

European area. Here we hope to collaborate with our friends in the ECCE.

Within the Council for Curative Education and Social Therapy, we are also considering how we, as a movement, can contribute to such support. We intend to make our findings known at a future time. I would like to thank all those who have already made their energies, ideas, means and time available to us.

Michael Mullan

Training issues

Training is one of our most important tasks. Thanks to the work done by the Training Group, awareness of the need for training has intensified in recent years, especially also through the annual conferences of the 50 training centres. A great achievement came with the publication of the *Curative Education and Social Therapy Training Manual*, which is now available in German and English and will be translated into other languages in the course of the year.

One of the next tasks will be to strengthen the network of training centres and achieve more committed collaboration on issues of recognition and comparability.

Descriptions and the needs of new training initiatives in countries to the east and in Latin America and in some European countries were also part of group discussions.

New form of the Section Group

In the last two years the Group had mainly been working to help the process of changing the Council for Curative Education and Social Therapy. This has now been done and the Council has taken up its work. We therefore propose to re-organize the Section Group. Some fundamental aspects have been presented and considered among us. The subject will be considered again at the next conference.

Website

The Council for Curative Education and Social Therapy now has its own website. This offers general information and also up-to-date details of events, news and activities. A secure work area available for Council members contains address lists, dates and other data. Anyone who has not yet received access information (user name and password) is asked to contact the Council's office.

It is hoped that the web facility will above all also be useful for members who cannot easily be reached by post. The language is German at present, but English, Spanish and French pages will be produced shortly, with Russian to follow some time later.

Address: www.goetheanum.ch/khs

Events

The next Council meeting will again be during the Medical Section Conference on 15 to 18 September 2002.

Other events

2 – 3 June 2002

ECCE meeting

6 – 8 June 2002

Social Therapy Group in Wuppertal, Germany

13 – 17 June 2002

Conference of Camphill Movement Group at Kimberton Hills, USA

27 July – 2 August 2002

Kolisko Conference, Lahti, Finland

2 – 6 October 2002

International Curative Education and Social Therapy Conference

at the Goetheanum

6 – 8 October 2002

Training Council, Dornach

31 October – 2 November 2002

Social Therapy Group in Weckelweiler, Germany

14 – 16 November 2002

Healing and education 7, Brachenreuthe, Germany

22 and 23 November 2002

Science Group, Dornach

23 and 24 November 2002

Curative Education Course Research Group

8 and 9 December 2002

Section Group, Dornach

Editor: Ruediger Grimm

Translation by Anna Meuss



Meeting of Council for Curative Education and Social Therapy 16 – 19 September 2001

Medical Section Annual Conference

The second closed conference of the Council for Curative Education and Social Therapy was held in the context of the worldwide Medical Section Annual Conference at the Goetheanum. Representatives and members of various groups and organs of the Medical Section met on the one hand to consider issues and themes of relevance to them and on the other to work on a common theme. An intensive awareness of the Section arose in which the representatives of different professions felt themselves united. The theme for the year was the concept of *salutogenesis*. Peter Heusser (hygiogenesis and salutogenesis), Ruediger Grimm (resilience and salutogenesis in curative education), Matthias Girke (salutogenesis and coronary disease) and Michaela Gloeckler (salutogenesis and hygienic occultism) considered different aspects of this.

Peter Selg gave three extensive talks on Ita Wegman, devoting the second talk to Ita Wegman and the origins of curative education. The lectures are now available in book form (in German: P. Selg: *Ich bin fuer Fortschreiten. Ita Wegman und die Medizinische Sektion*. Verlag am Goetheanum 2002).

Curative Education and Social Therapy Meeting
Topics included (see *Newsletter* No. 1) were

Integration

Coping with internal and external pressures

What is an anthroposophical institution?

Economic issues in our movement

Training issues

The topics were mainly considered in groups and then presented in plenum.

Integration Group

Integration must be seen as an umbrella term for various issues in the education and social policy fields. Full integration of everyone in a social organism also involves inclusion, mainstreaming, normalization, self determination and empowerment.

These relate to content (right to participate in social life to the greatest possible extent) and to structural implementation in everyday life (how such participation may be guaranteed).

The different levels are not always kept clearly distinct, and there may be occasions when this is not possible. The group were soon able to see the problem clearly among themselves as its members came from countries where integration is at very different levels and also seen differently. To begin with, we therefore informed each other thoroughly. In spite of the differences we found

- that the question of integration looks different in curative education than it does in social therapy.
- Even where integration happens under massive social and political pressures, people are again and again set apart, like those with autism, for example.

- The greater the structural pressure to be inclusive, to normalize life, the more people live in isolation—for instance because people are not permitted to be ‘going their own way’ as members of a group.
- Risks are showing a dramatic increase. People unable to provide for their needs autonomously but forced to live a normalized life—in isolation—face everyday dangers in traffic, the possibility of poisoning themselves, overeating, abuse by third parties, falling into mental illness, etc.

We considered the social conditions in which integration is supposed to take place:

- A healthy society is a precondition; family and neighbourhood must provide sufficient support to ensure protection and acceptance. This is something one no longer finds anywhere in the world today.

The normality demanded for people with disabilities presupposes the assumption of individual plurality. In western countries at least, such plurality is put in question as bioethical methods are developed to create non-disabled life. Eradication of disabled life is in fact postulated as an ideal.

- The idea of integration implies a concept of independence and freedom that needs to be considered. What is the freedom to drive a car worth to someone who is not able to learn to drive? What does the freedom to choose what I eat mean if I don't understand that eating too much is unhealthy and may even cause early death? What value does the freedom to choose when to rest have if I grow sclerotic in the process?

- Surely enforced integration will go against social togetherness? We all look for friends and acquaintances with similar interests. Why should this not also apply for people with disabilities?

Finally we considered the tasks that arise from this for our movement. Again distinction must be made between different stages in life.

Social life can be successfully organized at kindergarten level and in early school life; this is also evident in our own institutions worldwide. One task might be to observe when the children or young people are at a stage where their souls can no longer bear the differences. The methods developed for this would, however, need to have general validity.

Our social therapy communities are not yet seen as places where life is inclusive. It needs to be clearly shown that compared to non-supportive social systems they provide a network in which all people can live their own existence.

Finally we need to be more aware of the paradox between bioethics and inclusion. The group felt that it might be our specific task to focus more on questions as to the meaning of human existence and present this to the world at large.

Goetz Kaschubowski

Coping with internal and external pressures

Pressure is

- one form of matter expanding into the sphere of another form of matter in limited space
- power that makes movement possible
- two forces colliding
- not negative in itself; it can have positive or negative effects.
- state of imbalance—pressure may be perceived when one element is too powerful, or the other does not offer sufficient resistance.

Pressure brings about movement/frozen state; activity/paralysis; challenge/threat; will to give form/withdrawal; being awake/powerlessness; transformation/destruction; process/stagnation; encouragement/discouragement; resistance/giving over.

Pressure produces atmosphere; inner and outer in community; relationships among staff and residents; reference to self.

Pressure arises when something alien acts on an organism, one feels pressurized and becomes aware of boundaries. Pressure arises at the social policy and general social level, e.g. through social policy programmes, legal requirements, increasing bureaucracy, etc.

At the mesosocial level, the level of personal relationship through intervention in an institution's management, increased demands for specialist qualifications and professionalism, control imposed from outside, etc.

At the institutional level, pressure arises with staff shortages, role conflicts, lack of transparency, absence

of reflective processes, high ideals combined with limited strength, etc.

At the individual level pressure may arise with excessive demands, lack of support, mental and physical stress, the field of tension between setting and removing boundaries, etc.

Dealing with pressure always also means dealing with boundaries; it is important to be able to reflect on this adequately so that isolation does not arise. Reflection shows up ways of proceeding and hence finding solutions. Transparency and interlinkage make the boundary experience more conscious so that it can be handled better.

Key terms in dealing with pressure situations are communication, information, transparency, interlinkage, being awake, creativity, reflection, activity, authenticity, commitment, decisiveness, humour.

Strategies in coping with pressures (starting with the social level):

- involvement in policy and specialist bodies
- association work
- looking for allies
- developing a lobby
- strengthening parent associations
- publicity and media work, publications
- including outside people in the different bodies
- encouraging a professional approach with training and further training
- gaining additional qualifications
- collaboration across national borders
- sharing information among institutions
- making use of mentoring and counselling
- making work and structures transparent
- creating forms of collaboration and social structures that allow the individual to work effectively
- disobedience

Stefan Siegel-Holz, Andreas Fischer

What is an anthroposophical institution in curative education and social therapy?

The question was considered in two group discussions. Different reports given by 20 people from various institutions showed us the rich variety that has developed in our work.

Two types of institutions were described.

Forms that developed in the course of history were characteristic of centres that have existed for a long time, with some of them still living in the spirit of their founders and pioneers. Dangers arise when traditions become too firmly established or almost die from want of air if the organization is rigid. On the other hand there are young, new institutions that are often also given their character by individual initiators; freshness and liveliness give them a marked aura.

The question as to the elements of an anthroposophical centre received the following answers:

- the aura of individuals
- the spark that leaps from one to the other
- questions are alive in a place (and not only answers)
- a common goal (in which the spiritual world is interested)
- residents as ‘triggers’ or ‘teachers’
- sense of coherence in the community
- agreements that are followed
- a live organism – balance
- enthusiasm for ‘anthroposophy as something close to one's heart’
- no overweening management systems
- care given to human relationships
- trying to live with the reality
- power to sustain
- motivation (not working for money)
- being taken seriously
- not alone – part of a network
- sharing in preparing festivals of the year
- annual talks to assess current situation
- being prepared to collaborate

Our institutions can

- be ‘guideposts’ to seekers
- places where tools may be found and their use learned, ‘anthroposophy as a toolbox’
- establish, maintain and sustain relationships (social exercise)
- make it possible to pursue common goals
- make people aware of what they are looking for
- be communities of will and perceptive insight
- help to meet the original impulse.

Brigitta Fankhauser

Economic issues in our movement

A small group has formed within the newly structured Council for Curative Education and Social Therapy to consider economic issues. It considers its function to be to take note of where help is needed for newly established curative education and social therapy initiatives.

To begin with, a list will be made of institutions, foundations, funds, etc. that are already providing help. This will then be made available to new initiatives, including any that are already up and running.

A start has been made, and it is evident that help could and has been given with extraordinary intensity. Freunde der Erziehungskunst (German association supporting Waldorf education) have so far supported more than 49 of our institutions all over the world and continue to do so today.

Information on the other organizations that give support is not yet available but will be.

The aim is also to explore sources of help within the European Union for partnership projects in the Eastern