



European Co-operation
in Anthroposophical Curative
Education and Social Therapy
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Minutes General Meeting ECCE 2011

May 19th 18.00h – 22nd 12.00h

Sylvia-koti, Lahti, Finland

Record of those present and excused: see appendix.

Thursday May 19th

Welcome by our host Mr. Hannu Outakivi, director of Sylvia-koti. He gives a short history of Camphill Community Sylvia-koti.

On behalf of everyone present, Mrs. Adrienne Thier expresses her thanks to Mr. Outakivi for his kind hospitality.

Organisational

Friday May 20th

The president, Mrs. Adrienne Thier, opens the meeting and gives everyone a warm welcome. A special welcome goes to new delegates; they will shortly introduce themselves (see point 2.)

1. Minutes

1.1 Draft minutes General Meeting, Casa Rozei, Uralti, Romania, May 6th – 9th 2010
There are no remarks, the minutes are approved of.

2. Membership issues

2.1 Short introductions new delegates of ECCE members:

1) *Symbiosis Foundation, Hungary* is represented by Mr. László Jakubinyi and Mrs. Aliz Toth: Mr. Jakubinyi has been present at the last General Meeting (GM) as observer, since March last, Symbiosis has become a member of ECCE.

Please see the minutes of last year's GM for the introduction of Symbiosis. There have been some developments since then: the number of residents is divided over 2 home centres for 14 adult people. The day centre activities have expanded to about 104 people with disabilities. Transit workshops are: manufacturing, weaving, woodwork, candle making, farm workshop where they work with goats, making cheese and selling products. In these workshops they learn how to deal with and work in the 'outside world', once finished they then start working, earn a wage and pay tax to the government.

Last year's flood has taken back the whole initiative 5 years! Renovations are ongoing and they had to rebuild the community building.

2) *Federation for anthroposophical curative education and social therapy in Spain and Portugal* – represented by Mr. Fidel Ortega Dueñas and Mrs. Saga Katharina Grönberg
Mr. Ortega was present at the last GM as observer, since January last, the Federation has become a member of ECCE.

For the introduction, please see last year's minutes. Mr. Fidel Ortega reports that the training course for curative education and social therapy 'Tajina', is now with 20 students in its 2nd year of training.

After the disastrous fire at Casa de Santa Isabel, Portugal, with personal accidents, the community has difficulties to find a new direction.

In Iberia, the work in general is primarily with adults. In San Juan (Tenerife) there are at the moment 31 adults with special needs, a kindergarten with 12 children between 2-5 years and 65 children who participate in activities in an integrated way. There is plenty support from the local community, but not from the government.

On June 29th next, a benefit concert in Madrid will be organised for the San Juan community.

3) *Parent organisation LOV, The Netherlands* – represented by Mr. Jan Vogelij, successor of Chris van Teeseling. To this meeting, his spouse Ineke Vogelij came with him.

The LOV is in a process of revitalization. The potential group of parents which can spend time to this work is small. In The Netherlands a legal regulation is that disabled persons are represented in the clients council of the organisation.

Most parents are focused on the institution of their child. Therefore on a national level it becomes very difficult to find parents to join LOV. In order to address the issue of insufficient involvement of parents, the board of LOV started 3 working groups:

1) with regard to the officially obliged yearly survey on satisfaction about the provisions in institutes, a working group prepares extra questions, for adding to the official questionnaire.

These questions focus on the specific values of curative education and social therapy care.

2) the lack of awareness of many parents of the specific anthroposophical inspired approaches is addressed by a second working group on providing information and 'channels' for getting more information about social therapy and curative education.

3) the improvement of communication to the 'external' world is addressed by a third working group which prepares texts for targeted messages to different, relevant groups about the specific values of social therapy and curative education. Those texts are as much as possible formulated in terms which are in accordance with the interests of those groups and understandable for them. These groups are: for instance clients, parents, health insurance companies, members of Parliament.

4) *NVAZ (Dutch Association of care providers)* – represented by Mr. Pim Blomaard

In The Netherlands many institutes for curative education and social therapy are fused in umbrella organisations. The NVAZ not only focuses on care for disabled people, but also on other fields of the anthroposophical care in the Netherlands. The main theme is quality. A lot of research is done, this is a big theme. Research on quality certification is very abstract and the NVAZ is searching for alternatives. Examine to find out what the impact is of their research, are they better than others? Is the anthroposophical care better than the regular care?

Parentela CH: Mr. Christian Gaegauf: a conference is being organised about quality of life compared with the quality of anthroposophical care, on November 18th 2011 in Solothurn, CH.

5) *Verband für anthroposophische Heilpädagogik, Sozialtherapie und soziale Arbeit e.V.*

- represented by Mr. Johannes Denger

The German Association consists of about 14.000 people in about 200 institutions. His task is being a speaker for training, ethics and public relations. He also is publishing the Punkt und Kreis magazine, 20.000 ex. quarterly, in which also parents write articles. The training courses need to be lifted to an academic level. Example ethics theme: working with 5 associations for people with special needs: good working together on a political level, human ethics and science.

Of importance are the theme of inclusion and the UN convention.

Mr. Thomas Kraus: is not a representative of BEV anymore (the German parent organisation).

BEV is not represented at this meeting. There is contact between ECCE en BEV about the representation.

Mrs. Helle Hansen: why aren't there any Finnish parents at this meeting?

Mr. Bernard Heldt: unfortunately they are having a meeting in Tampere at the same time; ECCE had not been informed about that.

Mrs. Paulamaria Blaxland: In the UK a very serious situation is to be dealt with: eligibility criteria, the councils will no longer support someone, unless they have severe disabilities. Social workers use their care plan, as a funding tool not only as a tool for human support.

The UK has no written constitution. It's a problem for a group of people to say whether they have rights or not. European wide there are laws, which make this possible.
Social service provision NHS service in England, is falling away.

Mr. Johannes Denger: in relation with the UN convention it is not right to give special rights to special people.

Mrs. Deborah Ingves: the Swedish parents have written a letter to the United Nations. By law the counties have to arrange housing and working but don't allow disabled people to live in another county. The Committee will put attention to it.

3. Committee issues

3.1 Re-appointment Mr. Michael Mullan as a Committee member for another term of 3 years

Mr. Mullan has been re-elected unanimously by 55 votes.

3.2 Withdrawal of Mr. Leonardo Fulgosi (IT) from the ECCE Executive Committee

Mr. Leonardo Fulgosi is warmly thanked by Mrs. Adrienne Thier for his work in the Executive Committee. His place is kindly taken by Mr. Thomas Kraus (DE).

4. Finances

4.1 Annual report 2010

Mr. Bernard Heldt: page 5: everyone in the Committee works on a voluntary basis, Mrs. Roelien Kort, the secretary, is the only one who gets paid, as well as the office costs. Travel costs of Committee Members are also paid for by ECCE.

Page 6: in the written annual report 2010 the initiative "Living in the Encounter Congresses" co-founded by Mr. Thomas Kraus is mentioned. The congresses are not an activity of ECCE but are supported by its network and promoting activities, which fit in the goals of ECCE. The Committee is proud that it can offer its platform.

ELIANT is a platform of NGO's covering the anthroposophical work areas in Europe. ECCE works for the CE movement as NGO in Brussels, on the ELIANT activities. ECCE represents the Council of CE and it is the Council that pays.

Page 12 and 13: Balance sheets: the assets amount to € 26.500,-. Mr. Bernard Heldt cannot guarantee that this will stay, because costs are bound to rise.

Page 13: the income is € 10.000,- less than last year. Some members did not pay their contribution for many years. At last the treasurer had to write it off. Since Mrs. Roelien Kort is secretary the contributions are coming in more regularly. The Executive Committee is hard at it to have the contribution paid.

The written report gives a good view of what ECCE has done.

Page 6: 2nd paragraph, it is a 'moon node' instead of 'moon knot'.

On page 7, 3rd paragraph: 'activists' is not the right word. It should be 'initiative taker'. This will be changed in the pdf report.

The annual report 2010 is hereby adopted. No abstentions.

4.2 Draft budget 2011

The income will be € 2.000,- less than what was planned on the costs. The treasurer has managed to lower the contribution of EASPD with € 450,-. Up till now the gaps are filled without fundraising. There is a shortage of € 2.180,-. How this will be covered is not known at the moment.

The office costs were less in 2010 than in 2009 because the estimation was made too high. Till now the costs can be covered but there is no reserve.

Auditors costs are high, almost 8% of the total. ECCE needs a financial report to give prove to European organisations, this is an obligation. ECCE has the status of NGO, this is positive concerning taxes but also in order to make applications with for instance a big German fund like Software AG.

There is concern about the shortage. Are there possibilities to diminish costs? If not the contribution has to be raised. Funds can only be applied at for clear-cut projects, like a brochure. For European funds an administrator has to be hired.

A new key for contribution is in the process of development. That will take effect in 2013. For 2012 the contribution will be the same as 2011.

The Scandinavian Association Nordiska Förbundet has given the responsibility about the membership of ECCE to of the Scandinavian countries themselves. The Swedish Association 'Värna', the Danish Association 'Helsepædagogisk Sammenslutning' and the Finnish Association 'Suomen hoito- ja sosiaalipedagoginen yhdistys ry' have announced their wish to stay member of ECCE. From Norway is no reaction yet but letters hereof have been sent to them.

The meeting decides to stop membership after the 2nd reminder to pay the contribution. This needs to be taken up in the Rules and Regulations.

In the financial report of 2011 will be taken up 'received contribution' and 'debtors'.

With these remarks the draft budget 2011 is adopted.

4.3 *Membership contribution 2012*

The financial working group has not yet established a proper key for 2012. Therefore the 2012 contribution will be the same as 2011. Everyone agrees.

The financial group is finding out how other European organisations put together their contribution key. One of the possibilities is the GDP: Gross Domestic (National) Products. This is a very precise formula. The EASPD works with this formula. It consists of raw categories with subcategories for certain members.

The idea the working group is now working on, is to have 4 or 5 categories, the lowest category is evident, the other categories are more complex. For instance if an organisation has more than 500 clients it can end up in category 5. The working group has to compare the members with the categories. Sometimes an estimate has to be made, because of lack of information. Negotiation is always possible. This new key will be discussed in the GM of 2012. We either use the new key or raise the contribution with 5% for 2013.

A new contribution key will be proposed to the GM by the Committee soon.

Mr. Pim Blomaard: the presentation of the figures should be more transparent. The board of the NVAZ doesn't want to pay more for ECCE. In the draft of 2011 it is not visible what ECCE intends to do. Each organisation has goals, if they are visible, than members will be willing to pay more. He needs a view to present to his board, than he can be an ambassador. The amount of money paid to ECCE represents the level of respect. Why does ECCE accept a shortage? Or: a shortage is wanted because actions have to be taken by ECCE to obtain more funds. Now it is not transparent.

5. **European politics and organisations**

5.1 *ELIANT - Reflection on the presentation of the signatures, May 13th, to Mr. John Dalli, EU Commissioner for Health and Consumer Policy*

Mr. Bernard Heldt: the ELIANT Committee is overjoyed to have reached the 1 million signatures, which took 4 years to accomplish.

A memorandum (English) has been published which will be translated into German and French and be put on the ECCE website.

The ELIANT office has been opened in Brussels of which Mr. Andreas Biesantz is the secretary. ELIANT is now called the 'Alliance ELIANT'.

It is due to Mrs. Adrienne Thier and Mr. Bernard Heldt that Curative Education and Social Therapy (CE and ST) is involved in ELIANT on behalf of the Council for CE and ST. Mr. Leonardo Fulgosi thanks them for their work.

There were representatives of other anthroposophical organisations present when the signatures and memorandum were presented; Mrs. Adrienne Thier held a short presentation.

The commissioner now has to take ELIANT and ECCE and the other anthroposophical organisations into account. The work is actually starting now. ECCE has new 'friends' within the European Union now, which might become fruitful.

5.2 *European Disability Strategy 2010-2020*

Remark: At the spear point 'move and live freely in the European Union' extra attention has to be paid on the exportability of allowances.

5.3 *Contact with EDF, Inclusion Europe and EASPD*

EDF: Mrs. Adrienne Thier will attend the General Assembly of EDF in Budapest. She will bring up the point of moving freely in the EU and exportability of allowances.

There will be about 100 NGO's, also of physical dependency. ECCE is one of the 3 organisations which represent the people with intellectual disabilities

51% of the board and the members have to be a parent or represent parent organisations in order to stay full member of EDF.

Inclusion International: The world association of parent organisations, Inclusion International, held a conference in Berlin last year. Mrs. Adrienne Thier and Mr. Thomas Kraus attended. Also Mr. Johannes Denger has been there. The theme was: Ethics.

Inclusion Europe: Mr. Thomas Kraus went to the annual conference Europe in Action 2011 of Inclusion Europe, May 12th – 14th 2011 in Larnaca, Cyprus. Main theme of the conference: 'Family Action for the Inclusion of People with Intellectual Disabilities in Society'. It provided an opportunity for mutual exchange of views and experiences among the 150 participants from all over Europe, people with intellectual disabilities, their relatives and disability professionals as well as policy-makers at European level. Families are major supporters of inclusion and empowerment of children and adults with intellectual disabilities. They still are the central life-long disability advocates and because of that in Europe still often disadvantaged in many respects of daily life. Therefore it is important to bring together families to share experiences and fight for their rights particularly in time of economic crisis. A mutual goal could be the formal recognition of unpaid family care and compensation for the extra costs of disability by the authorities. After 100 ratifications of the UN Convention on the Rights of Persons with Disabilities the implementation is now the main goal of Inclusion Europe. Families should be actively involved in that process. Art. 29 for example says that people with disabilities should have effective access to political and public life. That means not only the participation in elections but also to be elected! Half of the board of Inclusion Europe consists of people with intellectual disabilities. By that the implementation has been already realized. Remarkable was that out of the 150 participants only 10 percent so-called "self advocates" gathered at the congress. By speaking about the situation after the latest earthquakes and tsunami in Japan the representative of Inclusion Japan pointed out that also people with special needs must be included into rescue managements after catastrophes. Often they are a forgotten part of the community especially in time of crises! The next meeting is May 31st - June 2nd 2012 in Brussels. Theme: Europe in action.

Discussion about inclusion:

Does ECCE interfere at all with what Inclusion Europe does? ECCE is an associate member of Inclusion Europe and they are associate member of ECCE.

Their conferences are also attended by people with intellectual disabilities. How can they be self-advocates? They come with 'support-persons' who tell them what to do, what does this mean for the freedom of choice?

There are dangers involved in aspects of freedom of choice. People in need of special care need more support. In Breitenfurt (AT) there are licences for each house, different licences. So all the houses are separate institutions in themselves, but within a community setting.

The 'support-persons' are important, they are not parents, they support the disabled person, the self-advocates. The self-advocates are too disabled to do without a support-person.

In Hungary in the last 5 years problems came up: a disabled couple got a baby but they couldn't take care of the child, this responsibility now lies with the institution Symbiosis.

The parents can play an important role in inclusion. The term self-advocacy gives a lot of parents false hopes, it makes them think that their child maybe is not so disabled. People in need of special care have the right to be included. Not all parents therefore are able to manage the whole question of inclusion. For instance the question of marriage and having children is a very delicate matter and don't tell people with an intellectual disability that they can't have children!

In the process of formulating the new UN Convention there were 200 disabled people and 200 experts involved.

In the German Association they have self-advocates in every group, they have discussed this with them. It needs a change of thinking, the co-worker has to change to be able to work with the self-advocates, so that they will not be manipulated.

Walter Bosch is a self-advocate and a supporting member of ECCE. He spoke for television and radio on several occasions. His theme always is: equality between disabled people and not-disabled people. They are equal and at the same time everyone is different. There is a need for dialogue.

The state of mind of society towards disabled people has to change.

Mrs. Helle Hansen: 15 years ago the Hertha Community (DK) was established. Presently 100 non-disabled inhabitants and 20 disabled adults live together in the village. This concept is called reversed integration – nowadays the term inclusion is used.

Already for some time the community has the wish to get advisement from a third party. A co-operation has been realised with a Danish university (RUC, Roskilde) in order to set up academic research on the subject of INCLUSION. This university will cover half the costs of a PhD. The other half of the costs will have to come from elsewhere.

It might be a good idea to set up a European PhD because the subject can be studied in different places in Europe, where inclusion is being realised in situations between non-disabled and disabled people. This could be at three different places in Europe. The EU could be asked to finance the other half of the costs.

The work with disabled people all over Europe is under economic pressure and the one way to solve this problem is 'inclusion' and voluntary participation. Very little research on inclusion of disabled people has been done, but with the implementation of the UN convention on the rights of persons with disabilities, it is time to look upon new ways to do things, and to study examples that already have been done. In Denmark there are several self-made projects with a rather long history, these projects can make a lot of material available to be studied.

Where in Europe inclusion is really being put into practice? A centre of expertise is needed.

The Alanus Hochschule in Germany or the new university in Bonn are suggested; both Prof. Schmalenbach and Dr. Rüdiger Grimm (guest professor) teach there. What is the model Hertha needs?

Mrs. Helle Hansen lives in an example! In Hertha 15 years ago they started with normal people and people in need of special care. The aim is 150 people altogether of which 30 are disabled. They didn't want the Camphill idea or an institution. So Hertha was invented.

Michael Mullan (AT) mentions that he is included in the lives of the disabled persons, and they are included in his life. That is a high level of care and quality and exchange from person to person in a loving and caring way. For him this is inclusion!

In France as well as in Germany inclusion means disabled people in normal schools.

The professional theatre company of Mrs. Paulamaria Blaxland (UK) works with disabled people, this attracts people with other demands, like drug addicts.

Mrs. Ulrike Barth from Berlin has written a book about Waldorf teaching and inclusion. There are institutions in The Netherlands which do research about de-concentration of pupils. The attitude of the co-workers is very important. Also within church communities research is being done about inclusion of the disabled people in their communities. There are many viewpoints about inclusion: socially, physically etc. Research material is available.

Mr. Bernard Heldt: The International Council for Curative Education and Social Therapy initiated the establishment of ECCE in order to gain political influence on the European level. ECCE wants to strengthen the communication with the Council. The intention is to meet regularly as Committee in Dornach with the presence of Mr. Rüdiger Grimm. The Council members of ECCE are: Mrs. Adrienne Thier, Mr. Bernard Heldt, Mr. Christian Gaegauf and Mrs. Béatrice Cussac. They attend the council meetings and report back to the General Meeting of ECCE.

6. PR and public affairs

6.1 Reflection on ECCE-Link, January and May 2011

The editors would like to receive contributions from members!

The Swedish parent organisation forward the Link to its members, it is also put on their website.

The Special Editions of the Link are appreciated.

6.2 Call for volunteers to open and maintain a Facebook account for ECCE

No volunteers came forward. It is decided to drop the issue.

6.3 *ECCE brochure has been translated and printed into Italian*
The brochure in Italian can be downloaded from the ECCE website.
Fidel Ortega is working on a Spanish translation.

Content

7. Anniversary '20 years ECCE' in 2012 on the theme of 'Ethics'

8. Training issues

Reflection on the International Training Conference Kassel (DE), May 11th – 14th 2011,
by Mr. Michael Mullan

Saturday May 21st

9. Symposium 'The UN Convention and the disability strategy' – Impulse of the curative education and social therapy approach

See annex 1.

Sunday May 22nd

10. Introduction by Mr. Michael Mullan on the theme:

'Autonomy and freedom in dependence on other people and interaction with society'

See annex 2.

11. Reflections on the Symposium May 21st

- Important theme: needs continuation and discussion in ECCE circles. Work it out and let the office of ECCE know.
- Even though the UN Convention is being implemented, there is a lack of money and possibilities for people in need of special care. ECCE has a role to play.
- Suggestion for the theme of next year's symposium: 'Quality of life, of work, etc.'
- Mr. Leonardo Fulgosi was happy with the talk of Mr. Luk Zelderloo. There is a real new wind through the EU. The members have to get involved more directly. Locally the economic crisis can be overcome. The idea of the unity of Europe is an idea for the future.
What to do locally? This is to ask everyone for instance to work beforehand with the question: disabled people are looked at as consumers. This is no longer appreciated. Disabled people should also be recognised as producers. What do they produce? Many examples could be found at the local level and it will become clear that disabled people can produce a lot of interesting things.
- It was interesting to hear that Mr. Luk Zelderloo suggested that anthroposophy can contribute something that is lacking at the European Union level. Here lays a task for ECCE.
Mrs. Paulamaria Blaxland: anthroposophy protects its little corner in the middle of society. Members have questions. That is why they come to ECCE. This movement is needed by the spirit of our time in order to bring something into the world. Luk has a sense for this and calls it ethics.

12. Policy concerning image and presentation ECCE in the future – what is the position of ECCE on the European scene?

Mr. Leonardo Fulgosi: this is about the future of ECCE. The members should take it back to their organisations, work it out and keep the ECCE office informed.

The Committee choose this theme because it noticed that the members have questions, such as: 'what is the task of curative education and social therapy?' 'Orientation and indication; how to formulate this?' The Committee asks the members to respond. Will ECCE continue this way,

should another direction be chosen? This is essential not only for ECCE but for the whole of Europe. Why is it important? What is expected from ECCE?
Several realms can be distinguished.

1) ECCE is established 19 years ago. Is ECCE still the same?

2) The content of the work of ECCE is not only related to internal research but also to the external world. Questions come up to ECCE.

Members need to respond, need to gather ideas. They need to question their organisations. This is not only an instrument for ECCE but also for the members. So the proposal can be implemented. This paper is a question! Not an instrument.

In 2009 the GM adopted the Policy Paper. It was decided that within three years time the document should be updated.

Discussion:

Germany asks for a motive or aim that can only be suggested by ECCE. For instance the theme of Ethics could be discussed in a wider circle. The theme 'Quality of life, of work, etc.' would be in line with this theme.

Another aspect is 'karma and reincarnation'. How to speak about this? How to bring this in the foreground of society, is this the task of ECCE? Curative education and social therapy are based on the vision of karma. Parents might know or not know about this, they do feel it! Karma works, whether you talk about it or not. This aspect is not met in the outer world. In order to secure the future of ECCE awareness about how to deal with this theme is needed. Otherwise ECCE will be another EASPD or Inclusion Europe. But ECCE cannot do this alone.

The work with the people in need of special care is of benefit to ECCE. ECCE has gained experience from the interaction. This is an ethical attitude. Welcoming that is important.

Mr. László Jakubinyi doesn't feel he can discuss this paper with the group of parents, politicians and others he has contact with. He found a way to explain anthroposophy: he mentions the example of a concert with a bad working piano. He proposes the practical level in an ethical way, through the work: they prepare their own food, collect their own funds. These are aspects that are important to the outside world.

In Denmark people are not interested in ECCE but when the topic of karma and reincarnation comes up, people become interested. This could be an entry.

The Dutch member NVAZ is getting a lot of information from ECCE but would also like to receive questions in order to get some perspective of what ECCE is and what its goals are.

There is a lot going on in Europe! Where does ECCE interfere in a political way within Europe? ECCE values quality, how to communicate about this? There are more dimensions to the word 'inclusion': physical integration, quality of life in community living, inclusion of the soul life, attitude, meeting the other; these are dimensions that can be explored.

Another theme could be the coming up of a new technology wave: bio-technology, nano-technology etc. The combination of technologies will induce the quality of life of mankind in these times. Thinking about inclusion starts with the severely disabled. That is the target group of ECCE. Also important: collect best practices of solidarities, living together, of inclusion.

In general it is difficult to raise the awareness of karma and reincarnation within the member organisations, especially within the parent organisations. A 'language' to talk about this is needed..

Some people are critical about the idea.

The practical side is that ECCE makes clear what it achieved. Key terms/concepts which are understandable in general society. Political goals create a lot, this is more important than money.

Mr. Leonardo Fulgosi thinks that the way the Committee worked is the right one. It started with a question. How can the contents be implemented? Instruments are needed! Otherwise it remains ideas. The Policy Paper could be an exercise for the members, just start with it, it is meant to be a paper in development.

Mr. Bernard Heldt adds that it is not a difficult task to write a short memory of the topics with which the Committee worked. He will draw up such a document and send it around.

Remarks will be taken into account. The document will be discussed with the International Council for Curative Education and Social Therapy. In the next GM the Committee will present the conclusions.

Mr. Leonardo Fulgosi: the ECCE secretariat cannot make all the translations. Every document of importance for ECCE, for everyone, should be translated as soon as possible. He is surprised that the ECCE brochure was only translated into Italian. It costs little but reaches more people. The language is a barrier.

Main topic for the GM in 2012: ethics. Quality is a way of looking at ethics. The Committee will discuss this, also in the Council for CE and ST.

The Committee asks the members to go back with this paper to their organisations and give their remarks to the ECCE office. The Policy Paper will be adapted accordingly. Please send remarks within the next months. The paper should be made available in November this year.

The next General Meeting is kindly invited to San Juan, Tenerife, Canary Islands, in May 2012. In 2013 the GM is invited by Hungary.

Mr. Thomas Kraus reminds the members that the Congress in Vienna for people with disabilities will take place from August 3rd – 6th 2011. Up till now there are 600 announced participants, there is still place for 100 more!

13. Conclusion and agreements

Mrs. Adrienne Thier concludes the meeting with the famous words of Sir Winston Churchill: "Maybe we didn't solve all the problems, but that's because the coffee breaks were too short!!"



Appendix

Overview of members present and excused General Meeting ECCE, May 19th – 22nd 2011, Sylvia-koti, Lahti, Finland

Present

Guest: Mr. Luk Zelderloo, Secretary General EASPD, Belgium

Austria

- Michael Mullan PlatO (IC / CM)

Belgium

- Ann Naeyaert Michaëlis vzw (IC)
- Adrienne Thier GOVAG vzw (PO / CM / EC)

Denmark

- Helle Hansen Dansk Forbund for Helsepaedagogik og Socialterapi (IC)

Finland

- Hannu Outakivi Camphill Community Sylvia-koti / Suomen hoito-ja sosiaalipedagoginen yhdistys ry

France

- Bernadette Bernier Mouvement de Pédagogie Curative et de Sociothérapie (IC)
- Béatrice Cussac 'Les Ravis'; Association française de parents d'hand.ment. (PO/CM)

Germany

- Johannes Denger Verband für anthroposophische Heilpädagogik, Sozialtherapie und soziale Arbeit e.V. (IC)
- Thomas Kraus (CM / S)

Hungary

- László Jakubinyi Szimbíózis a Harmonikus Együtt-létért Alapítvány (O)
- Aliz Toth Szimbíózis a Harmonikus Együtt-létért Alapítvány (O)

Italy

- Margaretha Fulgosi Associazione di Lingua Italiana per la Pedagogia Curativa e Socioterapia Antroposofica (PO / IC) ; Fondazione per la Scuola 'Bruno Marchesin' (TC) (CM / S)
- Leonardo Fulgosi Associazione di Lingua Italiana per la Pedagogia Curativa e Socioterapia Antroposofica (PO / IC)
- Elisabetta Zorn

Netherlands

- Pim Blomaard Ned. Ver. Antroposofische Zorgaanbieders, sector IZ (IC)
- Alexandra Buijsman (S)
- Bernard Heldt Edith Maryon College (TC / CM / EC)
- Jan Vogelíj Landelijk Ouder Verbond – LOV (PO)
- Ineke Vogelíj guest
- Roelien Kort minutes

Spain / Portugal

- Fidel Ortega Dueñas Federaçao de pedagogia curativa e sócio-terapia em Espanha e Portugal (O)
- Saga Katharina Grönberg Federaçao de pedagogia curativa e sócio-terapia em Espanha e Portugal (O)

Sweden

- Deborah Ingves Individuellt Liv I Gemenskap (PO)

Switzerland

- Susanne Frey Parentela CH (PO / S)
- Christian Gaegauf Parentela CH (PO)

United Kingdom

- Paulamaria Blaxland de Lange: ACESTA (IC)

Notified absences

Austria

- Renate Chwatal Sprachrohr für Menschen in anthroposophisch orientierten Lebens-Lernstätten (PO) and PlatO (IC / CM)

Czech Republic

- Anežka Janátová Spolek pro Léčebnou pedagogiku a sociální terapie v České republice (IC)

Germany

- Michael Dackweiler Verband für anthroposophische Heilpädagogik, Sozialtherapie und soziale Arbeit e.V. (IC)
- Manfred Trautwein Verband für anthroposophische Heilpädagogik, Sozialtherapie und soziale Arbeit e.V. (IC):
- Manfred Barth BundesElternVereinigung für Anthroposophische Heilpädagogik und Sozialtherapie e.V. (PO)

Romania

- John Byrde Federatia 'Impreuna' Pentru Promovarea Socioterapiei in Romania (IC)
- Roxana Byrde (S)

Sweden

- Marianne Lindström Värna (IC)

Switzerland

- Rüdiger Grimm International Council for Curative Education and Social Therapy
- Jorgos Kalyvas Verband für anthroposophische Heilpädagogik und Sozialtherapie (IC)

Absences

Belgium

- Geert Freyhoff Inclusion Europe (AM)

Greece

- Thomas Prange Stiftung Estia Agios Nikolaos (IC)

Netherlands

- Walter Bosch (S)

Norway

- Geir Legreid Sosilterapeutisk Forbund

Romania

- Adrian Pintea Federatia 'Impreuna' Pentru Promovarea Socioterapiei in Romania (IC)

Slovenia

- Iztok Suhadolnik Sonček – Zveza društev za cerebralno paralizno Slovenije (O)

Sweden

- Katharina Karlsson (S)

United Kingdom

- Elaine Bradley The Association of Camphill Communities for Great Britain and Ireland (IC)
- Martin Sturm The Association of Camphill Communities for Great Britain and Ireland (IC)

AM = Associate member ; CM = Committee member ; EC = Executive committee ; IC = Intentional community ;
PO = Parent organisation ; S = Supporting member ; TC = Training centre ; O = Observer

Annex 1

Symposium ECCE

The UN Convention and the European disability strategy

Impulse of the curative education
and social therapy approach

Saturday May 21st 2011, 9.30 – 17.30h

Sylvia-koti, Lahti, Finland

The European Disability Strategy is intended to harness the combined potential of the EU Charter of Fundamental Rights, the Treaty on the Functioning of the European Union, and the UN Convention, and to make full use of Europe 2020 and its instruments. It sets in motion a process to empower people with disabilities, so that they can participate fully in society on an equal basis with others.

As Europe's population ages, these actions will have a tangible impact on the quality of life of an increasingly large proportion of its people. The EU institutions and the Member States are called upon to work together under this Strategy to build a barrier-free Europe for all. How can the impulse of curative education and social therapy be brought into this process?



Conference chair: Mr. Bernard Heldt, secretary general ECCE

- 09.30h Welcome, preview and programme notes
Adrienne Thier (BE), president ECCE
- 09.40h What spirit lives in the UN Convention on the Rights of Persons with Disabilities?
Curative education and social therapy in the field of the paradigm shift in the disability sector. *Johannes Denger (DE) Annex 1.1*
- 10.45h A Renewed Commitment to a Barrier-Free Europe
Luk Zelderloo, Secretary General EASPD (BE) Annex 1.2
- 11.35h Dialogue, *conducted by Bernard Heldt*
- 12.30h *Lunch*
- 14.00h Short address by a disabled person from Finland *Annex 1.3*
- 14.45h Discussion groups (with tea)
- 16.00h Short plenary discussion with reports from the discussion groups, dialogue. *Conducted by Bernard Heldt*
- 16.30h Conclusion
Hannu Outakivi, director of Sylvia-koti – Annex 1.4
- 17.00h ✧ Closure with singing in Finnish
✧ Closure of the meeting, *Bernard Heldt*

✧ ★ ✧

✧ Welcome

Mrs. Adrienne Thier, president ECCE, gives a warm welcome to everyone, especially to Mr. Luk Zelderloo and Mr. Johannes Denger; both will be speaking today.

Annex 1.1

✦ **Talk by Mr. Johannes Denger, *Verband für anthroposophische Heilpädagogik, Sozialtherapie und soziale Arbeit e.V.*, at the Symposium of the General Meeting ECCE, May 21st 2011**

WHAT IS THE SPIRIT OF THE UN CONVENTION ON RIGHTS OF PERSONS WITH DISABILITIES?

The anthroposophical approach of Curative Education, Social Therapy and Work in the charged atmosphere of paradigm shift in support of people with disabilities using the example of Germany.

Ladies and Gentlemen,

The manner in which society regards disability is very significant for people with disabilities. Formerly the attitude was that disability is a 'deficiency' that could be corrected by therapy. This view has changed radically in the past ten or fifteen years. Disability is now increasingly seen as an individual variation, a state of being. Consequently we must ask how people with disabilities due to their perception of the world can contribute to diversity in society through 'disability mainstreaming'. This contribution has come to be valued more and more. Indeed humanity would be the poorer without it.

After the second world war and until the mid-nineteen sixties the medical-remedial approach to disability predominated in Germany, which regarded disability as a form of illness to be treated by medicine and psychiatry. This approach was replaced until the nineties with the optimistic-pedagogical approach which aimed for improvement by pedagogically therapeutic means. Since the nineties the approach of integration and inclusion has increasingly prevailed. Thus people with disabilities are accepted appropriately as they are. This process of change was reinforced by the ratification by the German federal government of the UN *Convention on Rights of Persons with Disabilities* on 26th March 2009. The paradigmatic changes are now legally binding.

What is the spirit of the UN Convention on the Rights of Persons with Disabilities?

The UN Convention is striking in its aspirational, universal, humane and progressive tone. The universal treaty appeals directly to the practitioners and has been received with enthusiasm by an informed audience. The reason is clearly expressed by Dr. Heiner Bielefeldt, former director of the German Institute for Human Rights: "The UN Convention confirms and strengthens the universal protection of the Human Rights of People with Disabilities, a minority invisible to this day. It will also lead to a humanisation of the whole of society."

The basis of the UN Convention *Liberty, Equality Fraternity*, is echoed in the corresponding principles of (*assisted*) *Independence, Access, and Inclusion* for people with disabilities. I am independent when I can go where I want and follow my own inclinations. I can only do that if I am granted social freedom on the one hand, and on the other if I am able to avail of a range of opportunities. Barriers constitute disparity; only when barriers are removed is it possible to facilitate equality. Fraternity, manifest as solidarity, is assured through inclusion.

650 Million people, approximately 10% of the global community have disabilities. The Human Rights enshrined in the three great ideals of the French Revolution apply by definition to all mankind. The fact that they are not always put into practice means that greater efforts must be made to achieve them. The UN Convention poses questions regarding what conditions must be implemented and what changes in practice are necessary in order to guarantee the Human Rights of this, the largest minority in the world.

As we celebrate the 150th anniversary of the birth of Rudolf Steiner this year we recall his *Social Threefolding* whereby he seeks to resolve the dilemma that Liberty, Equality and Fraternity are three ideals which are mutually contradictory unless applied specifically. If people were absolutely equal it would make no sense to speak of independence. If they were completely independent Fraternity would be a pious aspiration. Steiner specifies: Liberty in cultural life, Equality of rights in political life and Fraternity through associative cooperation in economic life.

Access means first and foremost the removal of barriers, such as steps which obstruct wheelchair users, thus creating inequality. Furthermore, Access has considerably wider implications, which is clear from the definition of the concept of disability as stated in the preamble to the Convention:

e) *Recognizing that disability is an evolving concept and that disability results from the interaction between persons with impairments and attitudinal and environmental barriers that hinders their full and effective participation in society on an equal basis with others*

The significance of this statement cannot be overestimated. Disability is no longer seen as an inherent characteristic of a person but rather a phenomenon which arises through social interaction. It is through interaction that precisely those people with so called intellectual disability are first 'disabled' and are therefore also 'enabled' through interaction.

Social interaction determines **whether Human Rights are put into practice** on a day to day basis. The barriers that determine whether an impairment actually becomes a disability lie largely in the perception of others. Equality before the law means that rights and responsibilities apply to everyone without exception. In order to bring about this equality, interaction must create the space that facilitates the exercise of full citizenship. Human beings are not all the same. Equality prevails in the acceptance of individuality. When I acknowledge another as an individual, I accept him/her as inherently different from everyone else, that is as *not* the same. Equality lies in the very process of acceptance. On principle I accept everyone as an individual.

Let us take a look at some particularly important articles of the UN Convention:

Under **Art 12**

2. States Parties shall recognize that persons with disabilities enjoy legal capacity on an equal basis with others in all aspects of life.

3. States Parties shall take appropriate measures to provide access by persons with disabilities to the support they may require in exercising their legal capacity

4. States Parties shall ensure that all measures that relate to the exercise of legal capacity provide for appropriate and effective safeguards to prevent abuse...

We welcome the radical departure from the traditionally dominant principle, which disenfranchised people with disabilities, was enshrined in most legislation, and declared them incapable of conducting their own affairs or giving appropriate direction. The UN Convention does not distinguish cause, type or severity of disability. The protection of Human Rights based on the agreement applies equally to all people with disabilities. It expressly applies to people who have long term physical, mental, psychological or sensory disability (Art 1. section 2).

The traditional model of legal representation involved a third party acting on behalf of the disabled person in matters requiring legal support or advocacy. Art 12 of the UN Convention replaces this model with one where a third party is charged with accompanying the disabled person in the exercise of legal capacity without restricting his or her understanding of their rights. People with intellectual or multiple disabilities and their carer's, educators and others who support them are particularly affected by this paradigmatic shift and the potential conflict it creates between protection and freedom. The situation can arise, for example, that a person with intellectual disability could be disadvantaged in the exercise of legal capacity because of limited cognitive ability to judge the consequences of their action. This is why the guarantee of and financing of the necessary advocacy for legal capacity is of prime importance. This means that Advocacy becomes the facilitation of self-determined participation in the exercise of legal capacity. There must be watertight safeguards against the abuse of Advocacy in this sensitive area. Furthermore the recognition of the equal capacity of all people to exercise legal capacity requires the strengthening of consumer rights protection with a focus on appropriate preventative measures against disadvantaging the recipients where disability is an issue. The careful development of assured Advocacy will have a significant influence on how effective the paradigmatic shift will be.

In relation to Article 15

Freedom from torture or cruel, inhuman or degrading treatment or punishment

1. In particular, no one shall be subjected without his or her free consent to medical or scientific experimentation

For many years the Anthroposophical Parents Association (BEV) and the Anthroposophical Association for Curative Education, Social Therapy and Work have campaigned together with five specialist bodies for support of people with disabilities in Germany, as an associate of the Institute for Humanity, Ethics & Science (IMEW) and as members of the ECCE to prevent experimental research on people with disabilities.

Article 15 of the UN Convention confirms and gives prominence to the established principle of protection of those defined as having 'lack of legal capacity'. This principle is well embedded in German medical ethics and in bioethical discourse. In the context of Article 15 of the UN Convention, experimental medical research or trials are only permissible upon certification of capacity, that is, that the person who is the participant in research has personally given his/her informed consent as to the type, significance and extent of the procedure proposed. Whilst the lack of legal capacity, without certification, has until now been the model for protecting certain categories of people, it is now a matter of ascertaining in each individual case whether the person who is the participant in research can give his/her free consent or not. In the context of the recognition of full legal capacity of people with disabilities (see Article 12) there is no question of proceeding without certification of capacity of a category of persons. The potentially contradictory area of tension between legal capacity and the need for protection has to be negotiated with care.

Article 19

Living independently and inclusion in the community

States parties to the present Convention recognize the equal rights of all persons with disabilities to live in the community, with choices equal to others (...). Persons with disabilities have the opportunity to choose their place of residence and where and with whom they live on an equal basis and are not obliged to live in a particular living arrangement.

This means the freedom and rights of all persons with disabilities to choose from a variety of forms of living arrangement, particularly when the relevant person can expect to enjoy an inclusive life in this type of accommodation. This right is demonstrated in the anthroposophical model of assisted community living, the LebensOrte of the Anthroposophical Association for Curative Education, Social Therapy and Work.

This is reflected in the statement of principles of the German parents' association BEV:

"The development of a learning, living and working environment for people with disabilities and in need of support, can only take place in a societal setting that is mutually supportive".

It is for this reason that our most pressing task for the future is to raise awareness in society of the needs of people with disabilities (Art.8 UN Convention) and the creation of an inclusive society and social space which extends above and beyond special forms of living accommodation.

Article 24 - Education also states

1. States Parties recognize the right of persons with disabilities to education. With a view to realizing this right without discrimination and on the basis of equal opportunity, States Parties shall ensure an inclusive education system at all levels and lifelong learning (...)

Anthroposophical Curative Education in schools is based on the principles of Waldorf Education. It originated in the 20th century as part of a social and political movement which sought to apply the three ideals of the French Revolution.

Education is of prime importance in the promotion of these ideals.

How can inclusive education be promoted and how can it be achieved politically?

How can current types of schools be further developed so that the individual child can find the ways and means to live up to these ideals in his/her life?

The developmental approach is of prime importance. Inclusive differentiated teaching methods are only possible if exclusively exam oriented education is set aside in favour of a radical change to the individual child-centred approach. Teachers in schools using Curative Education approaches are particularly expert in that they are used to extremely differentiated classroom conditions regarding motor, creative and language capacity.

The Waldorf School, one of the earliest comprehensive schools, was a very productive experiment which has evolved in many ways since its foundation. In its early days it was seen as a school for everyone. Nowadays children and adolescents with disabilities again are integrated here and there into mainstream Waldorf classes. In many schools learning support groups and small classes have been arranged to meet appropriately the special needs of children in addition to the mainstream framework. In the Curative Education Schools Integration of children and adolescents with various needs was already taking place in the seventies. It was a tough legal struggle to establish this type of school in Germany then, as the special school system had numerous variants due to segregation. For some years now Integrated Waldorf schools have evolved with appropriate small classes and teams of teachers and specialists in Curative Education.

Children in mainstream classes increasingly also need the support of Curative Education and individual attention. The integration of the child with special needs into mainstream Waldorf schools has always depended considerably upon the interest, dedication and training of the teacher and the support of staff, colleagues and parents of the other children. Where integration, or even in the future inclusion is a success it is of inestimable value for all the children in the class, specially in the development of social skills.

Alongside the socio-political promotion of *inclusive education* in future it will be important to gather evidence of how and whether each child's educational needs are met through joint education of children with and without disabilities. A varied and transparent range of methodology is necessary, at least as a transitional measure to ensure that the Human Rights of children with disabilities are put into practice. The working group on Inclusion has been working on the issues for several months. It is made up of representatives from the Federation of Waldorf Schools, Nursery school association and our Association.

Article 27 - Work and employment states:

States Parties recognize the right of persons with disabilities to work, on an equal basis with others; this includes the right to the opportunity to gain a living by work freely chosen or accepted in a labour market and work environment that is open, inclusive and accessible to persons with disabilities. States Parties shall safeguard and promote the realization of the right to work.

We agree entirely, but would point out that besides Integration and Inclusion in the open labour market many people with mental disability, specially people with severe or multiple impairment, who need a lot of support, also need vocational training opportunities together with opportunities for work and occupation in a setting for people with disabilities, in order to facilitate their participation in the world of work.

The challenge is to provide work that is appropriate to the individual ability and interests of people with disabilities and to ensure that they have the support required for meaningful participation in work. This can equally be through the creation of individual workplaces and personal assistance in the work process. The products meet the specialist and quality demands of the market regardless of the individual means of production.

Support for Individual needs in the training and workplace must be available to enable people with disabilities to be involved in the labour market. People with disabilities must be allowed to choose whether they wish to work in the open employment market or in a setting specific to people with disabilities.

Must one have a disability to aspire to the ideals of Liberty, Equality and Fraternity? Not at all! That would constitute positive discrimination. Any development that promotes the person in need of support while reducing the co-worker who assists him/her to the role of a paid subordinate would be a contradiction. Only someone who seeks liberation himself can help others to gradual liberation. If we seriously intend to assert the three ideals for people with disabilities then we must also do so on behalf of people without any particular disability. The principle of cooperative self-governance of a facility would then be even more relevant.

The ideals enshrined in the UN Convention have always been the guiding inspiration of Anthroposophical Curative Education, Social Therapy and Work. Were not the first community living projects, where people with and without disabilities lived side by side, a revolutionary attempt on a small scale? Were they not in their time a manifestation of what became Article 19?

And has not the Curative Education in its schools and approaches to education for many decades, put into practice the right to education as stated in Article 24?

How early too was the importance of work and the right to work - as recognised in Art 27 - and the creation of workplaces for people with severe disabilities an example of great resourcefulness?

There are of course many more examples which now exist, outside of and in addition to the anthroposophical model.

The task for education is to lay the foundation for further extensive application of the ideals of Fraternity, Equality and Liberty.

What is new, is that society is open to the necessary participation. This is the real challenge. During the past ten years in Germany many transitional forms have emerged such as local communities, accommodation for training and for couples, assisted mobility living etc. The UN Convention on the Rights of Persons with Disabilities provides an alternative to the traditional diametric opposition of the concepts of independence or assistance. The question would simply be what type of accommodation, education or work situation enables the person with a disability to realize most fully that participation which derives from his/her Human Rights. Freedom of choice presupposes variety, flexible access to all opportunities and the creation of new models. There would be renewed motivation, if every worker at home, school or in the workplace asked him/herself: "How can I work with this child or adult in such a way that the three ideals are better put into practice?" What a very inspiring ideal: to turn people with disabilities, their families and co-workers into champions of Human Rights and thus contribute to the humanisation of society as a whole!

So everything is rosy and we are merely gathered to celebrate the 150th anniversary of Rudolf Steiner's birth? Of course not. There are overwhelming challenges for Anthroposophical Curative Education, Social Therapy and Work. But they point the way by striking a balance between tried and trusted traditional approaches and innovation. I feel sure that Rudolf Steiner would be very pleased.

Comments on Articles 12,15 and 19 of the UN Convention by Ina Krause-Trapp, legal advisor to the Anthroposophical Association for Curative Education, Social Therapy and Work, have been incorporated into this paper.

J. Denger Spokesman on Education, Ethics & Publicity Coordinator for the Association for Anthroposophical Curative Education, Social Therapy and Work.

Further information www.verband-anthro.de

Translated by: Aoibheann Mullan MA, MCIL (Member Chartered Institute of Linguists)

Discussion:

- Please distribute the handouts at the beginning of the lecture.
- Several representatives will have translate the lecture in their own language.
- In Britain laws are coming very fast. The way they are interpreted, is against the right of the individual. In the name of the shifting paradigm, people lose their individual rights. In ACESTA (UK) this is at the moment the main work.
- Problem is the abstract terminology. In principal everyone agrees, but the interpretation is the core of the problem.
- In the Netherlands a new law is in preparation which has to come into function in half a year. The sheltered workshops should close, and the people should integrate into commercial life and the people who are more disabled have to be taken care of by the public. The quality of life of these people will be worsened. What are they going to do in commercial environments? Simple activities in bad circumstances? Human rights say that they are equal to everyone else. This kind of speaking says nothing about the quality of life. Integration into commercial environments - who is taking care of their development? Our concern is the quality of life of the disabled people. This is a great concern. It is difficult to see how the UN Convention will take this into account.

Annex 1.2

✧ **Talk by Mr. Luk Zelderloo, Secretary General EASPD**
at the Symposium of the General Meeting ECCE, May 21st 2011

A RENEWED COMMITMENT TO A BARRIER-FREE EUROPE

The contents of the UN Convention were made clear in the talk by Johannes Denger. The convention is more than society alone. Mr. Zelderloo will in this talk look at the implementations of the UN Convention. The European Union (EU) concluded it and ratified it. It is now officially a law in the EU within the competences of the EU. Finland and The Netherlands did not ratify it yet. Most other countries did.

The standard rules are legally binding, the members have to implement them.

Preliminary remarks: the Convention is about rights. To implement these rights, to make sure that people enjoy these rights, legislation only is not enough. ECCE and EASPD are service providers and play an important role.

We see a kind of split, the quality of our legal framework is improving, thanks to the Convention.

On the other hand we see in many countries that the day to day practice is endangered. The reports are coming in day after day the impact of the financial crisis is important. In the UK the cuts are 54%! Who will look after the people in need of specific needs?

The president of EASPD is from a region where 1200 employees were fired. In Rome services had to close from June to September because of lack of money. The parents were confronted with this. Disabled people are suffering the most. We should understand this and be very careful when we agree to certain plans. We should not ignore it.

In the care sector in the Netherlands there are cuts. Will they be able to address their needs?

On top of that we see that across Europe amongst the poor, a group of them are working, but this is not a guarantee that they come out of the poverty. Those that allow us to develop services don't give the needed resources so that we can give what the staff needs. In some parts we have a lack of staff. We can't find professionals who are willing to work in our sector. This is dangerous. And just because of a lack of money!

Society needs to take its responsibilities. In Portugal there is excellent inclusion and legislation. The children with special needs can be supported. Two months ago it happened that the support provided by specially trained teachers was cut away. This support has gone now. What will happen with these children?

In Belgium these children are sitting in the last rows of the classrooms. We should not allow authorities to cut allowances in this field. We have to explain and clear that mainstream support is not more expensive and specialised and segregated. There should be no cuts in the social education and employment spending. Many reports are coming in by the EASPD.

To quote Dag Hammarskjöld: "Never trust authorities, because they have no memories and feelings, they have a different drive and objectives". We have to work together and speak with one voice.

The European Union adopted last year the "European Disability Strategy 2010 - 2020".

There is no government in Belgium at the moment.

There is a shift in thinking within the EU. Action plans existed, but a strategy, a renewed commitment to a barrier-free Europe was needed. Disability is not only a matter of the individual, it is a combination of individual impairments and society.

The role of the EU changed. Thanks to the Lisbon treaty the Charter of Nice is a part of the Lisbon treaty, which is part of the European legal framework of living with societal changes. Mr. Zelderloo will try to point out certain points, try to bridge the abstract phraseology.

The "European Disability Strategy 2010-2020" starts with clear observations. The organisations accept the fact that disabled people cannot have a life as anyone else.

The legal background of the Strategy document is the Charter of the fundamental rights, the Lisbon treaty.

What does the Convention mean to services and persons? In the past we brought the people to the support, in the future we should try to bring the support to the people, to the families, the schools etc. That is a summary of the Convention. Saying is easy, doing is harder. We don't have to talk any longer, we don't have to discuss the what, the what is clear. The most relevant topic was discussed by Johannes Denger. The key question is how. Across borders and cultures. How to remove the barriers. Bringing the support to the people.

Objectives and actions: "To empower people with disabilities so that they can enjoy their full rights and benefit fully from participating in society and in the European economy".

European economy is there because the European project started as a European project. The thinking of the EU lost contact with reality in the Strategy Document, you feel where the EU project has started. Disabled people should enjoy their lives.

Translation of the word 'empowerment' in the different languages is not there. It is difficult to grasp what it really means. Empowerment has to become a way of thinking, a part of our thinking. What does it mean in our own language? How do we implement this word?

Areas of action of the European Disability Strategy document 2010-2020: 1) Accessibility 2) Participation 3) Equality 4) Employment 5) Education and training 6) Social protection 7) Health 8) External action.

All dimensions of life are interlinked. All aspects of life are important. Criticism on the Strategy Document is: it looks at rights even more than the UN Convention, as if rights exists only on paper. This is a shortcoming of the Disability Strategy Document. We now have to look at how to make rights a reality.

1) Accessibility

Building accessibility, implementing the concept costs 0.17%, which is close to nothing, 0.17% of new buildings. The extra costs of existing buildings is much more expensive. Service providers should think about how to explain to architects how to build accessibility of new buildings, schools etc.

In 2012 the Commission will try to launch an act on accessibility. We have to advocate for the severe disabled accessibility.

Less than 7% of the websites in Europe is accessible for the disabled. The technology exists but is not used.

2) Participation

Participation in public life is the other side of the coin. Important is the action, the transition from institutional to community based care. The EASPD and also the EDF is a member of the commission which works with this. The "High Level Group" drafted a report and is recognised by the commission, which is working with this. Institutionalisation is a word which has different meanings in the European languages. It is difficult to understand. It is about large, segregating frameworks. There should be settings in the communities, this is challenging. In large settings, sometimes people are cut off from society. Institutional culture: no individualisation, blocked treatments, everybody eats the same for breakfast. Segregation from society, activities in society, medical approach focusing on defects of disability is part of institutionalism. Not supporting full participation in society is negative care in the institutions. We will have to develop new aspects: bringing the society to the disabled.

3) Equality

Eradicate discrimination on grounds of disability in the EU.

In most hospitals where they do transplants, they use shortlists for lack of organs. Handicapped persons never come to these shortlists, this is discrimination based on the disability. In many countries people with disabilities are by definition excluded from work. Non-educationable.

Discrimination.

We have to develop tools to make sure that people with disabilities and their families learn how to instruct them.

4) Employment

Enable more people with disabilities to earn their living on the open labour market. Employment rates should be brought to 75%. Now this is 69%. To have support for the employment of the ageing is an important objective. On the open market this is not evident. There are 3 million people with disabilities in Europe who work in sheltered working places. To bring these people into the commercial market is not an objective. It would be impossible for them to survive. There are models of good practice in Ireland, people were very well supported, but there is a cost to that.

5) Education and training

Promote inclusive education and lifelong learning for pupils and students with disabilities. How can we make pre-school services, primary schools etc ready to accept children in need of special care? Malta has 4 special schools. They will be closed and redesigned into normal schools. The teachers will be trained to work with children with special needs.

6) Social protection

Promote decent living conditions for people with disabilities. Will we be able to offer the same type of quality as we do now? Will we be able to make social service a part of the market. Those who have more money can buy more services. As a sector we should work on the fact that also the poor should have the same services. Services that support quality of life are the aim.

7) Health

People with disabilities may have limited access to health services. Foster equal to health services and related facilities for people with disabilities. Certain disabilities ask for special health service.

8) External action

The EU should promote the rights of people with disabilities in their external action, including EU enlargement, neighbourhood and development programmes. The EU Commission has identified donor programmes.

How to implement the Disability Strategy Document 2010-2020? A definition of the concept of "institution" is important. There is no common definition. A sheltered workshop in Germany is totally different from one in the Netherlands.

The Disability Strategy Document is a framework. Services should bridge the gaps between abstract human rights and the day to day quality of life. We have to improve the quality of what we do. That commitment should bring us together and help us to create the awareness that we can learn from each other.

Discussion:

- Tendency in Europe is that the employment in the field of social services is cut. What ideas can we develop out of our own services?
Mr. Luk Zelderloo: we try to collect info and give the info to the EU Commission. This is on a regional base. What is going on at grass root level is terrible.
- Of the prison population in the south of England 50% cannot read or write; they are represented by people who have no idea about their problems. Learning disability is great. Needs support! What will happen with these people? The social workers leaving the services are seen as a funding problem.
- Institution and community: what do these words mean? Anthroposophical services are community based. What is happening in society also happens to the anthroposophical initiatives because they are part of society. Discrimination is a lack of individual changes and judgements.
- In Sweden – like in Malta - special schools were closed down. They were transformed into counselling centres. They try to put all children in regular schools. Specialists are brought into the regular schools. But the children will not get the same help as they used to get. Giving the regular schools the tools to work with the special need children cannot be financed. The idea is good but it doesn't work in this way.

Mr. Luk Zelderloo: it should be made clear that Europe is more than finances and markets only. We have to collect data and do lobby work. The key is that we live in a society where markets and profit is more important than the human being. By realizing this we might be able to look at the real roots of our problems. The quality and values are to be looked at.

Society has the tendency to congregate people without seeing the individual person. The person in need of special care is removed from society. Here the Convention can be used. But the Convention can also be misused, because “the mainstream will take care of this, not me”. But the mainstream doesn’t!

Over the last 50 years the number of places for disabled people has been cut down. It is better that people live their lives just as every body else.

Chosen environments are the aim, the key element, to choose a place within the own social settings, like families etc. In the own environment supported decision making. Give control back, don’t be naïve, but develop the right support systems. Like your pears, your brother etc.

Special school: what we should not do is compare low quality schooling to high quality schooling. The risk is that authorities think they will cut costs in shutting down special schools, but they are not!

Authorities throw money at people and think that that solves the problem. This is not the case.

Mr. Bernard Heldt concludes with a quotation of Prof. Hans Reinders (NL): ‘rights can open doors, but not hearts.’

Annex 1.3

Address by a disabled person from Finland - this is done by Mr. Hanny Outakivi in name of the disabled person who is at present away on holiday.

Mr. Outakivi gives a short history about the beginning of Sylvia-koti for adults. A plot of land was the start off. Now there is a cafeteria run by Sylvia-koti near the bus station in Lahti. There are several projects and workshops where disabled people work.

A group of people is set up for the upkeep of the nearby lake. This group of disabled people joined a group of mainly elderly fishermen. Every day they learn how to make fishnets. The results are very positive. There are also projects with city gardens. The disabled people work now with different people in the city of Lahti.

Almost weekly Hannu meets with these young people. It is nice to see how they have changed. They are proud of their work. One of them bakes in the bakery of Sylvia-koti. This group feels they do real work. They would like to work more independently now; they acquire more and more experience. These people are now capable to express their feelings, their needs and so on. One of them has been in Hannu’s class when he was a teacher; Hannu asked him how he was doing and he said: “I was just going to town to the library, but still it feels that when I come to Sylvia-koti, I feel more save in Sylvia-koti”. He doesn’t dare to live alone, he feels not save enough.

Discussion groups

The meeting splits up into working groups

- 1) we can arrange a lot about work and regulations; but how do we achieve quality of life
- 2) don’t pass it on to society; take your responsibility

With the focus on these points, discuss within your group: what do you have in your own country, what do you need in your country, what are the problems, what are the questions. Bring in two sentences only the outcome of the discussions.

Short plenary discussion with reports from the discussion groups, dialogue

- How many caretakers are necessary to work during the day? Some groups of older children can for instance have a meal by themselves. This is empowerment.
- The power of money, warm or cold in any way, is not so important. Power of law, law is a piece of paper, but is also a regulation.
- To make more quality of life, you need the power of those 3 together: money – power of legislation – creativity; use them as tools. But one doesn’t want the burdens....

- When you apply care to somebody, you never think about money, this is not an issue.
- Ideas cannot be put into action by law. Creativity can be put into action by law.
- The problems seem to arise when the 3 realms are mixed up together. Separate work from money. We need to be creative, spend a bit more or spend a bit less, be responsive to the moment.

Mr. Bernard Heldt: we will work this out and take it up in the policy paper.

Annex 1.4

Conclusion by Mr. Hannu Outakivi:

Hannu quotes Karl König in the Village Conferences, that work and money shouldn't be put together. We are not paid for our work, but we are paid for our time. That goes into the wrong direction it is going worse and worse in that sense. We should change this development. It looks like a kind of measuring up your membership in society, that you earn your money by working. The consuming has become the most important thing in ones' life. And also in Finland among the service producers and Ministry of Social Care, the tendency is that all social support is only to return the person to the labour market, so that they will be able to work as soon as possible. The society needs the inclusion to get healthier.

Closure of the meeting, *Mr. Bernard Heldt*

Annex 2

✧ **Talk by Mr. Michael Mullan, Committee member ECCE**

THE THOUGHT FRAME FOR A TALK

*The sphere of the Spirit is the soul's true home,
And Man will surely reach it
By walking in the path of honest thought;
By choosing as his guide the fount of Love
Implanted in his heart;
By opening the eye of his soul
To Nature's script
Spread out before him through all the Universe,
Telling the story of the Spirit
In all that lives and thrives,
And in the silent spaciousness of lifeless things,
And in the stream of Time - the process of becoming.*

Verse by Rudolf Steiner

If we take the words above seriously, then we shall come to acknowledge that the spiritual Sphere manifests itself in all and every phenomena of life, in everything that appears and exists. The dawning of day, the spreading of light, the environing nature and the birds song are examples of such Phenomena.

That a wave of birds song foretells the dawning of day is common to all of us, that it continues on every day around the earth to come again the next day before dawn maybe not.

To access the fountain of life "By walking the path of honest thought" and by allowing ourselves to be guided by the fount of love implanted in our hearts all we need to do is to Meditate on our sense perceptions and imaginations of Nature, on those expressions which are manifest in the Phenomena.

The fountain of Life or source has been focused on since man began to think. Greek Philosophers spoke in this sense about the "Arche" meaning the Arch principles of Being, also referred to as "Reason" or "Cause" of life. On down through Philosophy these concepts were replaced by the word "Logos" in reference to the fountain of all life and the origin of all existence. Beginning with Thales of Milet Greek Philosophers began to distance themselves from the mythological explanations of creation and sought more epistemological and knowable concepts that could be "Minded", which of course were of logical and reasonable source. These explanations metamorphosed from Idea of Water (Thales) to Fire (Heraclit) to the 4 Elements of (Empedocles) to Plato and Aristotle who called the Origin of Life *Logos*. Interesting is that the capability of mind used to reach the Knowledge was called "Reason" (Logos) and the epistemological object of attention was also known as Reason or Logos. Bringing us to mind, that when we truly think and reason we are participating in the Fountain of Life. We are accessing the Logos and can restore ourselves with the divine in that we are enabled to gather knowledge of it. This is what happens through meditative contemplation. This is the true communion of modern mankind as Rudolf Steiner says.

We meet the Word again in the Gospel according to John. There it says:

"In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was not anything made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it".

The "Word" became synonymous for the Being of Christ which Rudolf Steiner describes as "the Being of the Sun and Light".

Thomas von Aquinas spoke of light as having two characteristics, identities and both are revealing. The outer light reveals the World, the inner Light reveals our thoughts and Knowledge about the world to us.

Rudolf Steiner calls the process of accessing the “inner Light” of revelation Intuition. Finding the right word, accessing the appropriate thought in preparation for the ethically fitting task, is a fruit of Intuition.

What is necessary, what is appropriate for the world and for myself is the central question in the Philosophy of Freedom and is a necessity for the ethical individual and a matter of Intuitional and contemplative enquiry.

Intuition is of course not only dependant on the fruits of contemplative practice but essentially has to do with my life training, education, cultural upbringing and experience in general. It is also dependant on the Structure of Character and on the emotional structure and stability.

Fear is one of the most dominant deterrents with regard to our Freedom, future and with regard to the appropriate action. According to Soren Kierkegaard, we have to overcome our fear of the future to be free and this is a permanent occupation of the mind and soul. Rudolf Steiner would certainly agree as he has often said we must mobilize the courage of our hearts to enable ourselves to do the necessary, to emplace that what is wanted of us in the world. Steiner calls this courage Michaelic, we recall the words of the introducing verse: “By choosing as his guide the fount of Love Implanted in his heart”.

If we take what has been referred to above seriously then we realize that life is a manifestation of the Spirit. A manifestation of the Logos and true “Thought” and the courage and love of our hearts will lead us to a thorough understanding of what is referred to as the Good, the Truth and the Beautiful.

Life poses many questions to us which need answering and finding the appropriate answer is not always easy. If we contemplate on the introducing words above and entrust our minds to the powers of true thought and allow ourselves to be lead onwards and guided by the Love of our hearts, we will more likely find the better answers.