’ She reflected on her spot-searching period inside the office and felt that it can be easier for the next people who want to volunteer in the office. Volunteering as an intern, through the European Voluntary Service (EVS) scheme⁴⁵, or out of mere

⁴⁵ European Voluntary Service (EVS) is a scheme developed by the European Commission which encourages 18-30 year olds to undertake long term volunteering in Europe. The scheme is funded in order to make volunteering as accessible as possible. The projects are unpaid and, importantly, volunteers do not replace paid workers. For more

interest and curiosity about IDEM. It is her wish that this guidebook (of structure) may come handy—to figure out IDEM and to find one's spot in IDEM.

Epilogue of Chapter 3

I received the IDEM Newsletter in my email inbox in early July 2011. The executive meeting—meeting of the board members was conducted to elect new members, among others, Luzius Brotbeck. IDEM conveyed heartfelt thanks to both Valentin and Emilie for having shared their life-journey with IDEM. The office continues to function with the one-desk set-up. An intern from Germany arrived in the office in early June to do her internship as part of her high school assignment. She set-up an IDEM Youtube⁴⁶ account where the trailer version of the Tanzania movie is available for viewing.

on EVS, see EVS webpage on the European Commission website: http://ec.europa.eu/youth/youth-in-action-programme/european-voluntary-service_en.htm

⁴⁶ Youtube is a video-sharing website. Its official website: www.youtube.com

4. The more exciting stuff: the workcamp

Schiphol Airport. I spotted my 70 liters rucksack on the conveyor belt, picked it up, and walked outside the departure area. No email. No one waited for me at the airport. Not like when I arrived in Dar es Salaam six weeks ago. In the train, gazing outside the window, I could not help comparing the three countries—Tanzania, the Netherlands, and my home country Indonesia.

I came back from the Tanzania Workcamp. A friend thought that I was in a refugee camp. Some online dictionaries relate workcamp⁴⁷ to a prison camp where prisoners are doing physical work as part of their criminal punishment. I once asked Fiorina, the leader of the IDEM Tanzania Workcamp, “*What is a workcamp? Why does IDEM use this word?*” She replied:

“...there’s a word in Germany: Arbeitslager⁴⁸; it has a very strong association to the work during the second World War ... in IDEM, once we were searching for new name, but we were not successful and up to now it is still workcamp... In Germany quite a lot of people know workcamp. IDEM has done many workcamps in the past.”

In Tanzania, it involved physical work, but participation was out of free will, under a voluntary basis. A description of the workcamp taken from the project booklet⁴⁹:

“Our task is to continue with the kitchen and Dining Room begun in April 2007 for the 350 children... young people from all over the world worked together with the teachers of the school and local workers and built the foundation, produced the reinforcement, installed the pillar, mixed a lot of concrete and build the wall up to a high level. Local people finished the wall up to the roof height and started already with build the roof of the building. Our task for next Workcamp will be to finish the building. We have to pave and paint the walls inside and outside of the building and finishing the door and the windows. Another important aim is the culture exchange in general.”

Also, I drew from my diary during the workcamp:

⁴⁷ Arthur Gillette, through his book “One Million Volunteer” published 1986, may be the first person to document the history of an international volunteer workcamp. He traced it back to November 1920 when the Fellowship of Reconciliation (FOR) and the Mayor and peasants of Esnes (a village near Verdun, France) agreed to have a reconstruction project. FOR is a movement of Christian protest against war and instead support conflict resolution without violence. Back then, FOR sent a dozen of youth (and two of them were ex-soldiers from the first world war) from France, Switzerland, Germany, UK, Hungary, Austria, The Netherlands to work alongside the villagers of Esnes in rebuilding shacks, road, and town hall. From this, the first series of workcamps sprang.

⁴⁸ Arbeitslager is a German word for labor camp.

⁴⁹ The project booklet is uploaded on the IDEM workcamp website: www.workcamps.idem-network.org

"First night. Most of us arrived today. We ate dinner: wali (rice), maharage (bean), banana, and oranges. Now, getting ready to sleep. We are sleeping in the student sleeping rooms. The students are on holiday, back in their parents' houses. Everyone has their own mattresses; some are still busy putting up their mosquito nets. One open cubicle for 2 or 3 people.

Work day 2. Electricity lines will go through the blue pipes, Tati was so good working up there with the blue pipes. I mixed cement. Twenty buckets of sand with one sack of cement. Mixing using the shovels. Pour water to the middle. Distributed buckets of cement, filled buckets with water to mix the cement. Later in the afternoon, I started plastering, not that easy, lots of cement fell down... will do better tomorrow." (11 August 2010).

Settling back to Wageningen was slightly gruesome. The ghost of being in a group setting like in the workcamp haunted me. Eating dinner alone. Waking up to the quiet town of Wageningen. Not only me. Posts on the Tanzania Workcamp 2010 Facebook group. They are missing the workcamp days too. Quite a moving experience. How did IDEM put together such workcamp?

4.1. "It's our cup of tea and it sells!"

I insert the key as told by Emilie and press number five. The attic. Eric and Emilie are there, sorting and moving things. Making space. Emilie sorts out files and books—a pile to keep and a pile to throw away. A book titled: "International Voluntary Service (IVS)⁵⁰" (Amorim et al., 2002) was about to be put in the throw-away-pile. I rescued the book. Both Eric and Emilie were happy to give it to me. I flip over the pages. A brand new book, smooth, no folding mark.

Chapter one. The concept of International Voluntary Service. Page nine.

"Voluntary service projects vary greatly in their nature and duration. In terms of their duration we can distinguish between short term projects, generally called "work camps", lasting between a few days and one month."

Introduction. Page seven:

"This T-kit⁵¹ has been developed as a tool for youth workers to support the process of organising an IVS project... outlines some of the traps to avoid... At the same time it can be used as inspiration for trainers in

⁵⁰ The digital version is downloadable here: http://youth-partnership-eu.coe.int/youth-partnership/publications/T-kits/5/Tkit_5_EN.

⁵¹ T-kit stands for "Training Kit.". It offers both theoretical and practical tools to work with and use when training young people.

the field of IVS activities... we will mainly cater for a European audience, even though most of the described principles also count in national or intercontinental projects.”

The book shares practical ways of organizing IVS project—volunteer management, funding and budgeting, finding the right partners, and so on. It also informs briefly about the concept and history of IVS. Apparently, IDEM has its own book. Their own do’s and don’ts. But it is an intuitive one. Embodied in the people. Some in the workcamp reports, pictures, movies. Implicit or explicit. Hands-on experiences. Their source of inspirations. I knocked on their door to ask those people. To experience it with them. It was opened. It has always been opened. Volunteers come and go.

How did IDEM accumulate knowledge about IVS and particularly workcamp? By doing it. Two of its co-founders, Valentin Vollmer and Eric Hurner, are familiar with the idea of IVS, particularly the one that took the form of a workcamp and with young people. In 2005 the basics were put on paper. IDEM was registered. Then, they figured that having a concrete project is strategic to promote IDEM and to pull things together—motivated people and funding. They rolled-out IDEM’s first workcamp. Valentin shared the story:

“... well it’s just developed, workcamp is what I brought, and what Eric is interested. We needed to actually do a project. We did it in Brazil, in 2005. Back then, we’ve been working for a year... we spent a lot of 2004 and 2005 networking, however, it’s difficult to present to funders, friends, very abstract, so we need a project. I know how to do a workcamp, I called someone from Monte Azul⁵², I said that we need a sort of workcamp, any ideas? She recommended Guainumbi⁵³, we started fundraising, getting group together. Germans, Swiss, Irish.

Valentin himself led that workcamp. It was his first and last time of being a workcamp leader in IDEM⁵⁴. Afterward his ‘workcamps’ were based in Basel, the day-to-day management in IDEM office, the strong root going to the earth.

Ever since that first workcamp, up to 2011, forty two workcamps supporting local projects in fourteen different countries. The numbers that I gathered from IDEM’s various archives. Five, ten, or fifteen thousand euros for a workcamp, depends on local project and the fundraising. They bring them along.

⁵² Monte Azul is the big pioneer initiative of Waldorf social-education work in Sao Paulo, Brazil: “Associação Comunitária Monte Azul” was founded in 1979. It serves people living in Favelas (shanty town in Brazil) with artistic activities, medical care, and skills training.

⁵³ Guainumbi is an association that provides social therapy for the disabled living in the outskirts of Sao Paulo, Brazil. Guainumbi offers activities such as woodwork, cooking, painting, theatre and hygiene; and house visits in the Favelas. The main work during the IDEM workcamp was to repair a damaged house of a therapy patient. Its website: www.associacaoguainumbi.org.br

⁵⁴ As mentioned in Chapter 3, Valentin had been active with participating and organizing many workcamps with Steinschleuder e.V. prior to his IDEM-journey.

Again, the numbers that I gathered, around 650 people, most of them in their teens and early twenties have been introduced to the idea of workcamp, of supporting a project in a faraway place. Three or seven workcamps in a year. Or even ten workcamps in a summer period in 2006 in many places in Brazil. All from that small team in the office? This year (2011), three workcamps from that one-desk set-up?

I drew a sketch (Figure 3) of the various elements in the workcamp. I wanted to see if there is any general pattern. I asked around. The sketch stays clean. Valentin told me:

"There's a beauty in chaos [smiled] It can start at any point. There's no set procedures. Say, Tanzania, it began with the local initiatives. Erasto was running the thing [the school]. I met him in this conference in 2003. We talked. We exchanged email. Other example, somebody approached us here. Swiss girl, came back from a volunteer in Russia, it was a nice project and she said that she would love to do a workcamp there. So, she will be the leader, and she has a project, but she doesn't quite know how. So we helped her to find volunteers, how to arrange the flight, group travel, all this stuff. So, it happened. Eric was in Haiti. He found that there are a lot of initiatives, so he was looking around for workcamp leaders, for people who want to take part. But often this also happens, people say I'm really interested I want to do something and then they get connected with what already exists. It can happen at any point. Wherever it makes sense."

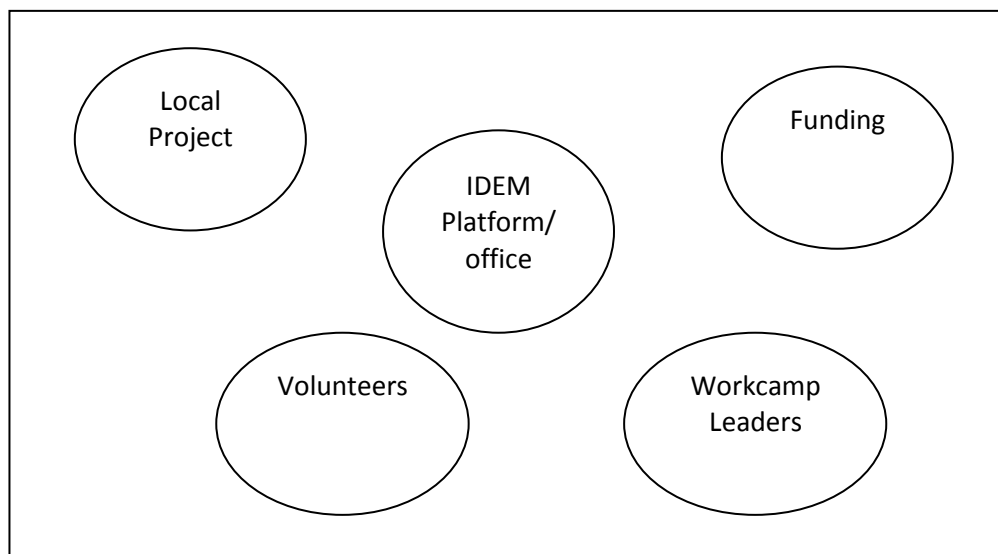


Figure 3. Sketch used in interview(s)

The sketch may stay clean, one thing makes sense. IDEM's idea of 'personal contact.' Valentin met Erasto. The Swiss girl came back from Russia. Eric was in Haiti. Eric once said, *"it is important for someone from IDEM knowing the person, or at least IDEM knows someone who knows the person."*

The Skype notices on Eric's computer screen. Emilie and Luzius constantly checking their email. Email about the food shopping list with Dimitri, the workcamp leader of the South Africa Workcamp.

Newsletter. Dropbox. The office phone. An open door, volunteers come and go. Names of workcamp leaders mentioned by Eric. He remembers. Valentin has participated and organized around 11 workcamps. Those in the office connect. People can take initiatives and those in the office will support. Any initiatives? Is there any do's and don'ts? *"It's like a flame of fire on the stove, you need to get the right balance to keep the flame if not it will die"* thinking about it remind me of the brief yet memorable talk with Jules in the office. The workcamp leaders are given space to lead the process with guidance from the office on a demand-basis. Getting this right balance. Not simply written in a book.

4.2. IDEM's 'workcamp-aid': supporting local project

A set-up like a workcamp is not without criticism. IDEM is aware about them. The criticisms will always be there. One example is the issue of dependency. That the 'local project' would be dependent toward an aid scheme like the workcamp—'workcamp-aid' one may say. Again, the question. How does IDEM address this in the practice of their workcamp? The South Dakota workcamp was a critical learning experience.

Three copies of South Dakota workcamp report in the stack of the workcamp reports in the office. I put one in the heavy black bag—the IDEM promotional materials. I put it out again. Eric said it would not be necessary. I flip the pages. A Waldorf school in South Dakota, the United States. Gloomy feelings as I turn the pages. Difficulties in finding a straw-bale construction expert from the area. Difficulties in communication. Pictures of a desert-like area. A tipi house under construction. Young people working on the construction. Last page, eventually becomes less gloomy. Project solved. Financial aspects solved.

Later, over lunch, I asked Eric. The relevance of my curiosity about the do's and don'ts. Better understanding about the ideas and the contact person/people from the school there would have helped—to be on the same page. Extra coordination with the office in Basel would have helped. Getting this right balance.

The next day, I am fortunate to meet Juliana Hepp. Swiss, in her early thirties. One of the co-founders of IDEM. She is one of those motivated young people who have 'moved on' from IDEM. She was visiting Switzerland and dropping by at the office. Also to congratulate Eric on his birthday. Luzius once told me that Juliana is very good in networking. She was the one who connected a Kenyan youth organization to the Tanzania Workcamp. She was also there in Erasto's school during the time of the workcamp in 2007. Moreover, she was organizing the South Dakota workcamp, also in 2007.

We were discussing about the mechanics of IDEM workcamp. IDEM works together with a local project, not creating the entire project—meaning that someone or a group has already started an initiative in

their place and thinks that an external support in the form of a workcamp can fit in the picture. In Juliana's words:

"... we learned in a very hard way from the workcamp in South Dakota. This is actually one of the conditions that there is a local community that wants to do something. If not, you don't do it. Because then the money will be there, but, what should they do... not just giving the money, but joint effort... also, we young people trying to do our best, not professional... Some of the mistakes that were done, like making sure that its really wanted by the local community, making sure some of the materials, preparation did not happen because I did not know it was supposed to happen... "

Speaking of Juliana and networking, at the end of my talk with Juliana, three email addresses and names were scribbled on my note book. That South Dakota experience gave birth to a written one-page uploaded on the IDEM website. The important five stages:

- 1. Invitation by the International project for us to carry out the workcamp (later followed by descriptions, cost estimates and so on). Cooperation with local contact persons.*
- 2. We describe and advertise the project. Leaders come forward to organize the workcamp. Participants begin to apply.*
- 3. Participants and [European] leaders organize the fundraising, preparation and departures.*
- 4. Carrying through [implementation] of the workcamp in cooperation with the local leaders.*
- 5. Follow-up in Europe – accounts, reports, meeting with participants and so on.*

4.3. Preparation meeting of the South Africa Workcamp

Friday afternoon, I arrive in the office. Quiet. Only Luzius. A delicious smell of marble/marmer cake. As promised, Luzius volunteered to make the cake as part of the lunch menu for tomorrow. "*Süd Afrika Vorbereitungstreffen*"⁵⁵," Luzius types in his laptop and asks my opinion about the size. I concur. He prints two copies.

Tonight until Sunday afternoon (April 15-17, 2011), the preparation meeting for the South Africa Workcamp will take place. Luzius and I are doing final check in the office. Laptop, beamer, DVD of the Tanzania Workcamp 2010 movie, sleeping bags, and print-out of the shopping list. Eric is already in Dornach. Dimitri and Anja are on the train from Berlin, Germany. Luzius quickly checks the tram and train schedule from Basel to Dornach. Off we go.

The Youth Section building is quiet. Some dirty dishes around the sink. A small sticker of young Rudolf Steiner on one of the kitchen cabinet doors. It was a busy weekend, the Annual General Meeting (AGM)

⁵⁵ *Süd Afrika Vorbereitungstreffen* = Preparation Meeting of South Africa

of the Anthroposophy Society took place in The Goetheanum. Thousands of people from all over the world came to participate in the meeting. They had to vote for the new board members. Eric took part, he was also interpreting for the various sessions.

We go straight to the storage room behind the kitchen. The food that we ordered for the weekend is there. Spaghetti, rice, German bread, apples, coffee, and more, as mentioned in the shopping list. All bought from Alnatura⁵⁶ Shop in Germany. As agreed, Martin from the Youth Section did the shopping. He crossed the border with his car. Cheaper prices in Germany. The deal with Martin was to share the food cost and IDEM to prepare lunch and dinner also for 15 people from Martin's group. Luzius and I joked, it was like cooking in a real workcamp, in total for 30 people. Not long after, Melissa arrives. I give her a big hug. She travelled with the train from Biel, about 46 kilometres southward of Dornach. She was also participating the Tanzania Workcamp 2010. Luzius, Melissa, and myself will lead the food preparation for the weekend. Our initiative.

Four people arrive from Germany. They are definitely younger than myself! Simon heard about the workcamp from a presentation in his school. Lisa heard about it from her best friend whom brother joined IDEM Tanzania Workcamp in 2007. Another three people arrive. Luc, David, and Julian all go to the same Waldorf School in Germany. They heard about the workcamp from a school presentation. Luzius, Melissa, and myself start cooking. Halfway of our cooking, another girl arrived from Bern, Switzerland. Also, Dimitri and Anja arrived from Berlin, Germany. Dimitri and Anja are the workcamp leaders. Not long after we were sitting around the table, eating our dinner.

Melissa and I enter a room on the second floor of the Youth Section. A multifunction room. Blackboard, chairs, a simple upright piano made from wood, doors toward the terrace. Everyone is already there. Eric as well. We sit down and make the form of a circle. Eight potential participants, two workcamp leaders, Eric, Luzius, Melissa, and myself. I sit next to Luzius. He agrees to whisper me about what is being discussed, in English. Dimitri and Anja lead the session. Introduction round. For all the eight potential participants, sixteen up to twenty-two years old, it would be their first time to Africa. Also for Anja, Dimitri's girlfriend.

Not for Dimitri. He was a participant in the South Africa Workcamp in 2008, with the same local project. Later he told me that his past participation inspired him to step-up and lead the workcamp this year. He wanted to support young people who want to do something in the world, who want to grow. The mix of their reality and the reality in South Africa. Since November 2010, Dimitri has given presentations in schools in Germany to promote the South Africa Workcamp, to get participants. Eric and Luzius did some in Basel. Team work and support from the office in Basel. Also for fundraising.

⁵⁶ In Germany, Alnatura is well known for its organic (or 'Bio' as it is simply known in Germany) food sales. It supports Anthroposophical initiatives through its annual donation. Its official website: www.alnatura.de

Questions round. Dimitri categorizes the questions on the board—organizational, environment, vision, community. Some similar questions. Some were addressed immediately, some for the following days. Electricity access for electronics (cell phone, camera, laptop), arrival and departure dates, health vaccination, amount of cash to bring, trips during the weekend, items to bring for the children in the school, construction tools or equipment, cooking arrangement, fundraising plans, also the exact work that would be done during the workcamp and the extent of interaction with local people. Anja takes note in her book.

Afterward, Eric gave an introduction about the project. We all listen. For fifteen years, Lulama Kalipha has been teaching children around her neighbourhood in Mount Frere, South Africa; in all sorts of situations, from a borrowed classroom, under a tree, and gradually building classrooms in a piece of land allocated by the municipality. She aspired to build a Waldorf Kindergarten—the Bonintwentle Kindergarten. Eric met Lulama in a seminar in South Africa. A friend of Eric introduced them. This friend knew that Eric has been working with social projects in the form of workcamp and this friend also knew Lulama as someone who is committed in developing her kindergarten. Personal contacts, face to face contact, constant communication to understand what kind of person Lulama is, to understand Lulama's project/initiative and needs.

IDEM has been supporting Bonintwentle kindergarten through a '*workcamp-aid*' since 2008, annually. Eric himself led the first workcamp. They have built kitchen, sewage system, bathroom, toilets, water tank installation, classroom. This year (2011) the focus would be to purchase a neighbouring house then make another classroom out of it and to install it with electricity lines. This purchase alone would cost around 120,000 South African Rand (ZAR)⁵⁷. In the school, local craftsmen will work together with them.

Eric expresses that Lulama is affectionate, motherly, and that the children there will welcome and hug the team as they arrive. "*What if we did not manage to purchase the unfinished house, no work?*" asks Johannes, one of the potential participants. Eric immediately responded that he is submitting a proposal to the Anthroposophical Society and that he is quite optimistic that they would give support. Otherwise, there would be lots of other work that they can undertake, like working in the garden, or renovating the current buildings.

Further, Eric shares a bit about the life and culture in South Africa, like the Ubuntu philosophy around the idea that people are interconnected; people live with the idea that when they die they want to be remembered by others in a particular way. Eric cautions the participants' expectation of hospital service and security in the area. Everyone should have a valid travel and health insurance. Also, alcohol

⁵⁷ 10 South African Rand (ZAR) = 0.96 Euros. 120,000 ZAR = 11,535 Euros.
10 ZAR = 1.38 USD. 120,000 ZAR = 16,594 USD (currency exchange as of 23 August 2011).

consumption is quite common, like in Europe. But, Eric warns that there should be no alcohol consumption during the workcamp. No objection.

A long day for everyone. Especially those whom travelled long way to Dornach, Switzerland. We slept in one of the meeting/conference hall, seven minutes' walk from the Youth Section building. Three people volunteered to help with the food preparation tomorrow. Group-bond starts to grow.

Saturday morning, after the breakfast, Dimitri lead ice-breaker sessions for the group. Luzius, Melissa, and myself join in. Eric is back in the AGM sessions. Johannes, one of the participants, had spent seven months in New Zealand before. He volunteers to do a warming-up round colored with some Maori⁵⁸ cultures. After some fun movements and much laughter, the next session was to pair-up and share some reflections—*who am I? what do I want to bring to the world and particularly to the upcoming South Africa Workcamp?*

I paired up with Johannes. He is a Waldorf School student in Germany, seventeen years old, with braided hair. He said that his experience in New Zealand—of being close to nature and in a different culture—was inspirational and motivated him to venture other countries. The South Africa Workcamp is an opportunity. He sees himself as a good team player, problem solver, and creative—his added value to the workcamp group. Afterward, we sit on the floor in a circle and Anja facilitates the session where we all share our paired-up talk to the group: *want to work with tools, help them in the school, learn about different culture, good in metal work, want to share about cultures in Germany, sing with them, do practical work, continue supporting IDEM, want to bring out quality in people, manage group interaction, handling the unexpected*. Johannes was translating for me from German to English. This discussion was then materialized into a poster entitled “*Gruppen Vision*”⁵⁹ put together creatively by the group by using cuts of papers—phrases, pictures, hand writing.

⁵⁸ Maori is the indigenous people of New Zealand.

⁵⁹ Gruppen Vision = Vision of the Group

center for HIV/AIDS in Morogoro, that she visited during one of the weekends in the Tanzania Workcamp last year.

The evening round was in the second floor of the Youth Section again. Each small group presented their findings. Things felt lighter. Everyone showed their commitment to the project. Eric would support further. His brother is living in South Africa. He would ask him to pick up the group in the airport and guide the way to Mount Frere. They are aware that the plans for weekend trips or the working schedule may change when they were there. Filo volunteers to take the responsibility as the Nurse of the group. She is studying nursing. Johannes would create a blog to monitor fundraising activities. Dimitri's cell phone rings. Paula's mother is on the phone. Paula smiles to Dimitri and to the group. Just a worried mother calling from the neighbouring country.

Signed application form, copy of valid passport and valid travel insurance. Dimitri writes on the blackboard. He adds his mail address in Germany. Afterward, the Tanzania Workcamp 2011 movie is played for the group. That closed the Saturday sessions.

Downstairs. Melissa says goodbye. She heads back home to Biel. Some of the participants are busy filling out application form of a funding support. The big letters GIZ⁶⁰ on its first page. A common practice, a useful one. In the Tanzania Workcamp 2010, four participants got travel funding from filling out those application forms. The program finances travel costs of youth aged 18-25 living in North Rhine-Westphalia⁶¹ to participate in practical projects in developing countries and to learn about cultures, living conditions, and recognize global development gap (GIZ, (n.a.)).

The last day, Sunday. After breakfast, the group did a feedback round of the entire preparation meeting sessions. One by one people left the building. Eric stays. He lives a couple of minutes' walk from The Goetheanum, in the same house with Martin, the head of the Youth Section. Luzius and myself walk to

⁶⁰ GIZ stands for Gesellschaft für Internationale Zusammenarbeit – a federal enterprise supporting the German Government (specifically the Federal Ministry for Economic Cooperation and Development) in the field of international cooperation for sustainable development and international education work worldwide. In January 2011, three separate organizations (*Deutscher Entwicklungsdienst* (DED) gGmbH (German Development Service), the *Deutsche Gesellschaft für Technische Zusammenarbeit* (GTZ) GmbH (German technical cooperation) and Inwent–Capacity Building International) joint hand into GIZ (their official website: www.giz.de). *Gesellschaft für Internationale Zusammenarbeit* = Society for International Cooperation.

⁶¹ Germany has 16 *Länder* or *Bundesland* which are partly sovereign constituent states of the Federal Republic of Germany. One of them is North Rhine-Westphalia (German: *Nordrhein-Westfalen*). It is situated on the west part of Germany. As a state, it has the most number of population and strongest economy. Important cities like Köln, Düsseldorf, and Bonn are located in this state.

the Dornach train station. *"Come join a meeting tomorrow morning"* Luzius told me. Someone from the Youth Section saw the young people of IDEM that weekend. Cooking, joking, talking about a faraway country, cleaning. He wanted to introduce IDEM to his friend from the Emerson College. They are interested to know more and probably to collaborate in the future.

A local project is there. Eric met Lulama. Personal contact. Eric led the first workcamp in 2008. The support continues on an annual basis. Workcamp leaders step forward. School presentations, flyers, websites, words of mouth. Participants signed in. Fundraising activities. Travel to the country. Follow-up meeting after participants return to their home countries.

On my last Monday Meeting, Eric, Luzius, and myself talked about what are special in IDEM workcamps. The workcamp leaders are volunteers too, not paid like in commercial workcamp offers. Group fundraising. The entire workcamp processes are seen as an education process. There is no need to explicitly tell participants to get away from the 'helper syndrome.' It is seen as fine if those young people are motivated to join the workcamp to help the poor. Eric further expressed, *"The aim of IDEM is for people to go through the process, not to prepare everything beforehand. In the end, when they arrive in the workcamp, it would be different. It is important to say: guys it's going to be different than here, just explain a bit about the differences."*

4.4. Promoting IDEM Workcamps: a school presentation

I am waiting for Eric. Monday morning, 7:20 am. The main entrance was not yet opened. I entered from the side door, kitchen area. I walk around the ground floor. Announcement boards. Summer camps. Eurhythmy performance. A picture of young people playing the violin in a concert-like arrangement. Some people are entering a room with the sign *"Lehrer⁶²"* on top of it crafted in wood, edgeless letters, resembling those inside The Goetheanum. Two little boys with their backpack. They wait outside. Students. A big school, located on a hill, a green lush area. I am sitting inside a Steiner School.

Eric arrives. He is talking with some people. White hairs. A young girl with them. That must be Nadine. Eric told me that Nadine will join him in giving the presentation today. Nadine graduated from the other Steiner School in Basel. She will join the Haiti Workcamp. I approach Eric. We walk upstairs. Spacious staircase. Empty hall. Also spacious. I joke to Eric, *"are you nervous?"* Eric replies, smiling, *"of course not, I have been talking to students my entire life."*

Approaching eight o'clock, teachers are entering the hall, greeting Eric. Students start to fill in the hall. Much older than those two little boys whom I saw earlier. More than 100. I sit next to Nadine. On the

⁶² Lehrer = teacher

floor. On my other side, students. Nadine asks my opinion. About the opening lines of her brief speech that she will deliver *"... in the tram I realized how people feel when they are left alone... the news about tsunami in Japan, and from Haiti we don't hear anything anymore... I want to give hope to them..."* I nod and hold her in compliments and encouragement.

A teacher is talking to the crowd. In German or Swiss-German. Everyone stands up. I join them. They are talking altogether. Like praying together. But, none is closing their eyes. Nadine next to me is saying it too. Not so long. Then we all sit down again. Another teacher gives an announcement. Mentioning dates and names. Most likely birthdays. Then a teacher introduces Eric.

Eric comes to the middle and start talking. IDEM' logo and website address on the first slide. They listen. Eric briefly introduces Nadine and myself. I smile to the students. The slides are showing workcamp activities in Bonintwentle Kindergarten, in Mount Frere, South Africa. The same kindergarten where a group from IDEM will come again for the South Africa Workcamp in August 6 – September 3, 2011, to continue the past works. More classrooms, working in the garden, painting. Everyone is looking at the slideshows. Young people from larger Europe doing woodwork, piling up white sacks, placing the roof, conversing with the children. A lady, with cloths rolled on her head, Lulama Kalipha. Lulama is the leader of the kindergarten, she started it. A group picture, in front of the classroom that they were working on, open wooden construction, some white sacks piled up. Eric is in the picture.

Sunlight starts to blur the projection from the beamer. A teacher walks toward the beamer and helps Eric to turn the direction. Nadine, myself and the students around me turn our back, facing the wall behind us. The pictures are clearer now. A city in Haiti, messy, post-earthquake. Collapsed buildings. Map of Haiti, in the Caribbean, next to the Dominican Republic. People living in tents in Port-au-Prince. A school, in tents. A tall square-shaped cemented construction—a solar toilet, do not need the regular water system, dry system. The workcamp team will build those toilets in a school in Haiti this summer, July 20 – August 10, 2011. Also, another possibility is to help renovate a school building in another area. Not in Port-au-Prince, but in another area, Les Cayes and Marouge.

Nadine's turn. She speaks briefly. One minute, one and a half minutes. As she ends, the students immediately clap. Eric returns and talks a bit more. The slide is again showing IDEM logo and website address. Final claps. A teacher says a few words, then the students rise and leave the room. One student, tall, long hair, approaches Eric and Nadine.

I approach one of the teachers, Heidi. Smiles. I congratulated her for a big turnout of the students. She says, *"Around 65 active students are not here, they are practicing for an orchestra. Here we have classes from grade one until twelve, twice, so around 650 students, big school. Those who came to the*

presentation only from grade 9 until 12, the others are too young.” I nod. “Will this be your first WOW-Day⁶³?” I ask further. She nods.

Heidi approaches Eric and congratulates him, *“sehr gut!”⁶⁴* We walk downstairs and say goodbye. Good mood. On our way out, I asked Eric about the girl who came up after the presentation. *“She is interested to join the Haiti Workcamp”* Eric answers. I put my bag in the helmet case at the bag of the motorbike and put on the helmet. Our Monday continues in the office in downtown Basel.

4.5. The ‘IDEM Process’

Ten o’clock appointment with Cristian Breme, a craft teacher in the Steiner School where Eric did a school presentation. Eric shared his contact details. Cristian is the coordinator for the “Building a Bridge to Haiti.” We sit outside the teacher room. A garden. A group is playing violin in the music room on the floor above. He knew Eric for quite some times now, the Anthroposophy network. Cristian re-imagined IDEM. Seeing it as a process. Something he himself coined as ‘the IDEM Process.’

Steisi : “As one of the teachers, what interest you to partner or cooperate with IDEM for the Haiti Workcamp, to link WOW Day with the workcamp?”

Cristian : “We started with this connection because we look for people who can speak about economy and this big problem of the world. I went to the Youth Section to look for people and then this networking led me to Eric. I did not realize this IDEM Process would happen to many many students...”

Steisi : “IDEM Process?”

Cristian : “Yes!! [very excited] Really, I understood the idea of initiative just now. I always know the one who is going there [to the workcamp] will know who they are afterward, because they have initiative. Now I see all people here all 200 take initiative. They do a lot! When I go this school... Mr. Breme I will do that, I will do that, and they’re so proud. I will do Hip Hop. I thought is it right? Aren’t they supposed to do Eurythmy? I will write this and that... it’s so great. They organize the WOW Café... we have a website, job borse, this board, we can see together... It’s beautiful!”

⁶³ WOW stands for Waldorf One World. The concept of WOW-Day is students from Waldorf/Steiner School raise money for better learning and living conditions for children all over the world. Students take on a one day jobs, for example: gardening, car washing, circus performance in the pedestrian zone, selling craft, organizing sponsored runs. The collected money is then given to the Friends of Waldorf Education and they pass 100% of the funds on to the projects all over the world. Each school can choose to which project they want to channel their raised money. More details can be found here: <http://www.freunde-waldorf.de/wow-day.html>

⁶⁴ Sehr-gut! = very good!

After the interview Cristian walked me upstairs to where the *Job Borse*⁶⁵ board is located. On top of the board, a visual of a wooden bridge—it is a small poster of the “Building a Bridge to Haiti” project. Several students pass by and chat with Cristian. One of them writes down his name in a list that is also put up on the board, a list to see confirmed jobs that students have found themselves. I took a picture and thanked Cristian for his time, and his enthusiasm.

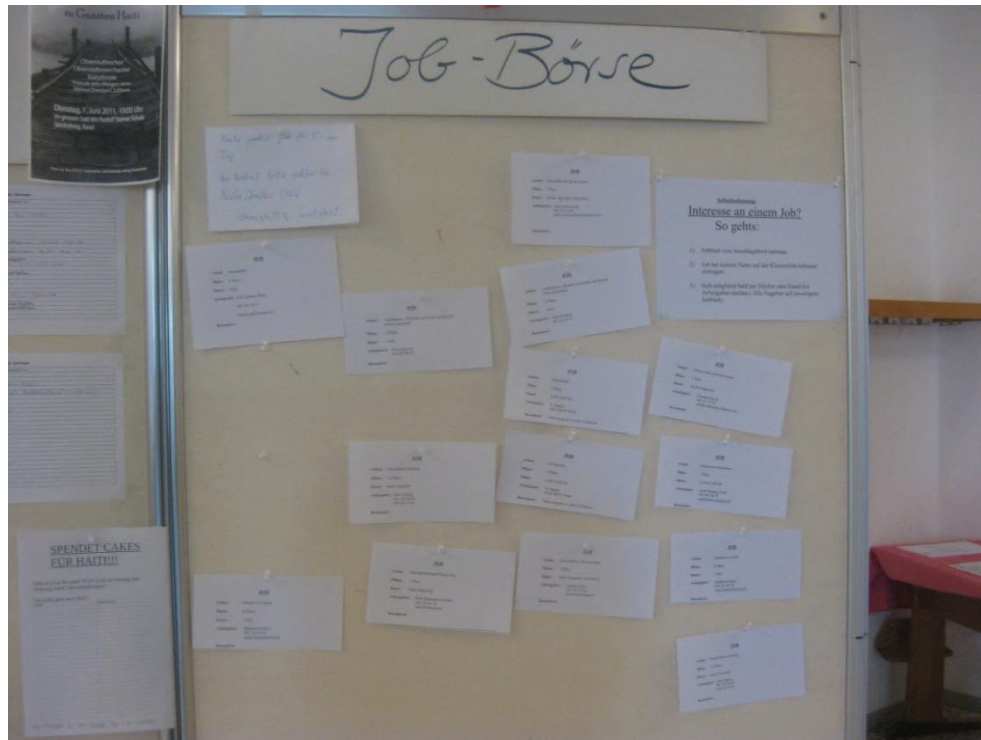


Figure 5. *Job Borse in Steiner Schule Jakobsberg Basel*

Epilogue of Chapter 4

The Haiti Workcamp took place from July 20 – August 10, 2011. The team set-up a blog⁶⁶ where they shared day-to-day activities. Eric led the workcamps with one hand under recovery after a motorbike accident in Basel at the end of June. The WOW Day on June 7 successfully fundraised 9,000 CHF⁶⁷ and gave all the money to the Haiti Workcamp team. Melissa Meier and Luzius Brotbeck are planning to hold an open meeting to discuss the project/workcamp idea with NEREFO, a HIV/AIDS help center in Morogoro, Tanzania.

⁶⁵ *Job Borse* board is an announcement board initiated by a 9th grade student. This student sent around email to several parents to ask for a day job for the WOW Day so that students in the school can apply to do the day job to fundraise money for the “Building a Bridge for Haiti.”

⁶⁶ Haiti Workcamp blog in German: <http://haiti-workcamps.blogspot.com/>

⁶⁷ 9,000 CHF = 7,904 Euros (as of 24 August 2011)

5. Conclusion

I have explored IDEM's office work and its preparation of workcamps in order to illustrate how an organization is enacted. Organization is enacted through multiple practices, not in singularity. IDEM exists because of the heterogeneous assemblage of diverse human and non-human entities—the office itself, idealisms of the office volunteers, the funding support, the passionate and curious young people who signed up for the workcamps, the workcamp leaders, the projects in faraway countries, the Anthroposophical network, and also the various communication technologies such as Skype and Dropbox accounts. Day-to-day management from Basel office and IDEM's works toward workcamps are only two examples which manifest how IDEM is placed and enacted, leaving more to be explored.

Reflecting back on Mol and Law (2002) on the purpose of a case, the detailed exploration of IDEM may sensitize the reader to its specific way of organizing. Here, I will highlight some. Other organizations, maybe those who are starting-up social movement can consider to emulate the flat hierarchy and openness of IDEM. It attracts volunteers by providing space to pursue one's passion/initiatives—'what one wants to do?' At the same time, the case tells the downside of such way of organizing—of seen as unstructured, unguided. As an organization that facilitates workcamp, IDEM is fully aware about the criticism on international volunteering scheme. Hence, IDEM emphasizes that their workcamp supports local project—this means that the local community themselves are those who want to do something and see that a '*workcamp-aid*' would fit in the picture. Moreover, IDEM stresses the importance of sufficient understanding and communication with the contact person(s) of the local project. These experiences and strategies may be transferable to other organizations like IDEM or to volunteers who are considering to join a workcamp.

Furthermore, I have demonstrated the third enactment through the written text. Chapter three and four are written with the purpose to enact IDEM allegorically in order to manifest the lively 'mess' of an on-going process of ordering, a volunteer-run organization with its own surprises, its own story of organizing. It enacts a flat and open organization. Things are rather chaotic and unstructured (e.g. who are the members? the absence of an organogram, minimum written guidelines for leading a workcamp but supports will come), yet eventually issues are solved. It is open to initiatives, people are welcome to pursue their passion, volunteers come and go.

In my attempt to enact IDEM in the text, I discovered that thinking in metaphors as pointed by Morgan (2006) was helpful in crafting my allegorical writing. The insights of organizations as organisms, cultures, and brains resonate with my fieldwork findings. The findings did not fall under one metaphor, but combination of the three. In my case, the image of 'organisms' reflect the flexibility of the flat hierarchy; the 'cultures' sensitize me with the apparent Anthroposophical worldview; the 'brains' resonates with the slim office in Basel but vast network of initiatives such as workcamp that are open to people who

want to join in voluntarily. Also, as I write about the individuals in IDEM, I imagined the 'sparks' that emerge when one tries to lit a fire. This was to imagine the passion of those individuals.

The explored enactments have recorded a detailed accounts on the various ways of going about limitations in the management of a volunteer-run; deliberately flat and open organization. Those explorations contribute to the different understanding of office work and workcamp. It is a valuable addition to the range of perspectives that one can bring to study an organization by rejecting to suppress complexity and interrelatedness into singular entity. The intention is not about which is right and wrong. However, to showcase a methodological approach to study and represent a volunteer-run; deliberately flat and open organization, namely IDEM.

6. Bibliography

- Amorim, L., Costanzo, S., Geudens, T., Hofmann, P. and Pavlovova, L. (2002) *International Voluntary Service*, Strasbourg, Budapest, Brussels: Council of Europe and European Commission.
- Burell, G. and Morgan, G. (1979) 'Introduction', in Burell, G. and Morgan, G. (eds) *Sociological Paradigms and Organisational Analysis*. London, Heinemann.
- Callon, M. (1986) 'Some elements of a sociology of translation: domestication of the scallops and the fishermen of St. Brieuc Bay', in Law, J. (ed) *Power, Action and Belief*, pp. 196-223. London, Routledge.
- Case, P. (2003) 'From Objectivity to Subjectivity: Pursuing Subjective Authenticity in Organizational Research', in Westwood, R. and Clegg, S. (eds) *Debating Organization: Point-Counterpoint in Organization Studies*, pp. 156-179. Oxford, Blackwell Publishing Ltd.
- Chia, R. (2003) 'Ontology: Organization as "World-making"', in Westwood, R. and Clegg, S. (eds) *Debating Organization*, pp. 98-113. Oxford, Blackwell Publishing Ltd.
- Czarniawska, B. (1998) *A Narrative Approach to Organization Studies*, California, London, New Delhi: Sage Publications, Inc.
- Czarniawska, B. (2009) 'STS Meets MOS', *Organization*, 16(1): 155-160.
- Duim, V. R. v. d. (2005) 'TOURISMSCAPES: An actor-network perspective on sustainable tourism development', Wageningen University.
- FDFA/FDEA, I. O. (n.a.) 'Free movement of persons', *Bilateral agreements Switzerland-EU*. Bern, Integration Office FDFA/FDEA.
- Gillette, A. (1986) *One Million Volunteers: The Story of Volunteer Youth Service*, Harmondsworth, Ringwood: Penguin Books Ltd.
- GIZ ((n.a.)) 'Konkreter Friedensdienst: Ein Programm der Landesregierung Nordrhein-Westfalen'. GIZ, Inwent.
- Goetheanum (n.a.) 'Goetheanum'. Dornach, <http://www.goetheanum.org/47.html?&L=1>.
- Hammersly, M. and Atkinson, P. (2007) *Ethnography*, Abingdon and New York: Routledge.
- IDEM (2007) 'IDEM: Our Motivation'. <http://www.idem-network.org/index.php?id=496&L=13>.
- Latour, B. (2005) *Reassembling the Social: An Introduction to Actor-Network-Theory* New York: Oxford University Press.
- Law, J. (1992) 'Notes on the Theory of the Actor-Network: Ordering, Strategy, and Heterogeneity', *Systemic Practice and Action Research* 5(4): 379-393.

- Law, J. (1994) *Organizing Modernity*, Oxford: Blackwell.
- Law, J. (2004) *After Method: Mess in Social Science Research*, Oxon, New York: Routledge.
- Law, J. (2006) 'Making a Mess with Method'. Milton Keynes, Department of Sociology, Faculty of Social Sciences, The Open University.
- Law, J. (2008) 'On Sociology and STS', *The Sociological Review*, 56(4): 623–649.
- Law, J. and Singleton, V. (2005) 'Object Lessons', *Organization*, 12: 331-355.
- Law, J. and Urry, J. (2003) 'Enacting the Social', *Department of Sociology and the Centre for Science Studies, Lancaster University, Lancaster LA1 4YN, UK, at*
<http://www.comp.lancs.ac.uk/sociology/papers/Law-Urry-Enacting-the-Social.pdf>.
- Lewis, D. (2005) 'Globalisation and International Service: A Development Perspective', *Voluntary Action: The Journal of the Institute for Volunteering Research*, 7(2): 13-25.
- Linstead, S. (1993) 'Deconstruction in the Study of Organizations', in Hassard, J. and Parker, M. (eds) *Postmodernism and organizations*. London, California, New Delhi, SAGE Publications Ltd.
- Listead, S. and Brewis, J. (2007) 'Passion, Knowledge and Motivation: Ontologies of Desire', *Organization*, 14(3): 351-371.
- Lorimer, J. (2010) 'International Conservation "Volunteering" and the Geographies of Global Environmental Citizenship', *Political Geography*, 29: 311-322.
- Mol, A. (2002) *The Body Multiple: Ontology in Medical Practice (Science and Cultural Theory)* Duke University Press.
- Mol, A. and Law, J. (2002) 'Complexities: An Introduction', in Mol, A. and Law, J. (eds) *Complexities: Social Science of Knowledge Practices*. Durham, Duke University.
- Morgan, G. (2006) *Images of Organization*, Thousand Oaks, London, New Delhi: SAGE Publications, Inc.
- Nehmiz, E. (2011) 'Seminare und Vorträge Frühlingssemester 2011', in Goetheanum, S. S. u. W. a. (ed) <http://www.goetheanum.org/hochschule.html?&L=1>. Dornach, Freie Hochschule für Geisteswissenschaft School of Spiritual Science.
- Paine, A. E., Hill, M. and Rochester, C. (2010) "A rose by any other name ..." Revisiting the question: 'what exactly is volunteering?', *Working paper series*. London, Institute for Volunteering Research.
- Rehberg, W. (2005) 'Altruistic Individualists: Motivations for International Volunteering Among Young Adults in Switzerland', *Voluntas: International Journal of Voluntary and Nonprofit Organizations*, 16(2): 109-122.

- Rhodes, J. (2009) 'Using Actor-Network Theory to Trace an ICT (Telecenter) Implementation Trajectory in an African Women's Micro-Enterprise Development Organization', *Information Technologies and International Development*, 5(3): 1-20.
- Rodriguez, V. C. (2011) 'Behind the Scene: The enactments of human sexuality in Tehuantepec, Mexico', PhD, Wageningen University.
- Sherraden, M. S., Lough, B. and McBride, A. M. (2008) 'Effects of International Volunteering and Service: Individual and Institutional Predictors', *Voluntas*, 19: 395-421.
- Sherraden, M. S., Stringham, J., Sow, S. C. and McBride, A. M. (2006) 'The Forms and Structure of International Voluntary Service', *Voluntas*, 17: 163-180.
- Vaus, D. d. (2001) 'Case Study Designs', in Vaus, D. d. (ed) *Research Design in Social Research*, pp. 219-266. London, Thousand Oaks, New Delhi, Sage Publication Ltd.
- Verschoor, G. (1997) 'Tacos, Tiendas and Mezcal: An actor-network perspective on small-scale entrepreneurial projects in Western Mexico', PhD Thesis, Wageningen University.
- Weick, K. E. (2003) 'Organization - Environment', in Westwood, R. and Clegg, S. (eds) *Debating Organization: Point-Counterpoint in Organization Studies*, pp. 183-207. Oxford, Blackwell Publishing.

Annex 1. Interview List

I had the privilege to have both inspiring and informative in-depth interviewees with the following people:

No.	Name	Roles and/or position
1.	Eric Hurner	IDEM co-founder, Haiti Workcamp leader, daily coordinator during my fieldwork period
2.	Valentin Vollmer	IDEM co-founder, daily coordinator (full-time) from its inception until 2008
3.	Juliana Hepp	IDEM co-founder, organizer of South Dakota workcamp
4.	Luzius Brotbeck	IDEM office volunteer, Tanzania Workcamp leader, project leader of "IDEM Platform+ Fundraising"
5.	Emilie Zuckermann	IDEM office volunteer, led the book keeping process from May 2010 until June 2011
6.	Jules Ackermann	Sits on IDEM Board, president of Acacia Foundation
7.	Cristian Breme	Craft teacher in Steiner Schule Jakobsberg Basel, coordinator of the "Building Bridge to Haiti" project
8.	Frederik	Volunteer of the Tanzania Workcamp 2010, Master's student Geography in Marburg University, Germany
9.	Anna	Volunteer of the Tanzania Workcamp 2010, Master's student in International Affairs from , Germany
10.	Bettina Benzig	Volunteer of the Tanzania Workcamp 2010, Master's student in International Peace and Conflicts, Goethe University, Germany
11.	Melissa Meier	Volunteer of the Tanzania Workcamp 2010, last year student of Solothurn Steiner Schule, Switzerland
12.	Dimitrios Petropulos	Bonintwentle (South Africa) workcamp leader
13.	Charlotte	Volunteer of the Haiti Workcamp 2011, senior high school student in Aesch Steiner Schule, Basel, Switzerland

In addition, as I drew from my field notes, talks or discussions with the following people who are not yet mentioned in the above lists, turned out to be useful in constructing this Thesis.

No.	Name	Roles and/or position
1.	Fiorina Brotbeck	One of the Tanzania Workcamp leaders
2.	Ilanthe Lauwaert	Volunteer of the Tanzania Workcamp 2010
3.	Erasto Luanda	Founder of ELU School in Tanzania and 'local' leader of the Tanzania Workcamp
4.	Christopher	Youth Section, Dornach (Switzerland)
5.	Robert Lord	Sits on the board of the Emerson College, London
6.	Francis Riesterer	Worker in GEA, part-time student in Basel

Annex 2. IDEM Workcamp Map and General Information (2005 – 2011)⁶⁸



Year (Count)	Country, City	Local Partner/Project	Type/Field of the Local Partner	Main Workcamp Construction	Workcamp Leader
2005 ⁶⁹ (1)	Brazil, Chácara Bandeir	Guainumbi Association	Social therapy, initiative for disabled adults	A damaged house of a student (therapy patient)	Valentin Vollmer
2006 ⁷⁰ (2)	Brazil, Embu Guaçu	Aramitan Community Centre	Children and youth in high-risk situations	Community Centre building	Eric Hurner, Irene Held
(3)	Brazil, Embu Guaçu	Aramitan Community Centre	Children and youth in high-risk situations	Community Centre building	Eric Hurner
(4)	Brazil, Botucatu	Youth Group	Ecological Education Centre & Tree Nursery	Shed construction, reforestation	Elisabeth Hen
(5)	Brazil, Sao Paulo	Pequeno Principe	School	School building	Julian MacKay, Christina Gerodetti
(6)	Brazil, Sao Paulo	Pequeno Principe	School	School building	Inga Peters, David Masuch.
(7)	Brazil, Chácara Bandeir	Guainumbi	Classroom for children with special needs	Classroom, land clearing, flower beds	Paul Werthmann
(8)	Brazil, Grajau	Anchieta Social Project	Social reintegration of families in at-risk situations	Renovation of a child care centre	Claire Lerner

⁶⁸ As per 23 May 2011. Sources: IDEM workcamp website, workcamp reports, information from Eric Hurner.

⁶⁹ IDEM's first workcamp

⁷⁰ Workcamps around the Connectivity Conference 2006

Year (Count)	Country, City	Local Partner/Project	Type/Field of the Local Partner	Main Workcamp Construction	Workcamp Leader
(9)	Brazil, Sao Paulo	NGO Alquimia, Grupo Lapidário	A space to play for children in the Favela	Playground, vegetable garden	Benjamin Hohlman
(10)	Brazil, Itapecerica da Serra	Arapoty Institute	Community centre for ancient culture, arts, philosophy	Community centre building	Moritz Berchtenbreiter, Tobias Jäger
2007 (11)	South Africa, Hermanus, Cape Town	Hermanus Waldorf School	Waldorf School (and kindergarten)	Classrooms, playground	Jula Heidelberg, Eric Hurner
(12)	South Africa, Kayelitsha, Cape Town	Noluthando Educare Centre	Waldorf Educare	Classrooms, toilet, kitchen, office	Magdalena Bracker, Katharina Ludwig
(13)	Peru, Lima	Colegio de Education Especial San Christoferus	Remedial Anthroposophy School	Water treatment system	Claire Lerner, David Masuch
(14)	USA, South Dakota	Lakota Waldorf School	Waldorf School (and kindergarten)	House for kindergarten teachers	Julianna Hepp
(15)	Brazil, Embu Guaçu	Aramitan Community Centre	Children and youth in high-risk situations	Community Centre building	Oliver Tump
(16)	Romania, Bukarest Sector 2	Prietenia Youth Centre	Handicapped youth	Carpentry workshop	Lukas Mall
(17)	Tanzania, Morogoro	Elu Children Care	Nursery and Primary School	Dining Hall	Fiorina Brotbeck, Lukas Mall
(18)	Tanzania, Morogoro	Elu Children Care	Nursery and Primary School	Dining Hall	Luzius Brotbeck, Michael Veeck
2008 (19)	Brazil, Embu Guaçu	Aramitan	Community center for Children and Youth	Community Centre building	Fiorina Brotbeck, Santiago Da Marco
(20)	South Africa, Mount Frere	Bonintwentle Educare Centre	Educare Centre, Kindergarten	Toilet block, water tank, sewage system, storeroom	Eric Hurner
(21)	South Africa, Mannenberg, Cape Town	Ikweni Lokusa Educare Centre	Educare Centre, Kindergarten	Classrooms, playground	Solveigh Borlinghaus
(22)	Ivory Coast, Abidjan	Individual: Frederik Bruly Bouabre	Local artist	House for local artist	Paul Werthmann
(23)	Russia, Siberia	Istok Therapeutic Village Community	Therapeutic	Fencing curative homes	Aurelia Jaggi
(24)	Brazil, Itapecerica da Serra	Arapoty Institute	Community centre for ancient culture, arts, philosophy	House reparation	Gabriela Ferez
2009 (25)	Brazil	Aramitan Community Centre	Children and youth in high-risk situations	Community Centre building	Eliza Schmidt, Oliver Tump, Santiago Da Marco
(26)	Brazil	Aramitan Community Centre	Children and youth in high-risk situations	Community Centre building	Christina Gerodetti

Year (Count)	Country, City	Local Partner/Project	Type/Field of the Local Partner	Main Workcamp Construction	Workcamp Leader
(27)	Tanzania	Elu Children Care	Nursery and Primary School	Dining hall	Fiorina Brotbeck, Luzius Brotbeck
(28)	Nicaragua	Escuela De La Comedia Y El Mimo	Circus School	New rehearsal hall (eco-building)	Regina Ott, Karol Sabo
(29)	South Africa	Ikweni Lokusa Educare Centre	Educare Centre, Kindergarten	Classrooms, playground	Solveigh Borlinghaus, Daphne Daehler
(30)	South Africa, Lavender Hill	NGO Mothers Unite	Well-being of children in Lavender Hill	Playground, fruit garden	Elida Slaatto, Sonia Koppen
(31)	South Africa, Mount Frere	Bonintwentle Educare Centre	Educare Centre, Kindergarten	Classroom (sandbag technique)	Leticia Rheingantz, Thomas Dembinski, Eric Hurner
(32)	Kenya, Kisui	Mina Academy	Kindergarten	Bio-center with sanitary facilities	Sabrina Jung, Jacob Ogwen
(33)	Nepal, Pokhara	USSHA Foundation in Rivan Community	Youth in Sustainable Development	Youth/Community Centre	Julia Sundermann, Andreas Peteler, Tulsi Giri
(34)	Russia, derevnya Moiseevichi	Serno Sveta Initiative	Land revitalization and reconnect the community with the earth.	Classrooms, worker house	Anna Lukowskz
(35)	Greece, Thessaloniki	Litsas Ecological Farm [contact: Demetris Litsas]	Biodynamic Farm, School Workcamp	Farm work	School workcamp led by school teacher from "Schule und Peruf"
2010 (36)	South Africa, Mount Frere	Bonintwentle Educare Center	Educare Centre, Kindergarten	Kitchen, office, playground (School Workcamp)	David Masuch
(37)	Ireland, Tulla	Glendree Biodynamic Centre	Biodynamic Centre, agriculture	Land clearing, fence	Finn Jesch, Ben Schlesier
(38)	Tanzania, Morogoro	Elu Children Care	Nursery and Primary School	Dining hall, playground	IDEM: Fiorina B., Luzius B., Teresa Kloning; Steinschleuder: Karl Schott, Lea, Johannes
(39)	Nepal, Pokhara	USSHA Foundation in Rivan Community	Youth in Sustainable Development	Small hydro-electric power plant, agriculture training	Julia Sundermann, Andreas Peteler, Tulsi Giri
2011 (40)	South Africa, Mount Frere	Bonintwentle Educare Center	Educare Centre, Kindergarten	Classroom, playground	Dimitri, Anja Lorenz
(41)	Haiti, Les Coyes	École de Torbeck	School (primary & kindergarten) w/ Waldorf education principles	Solar toilet (toilet with dry (eco) system)	Eric Hurner
(42)	Haiti, Saint-Marc	École Hellweg	School	Solar toilet, school reconstruction	Eric Hurner

