Rudolf Steiner University College

Master Programme: Educational Action Research

(M.Ed)

The Trinal Method as a tool for social inclusion of persons with disabilities in Sverdlovsk region, Russia

A collaborative action research project

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Foreword with acknowledgements

This is a documentation on how pedagogical thinking and teaching methods can be used to inspire the renewal of social structures and social work. It is also a story about Russia today, the current situation that the country is in and challenges the people are facing in a region in the heart of this vast country. We had a shared interest in humanistic ideas and the living conditions for persons with disabilities. We wanted to work in the social field and to bring our ideas into practice. One of the main tools for social change is adult education and we share a vision on its potential for promoting inner development and qualities needed in forming a healthy community and social life.

Vera’s main focus was on the inner development of the social worker and Petter was engaged in social development. The master study gave us the opportunity to unite our inner questions and to collaborate on researching adult education methods in a Russian regional context. We have planned, organized, implemented and analyzed an educational program, a pilot project for managers of the social service centers in Sverdlovsk region, Russia.

The pilot program had some specific characteristics which we want to emphasize: We got the request of organizing this pilot course from the Ministry of Social Protection because it was really needed in the region as a result of Russia’s signing and later ratification of the UN Convention on the Rights of Persons with Disabilities. Further, it was the first time that non-governmental organizations, state institutes, the Social Ministry and specialists from abroad worked together in the social field. The project was financed by contributions from the Social Ministry and from several foundations: Software (Germany), Iona and Helias (the Netherlands) and from the Seminar for curative education and social therapy in Bergen, Norway.

We experienced some problems along the way. We had to work with four languages: Russian, English, German and Norwegian. Many lectures had to be prepared in Norwegian, translated into English and then to Russian. All the feedback and much of the documentation was translated from Russian to German and then to English. There was simultaneous interpretation from Russian to German and from English to Russian during all the blocks.

It was not easy to take on this task. There were periods where we thought that we could not manage with the challenges. We are grateful to all the people without whom this
project would not be realized. We must begin by acknowledging the persons with disabilities in ‘Blagoe delo’ who inspired us to this work and showed to us the main qualities of trust, hope and love. We also thank our colleagues, especially Larisa Makarova, Anastasia Pokidisheva, Julia Tokareva and Swetlana Tokareva who were involved in our work during all the time, our friends from Helgeseter in Norway, Mi Rieber and Terje Erlandsen who made a contribution in the course and our friend and colleague from the Netherlands, Henk Poppenk who came 4000 km to the East to help us and who believes in the Russian people.

We are grateful to the participants in the education course, their responses and evaluations were so valuable for us, to the deputy minister Alexei Nikiforov, who trusted us and struggles for changing the system of social care in Sverdlovsk region. A special word of gratitude must be sent to our teachers from the Rudolf Steiner University College and our friends from the master study, for the warmth of their souls and the professional help we got.

Special thanks go to our mentor, Professor Aksel Hugo. His respect for the spirit of research, his patience and will, his belief in us and his advices made it possible to reach our goal. We are deeply indebted for his work with our project.

Ekaterinburg/Bergen, April 2012
Vera Simakova
Petter Holm
Chapter 1: Introduction, background, aims and research question

Introduction

Russia's fate in the 20th century was dramatic: After 70 years of communism the Russian people had to develop a new social system without the support of a functioning civil society. The task was formidable, and the result was a lack of confidence in the population that social problems can be solved by society's institutions. The ties to the family are thus correspondingly stronger and people are seeking safety and influence through personal contacts and connections. The importance of the personal and social network is strengthened by the Russian folk character that is characterized by strong feelings and a need to express themselves in art, philosophy and religious study.

In this situation it is important that Russia get contact with Western institutions and learn about their experiences. It gives hope, creates confidence and provides inspiration to the development of both education and work in the social field. Since the beginning of the 2000s, Russia has launched an extensive cooperation with the EU in several areas. The universities adapt to the Bologna agreement and adjust the content, structure and requirements for education. Thousands of educational institutions, civil organizations and local authorities have over the last 10 years been supported by the EU's development programs in the areas of education, human rights, disability and democracy development.

The professional field of our study is social pedagogy: the work with adult persons with disabilities and the conditions for them being able to take part in and contribute to social-cultural activities in their local and regional community. Social pedagogy is a field of work covering the whole life span of people. It is a relatively new academic discipline and taken into account the need for improvement in different kind of adult services – the work with persons with disabilities, refugees, old people and other groups of people at risk of exclusion – it seems important to do research on innovations and good practice in the field.

We have since 2005 been engaged in a social project that is located in the Sverdlovsk region, 2000 km east of Moscow, the Ural Mountains on the border between the European and the Asian part of Russia. The region is the size of the former West Germany and has 4 million inhabitants. The regional government, with the Moscow-appointed governor
Misharin as head of the executive power, has its seat in the metropolis of Ekaterinburg (1.5 Mill.). The city is an economic and political centre of Russia due to its size and strategic location between east and west.

The region has 345,000 people with various disabilities. A large part of these need daily care and support, they live alone in small apartments, with one or more family members, or a relative. Many of those who have the greatest assistance and / or care needs are referred to live for years with no other social contact. There are 29 closed residential care institutions in the region with a total of approx. 8000 persons with mental impairments.

Our MA project is the result of collaboration between two organizations:

- the day center 'Blago Delo' – a non-governmental and non-profit organization that operates a social therapy day center for young people and adults with disabilities in Sverdlovsk region, Russia and
- the Foundation for Curative Education and Social Therapy in Bergen, Norway.

The activities of ‘Blagoe delo’ ([www.delonablago.ru](http://www.delonablago.ru)) started in 2005 and currently the organization has 12 coworkers and approximately 60 clients with different needs for special care. 46 of these are employed in full-time or part-time positions in Blago delo’s 7 workshops (sewing, ceramics, candelmaking, wood, paper and felt). In addition, the organization runs an integrated theater studio for youth with disabilities and a seminar for staff and social workers in the region (currently 30 students). The seminar 'Sophia' started in 2001 in cooperation with the Nordic Association for Curative Education and Social Therapy and has during the years given a three-year basic and advanced training to more than 80 students. Week courses are offered for professionals in the neighboring cities with the theme "Art as a tool for the understanding of the human being." 'Blago Delo' is managed by a collegiums of 8 people, all have higher education in various fields, as social education, economics, law, arts and crafts.

Vera Simakova (44) is director and founder of 'Blago Delo' and leader of the integrated theatre studio. She studied engineering (MA 1991) at the Technical University of Ekaterinburg and Waldorf pedagogics in Moscow (1992-94). She is absolvent of the Seminar for Curative Education and Social Therapy in Ekaterinburg (in Cooperation with the Seminar in Järna 2001-2004) and she has 12 years of practice as a Waldorf teacher. She has been an active participant in international conferences for curative education and social therapy since 2001.
The Seminar for Curative Education and Social Therapy in Bergen is a foundation dedicated to the promotion of education on an anthroposophical basis. The foundation was established in 1995 and has since been a driving force in the development of international cooperation in the field of curative education and social therapy training. Represented by its manager Petter Holm, the institute was coordinator of three international educational projects, two of them with the support of the EU's Leonardo da Vinci program. The seminar was coordinator for a Norwegian cooperation on a three-year training in social therapy in the years 1998 - 2010 and helped with curricula development when the program was approved at the undergraduate level and added to the Rudolf Steiner University College in Oslo, 2012. The institute works as a resource center for educational methods and social development and outsources its expertise as a link between European foundations and the projects they support within and outside Europe.

Petter Holm (72) studied philosophy and sociology (BSc) at the University in Bergen, Norway and has practice from a broad variety of fields, as a musician and social activist, in building construction, vegetarian cookery and social work with “street” youngsters. He was coordinator of the training in curative education and social therapy in Norway from 1998-2010, coordinator of the international projects mentioned above and member of the Training Council within the Medical section of Goetheanum (1997-2010).

The work with persons with disabilities has got a new actuality after the agreement on the Convention on the Rights of Persons with Disabilities from December 2006. Russia has ratified, which means they must regulate their laws and start the process of social inclusion of this group, without any former practice in the field. The working methods of ‘Blagoe delo’ have gained recognition in the region, after 5 years of lobbying, marketing and promotion of their methods. As a consequence, the director of ‘Blagoe delo’ is appointed as a member of the Governor’s council for monitoring of the implementation of the Convention. In the first meeting of the Council in August this year, Blagoe delo was asked to work out a draft pilot program for social and cultural inclusion of persons with disabilities in Sverdlovsk region. This task makes research even more actual and necessary, as a basis and documentation of the work being done.

In the years of 2005 – 2007 a European Union funded project – Ceste-Net – examined, developed and described a method for vocational education and training called the “Trinal
method”, the idea of which is to give a supplement to the traditional dual system of theory and practice by bringing in artistic exercises and subjects. Coworkers from Blagoe delo took part in a parallel dissemination project carried out for former Soviet Union countries.

During this project, the Blagoe delo organisation started to apply the Trinal Method as a working method in a practical context with persons with disabilities, offering education and training (also for professionals in the social field) combined with work in craft workshops and exercises in different artistic activities, mainly performances of theatre plays. This working method proved successful and created considerable interest in the region of Sverdlovsk, also on the level of the authorities, included the social ministry.

The motivation and driving force behind the thesis are our experiences during life of being inspired by spirituality in the field of ideas, by the enlivening feelings, emotions and forces awakened through the arts and by mankind’s ongoing struggle for building a community of practice and a world moral order. As the German philosopher and scientist R. Steiner claimed in his “Philosophy of Freedom”: “Man is born in the periphery and investigates the essence and mysteries of life from three directions – through science, art and religion”.

Our hypothesis is, when integrating these three fields of activity, better results can be achieved, in education as well as in the world of practice and the arts. Our thesis is a contribution to the research, development and documentation of the Trinal Method, the idea of which is to harmonize and optimize the power of the three soul forces thinking, feeling and willing, in the fields of education and social work.

We are relating to the research of Prof. Bernhard Schmalenbach at the Alanus University in Germany who has written about the results from a European LdV ‘Training for trainers’ project about the Trinal Method (Schmalenbach 2011). Further we relate to the research of Prof. Michael Brater from the same university on the role of arts in vocational education and training. From the field of education we are drawing on Carr, Zajonc, van Houten and Steiner. And from the social field we relate to the Declarations and Conventions on Human Rights, and to literature about social pedagogy, including Russian research.

Our contribution to the development and change of the situation in the region is dissemination of Blago delo’s model for social and cultural inclusion. The organization of the day centre is inspired by the Trinal Method: a combination of education (seminars), practical work (workshops) and artistic activities (theatre studio). We work together with persons with
disabilities who are employed in the production of arts and crafts, show theatre performances for the local community and disseminate knowledge, attitudes and practices in the socio-educational field, in line with the UN Convention on disability rights.

This is a practice that until now has been unknown in the region and it has attracted considerable interest and attention – in the public opinion, including professionals, the government and politicians. When the day centre opened in 2005 and became known in the community, more and more people came, seeking work and social contact. There were people with physical disabilities, such as war-wounded, people with mental impairments and various other diagnoses and social problems. They are now working together under one roof. This proved to be an intervention that was tailored to the current situation in Russia, and the need for the Russian mentality.

Through the many years of experience in planning, organization and implementation of education we are able to offer courses of varying scope for social workers and other interested professionals. The Sophia Seminar has for ten years been active in the international network of seminars each year which meet in Kassel and has a partnership with lecturers and trainers from Norway, Sweden, Netherlands and Germany.

In 2011 we had come in such a position that the social ministry wanted to cooperate with the Sophia Seminar on a course / seminar (3 x 2 days) for the leaders of the six regional offices for social services. We agreed upon organizing the course and decided that it could serve as a pilot project and a source for empirical material in our MA thesis.
Background, aims and research question

The geographic, economic and social situation in Sverdlovsk region - past, present, future

Country: Russia; federal district: Urals; established January 17, 1934; administrative center: Yekaterinburg (1400 000 people), former name Sverdlovsk (1924-1991)

Statistics: Area - 194,800 km2; Population - 4,297,747; Density - 22.06 /km2; Urban - 83.9%; Rural - 16.1%; 2 000 km east of Moscow

The location of Sverdlovsk Region in the very center of Russia makes it an important trading spot. This unique geographical location together with the developed transport network allows Sverdlovsk Region, in future, to become an international transport corridor, which will connect Europe with south-eastern Asia.

Sverdlovsk Region is rich with natural recourses. Both quantity and variety of recourses make this region important. Iron, copper, bauxite, coal, nickel, chrome, manganese are mined here. Sverdlovsk Region is considered to be the basic source of raw materials for aluminum industry. The basis of regional economy is traditionally formed by metallurgy and mineral resource industry together with machine-building and power industry. These branches of industry make up 82% of the overall output. The Defense industry occupies a highly important place in the region's economy. Chemical, timber, woodworking, paper, light and
food industry are also highly developed. The considerable part of the region's territory, about 66%, is covered by forests and woods.

According to territory Sverdlovsk Region takes the 18th place in Russia. According to population Sverdlovsk Region is on the 5th place and it is one of the most urbanized regions with a highly developed industry. Sverdlovsk Region (oblast) has 30 areas, 47 towns and is divided into 6 smaller regions (okrugs).

Situation for the persons with disabilities in Sverdlovsk region

348 000 persons with disabilities are living in Sverdlovsk region. A three-year research project undertaken in the region (2005-2008) showed that a major overhaul of the social care system is needed. The emphasis remains on medical aspects of treatment, without adequate
consideration of social and occupational rehabilitation. There are considerable resource and cultural norms constraints and a lack of incentives for employers.

“There is a pressing need for continuing effort to promote social inclusion across Europe. However, the deeply vertical health structures, an intensely bureaucratic legacy that discourages intersectoral liaison, and financial disincentives to change, all combine to make social inclusion particularly challenging in Russia... (Jenkins et.al 2010).

However, Russia signed the UN Convention on the Rights of Persons with Disabilities in September 2008 and ratified it 25th of April 2012. The Convention highlighted the respect for human dignity as the value that every person has, regardless of the constraints in the health and development. But in the civil consciousness and at the administrative level in the region the paradigm of a medical model still dominates in the disability field. A person with disability is mostly not regarded as an equal partner, but as a person with limited opportunities and rights and who accordingly must have rehabilitation in specialized institutions.

According to the Ministry of Social Protection as of January 01, 2011 there are 111 400 persons with disabilities of working age in Sverdlovsk region. Only sixteen per cent of them have jobs. According to the Department of Employment, Sverdlovsk region, 10 000 - 12 000 persons with disabilities come to employment centres to look for a job every year, only 3% of them really become employed, and 97% constantly draw unemployment benefit. Money allocated by the state to create special jobs remains undrawn because it is not profitable for employers in a market economy to hire a person with disability. People with disabilities are not able to take part in social life.

The main problems according to our practical experiences and the discussions in the governor’s Council for the Affairs of disabled people are the following: Permanent social isolation - Lack of possibilities for socio-cultural and professional inclusion and accordingly the necessary social and work experience - Unwillingness of employers to employ disabled persons and to create protected working places, organize flexible working conditions and give special support - Lack of effective economic mechanisms to encourage employers to employ people with disabilities on regional level - The dominance of the medical paradigm for understanding disability. Unwillingness of the authorities, employers and the civil society to equal cooperation with disabled people - State monopoly on rendering social services to the disabled, lack of funding for NGOs to participate in providing social services - The absence of
specially trained experts in the social sphere to assist people with disabilities to become employed and to accompany their further professional support in the process of inclusion.

All these problems are interrelated and show the difficult present situation for the persons with disabilities.

The Kassel conferences and the Ceste-Net project

The cooperation between the co-authors was a result of new steps taken in the mid-nineties when the seminars for curative education and social therapy worldwide started to meet in annual conferences in Kassel, Germany. The meetings developed to a renewal of the Training Group within the Medical section of the School for Spiritual Science at the Goetheanum in Switzerland. The cooperation between the seminars resulted in three international projects, two of them supported by the Leonardo da Vinci program.

The CESTE-Net project (2005-008) was a follow-up of a previous Leonardo da Vinci project CESTE (Curative Education and Social Therapy in Europe), which was carried out during the period of 1998-2001 and resulted in the production of a manual for the training of co-workers in the anthroposophical curative education and social therapy centres. There are currently more than 600 centres, 60 training centres and 37 national, professional and parents’ organisations worldwide. ECCE, the promoter and contractor of both projects, is a European umbrella organisation for the national associations and working actively with socio-political issues in the European Union.

Through the work with the manual in the CESTE-project, it became apparent that the training methods used in the anthroposophical centres, combining theory, practice and art (the trinal method) were connected to innovative streams in adult education. The external evaluator of the CESTE project, Dr. Michael Brater (GAB, Munich), made us aware of the actual discourse on European vocational training research, where the specific types of competence/expertise deemed needed in the “interactive” professions were on debate. Some reports from those discussions pointed to the link between these types of competence/expertise and the typical skills which are developed and practiced in artistic

1 “Interactive” professions = work in the health, educational, therapeutic and social fields.
exercises and in the working processes of art. The characterising features of these professions are the particular forms of actions, as well as interactions between people. The main objective here is not a means-to-an-end process; it is rather a question of a particular kind of competence connected to the dealing with emotions:

- attentive observation of the client’s feelings, and treating them with empathy,
- ability to deal with one’s own emotions, as well as being able to regulate and manage emotions in a suitable way, and
- emotional compassion and an ability to act out of “intuition” in professional work situations.

The above-mentioned abilities are described as key competences in these professions. The question then arises as to how these key competences should be taught and learnt in the course of the training. In the Communication “Making a European area of lifelong learning a reality” (Nov. 2001), the Commission asked for solutions as to how personal and social skills can be a part of the curricula without overloading them. However, the Cedefop Review of the Lifelong Learning Consultation Process (Oct. 2001) had to conclude that the reports of the member states contained no concrete solutions to this problem. The experience in the anthroposophical training centres was that the above-mentioned personal and social skills are typical skills developed and practiced in artistic exercises and in the working processes of art:

- ability to observe and to concentrate, moving between activity and reflection
- courage to enter into an open process and let your aims grow out of a constantly changing situation (e.g. painting, theatre work, etc.)
- phantasy, patience and perseverance
- purposeful creativity closely linked to action, discovering one’s own limitations and strengths
- flexibility
- communication and dialogue

The Ceste-Net project wanted to make a contribution to the European strategies for vocational training by integrating artistic exercises and experience with art processes into the training programs for the education and health and social sector, and thus promoting the
Trinal Method within a research context. 34 trainers (teachers, practice tutors and artists) from 15 countries were ready to participate in 4 modules of one week each, and were to contribute by carrying out individual action research projects in their own seminars and institutes. An organisational structure was set up with the ECCE (European Cooperation in Curative Education and Social Therapy) as the contractor. A Coordination and Research Group was formed for the management and support of the 4 week pilot course.

The project was concluded with a research report including an overall project evaluation by Dr. Bernhard Schmalenbach (Alanus, Alfter) and a comprehensive contribution from Dr. Michael Brater (GAB, München) about the innovative aspects of the CESTE-Net project and its importance for the social pedagogical practice ([www.ceste-net.org](http://www.ceste-net.org)).

A dissemination project was carried out in the former Soviet Union countries with teachers and trainers from Kyrgyzstan, Russia, the Ukraine and Georgia (KRUG-project). KRUG (2006–2008) ran parallel to Ceste-Net and had the same objectives and scope (Training for Trainers with 35 participants in 5 modules).

NGO “Blagoe delo”

The non-governmental, non-profit organization ‘Blagoe delo’ is a social-pedagogical community working on the basis of anthroposophy in Sverdlovsk region, Russia ([www.delonablago.ru](http://www.delonablago.ru)). The organization was established in 2005, inspired through participation in the Kassel conferences and by the ideas on the integration of theory, practice and arts. We run a day centre for young people and adults with disabilities and the basic idea is to create an integrative and holistic model for social inclusion in Russia, offering work in art and craft workshops, therapies, education and participation in a theatre studio, all of these activities in the same institutional environment. All together 61 persons are employed in ‘Blagoe delo’: 20 coworkers and 31 persons with disabilities. Additionally, about 30 clients come for participation in the theatre studio and for different art and work therapy. The organization is the owner of a building – 650 m2 – in the village Verch-Nievisk (4000 inhabitants), close to the city Novouralsk (100,000 inhabitants), situated 70 km from Ekaterinburg (1,500,000 inhabitants). Blagoe delo has developed a network of local and regional supporters, and is a profiled organisation in the region of Sverdlovsk, well known
also by the politicians and authorities, respected for their work for handicapped persons during the last 7 years. The current activities:

- 7 social therapy workshops (wood, sowing, agriculture, felting, ceramics, candlemaking and paper).
- Theatre-studio for social-cultural integration, visited by young people with special needs (27 persons) and some of their parents twice a week. The last performance, “Orpheus and Eurydice”, was shown in Ekaterinburg in cooperation with Rotary International. Theatre group has travelled to Norway, Sweden and Austria, participating in theatre festivals.
- 3-year part time, further education and training seminar in curative education and social therapy for professionals in the region. 4 block weeks in each year, the course program is developed in cooperation with the Seminar for curative education and social therapy in Norway and puts equal weight on theory, practice and arts (the trinal method). 972 hours of teaching lessons (inclusive 480 hours of individual work). Docents/lecturers are mostly coming from abroad: Sweden, Germany, Holland and Norway, some also from ’Blagoe delo’ and other seminars in Russia.

**Impact in the region**

The work of ‘Blagoe delo’ has during its 7 years of existence had a considerable impact on the preparation for the Convention on the Rights of Persons with Disabilities in Sverdlovsk region. Social pedagogical ideas and working methods have been demonstrated for and discussed in numerous meetings with representatives of the regional government, on the highest level of the ministries. As a result, the director Vera Simakova is presently representing ‘Blagoe delo’ in Governor Misharin’s Council for social rehabilitation questions, a group of 20 people, which includes several ministers and representatives for human rights and disability organizations. The Council works on a new social rehabilitation program, as a preparation for Russia’s ratification of the Convention. Vera Simakova is appointed chairman of the working group for social-professional integration of adults with disabilities. A working group is established in ‘Blagoe delo’ in order to make analyses and preparations for these meetings and help Vera Simakova with her contributions. This work is going on and will be continued in the next years. ‘Blagoe delo’ is now working on the highest level of politics in the region, with direct communication with the Governor, who is the main executive power.
The educational activities of the Sophia Seminar

New methods and concepts for the work with persons in need of special care were initiated by the founding of the Seminar Sophia for curative education and social therapy in Ekaterinburg 2001. The initiative was taken by the later board members of Blagoe delo in cooperation with and mainly financed by the Nordic Association for Curative Education and Social Therapy. 27 students from the region of Sverdlovsk finished their three-year part time further training in 2004, most of them with a background as teachers, psychologists, therapists and nurses. A second course of 17 students finished in 2007 and 30 students are for the time being in the third course.

The Seminar Sophia is presently offering further education and training courses in curative education and social therapy for professionals in the region. In addition to the three-year part time program described above, intensive courses are also given in the towns of Surgut and Nishny-Vartovsk, Hanti-Mansisk region and we organise round tables and conferences as well as festivals for the promotion of the disabled people’s rights. Courses are now also planned for the persons with disabilities (training for basic skills and acknowledgments in different crafts).

In these years we have worked consciously with building network around our educational activities. The Seminar Sofia is member of the International Training Group for Curative Education and Social Therapy (Kassel conferences) and has recognition as a training centre on the basis of anthroposophy from the Medical section at the Goetheanum. The seminar has a cooperation agreement with the Seminar for Social Therapy in Bergen, Norway and an agreement with the Rudolf Steiner University College in Oslo (RSUC), as a practice place for their students.

‘Blagoe delo’ is the only organization in Sverdlovsk working with practical models for employment and social-cultural integration of young people and adults with disabilities. When the Regional Ministry for Social Protection asked the Sofía Seminar to organize short introductory courses for administrators and leaders of the state social service centres in the region (autumn 2011) we decided to carry out the courses within the framework of our MA-studies at the Rudolf Steiner University College, as a collaborative action research project. We formulated the following research question:
How can the trinal method be a tool for the understanding and implementation of the ideas and the principles of the UN Convention in a Russian regional context?

Our aims for the research were

1. to develop and improve our use of the Trinal Method as an educational method for further education courses in social therapy
2. to make the working methods of ‘Blagoe delo’ understandable, to demonstrate and evaluate these methods in cooperation with Russian experts in the social field, from the point of view of its potential and relevance for social inclusion of persons with disabilities in a Russian regional context
3. to contribute to the understanding and implementation of the ideas and principles of the UN Convention in Sverdlovsk region.
4. to analyze the need for development of the staff competences in social work in Sverdlovsk region.
Chapter 2: Theoretical perspectives

Social pedagogy has developed its methods and professional concepts and theories mainly from the practical work with groups of people in need of special care. However, in the recent years the education and training for the profession has been brought into the academic field with a question for research based theories and practice. Social pedagogues must be able to explain the basic concepts and give reasons for their choice of methods.

The term “social pedagogy” was introduced around 1850 in Germany as a contrast to individual pedagogy. The idea was to reform schooling, to turn education of children into a force for social change and to find educational solutions to social problems. Diesterweg, Pestalozzi and Schleiermacher are mentioned as contributors to that understanding of the concept. Another aspect was education as a means for sociability and community building, later as a condition for democracy (Dewey, Freire). The difference between “community” and “society” was formulated in 1887 by Tönnies.

After the Second World War social pedagogy was linked to the social work professions. On this background social pedagogy has links both to the science of education and the social sciences:

- Social pedagogy in the sense of social education, with the aim of passing on central values and culture to children, youths and adults.
- Social pedagogy related to social work and social projects/programs with a focus of inclusion, emancipation, individual rights and development/transformation of the social structure in the society.

In its core then, it seems that social pedagogy has to do with the relationship between the individual and the society.

Juha Hämäläinen (2003), University of Kuopio, Finland, states that there is no agreement on any clear definition of social pedagogy and that it can only be understood by taking into account the historical development of the concept and the national traditions. He differentiated between three aspects:

1. Social pedagogy as educational theory and research focusing on the importance of education for the development of the society,
2. as a theory and practice of community living for human development, and
3. as a theory and practice of social education in the sense of helping groups with special needs and threatened by exclusion

Bent Madsen (2005) argues that there are four fields of knowledge that has to be covered for the development of social pedagogy as a specific discipline:

- **The social field of knowledge** – concerned with the relationship between the individual and the society. That means discussing the processes of marginalization and exclusion of individuals and groups.
- **The institutional field of knowledge** – sees the institution as an environment for social development and learning.
- **The relational field of knowledge** – concerned with the relationships between the social pedagogue and the client.
- **The individual field of knowledge** – looks for the unique person and its interaction with others and the influence of the community on his formation.

The concept of social pedagogy as an academic discipline and a field of practice are globally widespread. Until recently social pedagogy as described above was quite unknown or not in use in UK, but that has changed the last years, they are also now going in the direction of recognizing social pedagogy in the same way as other countries in Europe. There exists an international organization for social pedagogues AEJII. Interesting for our project and our research is the existence of a national association for social pedagogues and social workers in Russia; they are also member of the international association.

*In the following we will present the thematic content we prepared in connection with the pilot course and which formed the basis for lectures, methods and didactics. Our main topic was the UN Convention, and we wanted to make an analysis of key concepts, challenges and issues related to the understanding of the Convention's ideas and principles. We were familiar with the contents of the Convention in the aforementioned KRUG project in 2007-8 and had the firm belief that the work of 'Blagoe delo', the trinal method and the day
center model was a contribution to the implementation of the social and cultural aspects of its spirit and principles.

Through the work of 'Blago Delo' and the Sofia seminar, the issue of the necessary competencies for the coworkers was often discussed. The trinal method and the day center model constituted a framework that had to be filled with life and quality through the knowledge and attitudes, as well as something ‘indefinable’ related to character and personality (Carr 2003). This 'indefinable' was a question we kept coming back to.

Our reflection on these competences, which were needed to be developed in education and training for staff working in a Russian context, led us to a study of the concept ‘ethical sensitivity’ (Weaver et.al 2008).

On the background of the aims and the research question formulated in Chapter 1 we found it relevant to elaborate on the following topics and key concepts:

- Historical development of the ideas and paradigms leading to the Convention
- ‘Inherent dignity’ – a growing global image of the human being and a key concept for social inclusion
- Social inclusion
- ‘Ethical sensitivity’ – as a key competence for the staff working in the social field
- Adult education methods
- The Trinal Method
- Social change and social sculpturing

In the following we will discuss these topics in relation to the literature we have used and found relevant.

Historical development of the ideas and paradigms leading to the Convention

With the agreement on the principles of the UN Convention on the Rights of Persons with Disabilities in December 2006 the international community had reached a new level of cooperation and taken important steps towards creating a global moral world order.
Disability is a subject that is important for all of us. Statistics can tell us that 80% of us will experience a state of disability during our life time. Today, disability by accidents makes 70% of that.

Moreover, handicap is a gradual concept. When we are looking closer we see that the human being is the imperfect, the handicapped being from the birth! A human being is “work in process”. The beaver cannot be more “beaverly”. “We are as individuals raised and educated in the family. The society takes over and carries our development further. But at the end we have to give ourselves the last polish” (Steiner 1964). How to conduct our lives? It is a permanent question and we have to use our creativity and individual forces to solve it. Also as a humanity we are not perfect – we are on the way building a moral world order – a global moral world order which manifests also in the laws. This is our common task, what unites us!

The historical treatment of disabled persons throughout the ages is one of cruelty and misunderstanding. If we look back to the times of nomadism, we know that the newborn person with severe disability was usually left to die, each time the tribe broke up their camp and moved to a new place. In the old Greek culture, Plato and Aristotle supported the practice of infanticide – child murder. The unaesthetic had no place in their culture.

In the Middle Ages, many survived but they were left with the beggar’s bowl or simply put in hospitals or leper colonies. Others were put on exhibition and we all remember having seen paintings or read stories about the hunchbacked court jester. Even if we can find sympathy and pity for the disabled persons in the early and original Christianity, there were a lot of misunderstanding and superstition associated with disability during the centuries. Often the mentally disabled person was accused of witchcraft, of being regarded as evil and even subjected to be burnt at the stake.

In the Renaissance we see some steps towards medical treatment and care, and even education, but the disabled people were doomed to spend their lives in institutions, not conducive for their possibilities for development. Religion was the authority and the disabled person was seen as having a spiritual deficit. This was how they explained the cause for handicaps. Between 1400 and 1700, probably 100 000 women were executed in the Western world.

From the years around 1800 an interesting thing happened: Science began to replace religion as the main authority of the public opinion, biology and science were used to explain
the human being and the world. Instead of being seen as having spiritual deficit, persons with disabilities were seen as having a genetic deficit.

The concept of rehabilitation became modern in the Western countries after the First World War in 1920s when all the wounded soldiers returned home and needed physical or mental treatment and restoration. When we look at the disability sector from the beginning of the last century, from 1900 and forward, we can distinguish some distinct steps in the development in Europe. We will take Norway as an example.

At that time a lot of work for the most vulnerable and excluded groups - people not able to take care of themselves - was done by means of philanthropy, by individuals with a vocation who had compassion and empathy for the poor person. (It has been a stream of religious compassion since the early Christianity: "Blessed are the poor in spirit, for theirs is the kingdom of heaven” Matthew 5:2-12)

Later this work was organized in a broader way by organizations, mostly connected to the church, and took the form of charity. The question about the involvement of the state and the governmental authorities to take over the responsibility was raised already in the Norwegian Parliament in 1915. The motivation was social-medical: The interests of the society were in focus, it was all about “taking control over the mentally retarded objects because they threatened the society with their poor genes, their hereditary dispositions and dispositions for criminality.” (Edlund 2010, p. 361). The dominant ideology was the protection from “genetic illnesses”, an ideology that ended up with compulsory sterilization laws around 1930 in the Scandinavian countries like Norway, Denmark, but also in the Baltic countries and in the Czech Republic. Institutionalization was seen as another means for protection.

As a summary we can say that the ideology of looking for the cause of disability in the genetics ended up in the same disaster as the ideology of seeing the cause as a spiritual deficit: In 1933 the Nazi Sterilization Program began, including also the blind and the deaf, as well as alcoholism and in 1940 the Euthanasia Program began where 200 000 persons were killed for that reason. Later the program expanded to include also children of “unwanted” races (both disabled and non-disabled). It is interesting to notice that The Euthanasia idea was not restricted to Germany; it appeared also in America, without being effectuated. (Article 1942, American Journal of Psychiatry)
In the 1960’s and during the Seventies several movements for social change appeared in the Western World. For the first time in history people came together, trying to fill the gaps in the education and social service systems, referring to the UN-Declaration of Human Rights from 1948. There were three important movements:

- The Civil Rights Movement
- Consumerism (the right to influence and have control over the services and products you wish and need. These were rights more and more claimed by people with different kinds of disabilities).
- De-medicalization and de-institutionalization (The Independent Living Movement).

People with disabilities joined together in organizations to protest against their exclusion and the lack of access to basic goods and opportunities like employment, housing, transport and education. The nonprofessional self-help groups and peer-counseling were born, stating that only a person with disability can know how to serve others in the similar situation.

**De-medicalization** means removing medical professionals from the daily life of individuals with disability, arguing that they are not sick and in need of medical help. (The movement claimed that the optimal situation would be to be able to buy the services they need for inclusion and daily survival. A significant example is that of personal assistance, where people with disability hire a personal assistant). The institutions were staffed by medical personnel and the accommodation in big institutions was not appropriate for their needs. The institutions could not support this people with the services they needed, such as education, social and cultural inclusion and protected work employment in a natural community setting.

Norway was after the last war in 1945 the second poorest country in Europe (after Greece). The infrastructure was ruined and no capital available. “Then a unique development took place under the leadership of a handful pioneers and visionaries with a strong moral integrity” (Tore Frost 2003). Their vision was “Equality in status”, a slogan that became the signature of the time from 1945 – 1980. Another slogan was “city and land – hand in hand”. A strong critique against the care system and social service appeared. People started to ask for the pedagogical and humanly content of the “care” of persons with disabilities in long-stay hospitals and large institutions. A number of scandals concerning how these people were treated were made public and reported in the newspapers. Through the Head of the Danish
Mental Retardation Service, Bank Mikkelson, a new concept for the disability field was introduced:

**Normalization** involves the acceptance of people with disabilities, by creating for them living conditions as close to the normal as possible, like own homes and access to education and work. That meant also to say goodbye to the *medical* model of care-taking and to move towards a *social* model. Knowledge about people with disabilities as sick, ill and abnormal, earlier considered as necessary for good care, was no longer in focus. It was the *environment* - and not the *person* – which should be changed and normalized. The focus was now on their general rights as human beings.

A lot of social reforms followed and in 1990 the principle of “de-institutionalization” was put into practice. Following this new ideas almost all state institutions for mentally disabled were closed down and the responsibility for the clients was transferred to their home communities. The ideal was that they should have their individual homes and get their needs for care and social life supported from the community. The concept of *Integration* of people with disabilities into normal social community framework became the new guiding principle in the social services for this segment of the population.

In its intention this big and expensive reform and the Normalization and Integration ideology were about respect for differences and accept of diversity, but it soon turned out to move in the direction of *standardization*: The reform turned out to be a *housing* reform.

So – what went wrong? Even if the best well functioning of the people with disability could profit from this reform, persons with mental disabilities and more severe handicaps became more isolated in their new homes. The more or less implicit condition - that they should be transferred to a social and cultural rich environment with the features and characteristic of a “community” in the old sense - was not in compliance with the reality in Norway. The modern society in Norway is basically individualistic and to function socially you need to have resources. The evaluation of the reform has showed that the social and cultural inclusion never happened for most of the target groups (Edlund 2010).

The last step in this development came after the year 2000 with the concept of *Inclusion*. What it means can be found in the guidelines and the spirit of the Convention on the Rights of Persons with Disabilities. Inclusion is not the same as integration. Whereas integration requires the person with disability to adjust to the system, whatever the case may be –
education, independent living, work – *inclusion is about making the system adapt to the individual person*. That means:

- There have to be a multiplicity of approaches for meeting their needs. There must be a co-operation between the state, the local authorities and the NGOs to find the proper solutions and conditions for them who cannot join the mainstream.

- Many persons with disabilities, especially the ones with complex dependency needs and/or mental impairments are not able to take part in ordinary community and work life. They should be offered the choice of sheltered living and work communities, besides the mainstream. For them work should be seen as a part of their rights and their dignity, as well as therapy in certain cases.

- The guidelines of the Convention tell us that the individual person with disability is the authority concerning his or her needs, aims and choices of life. A transition should take place, from being seen as objects to be taken care of and managed in different ways to being treated as human subjects. So, henceforth, “we should not approach the person with disability from the perspective of human lacking or human need, but more from the perspective of human flourishing” (Gerard Quinn, 6th General Assembly of National H.R. Institutions of the Americas, Mexico City, October 2007).

- The spirit behind the Convention asks for positive approaches, integration of values, philosophies, technologies and methods. Its purpose is to support people to grow and develop, to make their own decisions, to achieve their personal goals, to develop relationships, and to enjoy life as a fully participating member of the community.

On the basis of this analysis we worked out the table below, showing the development of the paradigms according to eight parameters for the care and status of the person with disabilities.
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<tr>
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<tbody>
<tr>
<td>Image of Human Being</td>
<td>Genetically defected, inferior</td>
<td>Human being with development possibilities</td>
<td>Carrier of equal and inalienable rights</td>
<td>Inherent dignity</td>
</tr>
<tr>
<td>with disabilities</td>
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<td></td>
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<tr>
<td>Status</td>
<td>Patient</td>
<td>Learner</td>
<td>Citizenship</td>
<td>Contributor to society</td>
</tr>
<tr>
<td>Support model and care</td>
<td>Medical</td>
<td>Pedagogical (re)habilitation</td>
<td>Social Change of environments</td>
<td>Cultural Multiplicity of approaches incl. reversed integration</td>
</tr>
<tr>
<td>Place</td>
<td>Institutions / private hospitals</td>
<td>Special institutions</td>
<td>Independent living, own homes,</td>
<td>Own choice of living incl. sheltered communities</td>
</tr>
<tr>
<td>Quality assessment</td>
<td>Protection of society</td>
<td>Institutional environment</td>
<td>Organisation of services and supports</td>
<td>Personal outcome measures</td>
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<tr>
<td>Responsible</td>
<td>Private initiatives</td>
<td>State</td>
<td>Local community</td>
<td>Cooperation: state, local authorities, NGO’s</td>
</tr>
<tr>
<td>Social</td>
<td>Segregation</td>
<td>Normalization</td>
<td>Integration</td>
<td>Inclusion</td>
</tr>
<tr>
<td>Authority</td>
<td>Science</td>
<td>Public opinion</td>
<td>International Declarations and Conventions</td>
<td>The individual person with disability</td>
</tr>
</tbody>
</table>
Through the Convention people with disabilities have reached the status where they are considered as clients, making their own decisions. They have moved all the way from charity to rights. However, as have once been stated: “Laws can open doors, but not hearts”. We will argue that self-determination, individual choice and the rights are core values but not enough for inclusion. Inclusion is also about to be seen, to be able to contribute, to be a part of community living in all aspects of life. It is the presence of the individual in the community as a human being. As one person once said when asked about his greatest wish: “I want friends! But not staff – real friends.”

The Norwegian philosopher Tore Frost has pointed to an interesting aspect of the development in Norway where the public opinion and the politicians focused on the principle of equal status. Equal status means that everybody can claim equality in assistance, i.e. to be treated in the same way. But if we are looking to the international community we can see that they during this same period developed another direction. The international Human Rights declarations and conventions did not mention the “equality in status” but another ethical claim, rather opposite: “equal in dignity” – which is an individualistic approach and ultimately gives the right to be treated as a unique person, different from all others (Frost 2005). We will turn to this question when analyzing what we regard as the key concept of the Convention – “inherent dignity”.

Inherent dignity

What kind of knowledge and image of the human being can be derived from the UN Convention? There are eight guiding principles that underlie the Convention:

1. Respect for inherent dignity, individual autonomy including the freedom to make one's own choices, and independence of persons
2. Non-discrimination
3. Full and effective participation and inclusion in society
4. Respect for difference and acceptance of persons with disabilities as part of human diversity and humanity
5. Equality of opportunity
6. Accessibility
7. Equality between men and women
8. Respect for the evolving capacities of children with disabilities and respect for the right of children with disabilities to preserve their identities

Further, the Convention adopts a social model of disability and defines disability as including:

*those who have long-term physical, mental, intellectual or sensory impairments which in interaction with various barriers may hinder their full and effective participation in society on an equal basis with others.*

Article 1 defines the purpose of the Convention: “to promote, protect and ensure the full and equal enjoyment of all human rights and fundamental freedoms by all persons with disabilities, and to promote respect for their inherent dignity”.

The concept of ‘inherent dignity’ is known in the history of philosophy. Immanuel Kant regarded ‘dignity’ as ‘intrinsic worth’. He stated that there is a difference between ‘value’ and ‘worth’. The human being has a ‘worth’ but cannot be exchanged with something else and has accordingly no specific‘value’. Kant’s categorical imperative goes as follows: “Always treat a human being as end and not a means”.

The idea of ‘inherent dignity’ in this sense appeared later in the philosophical direction or movement called ‘personalism’ in the 19th century. They argue for the human being as bearer of a unique, divine, spiritual core. The French philosopher and personalist Jacques Maritain played a role in drafting the 1948 UN Universal Declaration of Human Rights where the concept of ‘inherent dignity’ appears in the Preamble, probably for the first time in a law document. It has been claimed that Eleanor Roosevelt, as Chairman of the Commission responsible for the Draft of the Declaration also was active in this respect.

Historically, the worth of the individual human being was protected by 2 main traditions (Frost 2003):

1. **The Religious Humanism**
   The Christian tradition stating that the human being was created in the image of God and that he was unique in the Creation. Islam and the Jewish tradition also have this
view; we can accordingly speak about a religious humanism. But who is the guarantor and interpreter of God’s authority? That is the Church, so we can call it an external authority concerning what is right or wrong.

2. The Secular Humanism

The not-religious, or secular humanism sees the uniqueness in the human being as a rational being, espouses reason, ethics, and justice whilst specifically rejecting supernatural and religious dogma as a basis of morality and decision-making. Not the individual person, but the social authority which appears in the laws and established conventions of a scientifically based society decides about what is rational. So the guarantee in this case also comes from an external source.

Looking back in history we remember that both traditions have been active in claiming a graduated worth of the human being:

- Christianity (in Europe) with the inquisition (false teaching) and the burning of witches
- The secular humanism was neither any guarantor of freedom for ordinary people, when we consider the prosecution of political dissidents, ethnical and other minorities, which reached its peak in the Nazism and the terror from the last World War.

The Second World War was a turning point: A new concept and image of Man was drawn up and formulated in the Nuremberg Principles and Nuremberg Trials in 1945. The Principle 4 is saying “The individual person is ultimately responsible for his actions.” The Nuremberg Principles were a set of guidelines for determining what constitutes a war crime. The document was created by the International Law Commission of the United Nations to recognize the legal principles underlying the Nuremberg Trial of Nazi party members following World War II.

Nuremberg Principle IV states: "The fact that a person acted pursuant to order of his Government or of a superior does not relieve him from responsibility under international law, provided a moral choice was in fact possible to him."

The Nuremberg Trial was decisive in developing a new image of the human being and a starting point for a Global Society (UN founded 24.10.1945). The Principles also later influenced The Declaration of Human Rights 10.12.1948 (48 yes, 0 no, 8 abstentions). These
rights are superior to national, religious, ethnical, cultural and political distinctions. The Declaration of 1948 was later supplemented by the 2 UN-Conventions from 1966: Convention on civil and political rights and the Convention on economical, social and cultural rights.

One important feature in the founding of this global society must be mentioned: It was not founded only on ideals and visions, but as a reaction to the horror of wars: This must not happen again!

In the Preamble of the Declaration of 1948 we find the following statement: “Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world.”

When we are looking to the Convention for disabled persons we see the interesting fact that the concept of ‘inherent dignity’ has moved from the Preamble in the Declaration of 1948 to the Article 1 in the Convention. But no reasons or arguments are given for this postulate. More than 120 countries agree, but they don’t know on which grounds this claim rest. It is a belief, independent of the reasons that can be given. In the Preamble it says: “….. the people of the United Nations have in the Chapter reaffirmed their faith (emphasized by us) in fundamental human rights, in the dignity and worth of the human person….”

These fundamental rights, also called natural rights are dependent on how we understand the idea of inherent dignity. According to Frost (2003) there are no historical sources for that concept, it is a linguistic innovation, a new idea, a new concept in the language appearing for the first time in 1948 Declaration.

Others, however, have claimed similar ideas, like the German philosopher Rudolf Steiner:

“Where the ability to get on with one another not a basic part of human nature, no external laws would be able to implant it in us. It is only because human individuals are one in spirit that they can live out their lives side by side. The free man lives in the confidence that he and any other free man belong to one spiritual world, and that their intentions will harmonize. The free man does not demand agreement from his fellow man, but expects to find it because it is inherent in human nature. I am not here referring to the necessity for this or that external institution, but to the disposition, the attitude of soul, through which a man, aware of himself among his fellows, most clearly expresses the ideal of human dignity.” (Steiner 1964, p.139-140).
And Steiner continues claiming that the worth is tied up to something we have in common. And this is the “unity” in the “spirit”, i.e. “we all belong to one spiritual world.” All men are born with this seed, this disposition is inside him. And in this disposition we are equal and because of that we have the same rights. In this respect Steiner seem to be in accordance with the philosophical stream of the ‘personalism’ as described above.

This understanding of dignity comes close to our own conviction and understanding of the concept. Let us summarize: A human being is born with the seed that gives an individual access to the fountain of ethics within him. This makes him ultimately responsible for his actions and constitutes his inherent dignity. In this sense are all human beings equal.

The uniqueness of the individuality in this sense also gives us a concept for a better understanding of physical and mental “disability”: The spiritual part – the individuality – is intact, but unable to express itself through its instruments of expression. Because of that our concept of development should not be restricted to the body and soul. The individual development in spirit must be included. And spirit in this sense means that all human beings are born with the seed that gives access to the fountain of ethics and therefore are ultimately responsible for their actions. This postulate about the dignity is opposite of the traditional images of man where the dignity was a result of an external relation.

Traditionally ‘heredity’ (biology) and ‘environment’ (social influence, soul) are considered as the driving forces and key concepts in developmental psychology: With the introduction of the concept ‘inherent dignity’ we are forced to consider a third player in the formation of the child and the human being: The individuality that decides and chooses himself. These considerations give in turn a grounding to the idea of the threefoldness of the human nature which we find by so many thinkers – like Schiller, Steiner, Pestalozzi and Antonovsky, to mention a few.

The role of ‘ethical sensitivity’ for social inclusion

The Convention is now in the process of being ratified by the different nations, which means that the principles are going to be integrated into the national laws. The implementation of the rights – with the aim of promoting social inclusion – is so far followed closely by the authorities in their use of some steering and controlling tools:
1. The request for individualization (individual plans)
2. Demanding standardization and quality control.
4. Asking for a scientific grounding of the practical work.

These contexts, principles and measures are all coming from the “outside”, they give a legal framework, but have to be brought to life and carried out by people working in the pedagogical and social field, professionals who work directly with the persons in need of special support. The meeting of the person with disability and the professional will take place in the field between the personal and the professional, which calls for a certain sensitivity in interpersonal relationships. Inclusion starts in the meeting – when I am seen I feel included.

Looking to the social services from the perspective of the society and the rights we can find two sources of actions: The laws and the ethical guidelines of the profession. But in order to realize inclusion, these guidelines need to be supplemented with actions which draw on the following:

- The judgments and ethical competence of the social worker and his own understanding of the spirit behind the Convention.
- Social workers who can bring life, community enthusiasm and inspiration into the legal space created by the society and the authorities.

Following this argumentation we believe that – at least partly – social work in the spirit of the Convention must be understood as belonging to the cultural field of the society and not exclusively as executor of state and authority regulations.

When taking our research question and the aims of our action research project into consideration we were confronted with the challenge of creating a course program and teaching methods which contributes to development of the competences and qualities mentioned above. The concept of ‘ethical sensitivity’ has been defined as “that which enables professionals to recognize, interpret and respond appropriately to the concerns of those receiving professional services” (Weaver et.al. 2008, p. 607). The concept is a concept developed within the field of moral psychology, based on the works of Piaget’s cognitive moral development theory and developed further by the stage theory of Lawrence Kohlberg and the Four-Component model of James Rest (Swenson-Lepper 1996).
The stage model is an outline of people’s moral reasoning development, from the
preconventional stage (following the rules in order to avoid punishment) up to the highest
level, stage 6, where people hold universal moral principles. This stage theory was extended
by James Rest, who developed the Four-Component model, arguing that the stage theory was
incomplete because “it only addressed the process of ethical judgment (my emphasis). Stage
theory does not consider how people perceive ethical dilemmas, how they choose among
various possible actions, or what goes into actually carrying out a moral action” (Swenson-
Lepper 1996, p. 4).

The Four-Component model suggests that the moral behavior in a particular situation
involves four elements which can also interfere and affect each other: Moral interpretation
(sensitivity), moral judgment, moral motivation and moral character. Swenson-Lepper is
quoting Rest as follows:

“the production of moral behavior in a particular situation involves (1) interpreting the
situation in terms of how people's welfare is affected by possible actions of the subject
[moral sensitivity], (2) figuring out what the ideally moral course of action would be
[moral judgment] (3) selecting among valued outcomes to intend to the moral course
of action [moral motivation], and (4) executing and implementing what one intends to
do [moral character].” (p. 4)

Here we notice that the concept of ethical sensitivity is limited to the perception and
interpretation of ethical questions in specific situations. The same interpretation of the concept
is forwarded by a research group at the University of Minnesota. They have worked out 4
booklets as tools for teachers helping students to develop ethical skills. Each booklet focuses
on one specific area: Ethical sensitivity – ethical judgment – ethical motivation – ethical
action. (Darcia Narvaez 2001).

Other researchers have suggested a broader definition of ethical sensitivity, which
encompasses all the four elements mentioned above – perception (interpretation), judgment,
motivation and ethical action / character (Weaver et al. 2008). She analyzed the concept by
examining 200 papers and books from 12 different disciplines, among them also education
and care, especially relevant for our group work study. The literature review showed that the
concept was in ongoing development and only “partly mature” which means “concepts with multiple or problematic meanings and used inconsistently in research and practice (p. 608)”

In their findings they present certain attributes and key characteristics and describe the virtue of ethical sensitivity as something that appears in and is conditioned by client suffering or vulnerability. Ethical sensitivity is needed in situations characterized by uncertainty (absence of firm rules), intertwining elements of (moral) perceptions (awakening for and particularization of the situation), affectivity (emotional involvement), interpretation and reflexivity (principles and ethical codes), ending with responsiveness and the courage to act.

On the basis of their analysis they propose the following definition relevant to the nursing profession:

“Ethical sensitivity is the capacity to decide with intelligence and compassion, given uncertainty in a care situation, drawing as needed on a critical understanding of codes for ethical conduct, clinical experience, academic learning and self knowledge, with an additional ability to anticipate consequences and the courage to act. (p. 610)”

What seems to me to be missing in this definition is the quality of moral perception, an attribute they consider in the article and characterize as “an intuitive discrimination of cues (client cues: my remark) and patterns …… which allow the professional to perceive client and situational needs (p. 609).”

In trying to summarize we will take both definitions of ethical sensitivity into consideration in order to cover all the aspects of the ethical response: One that limits the use of the concept to the perception (and interpretation) of the client’s situational needs and a broader definition covering all aspects of the ethical response, the latter position going in the direction of understanding ethical sensitivity as a kind of practical wisdom (Weaver et al. 2008, p. 613).
<table>
<thead>
<tr>
<th>Ethical aspect</th>
<th>Characteristics, skills</th>
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</thead>
<tbody>
<tr>
<td>Perception/</td>
<td>Intuitive perceptions of client cues, awakening and particularization of the situational needs. General observational skills, reading of emotions, handling own emotions, feeling of the “atmosphere”, social competence.</td>
</tr>
<tr>
<td>Interpretation</td>
<td></td>
</tr>
<tr>
<td>Judgment</td>
<td>Analyzing the situation, knowledge of ethical codes and standards, reflections on outcomes and drawing conclusions. Considering possible tensions and conflicts between client’s needs and the (ethical and/or economic) framework of the society.</td>
</tr>
<tr>
<td>Motivation</td>
<td>The personal ‘answer’ to the situation. Connecting the particular situation to personal values and motives.</td>
</tr>
<tr>
<td>Character/action</td>
<td>Implementation of what you intend to do, courage to act, standing up for values, communication skills, conflict solving skills, perseverance.</td>
</tr>
</tbody>
</table>

Concerning methods for how students can be trained for higher levels of ethical sensitivity, Swensson-Lepper refers to J.R.Rest who recommends group interaction and discussion of ethical situations (p. 229). Other researchers studying what they call “interactive” professions (people working with people) have pointed to the link between the challenges in unforeseen situations and the characteristics of the artistic processes (Brater et al. 1989).

Discussing ethical sensitivity, it is also necessary to reflect on the difference between actions in situations lacking firm rules for conduct, where intuitive response is needed, and situations that can be handled as a result of ethical reflection over time.

Social inclusion needs a common legal framework. But equal important are the professionals’ attitudes, values and personal commitment, demonstrating a will for development, interest, empathy and readiness to learn, as well as a respect for individuality. Then social inclusion can be manifested in real life situations as a living relation between persons.
In the table below we have worked out a model for the steps of social inclusion in a day center, based on the experiences in ‘Blagoe delo’. The table shows the interrelations between the competences needed for the workshop leader and the needs of the client during the process:

<table>
<thead>
<tr>
<th>Influence of the leader</th>
<th>Ethical sensitivity</th>
<th>Inspiration</th>
<th>Creating a working and study rhythm</th>
<th>Creating an individual work place</th>
</tr>
</thead>
<tbody>
<tr>
<td>MEETING ON THE I - LEVEL</td>
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<tr>
<td>CREATIVE ATMOSPHERE</td>
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Clients’ needs in the inclusion process:

- **Step 1:** Motivation
- **Step 2:** Choice
- **Step 3:** Apprenticeship
- **Step 4:** Inclusion

Horizontal Timeline bottom: describes the inclusion process, according to the client’s needs

Horizontal Timeline at the top: describes the competences needed as a workshop leader

Vertical: Institutional requirements
Adult education methods

Adult education has been of major concern in international politics in the recent years: UNESCO worked out declarations and recommendations around the subject (Montreal 1960, Tokyo 1972, Nairobi 1976) recalling the importance of adult education for the development of democracy, for the promotion of autonomy, dialogue and responsibility and as a condition for exercising political rights. The European Union presented the White Paper “Teaching and learning – Towards the learning society” in 1995, which was the start of the new support programs for the development of innovative methods in vocational education and training as well as a new focus on general adult education measures. The political motivation had its roots in the growing of three major trends: the internationalization of trade (globalization), the information society and the impact of science and technology.

According to Katarina Popovic (University of Belgrade) the organized education of adults has historically grown out of 4 main sources:  
- The church and the religion  
- The Enlightenment philosophy and the humanism  
- The traditional craft education and training  
- The development of the working class movement

Malcolm Knowles (1980), the American educator, was the first to formulate the difference between the teaching of children and adults, the latter named “andragogy”. He stated some principles concerning what motivates the adult learner, like the student’s need to understand the reason for what they learn, to relate to their own experiences, to be self-directive and responsible for their own learning, to work problem-orientated etc..

In his book “Making sense of education” David Carr (2003) examines the complex character of teaching and the role of the teacher. His reflections are highly relevant also for adult educational practices. He points to the fact that in an educational sense historical figures like Jesus and Socrates have been regarded as great teachers Looking at them, Carr points out, it might seem that the key features of their teaching were not pedagogical skills at all, but more a function of their authority and personality.

Carr is drawing the attention to the way the content is communicated by the teacher’s personality (lively, colorful) and character (strong, forceful, and authoritative). According to Carr, qualities of character like truthfulness, temperance and a sense of justice seems more an
ethical than an aesthetical matter and more likely to be developed. He is looking at the character qualities as skills, which are possible to acquire by education and training. Carr draws on Aristotle’s distinction between phronesis, or moral wisdom, and techne, technical skills, and argues that the quality of phronesis seems to be more “constitutive of personhood”.

Carr argues that all aspects of teaching should be seen on the model of virtue rather than skills, virtue grounding in moral or evaluative deliberations, with the aim of making people better, and skills grounding in technical reasoning. The teaching activity is a complex interplay between cognition and affect, judgment and sensibility. In this respect Aristotle’s notion of phronesis offer an account of a teachers’ competence.

There are very different opinions about the occupational role of the teacher, Carr considers, but it is surely – as well as medicine and law – an essentially moral practice. Ethical principles are constitutive for these practices, as well as insights and considerations on a high level. Another difference could be found in the fact that professional judgment in medicine and law seems to be founded on objectivity, impartiality and to have an impersonal character, while the judgments of the teacher surely must have a strong affective component. In so far the teaching activity again seems to have a link to Aristotles’s concept “Phronesis”. It is even arguable that teaching in this respect is more linked to such occupations as priest, nurse and social worker than to medicine and law, the former also characterized by a close link between personal and professional conduct and morality and in earlier times regarded as vocations and as a matter of a certain calling.

According to Wivestad (2008) teachers should first of all cultivate “in their own lives the intellectual and moral virtues that are an integral part of realizing the overriding human good”. He outlines that “if Agape (unconditional love) encompasses and transcends other virtues and ideals, it may give us the highest guiding principle. And if Phronesis (practical judgment) makes us more able to perceive the connection between the general aims and the individual facts in the situation, it helps us to activate the relevant virtues appropriately. Agape guides, Phronesis enlightens. Virtues need Phronesis for their realization.

Agape is a Christian concept – formed within the biblical tradition, and Phronesis comes from Aristotelian tradition of practical philosophy, “the concepts are rooted in different traditions, yet they may complement and strengthen each other. Agape can help a phronimos
(a practically wise person) to be altruistic, and Phronesis can help those doing work of Agape to be realistic. Phronesis binds all the virtues together.”

Agape is further described as “a love that is freed of the ego and that frees us from it”. It is a universal love, without preference of choice, a deletion without predilection, a love without limits and even devoid of egoistical or affective justifications, an admirable aim for educators. But having the highest ideas is not the same as living by them. How to find the way to Agape? Wivestad suggests looking for examples, personal relationship and acts and specially “the convictions that motivate their actions, the sources which inspire them and give them courage to risk and endure even what may be harmful to themselves”. Literature and history can be used for inspiration. “Being warm in the ‘inner room’ ordinary people may receive energy and strength to do well in the cold ‘outside’”. He concludes that “Agape can make us more able to do what we really want to do in our field of education. Phronesis can help us to find the most appropriate time, place and way of doing it”.

It has been argued that methods of critical reasoning and quantitative analysis must be complemented with the schooling of contemplative, affective and ethical capacities (Zajonc 2005). Zajonc presents an “epistemology of love”, which has as its practice a “contemplative inquiry” and leads to student transformation.

He is further talking about a cultivation of the heart of the student and the need for giving issues like social justice, environment and peace education a more central place in our universities and colleges. According to Zajonc we can find the following features or stages of the contemplative inquiry: Respect (to allow the object to speak its truth without our correction – qualitative, phenomenological, experiential approach) – Gentleness (gentle empiricism, “zarte Empirie”) – Intimacy (engage in, and approach the phenomenon, not objectifying nature) – Participation (to move and feel with the phenomenon) – Vulnerability (allow us to live with uncertainty) – Transformation (to internalize, letting the contemplative experience of the object influence us) – Formation (to develop new ways of living and seeing the world, the teacher as a sculptor) – Insight (Organ formation born out of an intimate participation in the course of things).

Zajonc presents the course “Eros and Insight” given for students at the Amherst College. The subject was to explore the relations between love, knowledge and contemplation. The course material comprised scientific, philosophic, artistic and literary
sources. Papers were brief, one-pagers, delivered in three drafts. The students were asked to live the material and to become increasingly vulnerable to the content. Meditation exercises were added. The students were well-trained but inexperienced with this new territory of learning.

The content of the course started from the knowledge pole. By means of examples from prose they focused on some key activities:

- Setting apart times for reflection, to be mindful and deliberate, learning to discern the essential facts of life.
- To become awake to a poetic and divine life (is to be alive).
- Creating an inner void, an empty space where grace can appear.
- Doing a meditation exercise (a Zen haiku).
- Practicing silence.
- Handing in a one-page paper, describing the stages they had experienced in meditating silence.

The path through the exercises, the seven elements of the course, was concluded with a final paper, asking the students to redesign their Amherst college education in the light of Eros and Insight, Love and Knowledge. The relationship between knowledge, love and contemplation reaches its potential on the highest level of contemplation, where knowledge and love become identical.

The Trinal Method

As described in Chapter 1, the concept of “The Trinal Method “ was formulated during a European Union research project (Ceste-Net 2005-2007, Leonardo da Vinci Programme) and also tested in a follow-up project in the former Soviet Union countries Kirgizstan, Russia, Ukraine and Georgia (KRUG, 2006-2008)). The projects offered the trainers the opportunity for reflection and change of their own training activity, as well as making a contribution to the research and modelling of the trinal method in vocational education and training.

The overall evaluation of the projects showed a great variety of how to integrate artistic subjects and exercises with theory and practice in vocational training (the trinal method). Summaries of 28 individual projects were included in the research report (Ceste-Net 2008).
With reference to the role played by the arts, the projects can be divided into groups which show a wide range of variety:

1. **Art in going more deeply into subject matter:** In these projects the use of art exercises served to deepen the insight in theoretical subjects. Examples were given from anthropological and social situations, as well as from pathological, psychological and educational subjects.
2. **Art for development of professional attitudes and skills (personal and social competences).**
3. **Art as a medium for and help in the diagnostic process, the aim of coming to a better understanding of an individual person.**
4. **Art projects - art for and with clients:** Different approaches were documented, like theatre and eurythmy performances for children and adults with disabilities, storytelling and in general doing artistic activities for and with children and adults.
5. **Art exercises for training of intuitive actions in “open” situations.**

The conclusion of the project was that there is still a lot of research needed for the follow-up of the Ceste-Net project. Some examples:

- The connection between anthropology (the knowledge of man) and the different arts
- The use of arts as a support for making diagnosis
- Art as a medium for personal development (in a long term perspective)

In the educational and social professions or in person-related services are process-oriented activities in general the proper action, the question is how can one learn to act appropriately in such "open" situations? It has been argued that artistic processes can be seen as a paradigm for process-oriented action in open, uncertain and ambiguous situations (Brater, Ceste-Net Research Report 2008). According to Michael Brater (1989) we find the following characteristics in artistic processes:

- Observation
- Courage (will) to form, to go into dialogue with the world/the material

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2 A process-oriented action without a fixed target set, with no fixed ideas, situational, perceptually guided and open to what is happening.
• Reflection: What does the world tell about itself? What do my experiences tell me about myself and my way of acting?

• Ability and courage to move into an open process, where the aims of my action grow out of the process itself.

It has also been claimed that the use of art exercises can have a ‘hygienic’ effect in balancing the one-sided activities of theoretical lessons and practical work and contribute to the students’ emotional and physical well-being (van Houten 2003, appendix 1). Other researchers have pointed to the distinction between “education in the art” and “education through the art” (Bamford 2006) and stated that art education and activities have benefits for childrens’ and adults’ health and socio-cultural well-being (Bamford 2006, Swedish National Institute of Public Health, 2005). The links between the processes in different art forms and essential human powers of expression as well as an extensive literature review on the research connecting to the importance of the arts in education and training can be found by Schmalenbach (2010 and www.esteem-net.org/ Survey report 2008).

Social change and social sculpturing

Our aim is to contribute to an understanding of what is needed for implementation of the spirit in the Convention. We are also practitioners and in our action research we take on the role of being teachers for social change. Both as practitioners and educators we believe in the mission of the arts as a source for inspiration. To use arts as a tool for social change and to reflect on the possible correlation between art processes and initiatives for social change was a main focus of the German artist Joseph Beuys who created the concept “social sculpturing”.

As artists we develop the organs of perception. We ask: what is wrong with this picture? Such organs have to be developed towards the social and community life. How can we accept unemployment and a society which cannot help with basic needs? Something is not tuned in the right way.

We have to develop responsibility, which means – an ability to respond. We must create spaces where meetings can take place, where persons with disabilities can work and enjoy cultural activities. Inclusion starts in the encounter with the other human being: When I am seen, I am included. We, as social workers and social educators are also to be included, on
each other’s premises. We have also the right to exclude! We are all concerned about our inner and outer life context.

During the years of practice in ‘Blagoe delo’ we have often asked what is the essence of what we are doing in our social work practice? What is the principle working from inside? This question was actualized when planning for our pilot project. How can the method of ‘Blagoe delo’ be transferred? The trinal method is only the form. The content is the people working within this form. The form must be filled with ideas about the mission of the human being, ideas about a future society, people working with values, i.e. something that transcends the personal life, using art for inspiration and education and research for development in a learning environment.

Joseph Beuys created the concept “sculpture of warmth” (die Wärmeskulptur), created with the help of invisible material: questioning, listening, inspiring. And the effect on the people will be visible for them who have developed the new “sense” organs for social art.

Concluding remarks: In this chapter we have given a summary of essential aspects of our theoretical preparation for the action research project. The main theme was the Convention on the Rights of Persons with Disabilities. An analysis of the main ideas and principles were carried out with a view to how the content of the Convention could be passed on and disseminated among social workers in a Russian regional context. A special focus has been on elaborating on the concept of ‘inherent dignity’, and what has been called an emerging global image of the human being. The Russian signing and later ratification of the Convention raised the question on how to educate and train staff in the competences and attitudes needed for implementation of the underlying spirit in this document and the paradigmatic changes needed in the interpersonal relationships between persons with disabilities and care providers. The necessary changes must in turn be discussed and demonstrated in care practices, something which calls for relevant and effective methods. In our pilot project we have documented a contribution to this task.
Chapter 3: Methods and Methodology

In the following we describe the methods we used in carrying out our pilot project. Our empirical material comes from a pilot action research project, organized as an education and training course for 21 leaders and leading coworkers from the Social Service Centers of the Sverdlovsk region. The main topic was the UN Convention and the Trinal Method as a tool for inclusion of persons with disabilities in a Russian context. The following themes and subjects were taken into the course:

Main trends in the work with persons with disabilities in the 20th century - the Convention on the Rights of Disabled Persons – The concept “inherent dignity”, historical and analytical aspects - The threefold image of the human being - Ethical sensitivity in social educational work - The trinal method and the role of the arts - Social inclusion / the social pedagogue as a cultural worker in the field of tension between politics and economics.

Experiences gained over a 6 year period of developing the Sophia Seminar and the Day and Resource Center, Blagoe delo, and the documentation we have collected in this process served as a basis for planning and choice of methods. The methods were chosen in relation to the research question formulated in Chapter 1. We decided to use a collaborative action research approach, involving our colleagues in ‘Blagoe delo’ in the process as teachers and evaluation partners and the course participants as “co-investigators” (Patton 2002). The action research method was motivated by our need for improving our educational methods, as a result of the invitation to offer programs on this level in cooperation with the ministry in the future.

We worked closely with the Ministry for Social Protection in the planning process. The Ministry took responsibility for the organization and was engaged in planning and deliberation on the aims, as well as finding a group of participants who had a potential for making a contribution to dissemination of the results of the project. The collaborative approach was an obvious choice in order to bring in the local and regional questions and to make the participants owners of the results and potential multipliers of future development.

Data sources

The participants supported the research with written reflections and evaluations of the course content and its relevance for their actual work situation within the social and political
framework of the region. As part of our evaluation strategy we asked a colleague from ‘Blagoe delo’, a psychologist, to follow the courses and support us with a written peer evaluation paper on pedagogical aspects of our pilot project.

Evaluation meetings with the Social Ministry were organized after all the three blocks and we had a final interview with the Deputy Minister Alexej Nikiforov about his opinion on the main results, his thoughts about possible improvements and perspectives for the future.

For the first block we formulated a questionnaire to be handed in after the block. Three of the question were open, the others were to be rated according to a score from 1 to 5 (1-min, 5-max). It was also possible to write own comments. The questions were formulated in order to evaluate the chosen adult education methods and to measure the level of satisfaction with the different aspects of the course program.

The second and the third block were recorded on film by the methodical center of the social ministry. In this way it was possible for us to go back and check our method of note-taking from the discussions and the evaluation in plenum. Two interpreters of the Russian language to German took part in the seminars, one of them gave interpretation for Petter Holm, and the other had exclusively the task of taking notes. She did a meaning interpretation and meaning condensation on the spot, worked it over, and delivered summaries, both in Russian and German to the co-authors.

A structured open-ended questionnaire was handed out after the last block, as a final evaluation. The seven questions posed were selected for testing of the different parts of the research question: the trinal method, the course content, the relevance for practice, the importance of the arts and change of experiences and their evaluation of the day center model of ‘Blagoe delo’. Finally they were asked about recommendations for future courses.

Our theoretical – philosophical orientation has been in the direction of phenomenology and we have used a qualitative interpretation approach motivated by our interest in understanding how the participants experienced their social work practice, framework and perspectives for the future. Further, we had a phenomenological focus in that we have been looking for the essence of relevant key concepts and shared experiences.
The Trinal Method was used on three levels:

- Firstly, as an educational method to be used in each block, integrating theoretical inputs and the participants’ practical experiences with exercises in the arts.
- Secondly, we demonstrated this method as a concept for the day center activities in ‘Blagoe delo’, integrating workshops, art activities and education and
- thirdly, we used the method in the organization of the block sequences. We decided to start with theoretical aspects and raising spiritual questions in the first block, then move to the soul sphere by organizing the second block in ‘Blagoe delo’, where the participants could get a direct experience of our work with the clients and the use of the arts and crafts. Finally, in the third block we planned to end with practical perspectives, looking closer to the existing framework of the social service centers and their possibilities for development.

The process
Between each block we had evaluation meetings with the Ministry and reflection conversations between the co-authors on the process. The conversation method was chosen because we could use it for the documentation, as well as give the co-authors an individual voice and more room for the display of doubts, emotions, reflections and transformations which took place in the process. As the work progressed this method also revealed some unpredictable qualities in creating new understanding and thus played the role of “transformative conversations” (Palmer & Zajonc 2010). The conversations were tape recorded and only slightly modified in order to achieve progress and coherence.

Financial resources
The organization of the three blocks – 3 x 2 days each – for the leaders of the district social service centers, spread over the whole region, and with course facilitators also from abroad, was quite demanding financially. The pilot course was made possible through contributions from the Social Ministry, the Helias and Iona foundations from the Netherlands, the Software foundation in Germany and the Foundation for Social Therapy in Bergen, Norway.
Chapter 4: The pilot project

Introductory remarks: Main idea, organization and aims, invitation and participants, places.

During the years of development of the organization ‘Blagoe delo’ the idea of cooperation with the governmental authorities on dissemination of our methods was often discussed. And our talks and discussions with the regional government over the years, especially with the Deputy Minister of Social Protection in Sverdlovsk region, Aleksej Nikiforov, resulted in a better understanding of the ideas behind the work of our day center.

So, from the beginning of 2011 we had a lot of talks with the deputy minister, there were several important meetings and one of them was when Aonghus Gordon, the director of Ruskin Mill, Great Britain, visited ‘Blagoe delo’ in March the same year. He gave lectures for our seminar students about his method “Practical skills therapeutic education”, his method of working with young people with disabilities. He also held a lecture in the Regional Rehabilitation Center in Ekaterinburg where a personal meeting between Mr. Gordon and the deputy minister was organised. Nikiforov became interested in his method and he understood that ‘Blagoe delo’ worked in the same direction and after that he was more open to have a wider connection with us.

In the summer of 2011 we had come so far that a basis of common interests in a cooperation between ‘Blagoe delo’ and the Ministry of Social Protection had been created. The decision on cooperation, which was taken in June that year, was totally informal, without written agreements, based on personal relations and mutual trust. The initiative did not follow as a part of a political decision or program. The government was at the time, and still is, in the process of making a development plan for the organization of future social work in the region.

Organization and aims

What we agreed upon was to organize an introductory course for leaders/managers of the social service centers in the six regional districts (see Appendices). This was partly a natural step to take for ‘Blagoe delo’, partly it fitted well into what could serve as a pilot project in our MA thesis. The subject of mutual interest was the UN Convention on the Rights of Persons with Disabilities. Our basic question, developed over the years in the Sofia Seminar, could serve as our research question: “How can the Trinal Method be a tool for the
From the perspective of the social ministry the Convention represented a paradigm shift for social work in the disability sector; Russia has ratified (25.04.2012), which means that the principles and guidelines of the Convention have to be included in the future social work practice. Besides adjusting their national laws Russia is faced with the formidable task of implementing the attitudes and the spirit of the Convention into practice without any former experience of social inclusion of adult persons with disabilities.

Looking from the perspective of ‘Blagoe delo’ we had from the beginning profiled our work and the trinal method as a tool for social-cultural inclusion and implementation of the Convention. We looked at the Convention as representing an ideal framework for future community development and we were marketing ‘Blagoe delo’ as a practical response and counterpart to these ideas.

So, the idea was to invite leaders and managers from the social service centers to participate in a group of professionals from the Sverdlovsk region who wanted to develop their working methods and institutes for social and cultural inclusion of persons with disabilities. We agreed on providing 3 gatherings of two days each. The seminar program should be offered by the Ministry of Social Protection in cooperation with the NGO ‘Blagoe delo’. The deputy minister expressed a doubt whether the three workshops would be sufficient time for the participants and he suggested a continuation in 2012. He wanted that the participants should have home tasks and a lot of practical exercises. We reminded him that the Trinal Method also included practical-artistic work and that this method would be used in the workshops.

Aleksej Nikiforov took on the tasks of being responsible for all organizational questions and to find the right group of participants, altogether between 20 – 30 persons, who were committed and wanted to carry responsibility for the development of the common work. He asked us to work out a concept for the program and to be responsible for the content of the three blocks.

We decided that our focus should be on the concept of social inclusion, how to organize it in the future and what forms it could take by looking at best practices in Europe, having the Russian experiences, wishes, resources and framework in mind. We wanted to
bring in the participants in an active way, building the discussions on the actual situation in the institutes in the region. The concept of inclusion is wide, encompassing measures to be taken in numerous fields. ‘Blagoe delo’ could offer an interesting model for solutions on the social-cultural arena.

For the content we wanted further that the participants should have knowledge and understanding of a holistic view of the human being; that they should be able to look at the person with disability from the spirit of the Convention. The concept of ‘inherent dignity’ in Article 1 in the Convention was a key concept from which we could develop the content of the three blocks. We wanted the participants to have knowledge of the historical development of the Convention and the shift of paradigms in the history of attitudes towards persons with disabilities and in the methods of social work.

As mentioned in the chapter on methods we planned to use the Trinal Method on three levels: as an educational method to be used in each block, as a concept for the day center activities in ‘Blagoe delo’ and thirdly, in the organization of the block sequences.

We formulated the following aims in the course program:

- **To start a process of reflection on the Convention and its principles.**
- **To study the trinal method as a tool for social and cultural inclusion as used in the day center ‘Blagoe delo’.**
- **To analyze the need for development of the staff competences in social work in Sverdlovsk region.**
- **To make some further steps in the implementation of new social work methods and tools, based on the actual situation of each specific district/institute.**

*The working methods* of the seminar should be a mixture of lectures, group discussions, art and craft exercises and presentations/demonstrations.

We agreed upon the dates and to start up in the Social Rehabilitation Center in Ekaterinburg, having the second workshop in Blagoe delo and the last block in one of the state institutes.
Overview of participants

21 persons participated in the seminar blocks, of them took 14 persons part in all three blocks, 5 in two blocks. The participants were specially invited from the Ministry of Social Protection and represented all the six districts of the region Sverdlovsk, almost all of them in leading positions as directors, vice-directors or managers of social center departments. In addition three participants came from the Ministry of Social Protection, including the deputy minister A. Nikiforov took also part in all three seminar blocks.

20 of the participants gave their age. The age group ranged from 22 to 62 years with a mean of 43 years. 15 had higher education (5 years at the university, old Russian system), 5 had vocational education (For details, see Appendices).

4 colleagues from ‘Blagoe delo’ took part in all three seminar blocks, in addition to the co-authors: Larisa Makarova (psychologist) Julia and Swetlana Tokareva (docents/university teachers in German language, responsible for organization, interpretation and translation) and Anastasia Pokidyshcheva (manager, workshop leader, art teacher).

Course facilitators:

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<tr>
<th>Name</th>
<th>Role in the project</th>
<th>Country, institution</th>
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<tbody>
<tr>
<td>Petter Holm</td>
<td>Lecturer - MA student</td>
<td>Norway, project manager</td>
</tr>
<tr>
<td>Vera Simakova</td>
<td>Lecturer - MA student</td>
<td>Russia, manager “Blagoe delo”,</td>
</tr>
<tr>
<td>Alexej Nikiforov</td>
<td>Organisation</td>
<td>Russia, deputy minister of the Ministry for Social Protection Sverdlovsk region</td>
</tr>
<tr>
<td>Larissa Makarova</td>
<td>Lecturer, peer evaluation</td>
<td>Psychologist, Blagoe delo</td>
</tr>
<tr>
<td>Anastasia Pokidyshcheva</td>
<td>Teacher of painting, workshop leader</td>
<td>Economist, Blagoe delo</td>
</tr>
<tr>
<td>Katarina Babkina</td>
<td>Teacher of dancing</td>
<td>Curative educator</td>
</tr>
<tr>
<td>Julia Tokareva</td>
<td>Interpreter German – Russian, course facilitator</td>
<td>Docent in German language, translator, Blagoe delo</td>
</tr>
<tr>
<td>Swetlana Tokareva</td>
<td>Interpreter German – Russian, course facilitator</td>
<td>Docent in German language, translator, Blagoe delo</td>
</tr>
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</table>
Mi Rieber | Lecturer in the block 1 | Norway, retired, former cultural leader Helgeseter

Terje Erlandsen | Lecturer in block 1 | Norway, personnel manager, Helgeseter

Henk Poppenk | Lecturer in block 3 | The Netherlands, manager, Urtica de Viejsprong

Description of the places

There are four different types of service providers in Sverdlovsk region:

1. The State Institution of Sverdlovsk region "Centre for Rehabilitation of Persons with Disabilities" (hereafter - the Regional Rehabilitation Center)

The Regional Rehabilitation Center is situated in the middle of Ekaterinburg. The main goal of the center is to provide multi-faceted help to people with disabilities and to search for new methods and technologies to be used by the local district social centers. The center, founded in 2005, is directed towards people with disabilities from the Sverdlovsk region. The center can receive 120 people daily. There are two forms of social service provided: day care (outpatient care) for 90 persons, and 24-hour stay (14 days) for 30 people.

2. District Centers for complex (multipurpose) social service of the population (hereafter - Social Center)

There are 6 districts in Sverdlovsk region and each district has a main social center. The centers are state institutions and provide a set of social support and benefits: Emergency social assistance and complex social services to the populations in certain territories. The target groups of the local social center are older people, people with disabilities and people in a difficult life situation.

3. The State inpatient facility for social support of the population in the system of social protection of the population of the Sverdlovsk region – the retirement home" Uktusskij”

This is a specialized state institution for permanent, temporary (up to 6 months) and internal (5 days per week) stay of older people (men over 60, women over 55 years), people with disabilities of the 1. and 2. degree who are bedridden or in need of care or help from others in order to be able to move. The responsibilities of the facility are to provide age and health
adapted living conditions for their clients and to take appropriate medical, psychological and social measures, providing accommodation, meals and care, to organize adequate and portable work, recreation and leisure activities.

4. Psycho-neurological boarding institutions
These state institutions offer specialized medical and social care for older people (men over 60, women over 55 years) who need permanent or longtime, temporary (up to 6 months) and internal (5 days per week) stay, and for people with mental disorders (over 18 years) in need of constant monitoring and care. The responsibilities of the facility are to provide age and health adapted living conditions for their clients and to take appropriate medical, psychological, psychiatric and social measures. There are 29 such institutions in Sverdlovsk region.
(See Appendices for details)
Planning, implementation, reflection, evaluation and results

Overview of the documentation and the method selected for documenting the project

For each block we describe the foregoing planning in the form of a conversation on the process between the co-authors. After the planning we give summaries of the content of the block – lectures, exercises and working methods. Then we add some results from the evaluations carried out in each block (the programs for each block, minutes from meetings and the evaluations you will find in the appendices). Finally, we do a reflection on essential aspects experienced in the block – in the form of new insights, new practice and personal transformation.

The final evaluations, reflections and results of the whole seminar are presented at the end of this chapter.

Block 1 – The Regional Rehabilitation Center, Ekaterinburg, 20-21 September 2011

Conversation on the planning process

Vera: We had a small financial base for educational activities because of our previous collaboration with the Ministry of Social Protection. We received about 50 000 Roubles (€1250) which we could use for our own expenses connected to this pilot project. This was not sufficient, but we could start the planning of block 1.

Petter: We agreed upon that I had to give the lecture about the philosophical aspects of inherent dignity, mostly because I had been aware of the historical development of that concept for several years. I started during the summer to prepare for the content; I read more about the Convention and the inherent dignity. I was rereading some articles on this subject of the Norwegian philosopher Tore Frost. I had some thoughts about it that only I could give as far as I knew. So I thought, I have to do that lecture. But concerning the historical development of the attitudes towards persons with disabilities and the shift of the paradigms in the 20th century I was first thinking about Bente Edlund at the Rudolf Steiner University College in Oslo who recently had made her doctor dissertation connected to that subject. I
wrote to her, but it was not possible for her, the time went short and I realized I had to do also that lecture.

To take on this task was very hard for me, the subject was rather new to me and the lectures should be given to very competent and highly educated persons, leaders of social centers in Sverdlovsk region. But I understood that it could be a very interesting link between the two lectures and that gave me inspiration and motivation.

I read Bente Edlund’s book (Edlund 2010), and looked up different material in internet. I had from before a very simple draft of the development of the paradigms and during my preparation for the lecture I was able to develop it more in detail and to bring in new aspects. I discovered the link between the inherent indignity, the personal outcome measures and the individual person as the ultimate authority for decisions and actions concerning support services.

It became also clear to me that the image of the disabled person through the history had moved from a defect in the spirit to its opposite – a defect in the genes, a physical defect, nurtured by the authority of the natural sciences. Both views of the disabled person led to a disaster, and from there, after the last world war, I explained how society and the public opinion took the needs of the soul of the individual person more and more into consideration.

Vera: So we can say that our main inspiration was the understanding of the value of the human being. If to speak of our own way to work with this seminar, our preparation with the lectures, we started to understand different concepts on a deeper level. Because of this work it was possible to understand more of the moral values which I was looking for at the beginning of my MA-studies. You were able to present the ideas from an academic and more global point of view. Because of you it was possible to find the arguments and the logic needed to present our ideas for the deputy minister, and to really be sure in ourselves and in our ideas.

Before I started my MA studies I was always asking: What are the competences needed for the social worker? How to organize the educational process for an adult person in such a way that these competences can be acquired? To show the student a way to the ethical questions, to the moral values. And at the same time to do it in a way that respected and looked for the student’s freedom, that it would be his own.
Petter: While preparing the lecture it came to my mind that the Nuremberg process in 1945 was the starting point of a new step needed to be taken – that the society as a whole had to find a new way for the humanity, that we had to go away from external elements as ultimate sources of authority in moral, ethical questions. And that was a theme I had met many years ago in my studies of philosophy in the 70’s. That was a main topic for many philosophers after the war: How to find a kind of moral basis for the society, so that the attack on democracy and human rights we experienced during the war could never happen again. The question was: How to find a philosophical grounding of moral acts, both from the point of view of the individual person and the society. The German sociologist Jürgen Habermas was a main influence in these years, with his “Theory of Communicative Action”. These thoughts I had in the background when we planned for the content of the first block.

I remember we had two meetings for planning in August 2011. The first meeting was 15 August in Ekaterinburg, the two of us together with the colleagues from ‘Blagoe delo’ - Swetlana and Julia Tokareva and Larisa Makarova; we continued the planning of the first block. We asked Larisa to do peer evaluation on the pedagogical aspects of our organization and implementation of the seminar activities, as part of the documentation and evaluation of our MA pilot project. We also asked her to give a lecture on the Convention, so that we together with the participants could have a common basis for the work and discussions.

The aim of this meeting was to prepare for our visit to the social ministry the next day and a new talk with the deputy minister. Larisa took also part in that meeting. We came with a question to the deputy minister: What could the participants contribute with, could we ask them to develop individual small projects, with assignments between the blocks? This was initially a part of the first program we planned. We did not quite know what Nikiforov wanted to have from this course program. I remember we formulated some questions to him: How shall this initiative serve the regional development in the social field? What can we expect as result and impact from the course? He answered that he did not expect that the participants could do their own projects. His aim was rather to create collegiums, this would be the first time the leaders of the regional centers would meet each other, and they would need getting to know each other in order to start a process of change. And because of that he suggested to organize cultural evenings in each block, it was his impulse and we made it a part of the schedule.
Then we just went on – everything was clear, the program was agreed upon.

_Vera:_ Yes, but it was still the question about how to work with the trinal method, how to integrate the arts in the program. In the beginning I thought that I could sing with them, and to have music, that we would have to start with music. But Nikiforov and Larisa said that for the participants it would not be possible to sing, it would not be easy. Then we decided to have social painting and international folk dancing or some kind of movement. We wanted that they could express their souls in drawing, connected with the theme and that they could be united better through the dancing. To decide upon the integration of these art exercises was a difficult process.

_Petter:_ It was also necessary to find the right people who could help us with the content and the exercises. We got help from two colleagues who had graduated from the first three year course in curative education and social therapy organized by the Nordic Association 2001 – 2004. They took on the tasks of giving exercises in social painting and dancing. Occasionally, two colleagues from the social therapy community Helgeseter in Norway, Mi Rieber and Terje Erlandsen, were willing to bring a film about their institution and to give a presentation.

We also carried other questions with us. Would it be possible to collaborate with the governmental structures? Would the trinal method work? Could we find the key for inspiring these people?

**Implementation and content summaries**

The first block started as planned 20\(^{th}\) of September 2011. 21 participants, the course facilitators and the deputy minister and two of his coworkers from the social ministry were gathering in the hall of the Rehabilitation Center in Ekaterinburg. Aleksej Nikforov opened the seminar and introduced the foreign guests Mi Rieber and Terje Erlandsen who had brought with them a film about the social therapy institution Helgeseter in Norway. Then a lecture was given by Petter Holm on the historical background of the Convention and the development and changes in political and professional attitudes towards persons with disabilities in the mainstream Western culture. The development in Norway in the 20\(^{th}\) century was taken as an example and the table “Overview of paradigms” presented in Chapter
3 was analyzed and discussed with the participants. The main idea with the lecture was to illuminate the changes in the understanding of mental disability through the history and how these changes formed a background leading to the social inclusion paradigm and the concept of inherent dignity. Knowledge and understanding of this development could then create a common ground for discussions on different topics during the seminar blocks.

![Photo taken from the Rehabilitation Center. Rieber and Erlandsen on the first row, the Deputy Minister on the second row.](image)

A group work followed the lecture. The table with the paradigm overview was handed out and the task was to analyze the parameters in order to raise awareness of the situation in Russia. The results of the analysis were written down and presented in plenum (see Appendices).

A presentation of the participants and their institutes was facilitated by the deputy minister Nikiforov. The participants had been asked to prepare a short power point presentation or a film about their work in the social-cultural field and we got a presentation from each of the six district centers. The Rehabilitation Center gave a short excursion in their
building and as part of the program they invited us to observe a dance performance by a therapist and her client, a young woman with paralyzed legs.

Social dancing/painting. In two units each day the participants were invited to art exercises. They were split in two groups, alternating between international folk dance and painting. In the folk dance class the focus was laid on participation and expression of their creative potential in joint activity, without thinking and reflection. The exercises had a hygienic character, allowing the students to feel the delight of cooperation in joint movements. The aim was to inspire and motivate and to learn to know each other on the level of feelings and emotions.
In the painting class they were asked to paint four stages of the development of a butterfly. A short story “About a butterfly” was read in the beginning and each participant worked individually. In this class the aim was to come deeper into the subject by working with images. More weight was put on reflection: after the introductory story and creative phase they did a reflection on the process. The art exercises were explained by the teacher as a vital integral part of the trianal method in adult education. The attention was drawn to the need for development of the psycho-emotional level, both for the staff and the handicapped person.

After the dinner break our colleague from ‘Blagoe delo’, Larisa Makarova, gave a lecture on “The main principles of the Convention”. From the official website of the UN she had collected material concerning the status of the acceptance, signing and ratification of the Convention by different states. The impression shared by most of the participants, that only Russia remains outside the European process of ratification and that other countries proceed without any difficulties, was corrected. Also in Western countries there are problems with updating of the national laws in this field and making ready for ratification. A world map showing the situation was presented (see Appendices). After the lecture the participants went into groups with the tasks of studying different parts of the text and to find an answer to the following question: Which of the rights presented in the Convention on disability rights are realized in Russia already, and what rights are still difficult to realize within the existing conditions?

In her reflection Makarova states: “This question aroused interest to the text. The students have found that the existing practice of social work in Russia requires development and targeted changes. The Convention has aroused our interest and was seen as a reference point for building a fundamentally different relationship with customers in the future and for developing new approaches to the profession.” (see Appendices, Reflection on lectures by Larisa Makarova).

Then a change of the groups in the art activities followed.

The first day ended with a DVD presentation of Helgeseter, a social therapy community and institute in Norway with a long tradition. Terje Erlandsen, a long time coworker, and Mi Rieber, one of the founders and pioneers, gave an introduction about the development and
working methods of Helgeseter. After the film they answered questions; this was the first time the participants watched a film from a Western social care community model.

The second day continued with a lecture on “Anthropology – a holistic approach”. The aim was to go deeper into the underlying understanding and image of the human being expressed in the Convention. The term ‘inherent dignity’ which appears in Article 1 was analyzed and presented as a key concept developed from the work with the Declaration of Human Rights after the Second World War. The new global humanistic idea of equal and inalienable rights to decide your own way in life and to be responsible for your choices as stated in the Nuremberg principles was outlined on the background of earlier traditions of religious and secular humanism as examined in Chapter 3. The lecture concluded with a statement about the three forces influencing the development of each human being, regardless of handicaps: heredity, environment and the inherent access to the fountain of ethics.

During the lecture a break was introduced in order to activate the participants. On the background of the formulation in Article 1: “….to promote respect for their inherent dignity“ they were asked to discuss in pairs and share their opinion on the meaning of the concept ‘respect’. After the lecture they worked in groups with the following question: “Do you believe that people can have different value? Can one person be more valuable for the society/humanity than another person?”

These questions set off a lively discussion on the meaning of ‘dignity’ in the groups (see Appendices for details and examples of questions posed).

After a coffee break it was time for the art activities, the two groups alternating between social dancing and painting.

In the last part of the day Vera Simakova gave a lecture on “Ethical sensitivity – a necessary competence in social work professions”. Ethical sensitivity is seen by researchers as one of the basic skills of the professionals in the field of “interactive” work (Weaver et. al. 2008, Swenson Lepper, 1996, 2005). In the meeting with the person with disability, the personality of the social worker is part of his professional competence, especially in situations of client suffering, vulnerability and uncertainty. The participants were asked to recall a situation from their own practice in which they had to make a moral and ethical decision. Experiences were exchanged in plenum.
The lecture was rounded up by making references to recent research and development of the four-component model of moral behavior in a given situation: observation, judgment, motivation and action (Weaver et. al. 2008). A table was presented, linking the elements of observation and judgment to Goethe’s phenomenology and the elements of motivation and action to the philosophy of Rudolf Steiner (Steiner 1964). On the basis of these references methods can be found on how to develop the necessary skills and competences by education and training of the social work professionals.

After the lecture the last day ended with changing of the groups in the art activities followed by evaluation, reflection and questions in plenum.

**Evaluation**

As evaluation methods we used participatory observation, moderated group discussions, peer evaluation, note taking from plenum and a written questionnaire.

**Participants**

We asked for a feedback in the plenum at the end of the second day. One of our colleagues did the note taking. In this first block the feedback was given by the district leaders. Their statements were very positive and they gave comments on several aspects of the seminar:

*Adult education methods* (“These days gave a kaleidoscope of new impressions with possibilities to stop, think and evaluate” – “We have had a mixture of activities, groups and representatives from the social work field” – “The adult education methods were interesting”).

*Art exercises* (“I have never thought that I could paint, but today I was able to paint a butterfly” – “Ethnic dances we have never done, it gave an opportunity to be acquainted with each other”).

*Impact* (“I will organize a dissemination conference in my district. Pity nobody was able to film this conference “- “The second day was easier. I will also act as a multiplicator in my district” – “This was a positive and happy moment and a touching meeting with the people from ‘Blagoe delo’. I wish more practice from the workshops. It was a great seminar”).
We had formulated a questionnaire (see Appendices) to be handed in after the block. 16 participants from 21 filled in the questionnaire, altogether 10 questions. Questions 2, 9 and 10 were open questions, the others were to be rated according to a score from 1 to 5 (1-min, 5-max). It was also possible to write own comments. In the following table we give an overview of the results.

Results

<table>
<thead>
<tr>
<th>Questions</th>
<th>Score</th>
<th>%</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>1  How interesting did you find the topics of the seminar?</td>
<td>5</td>
<td>87.5</td>
<td>4.88</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>12.5</td>
<td></td>
</tr>
<tr>
<td>3  Did you receive knowledge and skills useful for practical work?</td>
<td>5</td>
<td>69</td>
<td>4.69</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>31</td>
<td></td>
</tr>
<tr>
<td>4  How understandable and logical was the theoretical part?</td>
<td>5</td>
<td>87.5</td>
<td>4.88</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>12.5</td>
<td></td>
</tr>
<tr>
<td>5  How did you find the use of art and craft activities in the seminar (painting, dance)?</td>
<td>5</td>
<td>69</td>
<td>4.56</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>19</td>
<td></td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>12</td>
<td></td>
</tr>
<tr>
<td>6  Was it enough possibilities for exchange of opinions, discussions and talking from your own experience?</td>
<td>5</td>
<td>87.5</td>
<td>4.88</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>12.5</td>
<td></td>
</tr>
<tr>
<td>7  Was the quality of the received methodic material and handouts to your satisfaction?</td>
<td>5</td>
<td>50</td>
<td>4.38</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>37.5</td>
<td></td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>12.5</td>
<td></td>
</tr>
<tr>
<td>8  Will it be possible to use the printed methodic material in your practical work?</td>
<td>5</td>
<td>75</td>
<td>4.75</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>25</td>
<td></td>
</tr>
</tbody>
</table>
Summary of the answers to the open questions:

Question 2: What thoughts, concepts and information will be kept in your memory?
The overview of the historical development of the paradigms and the concept of social inclusion were most important.

Question 9: What was particularly important to you?
The participants found the possibility of exchanging opinions and experiences with colleagues especially important, to meet professionals from abroad and get to know their experiences and the new ways of work with the art and crafts in the inclusion process.

Question 10: What would you suggest to do differently next time?
- To have more participants and to invite coworkers from the boarding institutions (the closed residential care homes).
- To give the program of the seminar in advance.
- Everything was great organized.
- To know more about experience of different NGO centers.
- Everything was wonderful, leave it as it was. Thank you.
- To accompany lectures with tables and schemes. All the rest deserves respect and gratitude.
My greetings to everybody! Well done!
- To give the methodical material in an electronic form.
- To know more about the foreign experiences.
- Everything OK.

The ministry

The deputy minister Nikiforov expressed a real enthusiasm after the first block; he was especially satisfied with the lecture on the historical development of the paradigms for social work. He took also part in the painting exercises and found it interesting that the workshop leader used the image of the butterfly and the four steps of development which take place. First egg, then larvae, pupa and butterfly - during these two days the participants had an experience of the stages which a butterfly needs to be free – it was an image. The deputy minister told us later that when he went to the neighbor town Pervouralsk, visiting the director of the social service center who took part in our seminar - the first thing he saw was her
painting of a caterpillar (larvae) in the main place in her office, in a beautiful frame. They carried this image with them, and they kept it inside.

Participatory observation and Peer evaluations

We took both part in the art lessons and experienced that it was quite difficult for the participants in the beginning. They were not used to such activities. In the folk dance lesson they did not even give their hands to each other, it was difficult to make a circle and to start to move, to listen and to trust each other and to listen to the music. As the dance teacher expresses it in her evaluation (see Appendices): “At the initial stage it was difficult because the participants failed to understand the social role they must play in this process. There was not a common stereotype role of "teacher-student" or "head-inferior". The whole work was based on partnership relations, both in lectures and in practical lessons.”

But soon the anxiety faded away and the teacher of painting wrote in her reflection: “As for the emotional background, they started to relax the first day and an intimate atmosphere was created in the group. On the second day the participants have already made each other better acquainted, they showed more interest to the images of the others, when all the pictures were exhibited.”

The moderated group discussions on the paradigms compared with the situation in Russia and the group work on ethical sensitivity and moral questions also contributed to a more informal and trustful situation. We could observe how they engaged in discussions, they were inspired.

Our guests from Norway, Mi Rieber and Terje Erlandsen did also contribute to the mood of openness through their presentation of Helgeseter the first day. The participants learned that Russia is not alone with the problems in the social field. This was the first presentation for them of an institute from abroad and it gave a preparation for the following block in Blagoe delo.

**Reflection**

**New understanding**

What did we learn from the first block? Our aim was to start a process of reflection on the Convention, its principles and ideas. We understood during the planning period that we had to
do the lecturing ourselves, mainly because we had worked with the subject for a long time, participated in conferences and developed a special understanding of the relevance of the key concepts, like social inclusion, inherent dignity and ethical sensitivity in a Russian context. Surprising was that we developed a new and deeper understanding by preparing the lectures. During the preparation the overview of the paradigms were developed, as well as a deeper understanding of inherent dignity as a developing global image of the human being. As we know from the feedback from the participants we succeeded in presenting the ideas on an acceptable and even inspiring academic level and from a global point of view. We shared a common interest and need in working with these ideas. These ideas – how the humanity had to struggle through the history to come to the attitudes expressed in the Convention – made a big impression on all of us. It created a common point of reference for all discussions and further development of the course.

Confidence and responsibility
For us personally and for Blagoe delo and the colleagues, it was a big step to take to work on this level with the government structures. It was a big responsibility to take. Russian leaders in the cultural and social field today are educated in the traditional Russian university system, which is on a high academic level. It was important that we were able to give them a material on that level and it gave us a feeling of confidence in our ability to cooperate with the government.

The trinal method
The trinal method was used in organizing the program. The task for the participants of presenting their own institutes, to have the opportunity to discuss the subjects in pairs and groups and to develop confidence in themselves through the art exercises contributed to the high score in their evaluation. It was an important learning moment for us that even people like directors, totally unused with such activities, could enter into the process and feel comfortable and even inspired. Looking at the results from the Questionnaire it is important to notice that the possibility for exchange of opinions and experiences had a high score (4.88) and that this aspect of the course was rated as particularly important (question 9).

Social change
Important was also the meeting between non-governmental organizations and the state institutes, the meeting between professionals from Europe and Russia and the meeting
between the district social services of Sverdlovsk. A seed for social change was planted in this block.

Block 2 – Blagoe delo, the village of Verch-Niejvinsk, 18 – 19 October 2011

**Conversation on the planning process – Block 2**

*Petter:* We had a meeting with the deputy minister in October. He had asked us to bring a content concept for the last two seminars. I wrote some minutes from the meeting afterwards and I remember that after the feeling of success in the first block we had many thoughts about the possible influence we could have. On the way to the meeting we were recalling several important issues that we would like to mention for him, for example the interesting fact that in Blagoe delo persons with physical impairments work together with mentally disabled. They join and socialize in the same environment. This was not planned but grew out of the situation for disabled people in Russia. There were no alternatives, when ‘Blagoe delo’ opened, the different people just came. We were curious about how interesting the participants would find the idea of creating day centers like ‘Blagoe delo’? How would the participants evaluate it? How did the deputy minister Nikiforov evaluate it? We mentioned some of the questions above but had no time to discuss them.

We did not have much time at the meeting, but we agreed upon using the second block for presentation of the trinal method and the day center model for inclusion. In the third block we would concentrate on the organization of the rehabilitation system and possible models for restructuring the field of social services in Sverdlovsk. After the first block, we had understood that it was not possible for the participants to contribute with their own development projects. It was too early in the process; we needed this course of three blocks for creating a common base of reference. It would also have required more information and planning before the course began.

*Vera:* It was easy to plan the second block because we had an understanding of who the participants were, their mood and their needs. I observed how they started to be more open and communicative, at the end of the second day. And I became very sure about the second block.
When we had the planning of the second block, with all the workshop leaders in Blagoe delo, I told about this project, they really liked this idea and they understood why it was important. All our coworkers were inspired about showing our work for the leaders of the social centers in the region. So we had two or three meetings with the coworkers where we planned what to do, what rooms to use. There were several suggestions and we decided that the participants should register when they came and select in which workshop they wanted to be. It was possible to choose three workshops during the two days. That was a good idea.

*Petter*: That was the practical work, then what about the lectures. We gave lectures on the Trinal Method and about the working methods of Blagoe delo, how it was organized, and how it was situated between therapy and employment, the process of inclusion in Blagoe delo. I remember it was not easy for me to prepare the lecture about the Trinal Method. I wanted to have Bernhard Schmalenbach from the Alanus University to do that; I wanted a new person and something on a high academic level. I contacted him but he had no time to come. Then I had to do it myself.

*Vera*: I thought it was good that you had to do it, because the lecture could be given in the same mood, the same stream as we had from the first block, it was really important that you did it. It was a clear presentation and the participants got a theoretical background to the methods we use in ‘Blagoe delo’.

**Content summaries**

‘Blagoe delo’ is situated in a village 70 km north of Ekaterinburg, so it was necessary to bring the participants by bus in the morning. After having studied documents and different theoretical aspects of the Convention in the first block, the focus in this block should be on ‘Blagoe delo’ as a practical model for inclusion. The subtheme was: “The value of art in education and practical work in the social field”.

After the morning circle together with the clients of ‘Blagoe delo’, where everybody were introduced and the program of the day clarified, the participants attended art and craft workshops, selected according to their own choice. They could choose between felting, candle making, paper, ceramic, wood or sowing and they were integrated mostly in the ordinary daily work of the clients. During the two days they had three such units, each of them about one
hour. All the leaders of our workshops organized it from their own ideas. For example in the felting workshop they decided to have just a normal work process, all the clients were there and the workshop leader. The participants were warmly invited to try different workshops and to work together with the clients, as they wanted. Many of the clients took on the role as instructors of the different techniques and craft methods. Alla, one of our clients, started to give instructions to the participants, to teach them, and some of the other clients followed her example. That made an impression on the participants, they gave feedback on that in plenum, how confident and sure in themselves the clients acted.

In the sowing workshop they did it in a different way. Swetlana, the workshop leader, prepared especially what they had to do this day. They were making flowers of textile; to do it you also need a candle with fire. The clients and the participants were sitting all together around the table making these flowers which were needed and later used in the performance of Orpheus and Eurydice, which the theatre studio showed the second day. It was a totally warm atmosphere, where everybody contributed to something that was needed. Learning
together, helping each other, the clients were sure in themselves, they were proud and felt equal.

In the paper workshop it was different. There were no handicapped persons present in the workshop that day, so Tatjana, the workshop leader, showed how they had to work with the decoration of paper. And in this workshop they could be more themselves, to work and feel the technique, they were more like students trying to find out how to do the craft.

In the candle and wood workshop it was very much the same as in the felting.

All the people in Blagoe delo helped in this process, it was a mood of relaxation, the program flowed without pressure. And the ministry organized everything with accommodation in Ekaterinburg and brought everybody by bus to Verch-Niejvinsk (70 km) and back again. This time everything was recorded and captured on film. The idea came from the participants, they said they wanted this visit video-taped, they wanted that everything would be recorded. The same was done in the third block.

A lecture on “The Trinal Method in social therapy and curative education” was given by Petter Holm. The main aim of the lecture was to give a theoretical background for the working methods of Blagoe delo. By means of a concept analysis of “inherent dignity” the idea of the threefoldness of the human being was developed, drawing on the theories of Pestalozzi, Schiller, Steiner and Antonovsky. This idea was taken further to its influence on the philosophy of education as exemplified by the Waldorf pedagogic and by the research on the trinal method in the Ceste-net project. A table was shown of the uses of art for different purposes in social therapy and a table on the basic values in social work, the latter linking the contributions of the individual person and the community (for details see Appendices).

A definition of the inherent dignity was formulated. In advance the participants had 10 minutes to think about it themselves. In the first block the background for the development of the concept was given, in the second block we went deeper into what it really meant. The participants were very enthusiastic; they were fascinated by the philosophical aspects and did not want to stop the discussion.
Then introductions to the subject of “The structure, conception and methods of the NGO Blagoe delo” were given by Vera Simakova, Larisa Makarova and Anastasija Pokidisheva.

Vera Simakova spoke about the experiences of ‘Blagoe delo’ in her lecture: “Stages and conditions for social inclusion.” The human being is in the middle of our attention and we are looking for the possibility of creating an environment which helps him to find the way for development. Our question is: how to find the forces and methods which can be a help for the individuality in changing himself and his environment and to be a part of society?

Trinal method for the persons with disabilities: V. Simakova gave an overview of the development of the day center. She presented the table showing the process of inclusion according to the experiences gained with the clients in ‘Blagoe delo’ (cfr. Ch.2 Theoretical part), and how they started with the theatre activities with the aim of creating a meeting place and to give motivation (art). On this stage the meeting with leader (teacher, coworker) and his individuality and competences are very important; the leader must offer an inviting environment, a place. The next step was to prepare workshops for practical activities and to
give the possibility for the client to choose activity, to change and to find out what could inspire them, something which is very important for a creative atmosphere. What are needed are a stable rhythm and an individual timetable (*practice*).

After having chosen workshop activity the apprenticeship education starts. A creative atmosphere for work and study rhythm starts to be the most important (*knowledge, skills*).

The last level of development is self realization, autonomy, to be proud of one self and to have the feeling of self esteem. On this level the client need to have a special working place, a special environment (*feeling dignity*). In this way we work with the client.

**Trinal method for coworkers:** The trinal method is a method also for the coworkers. We all need to develop and to be included. All coworkers are doing practical work, they have the possibility to take part in the art (creative processes) and all are studying and working for the understanding of the process, to create the documents we need, and to find out the ways of how to work. Larisa Makarova related the links of their work to the humanistic ideas that had inspired them, from Abraham Maslow on self-realization and the hierarchical structure of needs to Rudolf Steiner’s idea on the healthy spiritual core of every human being, also those whose body and soul can be injured.

**Trinal method for organization:** Our organization has to be included in the society. A. Pokidysheva told about working with the business (producing and selling) with the aim for working in brotherhood; we are communicating with the government for promotion of equality in rights; and we are cooperating with the civil society – on the aim of creating acceptance and understanding for the need of a strong civil society and cultural life.

The second day started with singing together with the clients, before continuing the presentation of the day center ‘Blagoe delo’. Simakova, Makarova and Pokidisheva gave introductions on “Our task and our problems, possibilities and needs” They talked about the need for day centers, the financial bases, creating trust in society, the individual approach in monitoring, the concept for production workshops and the collaboration with the state authorities. A lot of questions about ‘Blagoe delo’ were asked:

1. Where did your employees get the training?
2. How do you find jobs for your workshops? Do you only work with local contractors or with the whole region?
3. Which products are ordered most often? Which product has the greatest demand?
4. Do you provide only therapy for your clients, or are they also employed?
5. Are you taking into account the wishes of the people you care for when you allocate them to the workshops?
6. Do you have a medical expert group? How strict are the restrictions for employment authorization of the clients?
7. Are there cases when someone from the professional training in the sheltered workshops in “Blago delo” find a job elsewhere or establish his own firm?

When comparing public social centers and the non-profit organization "Blago delo", the following differences were noted:

<table>
<thead>
<tr>
<th>Social centers</th>
<th>Blagoe delo</th>
</tr>
</thead>
<tbody>
<tr>
<td>A variety of target groups</td>
<td>One main target group</td>
</tr>
<tr>
<td>Variety of directions and activities according to the target group</td>
<td>Depth work activities in a narrow sector</td>
</tr>
<tr>
<td>Financial stability is secured by the State</td>
<td>Missing financial stability, the need for the constant search for funding sources</td>
</tr>
<tr>
<td>Harsh working framework, which are determined by legislation, reporting and government contract</td>
<td>Larger freedom of choice, because the activity is not regulated as strictly through legislation, reporting and government contract</td>
</tr>
<tr>
<td>Short term rehabilitation</td>
<td>Long-term rehabilitation and inclusion</td>
</tr>
</tbody>
</table>
After dinner the theatre studio gave a dance performance and showed excerpts from some of their performances - “The Golden fish” by Pushkin and "Orpheus and Eurydice” (first part).
A music group “Wave”, consisting of some young clients from Blagoe delo played three songs as a contribution to this cultural event.

The block ended with group work and productive discussions and evaluation in plenum (see summary below).

**Evaluation and summary of the discussions**

**Participants**

As outlined in Chapter 3 Methods and Methodology the whole block was recorded on film by the methodical center of the social ministry. In this way it was possible for us to go back and check our method of documentation which in this block was focused on taking notes from the discussions and the evaluation in plenum. Two interpreters of the Russian language to German took part in the block, one of them gave interpretation for Petter Holm, and the other had exclusively the task of taking notes. She did a meaning interpretation and meaning condensation on the spot, worked it over, and delivered a summary, both in Russian and German to the co-authors.

We did a meaning categorization of the text and decided to present the material under the following subcategories:

1. *Feedback on the content*: Under this category we placed feedback on the theoretical-methodical content of our seminar (1 statement).

2. *Reflection on the society framework*: In this category we placed the participants’ statements, reflections and questions on problem areas and unresolved issues concerning the political, economical and professional framework of the social work in Sverdlovsk region (14 statements).

3. *Blagoe delo as a method for inclusion*: Under this category we were looking for statements on the idea of creating day centers as a tool for inclusion and more specific – their experience of the trinal method as practiced by Blagoe delo (4).

4. *Reflection on their own work*: Some participants reflected on their own working methods (3).
5. **Wishes and plans for the future:** In this category we placed ideas, suggestions and wishes for the future (13).

6. **Conclusions and outlook:** In the final plenum the last day we invited the participants to give a concluding remark (8).

Here follows our summary of the statements, with some examples quoted (for overview of all the statements see Appendices, Block 2):

1. **Feedback on the content – 1 statement**
   
   “It is rare that professionals systematize the practical experiences of all humanity and analyze the problem of fundamental social values. This seminar created a value basis for our work. Man behaves according to the values that were instilled in him.”

2. **Reflection on the society framework – 14 statements**
   
   The experience of the work in ‘Blagoe delo’ set off a reflection on the participants’ own framework and practices. They were analyzing and reflecting about the actual situation in the social service field in Swerdlowsk region, looking for possibilities and problems in their situation (strong and weak sides of the state system of the social services compared to a nongovernment institute).

   “We have practical experience of the social and cultural inclusion, for example, in working with older people. But we use our resources not completely. Thanks to this seminar, we have seen new possibilities for the use of our resources. From 1 January 2012 new financing mechanisms will come into effect and the social institutions themselves have to seek additional funding sources. Thanks to the experiences of “Blagoe delo” I’ve already got 11 new ideas on how to make money.”

3. **Blagoe delo as a method for inclusion – 4 statements**
   
   The meeting with the clients in ‘Blagoe delo’ seemed to make a strong impression on many of the participants:

   “In the center “Blagoe delo” we have seen full-fledged members of society and not “beggars”. The person with disability can play in the theater and do something in the workshop. In the workshops they were our teachers. They are characterized by high self-confidence and dignity.”

   “We are grateful for the opportunity to familiarize ourselves with your unique experiences. We even envy you the warm atmosphere and friendly relations in your institution. We have met self-conscious adolescents here who exercise a profession and have a job.”

   “You have a great studio in the theater group you have created. During the performance, none of the actors turned their backs to the audience. All have settled wonderfully into the role. The
theater also provides the opportunity for mutual enrichment. In state institutions, this niche is not occupied.”

4. Reflection on their own work – 3 statements

The meeting with “Blagoe delo set off a self-reflection process, where the possibility of cooperation with NGOs was mentioned:

“We offer our customers exhibitions, concerts and theater tickets at low prices or free. We try to include the parents in the leisure activities of their disabled children. The problem of our centers, however, is that in spite of many socio-cultural area measures and initiatives we do not achieve something holistic. It follows that the social centers must also take on the tasks of job placement and employment.”

“We work with study groups and clubs to capture interest, and then we expand the range of initiatives and try to expand our clients’ social life. There is some progress, but we also need new experiences, so you have to initiate contacts with nonprofit organizations. Our goals are still not as ambitious, we have something to learn from the nonprofit organizations. But we can also teach them something. Our framework is too narrow, but it also gives us some stability.”

“In the future there will be more room for the development of non-profit and nonprofit organizations, and life will crystallize out the main thing that is particularly in demand. “Blagoe delo” has already found its niche, so she has an advantage.”

5. Wishes and plans for the future – 13 statements

The participants showed interest in creating new practice on the basis of their existing resources. 10 statements were about new ideas for social inclusion of their clients. 4 statements focused on the need for training of the staff. Some examples:

“In this seminar we are missing the heads of the boarding institutions for persons with psycho-neurological problems, which target "Blagoe delo" closest. Its activity is based on a narrower sector and long-term rehabilitation. We must ‘break the fences around these boarding schools’. Their material resources and buildings could be used for the establishment of regional day care centers.”

“If new methods are required, our professionals have to be taught the technology to work with the different materials. Without appropriate and certified training the state institutions will not be allowed to work with any new material.”

“People with mental disabilities can very well do social work. “Blagoe delo” has experience as their clients helped the older people in the village (in the cleanup of the farms, chopping wood, etc.). You can also set up permanent working cooperatives that deal with generally useful activity in the local area.”

“Cooperation in the field of training with support of the Ministry of Social Affairs (seminars, courses, etc.)”
6. Conclusions and outlook – 7 statements

The final conclusions showed an understanding of the importance of social inclusion, the need for collaboration on achieving common tasks and to be united in values.

“*It is necessary to determine general approaches and basic principles of our activities, methods, work practices, tools, evaluation and monitoring systems, test them in a pilot project and develop a handbook for professionals. This will be a product of our collaboration.*”

The Ministry

The deputy minister gave the following statement:

“*Today, our region have 345 000 people with disabilities and 900,000 retired. Currently is our country experiencing a turn in the social sphere and “Blagoe delo” is among the institutions that break all the stereotypes. We still have many problems, but we have to solve them together. There are some fundamental values which secure a common understanding, but the methods can be varied. The main concern is that the human dignity of both our customers and our partners is in the foreground.*”

Reflection

New understanding

Looking back on this unit we reflected first of all on the difference between the first and the second block. In the first block we created a common frame of reference on the theoretical level. Key concepts were analyzed and discussed in group work and we experienced that it was possible for us to meet the participants and the ministry in the world of ideas. Our meeting on the theoretical level even created enthusiasm and inspiration on both sides and contributed strongly to the positive result, as can be concluded from Table 1 (the mean 4.88 in the questions 1 and 4).

In the second block we put the theory from the first block into practice by organizing the unit in ‘Blagoe delo’. Here the participants could have a direct meeting with the clients and experience their potentiality and contribution (from the plenum statements: “*In the workshops they were our teachers. They are characterized by high self-confidence and dignity*”). The participants could meet the workshop leaders and the coworkers and observe their relation to the clients (“*We even envy you the warm atmosphere and friendly relations in your institution*”). They experienced the working processes and they participated in the daily routines of ‘Blagoe delo’ by taking part in the morning circle. And finally they watched the
theatre performances “The Golden Fish” and “Orpheus and Eurydice” where the specific contribution of persons with disabilities in the cultural field was visible (“All have settled wonderfully into the role”).

The participants also observed and acknowledged the enrichment of social and cultural qualities in the community contributed by the clients (“The theatre also provides mutual enrichment”). This is an aspect of social therapy and social pedagogical work rarely mentioned by professionals in Europe.

So, we have to conclude: In this block we met and united on the soul level. This also found its expression in the way we socialized in the block: in the Rehabilitation Center the program was presented in a stage-audience setting, in ‘Blagoe delo’ we always gathered in a circle, also during lectures.

The society framework
The mood and the atmosphere probably also contributed to the open discussion and reflection on the society framework which occupied the main part of the evaluation in plenum (14 statements). Another explanation or reason for this could be that – according to the deputy minister – it was the first time all the district leaders gathered together with representatives from the Ministry. And this meeting took even place face to face, in the circle.

The Trinal Method
Situating the second block of the education program in ‘Blagoe delo’ where the participants could have a direct experience of the Trinal Method as a working method for institutional practice was made consciously. But it turned out to have a stronger effect than expected. The importance and impact of experiencing “best practice” models as part of an educational program deserves to be reflected on, planned for and described explicitly in similar course programs in the future.

So far we believe that the Trinal Method contributed to the “comprehensibility” and the “meaningfulness” related to the Convention. In the last block we will look for its “manageability” in a Russian regional context (Antonovsky 1996).
Block 3 – “Uktusskij”, Ekaterinburg, 18 – 19 January 2012

The two seminar days in the third block took place in the large social care institution and retirement boarding home “Uktusskij”, a state institution for permanent stay of older people, mostly with disabilities and in need of daily care. The institution has several hundred residents, in different departments according to their level of disability. The sleeping rooms were small, around 10 m², and two persons in each room. There were a few common rooms on each department, very small and used for various treatments and therapies. The corridors were used partly for those clients who sought contact and someone to talk to. Our seminar took place in a large hall with a stage that was used for viewing movies, recordings of cultural events such as concerts, opera and the like.

**Conversation on the planning process – Block 3**

*Petter:* I don’t think we have so much to say about this third block.

*Vera:* Because of what?

*Petter:* Because we had finished the first two blocks, everything seemed clear and Nikiforov had himself some thoughts about the content of the last block, he wanted to present and discuss the so-called Rehabilitation Cards which they use and want to develop further in the region. We had also succeeded in gaining Henk Poppenk from the Netherlands to talk about the system of inclusion of the individual person in his country and to give a lecture on biography. That was of course a big relief for me, not having to prepare lectures for this block. The idea of this block was to look at social inclusion from these points of view: the overall system of organization and the development towards an individual approach in the work with disabled persons.

*Vera:* It is strange that you say that. For me the planning of the third block was the most difficult and even very painful. I was in the first and the second block mostly involved in the organization and you were struggling with the content. In the first block I was mainly responsible for that everything would be in order and be carried out in the right way. That was not a big problem, we knew what we wanted, and we had the agreement with Nikiforov about the content.

The second block was also easy to organize for me because we had the idea and just wanted to present our case ‘Blagoe delo’. No struggle inside, nor any discussions with the Ministry or...
the colleagues, everything went on in one direction. In the third block I had to take part in preparing the content and that was very difficult. You and I did not have any clear idea about the content, we agreed from the beginning to hold it open and that we had to look for what would come as suggestions and feedback from the participants. Our task was to listen to what the Ministry wanted and how the participants wanted to create this block on the basis of the foregoing.

We had several meetings with Nikiforov in December 2011. My inner impulse for the project was to give the participants, the leaders of the social centers a possibility to work in the spirit of the Convention, to empower and activate them. Because, only when you can meet the handicapped person from your own intentions you can reach his personality. But the state system we have here in Russia is built around structure; that you have to follow the frames; to follow the requirements of the system. So, when we came to Nikiforov for the planning of the content of the third block and he said, that what he wanted was to give them instructions on the methods of the Commission from the Rehabilitation Center, how they, the Commission worked with the Rehabilitation Cards and the handicapped person, I felt that we were going in the wrong direction. He wanted to have a demonstration, a circle with the Commission and the handicapped person in the middle, to make a performance showing their method without discussion. I remember that also you were a little bit shocked, how it could be made so quick to make a suggestion for an individual plan of the person in half an hour. To meet the person and immediately to decide about measures to be taken and so on.

_Petter:_ But at that time I did not understand that it was going to be a performance with a client they knew and who had agreed upon making this demonstration. I thought they had in mind to try out something on the spot. I think the way they did this demonstration was acceptable and more or less ok. I could not imagine how it could be done. But, to go back to your story, as I remember Larisa Makarova (from ‘Blagoe delo’) took also part in this meeting with Nikiforov in December.

_Vera:_ Yes, Larisa participated and it was before New Year, after my visit to Bergen, where you and I planned this session. We were thinking and we decided that we needed to come to the individuality and the individual approach in the last session; we had already invited Henk Poppenk from the Netherlands, a friend and experienced manager, to tell about the experiences they had with moving towards a more individual approach in the work with
disabled persons. The process of working with the Ministry was very easy on the level of organization, no questions – but planning the content was very difficult in the last block. I remember I changed the timetable 17 times! The first block was opposite - very easy with the content but a lot of question with the organization.

Even to discuss and find time for the art activities was difficult; you remember the discussion we had with Nastia (the painter) about the role of the art activities in this block. She wanted more time to be able to explain for the participants the role of the arts in the Trinal Method as a method for inclusion. You and I were more focusing on the hygienic and enlivening aspects of the arts.

So, when Larisa and I had this meeting with Nikiforov and he started to talk about his ideas, how he planned to do it – for me, it was the first time, I had no arguments on the cognitive level. I could not do anything with myself and I just started to cry in his office, and then he understood that something happened, because it was terribly painful for me how he talked about placing the handicapped person in the middle, we would sit around and they would show us how it had to be. And I was thinking, our participants must not be instructed, they have to be involved - absolutely another approach. And Larisa, she did not really understand what happened.

Petter: How did you experience the cooperation with the staff in Uktusskij Internat?

Vera: I liked them. With them it was easy to work, after 15 minutes it was possible to decide all the questions and from their institute three participants came to the lectures, so they were interested, they were not a part but took this initiative themselves.
Implementation and content summaries

The third seminar block, with the subtitle “Individual approach in the rehabilitation and inclusion process”, began with a welcome from the deputy minister A. Nikiforov who also drew up some perspectives on the aims of social policy in the region. P. Holm looked back on the two foregoing seminars and brought to mind the main topics that had been discussed so far: The Convention and its historical background, the paradigm of inherent dignity as a new global image of the human being, leading to the concept of threefoldness and a holistic approach in the field of social care. The implementation of the guidelines of the Convention and the spirit behind which called for ethical sensitivity and change in attitudes and competences of the staff were also subjects treated so far.

As guest lecturer we had invited Henk Poppenk from the Netherlands, a senior manager of the institute Urtica de Vijsprong, a social therapeutic farming community for 45 persons with disabilities. He gave an overview of the social care system in his country, how it was organized, financed and carried out in the daily work. The support of the individual person according to the level of disability was explained in detail, as well as the financial support
from the state exemplified by a description of the daily living tasks and processes in a therapeutic community. The aim was to inform on the current situation in a European Union country, which could inspire and serve as a basis for comparison with the participants’ local and regional framework in Russia.

The lecture raised many questions among the participants, concerning different aspects of the social work profession: aims, outcomes, laws, finances, quality, implementation and attitudes (for details see Appendices “Reflection on block 3”).

After a coffee break we had an excursion where they showed us their institution.

In his second lecture, in the afternoon, Poppenk turned to the topic “Work with biography - a tool for social inclusion”. In his lecture he described how the same time-pattern - the seven year phases - unfolds in each individual biography. Each phase has a specific driving force, a development motive. These phases are turning points in the life span, representing challenges that also can lead to crisis. Poppenk concluded with the relevance of biography work for persons with mental handicaps. It can be of great help for them if parents and coworkers help to uncover the “red thread” in their life, i.e. to help them to discover their strong sides and task in life and to place the healthy inner core in the foreground, not the disability. Getting a chance to take responsibility for a task in the workshop, if ever so little, can be a major step in that direction.

Following a request from Nikiforov, Larisa Makarova from ‘Blagoe delo’ had taken on the task of presenting the so-called “Individual Rehabilitation Cards” (IRC). These cards were introduced as a mandatory documentation by the ministry of social welfare under the program "Comprehensive rehabilitation of people with disabilities." In 2005 Makarova was responsible for the development of this method. The aim was to replace the dominant medical model with a social model in the field of social work, taking into account also mental health care, life orientation, professional (re) integration, integration in social and cultural life, rehabilitation and integration through physical culture and sports etc.

However, since 2005 the view on and understanding of social inclusion has developed considerably, and the current use of the IRC in the social centers was neither sufficient nor satisfactory for social inclusion of their clients. Makarova concluded with the wish that it would be good if the participants in their future work could be more independent in the choice of procedures, methods and technologies of social work, and that the advanced international
and national experiences they had learned in this seminar could inspire them in the realization of humanistic ideas. For the group work she asked the participants to take position to the following questions: How do you define the term ‘individual approach’? What are the conditions you as an expert need in order to design person-centered inclusion today? (For details see Appendices “Reflection on block 3”).

The lecture was followed by a group work reflection on "Individual Approach", the second day. Questions for reflection: What do you mean by the term "individual approach"? What conditions do you need as an expert in order to be oriented towards a more individual approach in the integration and inclusion process? (For details, see Appendices).

In the second block the seminar participants attended the art and craft workshops in 'Blagoe delo’ and got a direct experience of the role of the arts in the work with the clients. In the third block we decided to return to the themes of social dancing and social painting, two sessions the first and one session the last day.

For the painting the participants were divided into six groups of four people. Each group had to work with one sample of images from a Russian painting tradition (Khokhloma, Gorodezk, Mezen, Petschoro-ugorsk) mode. The motives contained in themselves harmony, where already precious symbols were living, such as birds, sun, flower, trees. Each ornament is made in a specific mode of its own, and designed in specific colors.

The working group process was organized in the following stages: idea discussion and generation, division of labor, color selection, determination of the workflow (from the details in ornamental border to the main picture in the center or vice versa).

Anastasia Pokidyshewa writes in her description of the unit: “The groups worked in different ways and selected different sample images. These samples gave them some help and as they said they felt safer than at the first lesson. During the painting lessons my intention was to give the participants the possibility of experiencing a joint creative effort. Each common work process unfolds in a similar way. The common creative process brings new emotional experiences and makes self and group awareness possible. It helps to perceive the theoretical subjects differently and can be applied in practical work” (Appendices, Social painting).
Reflection on the results of the group works on painting

In the dance class they were now ready for more complicated instruction, after knowing each other better and having warmed up in the first block. The dance teacher introduced dances which differed in temperament – fiery Romanian and Moldavian dances, quiet Serbian, Hebrew and Indian dances. These dances have more intricate patterns where you need a good sense of space. They also practiced dancing with change of partners, where you put your arms on the shoulder of your partner.

**Evaluation after the third block**

As evaluation methods we used note taking from plenum, participatory observation, peer evaluation, written questionnaire and interview.
Participants
Here follow some statements from the participants’ reflection after the first day:

The trinal method
• The issue of "Biographical development" is close to each of us, because many experiences and events, as told by Henk, are really consistent with our own life experiences. Although the subjects in the third Block seem so different, they are all linked because they all show how we can integrate our clients into the life of the community. But it is still too early to talk about real inclusion in Russia.

• The day brought much of value, because we even had to make our own experiences, by thinking, through the body, by the feeling. In discussing the development phases, we had to look deep into our own lives. I have received information and experiences that I need personally, as well as a professional. And the Dutch system of financial support made us naturally think of our system in Russia. In the Netherlands the person is at the center and by us the service.

• It is a pity that this seminar has come to the last unit. I do not feel tired because the seminars were very well organised. Alternating between theory and practice does very well. With the help of this example, we can understand even how you work with your clients (reference to Blagoe delo). What we have experienced also help us to discover new talents in ourselves. Dealing with each other is also not to be underestimated.

The process of collaboration
• All three seminar units are inseparable. We have made us acquainted with the work of three different institutions. When we did group (social) painting, four very different, sometimes unknown people had to agree with each other. And by the dancing we had to practice tolerance towards each other. Very interesting was also the first lecture. You can see many points of contact. Sometimes, some terms are different, but basically we are working on similar problems.

• One of the goals of our seminar is to learn to know each other, identify strengths of each other. We will try to publish a manual with recommendations after the seminar. But it would be good if we could do it together.
**The individual approach**

- In the beginning I could not understand how the “pathway of life” of the client could be an instrument for a social worker. The idea was clear when the following was said: we must find the “red thread” of the human being in his biography. Then his disability comes in the background and his skills and life experiences come to the fore.

**Knowledge of “best practices”**

- The experience of professionals from other countries is also very important for us. We do not have very many opportunities to get to know such experiences. In the film we have seen how they create the conditions for persons with disabilities in Europe. Unfortunately, only those persons who already have sufficient social and human resources come to our social center. The state is facing the people in the Netherlands. In Russia, I can hardly imagine such social farming as Henk described for us.

**Impact of the course**

- We try immediately to apply everything we learned in the seminars in our own institution. For example the trinal method and exercises for development of feeling and willing. But one must also take into consideration the peculiarities of the actual client group. When working with older people an additional preparation stage is needed.

- Everything new can start with something small. We started for example with felt balls (in our institute). In a month, maybe we will dance together. Everything is changing, just not very fast.

**The ministry**

Note taking from their statements in plenum after the Group work on “Individual Approach”, the second day.

- Mrs. Nowossjolowa: When we talked about our clients (she is here referencing to the Rehabilitation Center demonstration), we could not avoid focusing on their disabilities and limitations. In the assistance plan, presented by Henk Poppenk, the diagnosis was almost at the beginning. That means, we must not only consider our social environment, but the person himself, his health, his mental and emotional state, etc. In our rehabilitation cards the sequence of adaptation and inclusion measures are presented, ranging from medical rehabilitation to vocational inclusion.
Mr. Nikiforov, deputy minister for social work: When I came into the (Ekaterinburg) Regional Rehabilitation Center for the first time, I felt no personal approach to the people. All measures were taken at random and unsystematic. But since 2005 we have been looking very hard for new approaches. The medical model of rehabilitation and integration is still dominant. Often our customers do not know what is meant by social inclusion, and they ask only for medical services. At this stage it is important that contact and trust between professionals and clients are created. We work with two groups of customers. On the one hand, these are people who due to age or disability are no longer able to work. Our goal here would be to strengthen the human potential, to show customers new horizons, so that the person according to the age can feel better and find new life goals. And that is truly determined individually. On the other hand, there are the people who can still work. In this case we have to motivate them and provide them with appropriate social and medical methods and technologies, so that the person can feel “I can do that”. There is a substantial difference whether we work with a paralysis or with a person with paralysis.

Participatory observation

The demonstration of the Rehabilitation Cards created some tensions between coworkers of ‘Blagoe delo’ and representatives from the Ministry. Larisa Makarova gave a feedback to them, saying that she did not want to offend them but what they gave was only the medical side and not the full social and cultural side of the inclusion. Her feedback had an emotional character and for the docents from abroad it was difficult to understand why. We thought that these two sides of making up an individual plan for a handicapped person were clear for all of us and not difficult to explain. What they did was for us mostly a medical consultancy and advice and had little to do with social and cultural inclusion. It was a conflict between two approaches, it was visible in the last day, and because they did not make that explicit they got this reaction.
Final evaluation and results

For the final evaluation of the results we have the following material:

- Participants’ written comments and scores (1 – 5) of the different aspects of the program after the first block.
- Participants’ final written evaluation after the third block, answering a questionnaire with seven questions.
- Final statement in plenum from Aleksej Nikiforov after the last block.
- Final evaluation interview with the deputy minister for social affairs, Aleksej Nikiforov.
- Reflection note on the role of the partners in our Action Research.
- A Peer Review on pedagogical aspects of our pilot project by our colleague in ‘Blagoe delo’, the psychologist Larisa Makarova.

Summary of the Final Evaluation Questionnaire

1. *In this educational program we worked with the so-called “trinal method”, bringing together theoretical, artistic and practical experience elements. How did you find this method? In what way was this course program different from what you have experienced from other courses you have had earlier?*

Table 1 - Participants’ statements on the Trinal Method

<table>
<thead>
<tr>
<th>Category</th>
<th>Examples</th>
<th>No. of statements</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Effective</td>
<td>“The Trinal method is effective in working with any people. One person can show herself in theoretical questions, the other in the artistic activity, the third in the practical work. Thus, we reveal ourselves for each other.” “The trinal method lets the students gain a great amount of information and acquire new teaching material better.”</td>
<td>7</td>
</tr>
<tr>
<td>2 Positive</td>
<td>“The Trinal method is extraordinary…” “There was friendly atmosphere…” “I experienced the course very positively”</td>
<td>6</td>
</tr>
<tr>
<td>3 Practically oriented</td>
<td>“The seminar was practical oriented and gave opportunity to get acquainted with different approaches to inclusion” “The seminar offered the opportunity to apply practical methods”</td>
<td>6</td>
</tr>
<tr>
<td>4 Enabling</td>
<td>“…we were involved in the active work…”</td>
<td>5</td>
</tr>
</tbody>
</table>
activating  “We were totally absorbed in the subject…”
“We could feel our own resources thanks to the unusual activities of the seminar.”

5 Refreshing, enlivening “The Trinal method helps to make the day hygienical…”
“The course is alive…” 3

6 Exchanging experiences “Very important were discussions by experts…”
“Interesting was the possibility of comparing Russian and foreign experience” 3

Comments to the table
The participants were claiming the seminar method as innovative, extraordinary, fresh, modern, exemplary - “It differs from all others in which I participated…”]. One participant noticed as a peculiarity “the successful integration of theory and practice” (17)
It is worth noting that the categories and statements cover both the cognitive (1 - effective), emotional (2, 4 and 5) and practical aspects (3 and 6).

2. Were the lectures interesting for you? What information, concepts or thoughts made an impression on you and why?

Table 2

<table>
<thead>
<tr>
<th>Subject</th>
<th>Examples</th>
<th>No. of statements</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Human dignity</td>
<td>“The idea of the perception of people with disabilities as an equal person has particularly impressed me. This idea run through both theoretical and practical instructions”</td>
<td>7</td>
</tr>
<tr>
<td>2 Biography</td>
<td>“Biographical work as an instrument was very interesting and instructive”</td>
<td>6</td>
</tr>
<tr>
<td>3 Foreign experience</td>
<td>“Very impressive was the Dutch assistance plan for people with a disability which is so well thought out and really personality-oriented.”</td>
<td>6</td>
</tr>
<tr>
<td>4 Social inclusion</td>
<td>“The term &quot;social inclusion&quot; from the perspective of the foreign colleagues.”</td>
<td>6</td>
</tr>
<tr>
<td>5 Development of paradigms</td>
<td>“The consideration and attitude towards people with in different time periods was interesting I’ve never thought about this earlier.”</td>
<td>5</td>
</tr>
<tr>
<td>6 UN Convention</td>
<td>The ratification of the UN Convention on disability rights by various countries was new information.</td>
<td>4</td>
</tr>
<tr>
<td>7 Trinal method and Blagoe delo</td>
<td>“Particularly impressive is the work in the day center &quot;Blagoe delo&quot;. I liked how competently the work material for the clients was selected.”</td>
<td>4</td>
</tr>
</tbody>
</table>
Comments to the table

Biography was mentioned by the three participants who only visited block 3.

It seems that most important for the Russian colleagues are the values and moral aspects and the exchange of experiences and meeting with foreign colleagues. Another important aspect for them - confirmed also in informal discussions – was the integration of historical perspectives for the understanding of the current situation in the social field: “The transition from a medical to a social rehabilitation model is not easy. In Europe, the transformations occur not quickly, but gradually as in Russia. We are looking in the same direction.”

Worth noting is also the diversity of the themes mentioned in the table – they cover all the three blocks.

3. What did art activities give you?

Table 3

<table>
<thead>
<tr>
<th>Category</th>
<th>Examples</th>
<th>No. of statements</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Emotions, feelings</td>
<td>Unusual, enjoy, interesting, positive, fun, increased motivation to seminar, difficulties</td>
<td></td>
</tr>
<tr>
<td></td>
<td>“Funny for a person of my age to do such an unusual activity,”</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td>“The artistic education brought color into everyday life.”</td>
<td></td>
</tr>
<tr>
<td>2. Self reflection</td>
<td>“This was an opportunity to revive the youth. It is a long time since I felt like a child.”</td>
<td></td>
</tr>
<tr>
<td></td>
<td>“I discovered my own abilities...”</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td>“Better understanding of oneself and the surroundings”</td>
<td></td>
</tr>
<tr>
<td>3. Practical skills and motivation</td>
<td>“I want to teach others what we have learned and to share my joy with others”</td>
<td></td>
</tr>
<tr>
<td></td>
<td>“I felt the desire to pursue dance therapy”</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td>“The artistic activities have the practical application at work”</td>
<td></td>
</tr>
<tr>
<td>4. Hygienic effect</td>
<td>“Feeling of relaxation, switching to new activities.”</td>
<td>7</td>
</tr>
<tr>
<td>5. Teamwork</td>
<td>“It was interesting to observe the social interaction between individuality and group in dancing and painting.”</td>
<td></td>
</tr>
<tr>
<td></td>
<td>“Closer approach, better contact with the participants.”</td>
<td>4</td>
</tr>
</tbody>
</table>
Comments to the table

Participant mostly enjoyed the art activities. They have got a lot of positive emotions and feelings. Some of them got a new knowledge of themselves and they discovered new talents. The art activities gave them possibility to relax and to gain new forces. It created contact and a new link to their colleagues. Participants found the art activities very practical and possible to use in their working places.

Worth noting is that art activities as a link between theory and practice was not mentioned, neither as a method for a deeper understanding of the theory.

Two of the same aspects as were mentioned in question 1 appeared here:

- The opportunity for personal expression and the perception of colleagues from different sides.
- The hygienic effect

4. In what way did the course contribute to your daily work and practice?

Table 4

<table>
<thead>
<tr>
<th>Category</th>
<th>Examples</th>
<th>No. of statements</th>
</tr>
</thead>
</table>
| 1 Inner transformation   | “One understands better what aims one has to set.”  
“After this seminar, I've seen many things with different eyes.”  
“The seminar got us to rethink some occupational attitudes, as inclusion must be the goal of our profession.”  
“It systematized my knowledge, and made me more certain that I am on the right way as a professional.” | 12                |
| 2 Practical application  | “The knowledge and skills are reflected upon and will absolutely find application in our practical activity.”  
“Something may be used immediately; the other needs a deeper study.”  
“New ideas, divergent approaches, experiences of other countries will be analyzed and hopefully implemented in our conditions.”  
“My colleagues and I will take up social circle dances and painting in our work with clients.” | 14                |


Comments to the table

This question gives some answers to our research question concerning understanding and implementation of the Convention.

The participants showed two main aspects of the contribution of the course:

1. Inner transformation – meaningfulness (the understanding of meaning and value of professional activity, confidence, awareness, rethinking of the attitudes, new ideas and new behavior)

2. Outer activity – practical application of the methods.

5. How important was the opportunity to meet and exchange experiences with your colleagues?

All 21 participants stated that meeting and exchanging experiences with colleagues, also from abroad, were very practical, important and useful in order to

- “be oriented in the ideas, learn something new, look for perspectives, compare views, discuss, avoid tactical mistakes”, and
- “that it was a form of training that gave possibility to expand the circle of colleagues.”

6. In the 2. Block the Day Center ‘Blagoe delo’ was presented as a possible model for the help of social inclusion. How do you estimate the need for such day centers in your district?

All the participants stated that such day centers are required for the people with disabilities in the region.

<table>
<thead>
<tr>
<th>Examples</th>
<th>Reasons</th>
</tr>
</thead>
<tbody>
<tr>
<td>“Such day care centers are required;”</td>
<td>…… the state social centers work with entirely different population groups and are overwhelmed. Day centers like Blagoe delo could take over long-term social inclusion or lifelong monitoring. But their financing must be taken over by the state. The costs must be calculated.”</td>
</tr>
</tbody>
</table>
Comments

The answers confirm the Trinal Method as a method for inclusion and for implementation of the Convention. Three participants mentioned that such day centers could be departments of the District Centers.

7. Could this course program serve as a basis for development of the competences of the staff in your district/institute? Do you have suggestions for improving the course? If yes, please write down your comments (regarding content, artistic activities, organization, course duration, location, daily schedule, etc.)

All the participants agreed upon that the course program could become the basis for competence development of employees of the social centers; some of them stated that it is absolutely necessary that the experts of the closed stationary institutes take part in such courses.

There were several suggestions for improving the course:

| “I would like to open such a day care center in our district.” | There people with disabilities could realize their potential on all sides.” |
| “Such centers exist in developed countries; Russia and Sverdlovsk region have in this sense much to do.” | “I would like to get practical work experience in such a center.” |
| “There is a necessity……” | “There are no facilities for this group” |
| | “For creation of jobs” |
| | “There is a need “for work therapy and leisure activities”” |
| | “Need for permanent meeting places, also for leisure time” |
| | “Need for long term inclusion and lifelong learning” |

….. after the completion of a special school most young people with intellectual disabilities are dependent on themselves and have stagnation in their development. So more centers for disabled people, good and varied!”
- to have methodic material in electronic version
- to have more time for learning, deepening of disciplines and to cut the breaks
- to supplement the art lessons with a theoretical part (therapeutic indications, rationale, objectives, outcome evaluation, etc.).
- to give literature recommendations

Note taking of the concluding statements of Mr. Nikiforov, Deputy Minister for Social Welfare:

- We now live in a time period when important events happen in our lives. Here, in this seminar, representatives from different districts in Sverdlovsk region have come together, who will later provide a new understanding of social rehabilitation and inclusion regionally. We represent various institutions and organizations, but support each other and even use experiences from abroad. Henk and Petter have noticed our problems as well as our strengths. The world today is coming "closer". If something is invented in the West or the East, we must spread it by cooperation. I dream that our courses will be continued, that we become more open and bring in our thoughts and feelings in such exchanges. I congratulate you all on this event that we have experienced together and hope that this seminar was not the last. We have all changed significantly, and that's the important thing.

Evaluation interview with the Deputy Minister A. Nikiforov

We asked: “What were in your opinion the main results of the seminar?”

Nikiforov: The objectives were mostly met, and we worked well:

- The leaders of KTsSON (the Centers for social services) of all districts of Sverdlovsk region were brought together for the first time for joint activities
- Experts saw each other and talked together. This has been a gathering on a special level, and informal
- Many participants opened themselves in the seminar, they became actively expressing their thoughts, opinions on controversial issues; especially was that evident in the last
block. I think that even those who preferred to remain silent in plenum and in the discussions can actively introduce new experiences and methods taught in the seminar.

- Important was also the opportunity to meet experts from other countries and to learn about their experiences.

- Another important aspect was the cognitive perspectives. We mostly looked for ready-made technology, but the general education subjects were also helpful.

- We need to go further, not only educate leaders who are more focused on administrative matters, but also professionals.

**What do we need to improve?**

1. The groups should be stable. Those who did not take part in the first workshops, acted significantly different from the other participants, they were more constrained.

2. It is better to organize the travel of the participants with an overnight stay for two days. Informal communication in the evening and shared emotions will help them to better understand each other, to feel the atmosphere of the seminar.

3. We must consider the possibility of organizing future seminars in institute-based facilities, where we can also give accommodation to the whole group. Then it will be possible to gather in the evenings, after the class, and also get acquainted with the territory and the cultural attractions of the place.

**What are your future plans?**

1. I would like Blagoe delo to give suggestions for further plans and educational seminars.

2. The seminars have to be continued and we must decide upon an optimal rhythm. I would suggest blocks of 3 days every two months.

3. The leaders have to be updated, but it is also important that the specialists working directly with the clients will learn more specific methods, and get relevant tools. In the next seminar I would like to unite different kind of actors in the social field – stationary institutes, service centers and NGOs. To select a group of organizations from one chosen district and to offer a seminar for them, in order to develop a practice to be used for the other districts.
Evaluation meeting with Nikiforov
Larisa Makarova and Vera Simakova had an evaluation meeting with Nikiforov after the last block, where we were talking for three hours. We experienced in this meeting how much responsibility he has in different areas of the social work and that it was really difficult for him to focus on our task. He needed to talk about his problems for a long time before we could do the evaluation. In the end we had to come to a conclusion and we asked ourselves – what is the most important in our seminar, what is the focus of each one of us? Nikiforov said it had to be the system, we have to create a system for the social work in Sverdlovsk region; we need to find the technology and methods. Vera said that the important thing was the coworker; that they had to feel inspired and full of forces. Larisa said it is the client - we have to concentrate on the client and what they need. Then we understood that these three elements had to come together – the technology, the coworker and the client.

It seems to us that the minister wants to create a system of continuous educational support to the districts and he wants to open the big stationary institutions because they have some resources, e.g. workshops. He wants to use them in another way, more actively and inspired by the methods in Blagoe delo.

Peer evaluation
A peer evaluation on pedagogical aspects of the pilot project as carried out by us was done by a colleague in ‘Blagoe delo’, Larisa Makarova, a psychologist. She took part in the planning and was present in all three blocks, partly as lecturer and partly as a participating observer. She also gave recommendations for improvement of the course, useful for further cooperation with the ministry (see Appendices).

In her reflection, the dance teacher writes:” In the 3rd Seminar unit I could observe that the participants enjoyed the activities. Many of them liked it and they took part with enthusiasm. I got the impression that the experience will remain them long in memory and that soon such forms of work will be introduced in their own work places. I had the feeling at the end that I had succeeded with my aims.” (Appendices, Dancing)
Reflection

New understanding
When we look back on the planning process and the difficulties we had in working with Nikiforov about the content of the course in block 3, we see it now in a different light. In some way it was good what the Commission from the Regional Rehabilitation Center showed, they were working in team and they demonstrated their method of working. We think the presentation was a good experience for the participants because they could really see and reflect on the difference between a medical and a social approach in the inclusion process.

The tendency to a conflict which we observed in the third block has also an explanation. Larisa Makarova was working in the Regional Rehabilitation Center and was responsible for the methodical and scientific work, before she joined ‘Blagoe delo’. It was Nikiforov who asked her to work there in the regional center. She tried to explain the different approaches for her colleagues in the state system, but they could not understand her. And because of that she came to our day center ‘Blagoe delo’.

Nikiforov understands very well the difference and wants to move more in the direction of the social field but it was not possible to go in that direction yet. It is a gap in the system. Russia has a very poor and bad medical service. There are no places where people can go with their problems, it is very unsocial. The handicapped person needs free medical help and that is something you cannot easily find in Russia. Because of that, the social system could not take away the medical approach in the services. And persons with disabilities who are coming to the social service centers they are looking for medical help. That is why they focused so much on that when they created these centers some years ago and that is why Nikiforov felt it necessary to discuss this practice in the third block.

So between us there is not really a conflict. Nikiforov has the responsibility for the social system and has to develop it from the existing framework.

New practice
Larisa Makarova’s recommendation for improvement:

- What would you suggest to change next time? What advice would you give to the person who will do the similar project?
1. To inspire the colleagues with the idea of the seminar so that everybody could feel himself as the owner of this idea.

2. To work out the concept, program and content of the seminar more in details.

3. To divide the spheres of responsibility in organizational tasks.

4. To agree upon the amount of methodical materials for the participants, how this material have to look like (universal common format) and when they have to be ready (time of delivery).

5. To organize the preparation and printing of the materials for each participant.

6. Before each block to organize a teachers’ meeting for coordination of all conceptual, methodical and organizational questions.

7. To have a direct connection with the participants for different correspondence and questionnaires.

A conversation on transformation

Petar: In the last meeting with Nikiforov I was not quite satisfied with myself because I did not understand completely his difficult situation and thought that perhaps he was tired about all our talk on how things ideally should be. Is our task now to consider more the framework under which he is working? For example, I did not quite understand his idea of changing the stationary institutions for mentally handicapped persons. They have 29 such institutions and his idea is to open them up for the public and to introduce day center activities there with the resources they already have. First in the talk I had with you afterwards I fully understood his idea. To create new centers, like ‘Blagoe delo’, is a step which is not possible for him to take at the moment. To open the closed institutions for cooperation with the district centers is possible; it is within his power of influence.

Vera: Yes, it is an important step, and I can tell you that this idea was also inspired from his visits to ‘Blagoe delo’. Here he was able to see the quality and level it is possible to have. And that handicapped persons from the local community can come in and join the work.
Petter: So I feel sorry now that we were not able to follow up his idea about visiting one of these institutions. He made that suggestion when Henk Poppenk was here, but we did not have time then.

Vera: We can plan for that in March; I really think it will be possible. Well, to conclude, this last block was for me the most interesting, the most difficult, the most painful, most transformation of myself. A real transformation, I learned a lot.

Petter: In this last meeting with Nikiforov we had sent him a reflection paper where we proposed three possibilities for further cooperation. But we did not have any suggestion for following up his idea. That is something I really learned in this process: to change my attitude to him in the planning process and to try to understand more about the framework under which he is working and to ask more for his opinion.

Vera: I have experienced something similar. I remember that on the first day of the last block, I talked to Nikiforov and said that I understood him “but I have to tell you, that our seminar will be finished after the first day! (the demonstration was scheduled for the second day). The second day is your initiative; I can’t be responsible for that. And let us just say it so, that our seminar, which we planned together, finished after the first day of the last block”. I said it to him! He also had felt that something was not right, it was interesting, for the first time he called me in the New Year Eve, quite privately and talked for twenty minutes, wishing happy New Year and so on.

And after the holidays when we met again it was on another level, I started to understand more of his way of thinking and perhaps he also had started to reflect on what was happening.

I myself also understand much more of the social system in Sverdlovsk region after this cooperation. Now I have a clear picture of the work and my attitude has changed.

Results – summary and overview

With the results of our collaborative action research project we understand what we learned during the project, in terms of new understanding on a theoretical level, new experiences gained which can be used in future educational practice and the transformation we experienced on our own personal level.
We formulated the following research question: “How can the trinal method be a tool for the understanding and implementation of the ideas and the principles of the UN Convention in a Russian regional context?”

The results of our action research are listed below according to the three parts of the research question: The Trinal Method, the UN Convention and the Russian regional context.

The Trinal Method

In this project we used the Trinal Method on three levels. Firstly, we used the method as an educational method integrating theory and practice with different art and craft exercises, secondly on the institutional level as a concept for the day center model ‘Blagoe delo’ and thirdly, we used the method in the way we organized the three blocks: The first block was focused on theoretical questions, the second on experiencing the theory in practice by organizing this block in ‘Blagoe delo’ where the participants could have a direct meeting with the clients and the workshop leaders, with a focus on the role of art for social inclusion. Finally, in the third block, the content of the foregoing blocks was confronted with the “real world” situation of the social field in Sverdlovsk region and perspectives for the future.

**Educational level**

In the planning process we had questions concerning how the integration of theory and practice with exercises in the arts would be accepted and prove learning conducive for the directors and managers of the district centers. The evaluation questionnaire from the first block which showed a very high score, the statements in plenum and the observations we did showed that the trinal method had been a success for this target group. This conclusion was confirmed in the following blocks and the final questionnaire, table 1.

There were some results of special interest:

- **The hygienic aspect**: The course was characterized as enlivening and refreshing.
- **Opportunity for diversity of personal expression**: The trinal method gave the participants the opportunity to express and to make visible different aspects of their personality and to experience their colleagues in a different way, which in turn probably contributed to collaboration and collegiums formation.
- **Creating atmosphere**: This in turn was strengthening cooperation.
Promoting collaboration

Two recommendations for improvement were given which can be useful for further educational practice:

- Better information on the course concept in advance
- Preparation and printing of methodical material for the art and crafts exercises

Institutional level

The demonstration of the trinal method as a concept for institutional practice gave the participants a possibility for experiencing and reflecting on the key concepts from the theoretical discussion in the first block. We learned that the direct meeting with the clients and the workshop leaders in ‘Blagoe delo’ was highly appreciated by the participants. Taking part in the workshops and experiencing the communication style and working processes gave new perspectives to the main concepts of the UN Convention and contributed to digestion of the ideas and principles therein.

The statements from the evaluation in plenum (block 2) showed that experiencing a model (best practice) project as part of the educational program proved to have a stronger impact on the students’ learning process than expected by us in advance. This is a useful experience for the planning of future educational programs.

Program level

The trinal method was used as a learning process which took place in the sequence of the three blocks: In the first block the participants were inspired by the ideas, in the second block they experienced the ideas on the soul and feeling level, through the arts and the warm atmosphere. In the third block they reflected on their own framework and practice.

The UN Convention

One of our aims was to contribute to the understanding and implementation of the ideas and principles of the Convention. In preparing the theoretical contribution for the first block and by elaborating on some essential ideas and key concepts we deepened our understanding and got new insights. As was stated in the feedback from the participants they were inspired by
the theoretical part of the course. It created a common point of reference. From Chapter 2 “Theoretical part” we will emphasize the following contribution:

- The historical development of the paradigms in relation to the chosen parameters
- The concept analysis of ‘inherent dignity’
- Ethical sensitivity

The regional context
Under this part of the research question we are looking for improvement of our understanding of the participants needs and framework for social work, as well as the impact of the course on the participants’ understanding and attitudes and their will to develop and change their practice. Of special interest was their judgment on the day center model for social inclusion as demonstrated by ‘Blagoe delo’ and the prospects of further cooperation with the Social Ministry.

Collaboration and exchange of experience
The participants found the possibility of exchanging opinions and experiences with colleagues especially important, to meet professionals from abroad and get to know their experiences and the new ways of work with the art and crafts in the inclusion process. The “expansion of the circle of colleagues” (Question 5, Final Questionnaire) has created a basis for future collaboration and was a valuable first step in creation of a collegium in the region. Through this project we created a joint understanding of

- The gaps in the social system.
- The current situation for the non-governmental and state institutes in the social field.

Program content
The content of the course was given a high score. All the participants agreed upon that the course program could become the basis for competence development of employees of the social centers; some of them stated that it is absolutely necessary that the experts of the closed stationary institutes take part in such courses (Final questionnaire, question 7).
The day center model

All participants stated that such centers are needed in Sverdlovsk region (Final questionnaire, question 6). The answers confirm the Trinal Method as a useful and effective method needed for inclusion and for implementation of the Convention. Three participants mentioned that such day centers could be departments of the District Centers.

Impact

We seem to have delivered material for a new step to be taken in the regional social politics and practice: The Deputy Minister requested a continuation of our collaboration and wants to organize new courses for staff in the closed institutions (Final interview).

The participants emphasized two main aspects of the contribution of the course (Final questionnaire, table 4):

1. Inner transformation – meaningfulness (the understanding of meaning and value of professional activity, confidence, awareness, rethinking of the attitudes, new ideas and new behavior)

2. Outer activity – the course stimulated and encouraged practical application of the methods.

Inner transformation

“Many participants opened themselves in the seminar, they became actively expressing their thoughts, opinions on controversial issues; especially was that evident in the last block. I think that even those who preferred to remain silent in plenum and in the discussions can actively introduce new experiences and methods taught in the seminar” (from the evaluation interview with A. Nikiforov).
Chapter 5: Discussion

The aim for our action research project was to contribute to the understanding and implementation of the Convention in Sverdlovsk region and to improve our educational methods. In the table below we present an overview of the main results according to the different parts of our research question. Then a discussion follows, relating our results to previous research and existing practice.

A condensed summary of the results:

<table>
<thead>
<tr>
<th>The Trinal Method – used on three levels</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Educational method</td>
</tr>
<tr>
<td>b. Concept for institutional practice</td>
</tr>
<tr>
<td>c. Program level/course design</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>The UN Convention – our contribution to social pedagogical theory</th>
</tr>
</thead>
<tbody>
<tr>
<td>d. Paradigm overview</td>
</tr>
<tr>
<td>e. Inherent dignity – a concept analysis</td>
</tr>
<tr>
<td>f. Ethical sensitivity</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>The regional context</th>
</tr>
</thead>
<tbody>
<tr>
<td>g. New level of understanding and mutual recognition</td>
</tr>
<tr>
<td>h. Collaboration and ownership</td>
</tr>
<tr>
<td>i. Recognition of the need for day centers</td>
</tr>
<tr>
<td>j. Request for future training courses</td>
</tr>
</tbody>
</table>

The Trinal Method

Our action research project with its focus on the understanding and implementation of the ideas and principles of the UN Convention has been undertaken within a transformative collaborative methodological framework. One of the project’s aims was to contribute to a broader understanding of the trinal method, usually understood as an educational method (Brater 1989, Ceste-Net research report 2008, Schmalenbach 2010). Our results support some of their findings on the contribution of the arts, for instance elements like the hygienical
aspects, creating a learning conducive atmosphere and promoting collaboration. However, our project was focused on a first introduction and experience of the method and too limited in time to use the method for development of individual competences and skills and for the deepening of subject matters. The positive effect, claimed by some participants, of expressing different aspects of their personality and perceiving their colleagues in another way by means of art exercises we have not found mentioned in the literature.

Our course was organized in a way that the participants could experience the ideas, qualities and principles discussed in the first block. The evaluation statements in plenum demonstrated that the experience of the institutional practice according to the trinal method in ‘Blagoe delo’ and the use of such a “best practice” model as part of the course content had a considerable educational effect in this program. This was an important experience for us and may prove useful also for other kinds of introductory and short time courses. Further research may be valuable and needed in order to evaluate the impact of the trinal method used on institutional level as a learning environment for coworkers, clients and community stakeholders.

There is evidence to suggest that the use of the trinal method in the design of the course had a positive effect on the learning process, moving from ‘perception’ of ideas in the first block and a kind of ‘soul warming’ by focus on the arts in the second, ending with analysis and reflection on the practice in the third block. This is a result that relates to and supports previous research on learning processes (van Houten 1996).

The UN Convention
In our presentation of the Convention we were aiming for a deeper understanding of key concepts in the document (inherent dignity, equality, social inclusion). The clarification of the concept of ‘inherent dignity’ and the historical background was partly built on previous research (Frost 2005, 2003). However, we believe to have added to clarity and new perspectives by our analysis. We outlined the concept as an emerging global image of the human being which supports the holistic view of the “threefoldness” as an essential characteristic of human nature (Steiner 1964, Perlas 1999).

Although not explicitly mentioned in the Convention we brought the concept of ‘ethical sensitivity’ as a key competence for social workers into discussion, arguing that it is a necessary quality for achieving social inclusion as defined in the theoretical part as ‘the living
relations between persons’. This is an aspect that adds to previous research on the topic and illustrates the importance of this concept for professional practice (Weaver et. al. 2008, Swenson Lepper 1996). The capacity (ability) of perceiving another person’s dignity is the key for social inclusion. A special knowledge, mood, capacity and approach are needed. The results indicate that the participants took steps in that direction.

The regional context
We worked with two processes in the project: One related to demonstrating and elaborating on the new understanding and skills that are needed in social work and the other to change the framework in the social field. In the results we found evidence for inner transformation and changes of practice, as claimed by the participants in the final questionnaire and in the interview with the Deputy Minister. We were concerned about the participants’ attitudes and their motivation for development and we were aiming for a shared ownership to the process of initiating changes in the social field. It was of special interest for us to experience their engagement in the spiritual aspects, like the meaningfulness and the values implicit in the ideas presented.

The participants found the exchange of experience with professionals from abroad important which is understandable on the background of the region’s earlier isolation culturally, politically and geographically. If we compare the results with the findings in previous research of the disability field in Sverdlovsk (Jenkins et.al. 2008) and in Russia we can conclude that important steps have been taken in our project concerning cooperation and mutual recognition between NGOs (Blagoe delo, Seminar for Social Therapy Norway, Urtica de Viejsprong in the Netherlands) and the state system. Further, new forms of collaboration and a shared conceptual framework within the regional social service system have also been introduced. In Russia it is important that your theories belong to a specific scientific school. It was important that we were able to present the material on a satisfying academic level. The decision made by the Social Ministry about a continuation of the courses in cooperation with the Sophia Seminar and ‘Blagoe delo’ confirms the impact of the project on the regional level of Sverdlovsk.
Chapter 6: Conclusion

Looking back we have the impression that this project ended up much more important and meaningful for the region than we had thought in advance. The project has given new possibilities for development, both for ‘Blagoe delo’ and the region and the project has contributed to new understanding and attitudes in the Ministry for Social Protection. It was an action, not only education, it was something in the direction of social sculpturing – a transformation of the people who took part and a transformation of our clients who could demonstrate that what they are doing are important. The participants started to be proud of their profession; we experienced collaboration and a shared ownership to our aims. Further research would be useful concerning the outcome and impact of the course in a longer perspective. How to support this process in the future is a question that remains.

How to educate for personal transformation? The element of time is important, you cannot jump to this level, and inner development takes time. During our action research project we have developed many new perspectives on this question and we have a need for further studies.

What new understanding emerged? Concerning the trinal method we learned that to give inspiration by elaborating on values is as important in a Russian context as creating enthusiasm and inspiration by means of the arts. We believe that the results confirm the potential of the trinal method as a tool for initiatives on institutional and community level, aiming for social change. The participants we had in our course were key personalities in the social field, they were leaders and from them we hoped that they would have the spirit of entrepreneurship and creativity and that they were able to implement changes. However, we have changed our view slightly concerning what is important for dissemination of the day center model of ‘Blagoe delo’. By means of an educational program within the regular seminar setting you can have influence on a few persons, amongst whom you find an entrepreneur or two if you are lucky. But if the course program is a result of cooperation with local and regional players you can have an immediate effect on attitudes, political framework and the society environment, which in turn will prepare the “mould” for local and regional initiatives and changes, build on the specific qualities and resources at the place.
We learned that it is probably not wise to focus too much on our center as a *model* center. Our methods and organization are probably very dependent on the personalities of the initiative takers and difficult to replicate. Instead we will emphasize Blagoe delo as a *resource* center, for the theory and practice of social inclusion. And our *resources* we can define as the international network we are a part of, our educational experience in the field and our international college of docents, and the agreements with institutes and professional practice abroad. Our question to the government would be: How can the government include our expertise in their planning for future development in the social and educational field?
Literature list


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The University of Western Ontario, London, Ontario, Canada


Various articles on the historical development of attitudes towards persons with disabilities - Wikipeda


Convention draft material and the influence of Jacques Maritain.
Appendices

Invitation

Programs of the three blocks

List of participants

Description of places and types of service providers

Documentation of Block 1

- Group reflection on the paradigms - the situation in Russia
- World map on the situation concerning the Convention (Makarova’s lecture)
- Documentation Block 1
  - Questions after the lecture on “Anthropology”
  - Plenum evaluation of the first block
  - The concept of ‘respect’

Documentation of Block 2

- Summary of the discussions and reflection
- Tables from the lecture on Trinal Method
  - Table on the use of the arts in social work
  - Table on basic values in social work

Documentation of Block 3

- Reflection on block 3
- Reflection on the painting classes
- Reflection on the dancing classes

Peer evaluation – by Larisa Makarova

Minutes from meetings
“Social and cultural inclusion of persons with disabilities in Sverdlovsk region”

Seminar program – autumn 2011

In December 2006 the United Nations agreed upon a Convention on the Rights of Persons with Disabilities. The agreement represents a paradigm shift for social work in the disability sector. Russia is in the process of ratifying this Convention which means that its principles and guidelines have to be included in future social work practice.

Social inclusion is the key concept in the Convention. What means social inclusion? How can it be organized? In this seminar program you are invited to participate in a group of professionals from the region who want to develop working methods and institutes for social and cultural inclusion of persons with disabilities in Sverdlovsk region. The seminar program is offered by the Ministry for Social Work in cooperation with the NGO Blagoe delo.

There will be 3 gatherings of each two days. The first meeting will be held in the Rehabilitation Centre in Ekaterinburg, the second in the social therapy day center of Blagoe delo, Verch-Niejvinsk and the third in one of the state institutes.

In the first gathering in the Rehabilitation Center in Ekaterinburg we will focus on the Convention, presenting some historical aspects and development of ideas behind its guidelines and principles. We will further look at ethical consequences and the underlying vision and view of the human being put forward in this document.

The second workshop will be held in the day and resource center “Blagoe delo” in Verch-Niejvinsk. The NGO Blagoe delo has developed a model for social-cultural inclusion of young people and adults with disabilities, built on the so-called “Trinal method”, which means integration of work and education with art and craft activities. Lectures will be given in the theoretical and methodological principles behind the activities and the participants will have the opportunity to take part in different art and craft workshops.

The third workshop will take place in one of the state institutes. The focus will be on discussions and reflections about what we have experienced so far. We will look at the existing frameworks of the institutes, the local and regional resources and the possibility for
development of the institutes according to the principles of the Convention. The participants will be asked to prepare and present a draft future project, connected to development of their own institute.

The working methods of the seminar will be a mixture of lectures, group discussions, art and craft exercises and development of individual projects.

The aim is to start a process of reflection on the Convention and its principles, to analyze the need for development of the staff competences in social work and to make some first steps in implementation of new social work methods, based on the actual situation of each specific institute.

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<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
<th>Presenter(s)</th>
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<tr>
<td>20.09</td>
<td>Registration</td>
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<tr>
<td>08.45</td>
<td>Registration</td>
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<tr>
<td>09.00</td>
<td>Opening and presentation of the program</td>
<td>Aleksej Nikiforov</td>
</tr>
<tr>
<td>09.00</td>
<td>Presentation of the idea and aim of the workshops: To develop new competences of the staff - new work methods - new organizational models.</td>
<td>Larisa Makarova</td>
</tr>
<tr>
<td>09.00</td>
<td>Presentation of the working methods in this program and the organization of the seminar workshops</td>
<td></td>
</tr>
<tr>
<td>09.30</td>
<td>Introduction</td>
<td>Petter Holm</td>
</tr>
<tr>
<td>09.30</td>
<td>The work with persons with disabilities has experienced a paradigmatic change in the last 30 years in Europe, following the changes in the mainstream culture and in political and professional attitudes. Social pedagogy has been developed as a profession and new academic field. Its methods, professional concepts and theories are mainly derived from the practical work with groups of people in need of special care. We will look at the historical background of the Convention on the Rights of Persons with Disabilities.</td>
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<tr>
<td>11.00</td>
<td>Coffee break</td>
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<tr>
<td>11.00</td>
<td>Coffee break</td>
<td></td>
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<tr>
<td>11.30</td>
<td>Presentation of participants and institutes</td>
<td>Aleksej Nikiforov</td>
</tr>
<tr>
<td>12.30</td>
<td>Social dancing/painting</td>
<td>E. Babkina</td>
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<tr>
<td>12.30</td>
<td>Social dancing/painting</td>
<td>A. Pokidysheva</td>
</tr>
<tr>
<td>13.30</td>
<td>Lunch</td>
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<tr>
<td>14.30</td>
<td>Main principles of the Convention</td>
<td>Larisa Makarova</td>
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<tr>
<td>14.30</td>
<td>Social inclusion needs a common legal framework. What are the main principles? Equal important are the professionals’ attitudes, values and personal commitment, demonstrating a will for development, interest, empathy and respect for the individuality. We will look at some basic attitudes and focus on the relationship between the social worker and the clients.</td>
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<tr>
<td>15.50</td>
<td>Social dancing/painting</td>
<td>E. Babkina</td>
</tr>
<tr>
<td>15.50</td>
<td>Social dancing/painting</td>
<td>A. Pokidysheva</td>
</tr>
<tr>
<td>16.50</td>
<td>Coffee break</td>
<td></td>
</tr>
<tr>
<td>16.50</td>
<td>Coffee break</td>
<td></td>
</tr>
<tr>
<td>17.00</td>
<td>Presentation of Helgeseter, Norway</td>
<td>Terje Erlandsen</td>
</tr>
<tr>
<td>17.00</td>
<td>Social therapy institute with a long tradition</td>
<td>Mi Rieber</td>
</tr>
<tr>
<td>21.09</td>
<td>Anthropology – a holistic approach</td>
<td></td>
</tr>
<tr>
<td>09.00</td>
<td>In a modern society the authorities are asking for a scientific grounding of the practical work. What kind of knowledge and image of the human being can be derived from the spirit of</td>
<td>Petter Holm</td>
</tr>
</tbody>
</table>
In the meeting between the person with disability and the social worker, the personality of the social worker is part of his professional competence. Implementation of the Convention may demand new competences of the social work staff. New research has emphasized the importance of *ethical sensitivity* in the social work. Ethical sensitivity is necessary in contexts of client suffering, vulnerability and uncertainty. Presentation of recent research on the topic.

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<th>Time</th>
<th>Activity</th>
<th>Presenter(s)</th>
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<tbody>
<tr>
<td>10.00–11.00</td>
<td><strong>Group work</strong> Reflecting the lectures.</td>
<td>Vera Simakova, Larisa Makarova, A. Pokidysheva, Svetlana Tokareva, Julia Tokareva</td>
</tr>
<tr>
<td>11.00–11.30</td>
<td>Coffee break</td>
<td></td>
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<tr>
<td>11.30–12.20</td>
<td>Presentation of participants and institutes</td>
<td>Aleksej Nikiforov</td>
</tr>
<tr>
<td>12.30–13.30</td>
<td>Social dancing/painting</td>
<td>E. Babkina, A. Pokidysheva</td>
</tr>
<tr>
<td>13.30–14.30</td>
<td>Lunch</td>
<td></td>
</tr>
<tr>
<td>14.30–15.45</td>
<td><strong>Ethical sensitivity – a necessary competence in social work professions</strong></td>
<td>Vera Simakova</td>
</tr>
<tr>
<td></td>
<td>In the meeting between the person with disability and the social worker, the personality of the social worker is part of his professional competence. Implementation of the Convention may demand new competences of the social work staff. New research has emphasized the importance of <em>ethical sensitivity</em> in the social work. Ethical sensitivity is necessary in contexts of client suffering, vulnerability and uncertainty. Presentation of recent research on the topic.</td>
<td></td>
</tr>
<tr>
<td>15.50–16.50</td>
<td>Social dancing/painting</td>
<td>E. Babkina, A. Pokidysheva</td>
</tr>
<tr>
<td>17.00–18.00</td>
<td>Reflection. Final questions, comments, suggestions, homework, celebrating the end-of-day (dancing).</td>
<td>Aleksej Nikiforov, Petter Holm</td>
</tr>
</tbody>
</table>
**Program**

"Social and cultural inclusion of persons with disabilities in Sverdlovsk region – The value of art in education and practical work in the social field"

2. Block, 25-26 October 2011, **Place: NGO “Blagoe delo”**

<table>
<thead>
<tr>
<th>Time</th>
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<tbody>
<tr>
<td>09.30 - 10.00</td>
<td>Registration, tea, excursion</td>
</tr>
<tr>
<td>10.00 - 10.30</td>
<td>Morning circle together with clients of Blagoe delo</td>
</tr>
<tr>
<td>10.30 - 11.30</td>
<td>Work in the craft workshops (by choice) felting\candles \ paper \ ceramic\wood workshops \ sawing</td>
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<tr>
<td>11.40 - 12.40</td>
<td>Lecture «Trinal method in social therapy and curative education»</td>
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<tr>
<td>12.40 – 13.10</td>
<td>Excursion in the center Blagoe delo</td>
</tr>
<tr>
<td>13.10 - 14.10</td>
<td>Dinner</td>
</tr>
<tr>
<td>14.30 - 15.30</td>
<td>Structure, conception and methods of the work of NGO «Blagoe delo»</td>
</tr>
<tr>
<td>15.30 - 16.30</td>
<td>Work in the craft workshops (by choice) felting\candles \ paper \ ceramic\wood workshops \ sawing</td>
</tr>
<tr>
<td>16.30 - 17.00</td>
<td>Reflection, questions</td>
</tr>
<tr>
<td>17.00 - 18.00</td>
<td>Evening meal in the local restaurant “Pete &amp; Jolie”</td>
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</tbody>
</table>

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<thead>
<tr>
<th>Time</th>
<th>26.10.2011</th>
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<tbody>
<tr>
<td>09.30 - 10.00</td>
<td>Greetings, tea</td>
</tr>
<tr>
<td>10.00 - 10.30</td>
<td>Morning circle - artistic start of the day, together with clients</td>
</tr>
<tr>
<td>10.30-13.00</td>
<td>History, structure, conception and methods of the work of NGO «Blagoe delo»</td>
</tr>
<tr>
<td>13.00-14.00</td>
<td>Dinner</td>
</tr>
<tr>
<td>14.00-16.00</td>
<td>Theater studio performance&lt;br&gt;Music group “Waves”</td>
</tr>
<tr>
<td>16.00-18.00</td>
<td>Discussions, reflections, questions, future planning</td>
</tr>
</tbody>
</table>
### Program

**“Social and cultural inclusion” of persons with disabilities in Sverdlovsk region – Individual approach in the rehabilitation and inclusion process**

3. Block, 18-19 January 2012, Place: Uktusskij, Ekaterinburg

### 18.01.2012

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
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<tbody>
<tr>
<td>9.30-9.35</td>
<td>Registration</td>
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<tr>
<td>9.45-10.00</td>
<td>Greetings</td>
<td>Aleksei Nikiforov, Petter Holm, Vera Simakova</td>
</tr>
<tr>
<td>10.00-10.30</td>
<td>Excursion in the institute</td>
<td>Boris Vahrushev</td>
</tr>
<tr>
<td>10.30-11.50</td>
<td>The system of social rehabilitation for the disabled people in Europe (The Netherlands as case) Plenum, working with the lecture</td>
<td>Henk Poppenk</td>
</tr>
<tr>
<td>11.50-12.00</td>
<td>Tea break</td>
<td></td>
</tr>
<tr>
<td>12.00-13.00</td>
<td>Social drawing/ social dancing</td>
<td>Anastasija Pokidisheva/Katerina Babkina</td>
</tr>
<tr>
<td>13.00-13.30</td>
<td>Dinner</td>
<td></td>
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<tr>
<td>13.30-15.00</td>
<td>Work with biography – as a tool for social rehabilitation</td>
<td>Henk Poppenk</td>
</tr>
<tr>
<td>15.00-15.15</td>
<td>Break</td>
<td></td>
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<tr>
<td>15.15-16.15</td>
<td>Social dancing/social drawing</td>
<td>Ekaterina Babkina</td>
</tr>
<tr>
<td>16.00-18.00</td>
<td>Conclusion, questions, reflection</td>
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<tr>
<td></td>
<td>Imagine we are the parents and we a handicapped child, he is adult. What we can wish for him?</td>
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<tr>
<td></td>
<td>Cultural program. Ballet in the Opera of Ekaterinburg “Stone flower”</td>
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<tr>
<td></td>
<td>Prokofieff</td>
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<tr>
<td></td>
<td><strong>Cultural program. Ballet in the Opera of Ekaterinburg “Stone flower” Prokofieff</strong></td>
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### 19.01.2012

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<tbody>
<tr>
<td>9.00-9.15</td>
<td>Concert</td>
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<tr>
<td>09.15 - 10.00</td>
<td>Lecture - Individual approach in the process of rehabilitation (The Netherlands as example)</td>
<td>Henk Poppenk</td>
</tr>
<tr>
<td>10.00 - 10.30</td>
<td>Individual approach in the rehabilitation process in Sverdlovsk region (Social rehabilitation plan)</td>
<td>Larisa Makarova</td>
</tr>
<tr>
<td>10.30 - 11.00</td>
<td>Discussion, (KCP – Individual Rehabilitation Cards)</td>
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<tr>
<td>11.00 - 11.10</td>
<td>Tea break</td>
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<tr>
<td>11.10 - 12.00</td>
<td>Social drawing</td>
<td>Anastasija Pokidisheva</td>
</tr>
<tr>
<td>12.00 - 13.00</td>
<td>Work with Rehabilitation-plan for the individual client (practically)</td>
<td>The commission from the Rehab. Center</td>
</tr>
<tr>
<td>13.00 - 13.30</td>
<td>Dinner</td>
<td></td>
</tr>
<tr>
<td>13.30-14.30</td>
<td>Working group, exchange and discussing (questions and improvement) the Plan for the individual client - plenum</td>
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<tr>
<td>Time</td>
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<tr>
<td>14.30 - 14.45</td>
<td>Break</td>
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<tr>
<td>14.45 - 16.00</td>
<td>Looking back, work in pairs (what new thoughts, new inspiration, new practice)</td>
<td>Petter Holm</td>
</tr>
<tr>
<td>16.00-17.00</td>
<td>Evaluation. Feedback (writing)</td>
<td></td>
</tr>
<tr>
<td>17.30 - 18.30</td>
<td>Imagine we are the parents and have a handicapped child, he is adult. What can we wish for him? Conclusion</td>
<td>Alexej Nikiforov, Vera Simakova</td>
</tr>
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<td>Jelena M. Tatarinowa</td>
<td>Stellvertr. Direktor in Fragen der Arbeit mit Bevölkerung</td>
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<tr>
<td>2</td>
<td>Galina A. Worobjowa</td>
<td>Stellvertr. Direktor in Fragen der sozialen Eingliederung</td>
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<td>3</td>
<td>Lilia A. Ryshowa</td>
<td>Stellvertr. Direktor, Mitglied des Rates für Rehabilitation-methoden</td>
</tr>
<tr>
<td>4</td>
<td>Alina M. Kabanowa</td>
<td>Fachmann in Sozialarbeit</td>
</tr>
<tr>
<td>5</td>
<td>Aljona A. Balassanowa</td>
<td>Abteilungsleiterin für zeitweilige Unterkunft der älteren und behinderten Personen, Mitglied des Rates für Rehabilitation-methoden</td>
</tr>
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<td>6</td>
<td>Natalja W. Simakowa</td>
<td>Fachmann in Sozialarbeit der Abteilung für soziale Eingliederung</td>
</tr>
<tr>
<td>7</td>
<td>Olga J. Artüchowa</td>
<td>Stellvertr. Direktor</td>
</tr>
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</table>
Anmeldeformular

Seminar 2: Soziale und kulturelle Inklusion ...

Veranstalter: Sozialministerium, ANO “Blagoje delo”
Ort: Werch-Nejwinskij

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<td>8</td>
<td>Maria S. Schelunzewa</td>
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<td>Veteranenpension</td>
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<td>9</td>
<td>Irina A. Martynowa</td>
<td>Abteilungsleiterin</td>
<td>Sozialzentrum des Bezirks Oktjabrskij, Jekaterinburg</td>
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<td>Natalja R. Subakina</td>
<td>Abteilungsleiterin für Sozialbedienung</td>
<td>Sozialzentrum, Asbest</td>
<td>8 (343) 657 66 47</td>
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<td>11</td>
<td>Irina J. Pospelowa</td>
<td>Arzthelferin</td>
<td>Sozialzentrum «Veteran», Reftinskij</td>
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Veranstalter: Sozialministerium, ANO “Blagoje delo” Ort: Werch-Nejwinskij

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<td>Nelly Lunachjova</td>
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<td>Regional Rehabilitation Center, Ekaterinburg</td>
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Types of social service providers, whose experts have participated in the seminar

1. The State Institution of Sverdlovsk region "Centre for Rehabilitation of Persons with Disabilities" (hereafter - the Regional Rehabilitation Center)

The Regional Rehabilitation Center is situated in the middle of Ekaterinburg. The main goal of the center is to provide multi-faceted help to people with disabilities and to search for new methods and technologies to be used by the local district social centers.

The center, founded in 2005, is directed towards people with disabilities from the Sverdlovsk region. The center can receive 120 people daily. There are two forms of social service provided: day care (outpatient care) for 90 persons, and 24-hour stay (14 days) for 30 people.

Main activities of the center:
1. Vocational Rehabilitation (vocational (re) integration): Determining professional interests, client-oriented selection of appropriate professions, recovery of lost skills or development of new job skills.
2. Psychosocial support: Implementation of psychological diagnostics, psychological support, strengthening of the self-esteem (empowering), setting up an independent life management.
4. Cultural and Social Inclusion (Inclusion in social and cultural life): Selection of appropriate artistic pursuits, offering contact with interest groups, organization of cultural programs for people with disabilities.
5. Health-promoting measures like physical culture and sports: gymnastics, massage, health-promoting composition of the groups, various sports activities, physical therapy.
6. Access to information resources: library, video library, INTERNET.

Structure of the Center
* Department of everyday life orientation
* Department of socio-cultural integration
* Department of sociomedical rehabilitation
* Record and Guidance Department
* Department of Psychosocial Care
* Department of Vocational Rehabilitation

2. District Centers for complex (multipurpose) social service of the population (hereafter - Social Center)

There are 6 districts in Sverdlovsk region and each district has a social center. The centers are state institutions and provide a set of social support and benefits: Emergency social assistance and complex social services to the populations in certain territories. The target groups of the local social center are older people, people with disabilities and people in a difficult life situation.

List of support provided by a social center:
* Social everyday domestic services (provision of food and consumer goods, handling of municipal payments, cleaning up the living areas, window and floor cleaning, management of waste and trash, etc.)
* Social medical services (appointments for medical help, obtaining order forms, support in the implementation of medical-social assessment and support with technical rehabilitation means)
* Social-economic services (delivery assistance: food, refferals for hot food, clothing, used shoes, hygiene products, essential commodities, etc).
* Social legal services (advice on legal issues of social control and protection of interests, legal assistance in preparing documents, legal aid and assistance in obtaining the benefits specified by law and benefits, social assistance, etc.)
* Services of psycho-social care (psycho-social counseling, psychological support in solving problems, primary and urgent help of a qualified psychologist in a difficult situation, psycho-social care of customers, etc.)
* Social Educational Services (imator services, organization of mass cultural events at the facility and outside, social adaptation and integration of vulnerable people).
3. The State inpatient facility for social support of the population in the system of social protection of the population of the Sverdlovsk region – the retirement home “Uktusskij”

This is a specialized state institution for permanent, temporary (up to 6 months) and internal (5 days per week) stay of older people (men over 60, women over 55 years), people with disabilities of the 1. and 2. Degree who are bedridden or in need of care or help from others in order to be able to move. The responsibilities of the facility are to provide age and health adapted living conditions for their clients and to take appropriate medical, psychological and social measures, providing accommodation, meals and care, to organize adequate and portable work, recreation and leisure activities.

The structural units of the home secure the execution of the main tasks: Reception and accommodation of the clients, ensuring all the necessary social services, funeral services, care in the quarantine department, or in solitary confinement.

4. Psycho-neurological boarding institutions

These state institutions offer specialized medical and social care for older people (men over 60, women over 55 years) who need permanent or longtime, temporary (up to 6 months) and internal (5 days per week) stay, and for people with mental disorders (over 18 years) in need of constant monitoring and care. The responsibilities of the facility are to provide age and health adapted living conditions for their clients and to take appropriate medical, psychological, psychiatric and social measures. There are 29 such institutions in Sverdlovsk region.

The structural units of the institution secure the execution of the main tasks: Reception and accommodation of the clients, ensuring all the necessary social services, occupational therapy and therapeutic treatment in activating production workshops or in agricultural economies on the countryside (on farms).
# Documentation of Block 1

**Group reflection on the paradigms – the situation in Russia**

(In this grup work the participants were asked to reflect on the situation for persons with disabilities in Russia)

<table>
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<tr>
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| **Image of Human Being with disabilities** | For professionals in the social sector:  
- a man with development opportunities for the environment  
- a man with a genetic defect |
| **Status**          | Transition from student to citizen                                           |
| **Support model and care** | Transition from social to cultural model                                     |
| **Place**           | Social services or family members at home                                    |
| **Responsible**     | State                                                                        |
| **Social**          | Normalization and integration                                                |
| **Authority**       | Public opinion                                                              |

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<th><strong>Group 2</strong></th>
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| **Image of Human Being with disabilities** | Professionals and other members of the society may have different image of people with disabilities.  
Equal citizens de jure, a person with disability de facto. |
| **Status**          | Citizens when it comes to people without mental retardation.  
Patient when it comes to persons with mental or psychological disability. The location also affects the status. |
<p>| <strong>Support model and care</strong> | A fusion of educational and social model                                     |
| <strong>Place</strong>           | Special facilities, independent living at home sometimes                     |</p>
<table>
<thead>
<tr>
<th>Responsible</th>
<th>State, the non-profit organizations attempt to take over this task</th>
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<tbody>
<tr>
<td>Social</td>
<td>Integration</td>
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<tr>
<td>Authority</td>
<td>Public opinion</td>
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<tr>
<th><strong>Gruppe 3</strong></th>
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<tr>
<td><strong>Image of Human Being with disabilities</strong></td>
<td>Vulnerable people in need of help</td>
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<tr>
<td><strong>Status</strong></td>
<td>Citizens with rights and minimum obligations, which can also be manipulated. ↔ object subject</td>
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<tr>
<td><strong>Support model and care</strong></td>
<td>Medical, social, educational model with elements of individual access</td>
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<tr>
<td><strong>Place</strong></td>
<td>Special facilities or at home</td>
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<tr>
<td><strong>Responsible</strong></td>
<td>Officially - the state, in part - non-profit organizations</td>
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<td><strong>Social</strong></td>
<td>Normalization, integration, striving for inclusion</td>
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<td><strong>Authority</strong></td>
<td>Science-oriented public opinion, which also has an eye on the International Convention</td>
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<td><strong>Image of Human Being with disabilities</strong></td>
<td>According to the law – an equal member of society.</td>
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<td></td>
<td>In reality - a man with development opportunities.</td>
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<tr>
<td><strong>Status</strong></td>
<td>Depending on the location of public or patient</td>
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<td><strong>Support model and</strong></td>
<td>Education and social, individual approach, there are attempts to use a variety of approaches</td>
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<td>Place</td>
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<td>Social</td>
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<td>Authority</td>
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/Group reflection on the paradigms /

World map on the situation concerning the Convention

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**Documentation BLOCK 1**

**Examples of questions discussed after the lecture on “Anthropology” in Block 1**

1. Does every human being have a dignity? For example, where is the dignity of a sexual serial murder and how can we respect him?
2. How can we draw the border between ‘dignity’ and ‘hybris’(vainglory, self-pretentiousness)?
3. Which field of science is occupied with the concept of inherent dignity and inalienable (natural) rights other than philosophy?
4. How is it possible to promote the dignity of a child with complex dependency needs?
5. Does a Russian have a different feeling of dignity than a European person?

**Note-taking from the plenum evaluation of the first block**

- These days gave a kaleidoscope of new impressions with possibilities to stop, think and evaluate.
- I would like to have a lecture in the next block about the laws in the social care field in Norway, in order to compare with Russia.
- We have had a mixture of activities, groups and representatives from the social work field.
The adult education methods were interesting.
I have never thought that I could paint, but today I was able to paint a butterfly.
Ethnic dances we have never done, it gave an opportunity to be acquainted with each other.
I will organize a dissemination conference in my district. Pity nobody was able to film this conference.
The second day was easier. I will also act as a multiplicator in my district.
This was a positive and happy moment and a touching meeting with the people from ‘Blagoe delo’. I wish more practice from the workshops. It was a great seminar.

Respect – key characteristics


Documentation of Block 2

Summaries of the discussions and the reflection in plenum

1. Feedback on the content
• It is rare that professionals systematize the practical experiences of all humanity and analyze the problem of fundamental social values. This seminar created a value basis for our work. Man behaves according to the values that were instilled in him.

2. Reflection on the society framework
• It was very pleasant, that the Deputy Minister of the Ministry of Social Affairs took part in the seminars together with the other participants.
• In our field of work, one cannot earn much; you can only work for the society.
• When people do something together or if they implement a common idea, it has a positive effect on the process of inclusion, the inclusion is faster and has more quality. But the
colleagues from "Blagoe delo" are not working in so harsh conditions as the employees of state institutions. You have more time for the inclusion process. But we are forced to follow the government mandate, with its rigid framework. The activities of a social worker are inherently creative, because we work with people. But we drown in paperwork and reporting.

- We have practical experience of the social and cultural inclusion, for example, in working with older people. But we use our resources not completely. Thanks to this seminar, we have seen new possibilities for the use of our resources. From 1 January 2012 new financing mechanisms will come into effect and the social institutions themselves have to seek additional funding sources. Thanks to the experiences of "Blagoe delo" I've already got 11 new ideas on how to make money.

- The ultimate goal of social inclusion and rehabilitation in our state system is usually participation in a festival. The festival shows the result of the work and its evaluation takes the form of a valuable prize. But for human beings it is much more important to realize themselves in a professional work and no longer feel isolated.

- The State contract of the social centers to serve customers creates a certain stability, but it also restricts. Above all, these limitations affect the period of stay of clients in our facilities and the number of visits per year. The club activities are based on different principles, but are not included in the reports on guaranteed services. These activities take a lot of our time, but are not supported materially.

- If our services were not subject to so strict rules the state institutions could use more time for the customers and would have more variety in the methods.

- A certain coherence emerges: State institutions have finances, but no freedom, non-governmental and non-profit organizations have freedom, but no financial support.

- Europe has chosen the path of decentralization of social services and division into smaller units. Russia goes in the other direction and tries to unite smaller institutions and target groups under one roof. It is well known that a big wide facility is more difficult to manage. It is also difficult, to have favorable conditions for the people.

- In small towns there is a contradiction between supply and demand: there are experts in a particular art form or craft, but there are few potential users. Or vice versa: there is interest, but not professionals.
Nowadays, the social centers have to take on new activities. However, many questions arise: Who will finance the purchase of equipment for the workshops? Where will the social centers distribute their products? Who will deal with the distribution? How to deal with the strict fire rules? Where have the social centers to seek funding for the appropriate conversion and refurbishment of its premises?

Many people with disabilities, and primarily their parents are not motivated to work.

We have been trying to find an employer for our clients, but the companies have too great demands on their ability to work. Often our clients are offered only primitive pursuits (street cleaning, employees of call centers).

In the country there are big organizations for persons with disabilities, for example, All-Russian organization for the visually impaired, for the deaf etc., but it is difficult to get a good contact with them. They see us as competitors rather than partners.

3. Blago delo as a method for inclusion

To us the terms trinal methodology and inclusion are not familiar, although we do basically the same. The trinal method, we have been using successfully in our support facilities. When working with the client's physical and mental state, we as well have his spiritual needs in mind. Our aim is social inclusion. We just call it differently, namely: socio-cultural rehabilitation. In "Blago delo" the basis for inclusion is social therapy, in our departments for rehabilitation and socio-cultural integration we also use different types of therapy (Garden therapy, bibliotherapy, photo therapy, drama therapy, etc.). We assist persons with various disabilities, from physical disabilities to social disturbances. We use different work procedures, starting clubs based on interests and hobbies and expand their circle of acquaintances in this way.

In the center "Blago delo" we have seen full-fledged members of society and not “beggars”. The person with disability can play in the theater and do something in the workshop. In the workshops they were our teachers. They are characterized by high self-confidence and dignity.
• We are grateful for the opportunity to familiarize ourselves with your unique experiences. We even envy you the warm atmosphere and friendly relations in your institution. We have met self-conscious adolescents here who exercise a profession and have a job.

• You have a great studio in the theater group you have created. During the performance, none of the actors turned their backs to the audience. All have settled wonderfully into the role. The theater also provides the opportunity for mutual enrichment. In state institutions, this niche is not occupied.

4. Self reflection and understanding

• We offer our customers exhibitions, concerts and theater tickets at low prices or free. We try to include the parents in the leisure activities of their disabled children. The problem of our centers, however, is that in spite of many socio-cultural area measures and initiatives we do not achieve something holistic. It follows that the social centers must also take on the tasks of job placement and employment.

• We work with study groups and clubs to capture interest, and then we expand the range of initiatives and try to expand our clients’ social life. There is some progress, but we also need new experiences, so you have to initiate contacts with nonprofit organizations. Our goals are still not as ambitious, we have something to learn from the nonprofit organizations. But we can also teach them something. Our framework is too narrow, but it also gives us some stability.

• In the future there will be more room for the development of non-profit and nonprofit organizations, and life will crystallize out the main thing that is particularly in demand. "Blagoje delo" has already found its niche, so she has an advantage.

5. Wishes and plans for the future

• In this seminar we are missing the heads of the boarding institutions for persons with psycho-neurological problems, which target "Blagoe delo" closest. Its activity is based on a narrower sector and long-term rehabilitation. We must 'break the fences around these boarding schools". Their material resources and buildings could be used for the establishment of regional day care centers.
• We want to give the people professional help. Today, we are organizing individual events and club activities. We also need qualified professionals who can train people with disabilities.

• If new methods are required, our professionals have to be taught the technology to work with the different materials. Without appropriate and certified training the state institutions will not be allowed to work with any new material.

• We talk little about adaptive physical education. It would be good to develop leaflets with instructions for exercises at home. That would promote the activity of people with disabilities and help them in the recovery process. The motivation can then be supported by social and cultural inclusion.

• You can set up clubs, where the persons with disabilities are taught skills in a particular craft. Then you can develop a system of care home workers. The club can visit them once a week for social contact with others. But that does not happen overnight.

• In Ekaterinburg, you can create a council or an association of professionals, which could work together with the social centers and with the Labor Department. This association could assist in the organization of home work for our clients and help in the marketing of their products.

• In the premises for temporary accommodation of the homeless and formerly inmates work places could be created.

• People with disabilities could provide services for domestic needs (shoes or watch repair, etc.).

• People with mental disabilities can very well do social work. "Blagoe delo" has experience as their clients helped the older people in the village (in the cleanup of the farms, chopping wood, etc.). You can also set up permanent working cooperatives that deal with generally useful activity in the local area.

• The issue of a newspaper about own institution contributes to informing the public about activities and services of the institution, promotes the exchange of ideas and creativity of employees.
• One of the activities can be social-cultural tourism. It helps to extend the horizons of the clients, to gain new friends, learn new skills and abilities.

• Cooperation in the field of training with support of the Ministry of Social Affairs (seminars, courses, etc.).

• For promotion and distribution of products, you can create souvenir shops in the departments of social and cultural inclusion.

6. Conclusions and outlook

• Today, our region have 345 000 people with disabilities and 900,000 retired. Currently is our country experiencing a turn in the social sphere and "Blagoe delo" is among the institutions that break all the stereotypes. We still have many problems, but we have to solve them together. There are some fundamental values which secure a common understanding, but the methods can be varied. The main concern is that the human dignity of both our customers and our partners is in the foreground.

• Every social institution is included in a reference system in which fundamental values form the starting point. Therefore it is important to accumulate the experience gained, analyze, and communicate more.

• The Ministry of Social Affairs has developed proposals for the new government regulation of the Sverdlovsk region. This regulation introduces a social service to accompany the people with disability in the workplace. This service will be counted for financing and service reporting.

• Employees of "Blagoe delo" believe that they are expanding their vision by developing more contacts with other professionals and learn something from them. The organizational forms of social institutions may be different but they all have one goal. We are a part of a uniform flow. Each gemstone is unique, and the box is filled by its diversity. This also makes them interesting.

• One must be clear about what wholeness means and then implement a holistic approach in several ways. The social rehabilitation cards (individual plans) can give a certain structure under this wholeness.
• It is necessary to determine general approaches and basic principles of our activities, methods, work practices, tools, evaluation and monitoring systems, test them in a pilot project and develop a handbook for professionals. This will be a product of our collaboration.

• The culmination of our work is to secure professional employment of people with disabilities and their autonomy, their ability to operate and care for themselves.

• We also need to decide where and how we conduct the next session of our seminar and what may be the focus. It would be important to speak about the cards of social rehabilitation and in this regard to develop a basic understanding. The location of the other seminar can be chosen through a competition.

When comparing public social centers and non-profit organization "Blagoe delo", the following differences were noted:

| The uses of art for different purposes in social therapy (From the lecture on the Trinal Method) |
|-------------------------------------------------|-------------------------------------------------|-------------------------------------------------|
| **Type** | **Aim** | **Effect** |
| Work of art | To express, reveal and communicate | Touch and engage participants and observers |
| Hygienic use of art | To balance one-sided activities | Wellbeing, harmony in body, soul and spirit |
| Educational | Deepening and illustration of a subject  
Connecting theory and practice  
Personal-social competences  
Art subject skills for social work | Development of: Social therapy core competences |
| Therapeutic | To support healing processes | Strengthening healing forces |
| Social art | Develop, inspire and empower people | Ability to deal with people  
A healthy social environment |
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<th>What the individual person brings with him</th>
<th>Basic Values in Social Therapy</th>
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<td>The spiritual dimension of the human being</td>
<td>The read thread of life</td>
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<td>The need for a life within a community context</td>
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*The individual (adult) person (with disabilities)*

<table>
<thead>
<tr>
<th>What society brings</th>
<th>Lifelong Learning</th>
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<tbody>
<tr>
<td></td>
<td>An enlivening environment including art and culture</td>
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<td>Meaningful work</td>
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**Documentation of Block 3**


SEMINAR "Social and cultural inclusion of people with disabilities in the Sverdlovsk region"

“Individual approach in the rehabilitation and inclusion process”

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**Summary of results of discussions**

Questions to the lecturer Henk Poppenk, manager of the social farming, therapeutic community “Urtica de Vijfsprong”, the Netherlands:
1. Who belongs to the Independent Commission of Experts? How is their work organized? From whom or what is the Commission independent? From which sources is their work funded?

2. Are the needs of people with mental disorders for places in the specialized institutions in the Netherlands fully covered? How high is the percentage of unsatisfied requests?

3. Do I understand correctly, that the clients in your institution need support in the categories 1 to 3?

4. Does the state fully finance the care of people with disabilities or must the customer also add something themselves?

5. How is the effectiveness of the help assessed? What is the basis for a renewed application to the independent commission of experts?

6. What kind of and how many professionals are staffing your farm/institute?

7. Do the people with drug addiction come to your institution after the rehabilitation or in an acute condition?

8. What does your country do for the development of tolerance towards people with disabilities in society?

9. What function does the work of employment have at your facility? Does it serve rehabilitation/inclusion purposes or production purposes? Are there certain performance standards?

10. Are the costs of food, entertainment, integration, support, etc. covered by the state budget?

11. Do your clients get a wage or a salary?

12. Are there cases when they leave your farm for living independently in society?

The participants’ reflection on the first day

- The issue of "Biographical development" is close to each of us, because many experiences and events, as told by Henk, are really consistent with our own life experiences. I find particularly important the phase of 14 to 20, because the children in this age can recognize
themselves and are mirrored by other children. When they in this age meet persons with disabilities, they will also understand their difficulties and help them. Although the subjects in the third Block seem so different, they are all linked because they all show how we can integrate our clients into the life of the community. But it is still too early to talk about real inclusion in Russia.

- All three seminar units are inseparable. We have made us acquainted with the work of three different institutions. When we did group (social) painting, four very different, sometimes unknown, people had to agree with each other. And by the dancing we had to practice tolerance towards each other. Very interesting was also the first lecture. You can see many points of contact. Sometimes, some terms are different, but basically we are working on similar problems.

- In the beginning I could not understand how the “pathway of life” of the client could be an instrument for a social worker. The idea was clear when the following was said: we must find the “red thread” of the human being in his biography. Then his disability comes in the background and his skills and life experiences come to the fore.

- The day brought much of value, because we even had to make our own experiences, by thinking, through the body, by the feeling. In discussing the development phases, we had to look deep into our own lives. I have received information and experiences that I need personally, as well as a professional. And the Dutch system of financial support made us naturally think of our system in Russia. In the Netherlands the person is at the center and by us the service.

- It is a pity that this seminar has come to the last unit. I do not feel tired because the seminars were very well organised. Alternating between theory and practice does very well. With the help of this example, we can understand even how you work with your clients (reference to Blagoe delo). What we have experienced also help us to discover new talents in ourselves. Dealing with each other is also not to be underestimated.

- We try immediately to apply everything we learned in the seminars in our own institution. For example the trinal method and exercises for development of feeling and willing. But one must also take into consideration the peculiarities of the actual client group. When working with older people an additional preparation stage is needed.
The experience of professionals from other countries is also very important for us. We do not have very many opportunities to get to know such experiences. In the film we have seen how they create the conditions for persons with disabilities in Europe. Unfortunately, only those persons who already have sufficient social and human resources come to our social center. The state is facing the people in the Netherlands. In Russia, I can hardly imagine such a farm.

Everything new can start with something small. We started for example with felt balls (in our institute). In a month, maybe we will dance together. Everything is changing, just not very fast.

One of the goals of our seminar is to learn to know each other, identify strengths of each other. We will try to publish a manual with recommendations after the seminar. But it would be good if we could do it together.

Group work reflections on "Individual Approach", the second day:

Questions for reflection: What do you mean by the term "individual approach"? What conditions do you need as an expert in order to be oriented towards a more individual approach in the integration and inclusion process?

Group 1: The uniqueness of man must be in the foreground. In order to give people an opportunity to self-realization, one needs material resources, finances and trained and experienced personnel. Here are also the personality of the social worker and her behavior towards the person with disability very important. The social worker needs skills such as empathy, tolerance, discreteness and ability to build partnerships with the clients.

Group 2: The integration process is a process of interaction between the expert and the person cared for. Therefore one can consider the individual approach from two sides. From the perspective of the person with disability this can be the possibility of choosing a professional, an institution or services herself. From the perspective of the expert it is the ability to find the right help by means and methods based on the diagnosis and biographical work. It would be useful when developing our Regional rehabilitation center, if various methods and approaches were accumulated. This would allow the social centers of our region
to implement these methods, based on the recommendations in the Individual Rehabilitation Cards.

- **Group 3**: Professionalism and appropriate public policy are important for the implementation of an individual approach in the rehabilitation and inclusion process. Even if you have the necessary knowledge and skills, but no resources, it is not possible to realize the individual approach.

- **Group 4**: Individual approach is the most effective way of finding a solution to the client’s problem. This means that the training of professionals also needs to be differentiated. Additionally is the level of support for each customer to be determined, as provided for in the assistance plan in the Netherlands.

- **Mrs. Nowossjolowa, representative of the Ministry of Welfare**: When we talked about our clients (she is here referencing to the Rehabilitation Center demonstration), we could not avoid focusing on their disabilities and limitations. In the assistance plan, presented by Henk Poppenk, the diagnosis was almost at the beginning. That means, we must not only consider our social environment, but the person himself, his health, his mental and emotional state, etc. In our rehabilitation cards the sequence of adaptation and inclusion measures are presented, ranging from medical rehabilitation to vocational inclusion.

- **Mr. Nikiforov, deputy minister for social work**: When I came into the (Ekaterinburg) Regional Rehabilitation Center for the first time, I felt no personal approach to the people. All measures were taken at random and unsystematic. But since 2005 we have been looking very hard for new approaches. The medical model of rehabilitation and integration is still dominant. Often our customers do not know what is meant by social inclusion, and they ask only for medical services. At this stage it is important that contact and trust between professionals and clients are created. We work with two groups of customers. On the one hand, these are people who due to age or disability are no longer able to work. Our goal here would be to strengthen the human potential, to show customers new horizons, so that the person according to the age can feel better and find new life goals. And that is truly determined individually. On the other hand, there are the people who can still work. In this case we have to motivate them and provide them with appropriate social and medical methods and technologies, so that the person can feel “I can do that”. There is a substantial difference whether we work with a paralysis or with a *person* with paralysis.
Conclusions, outlook

- Mr. Nikiforov, Deputy Minister for Social Welfare: We now live in a time period when important events happen in our lives. Here, in this seminar, representatives from different districts in Sverdlovsk region have come together, who will later provide a new understanding of social rehabilitation and inclusion regionally. We represent various institutions and organizations, but support each other and even use experiences from abroad. Henk and Petter have noticed our problems as well as our strengths. The world today is coming "closer". If something is invented in the West or the East, we must spread it by cooperation. I dream that our courses will be continued, that we become more open and bring in our thoughts and feelings in such exchanges. I congratulate you all on this event that we have experienced together and hope that this seminar was not the last. We have all changed significantly, and that's the important thing.

Question to the participants:

“What would you wish a person with disability if the person was from your family?”

- Human dignity
- Active life
- To feel equal
- If you cannot change the situation, change your behavior.
- Patience
- Security and confidence
- Successes, which are publicly recognized
- To find his own niche in life
- Do not think about the difficulties, think positive
- Not to lose the courage
• To find himself in the world and find peace within himself
• That the word "disabled" only stand in the Rehabilitation card
• Work and Making Friends
• People who support you
• To find the red thread of his life

SOCIAL PAINTING – Anastasia Pokidysheva

My underlying basic conviction was that in order to bring the participants to a new level of competences it would be necessary to change their way of interaction.

Aims

I had the following aims for the practical lessons in social painting:
- To present the artistic education as a vital integral part of the trinal method in adult education;
- to draw the attention of the social workers (the seminar participants) to the need of developing their own psycho-emotional sphere and ability of perception, which in turn could provide a basis for conscious awareness of the theoretical subject matter (the UN Convention on Disability Rights).

The practical work was divided into three units.

In the 1st unit I introduced an experience of the metamorphosis from birth up to the realization of an idea. The task for the participants was to depict the four stages of a butterfly: pose, laying eggs on the larva and pupa to butterfly. As an introduction I read a story: "About a butterfly".

Each participant worked individually. Pictures on the wall of another group of students were posted.

The classes lasted 2 hours. I have divided the entire class time into three phases: initiation,
creative phase - design pictures, final phase - presentation of the images.

**Reflection:** My impressions of the work of the students was that they accepted the task and liked to work. But the group felt a bit unsure and unfree, each worked separately. In the course of the work they acted different. Examples:
- One participant omitted some stages of development and painted only the first and the last stage.
- Another participant placed no value on the metamorphosis and the sequence was injured.

As for the emotional background, they started to relax the first day and an intimate atmosphere was created in the group. On the second day the participants have already made each other better acquainted, they showed more interest to the images of the others, when all the pictures were exhibited.

The seminar participants were satisfied with their joint creative work. Personally I felt a certain time limit. Due to lack of time, some participants began to paint, without being aware of the task. The presence of a higher-level person (the deputy minister Nikiforov) brought additional stress into the atmosphere. It was difficult for me to create a real emotional atmosphere in the beginning, necessary for this kind of instruction.

In the second Unit the seminar participants attended the art and crafts workshops in "Blagoje delo". The clients showed them how to work with different materials. The participants selected the workshop themselves. My teaching took place in the felt and wool workshop where people with mental and physical disabilities are employed. The lesson lasted 1 hour. The task for this group of participants (6-7 people) was to produce beads of wool. As the clients in the workshop took on the role as instructors, I got the opportunity to shift the focus from the technology of felting and to move the participants into a common creative process.

In the third unit I returned to the theme of social painting. For this, I divided the participants into six small groups. Each group had to work with one sample of images from a Russian painting tradition (Khokhloma, Gorodezk, Mezen, Petschoro-ugorsk) mode. The motives contained in themselves harmony, where already precious symbols were living, such as birds, sun, flower, trees. Each ornament is made in a specific mode of its own, and designed in
specific colors.

The working group process was organized in the following stages: idea discussion and generation, division of labor, color selection, determination of the workflow (from the details in ornamental border to the main picture in the center or vice versa).

Reflection: The groups worked in different ways and selected different sample images. These samples gave them some help and as they said they felt safer than at the first lesson.

During the painting lessons my intention was to give the participants the possibility of experiencing a joint creative effort. Each common work process unfolds in a similar way. The common creative process brings new emotional experiences and makes self and group awareness possible. It helps to perceive the theoretical subjects differently and can be applied in practical work.

My concluding impressions

The class time was too short; I would suggest 80-90 minutes for each lesson. This would allow the participants to enter into the classroom and to finish without haste. A not pre-planned interview for the regional television in the middle of the lesson had a negative effect on the quality and concentration of the group work; it destroyed the holistic process and emotional atmosphere.

But the main aims were achieved. The participants have noted that a bridge was built between theory and practice; they experienced the wholeness of the process, the possibility of expressing themselves and to get positive feelings from contact with colleagues throughout the painting.
I was teaching 'Folk Dances of the World" in the first and the third seminar block. After the first acquaintance with the participants I set the following goals for my class:

**At the initial stage**

- Association of the participants through joint activities;
- Development of the ability to work together, acceptance of others and to include the participants in joint activities by learning from the ethnic heritage of different countries;
- Expanding and enriching the techniques for working with people with disabilities.

**At the final stage**

- Enrichment of the methods by showing variation possibilities of the ethnic dances
- Experience of expression of yourself in joint activity. Tolerance towards other persons self expression.
- Development of the creative potential of the participants, the delight of joint activity.

It was interesting for me to choose the curriculum for the teaching according to the capacities of the group. First, I have simple dances and popular dances, such as "Sirtaki" (Greek) and Hava Nagila "(Hebrew), offered to help to motivate the group. Here is the emphasis placed on collective action and movement in a rhythm that allows us not to think of the step. These dances can also serve as a test for the teacher: they show him how well coordinated the participants are (moving forward - backward, right-left, backward-forward, several feet crossovers as a result of the connection between the two brain hemispheres), how well they can understand the instruction, how quickly they can enter into the process, how well they can match their movements with the movements of the others.

Further, a pair dancing was introduced ("Yossi", Israel). Gradually, the dances are more complicated, the tempo is accelerating. It is recommended to switch between quiet and fast dances.

For the final stage I offered dances which differ in temperament (fast fiery Romanian and Moldavian dances, quiet Serbian, Hebrew, and Indian dances), through rhythm ("Yah Ribbon," Israel, "sedyankata ye na razvala", Bulgaria). These dances come with intricate dance patterns where you need a good sense of space ("perastos pera Cambus", Greece), or dancing with a new partner ("Mixer", USA), dances, where you put your arms on the shoulder of your partner. In such dances you can observe how the participants have to work with their own sympathy and antipathy forces.

**Reflection on my contribution**

At the initial stage it was difficult because the participants failed to understand the social role they must play in this process. There was not a common stereotype role of "teacher-student"
or "head-inferior". The whole work was based on partnership relations, both in lectures and in practical lessons. They could show their true nature and experience the other in their true essence. Some even had the experience of discovering themselves in a new way - that was great!

In the 3rd Seminar unit I could observe that the participants enjoyed the activities. Many of them liked it and they took part with enthusiasm. I got the impression that the experience will remain them long in memory and that soon such forms of work will be introduced in their own work places. I had the feeling at the end that I had succeeded with my aims.

Reflection on the seminar as a whole

In my view, the whole seminar was structured logically. The participants had the opportunity of meeting their colleagues and to discuss the subject matter in work groups. They took creatively part in the current work and had the possibility of expressing themselves, even in painting and dance classes.

The seminar - Social and cultural inclusion of persons with disabilities in Sverdlovsk region”

Larisa Makarova, psychologist

“Peer evaluation on pedagogical aspects of the pilot project carried out by Vera Simakova and Petter Holm”

Method: Participating observation

- How was the organization and management?

The management of the workshops was a complex task while it was conducted by an NGO ‘Blagoe delo’, with leaders from the six state social service centers as participants, working directly under the Ministry of Social Welfare in Sverdlovsk region. Additionally, the minister and two of his coworkers took part.

*The organizers were able to:*

- come to an agreement on the idea and the conception of the seminar with the Ministry of Social Affairs
- get the Ministry interested in the theme of the seminar and to have coworkers of the state institutes to take part in the seminar
- ensure participation in the seminar of instructors and experienced practitioners from European social institutions
- coordinate the time table of the seminar with the Ministry
- solve the main organizational arrangements concerning the place for study, transport, residence and food for the seminar participants and to organize a cultural program at the end of each block

*It was difficult to:*

- work with the questionnaires and forms (the materials were delivered to the Ministry)
- have a constant group of participants (14 out of 21 took part in all three blocks)
- agree with the Ministry on some principal questions concerning the approach of the work

The NGO Blagoe delo and the Ministry of Social Affairs need more experience in organizing cooperative seminars, to agree on the understanding of the social problems and to develop joint proposals for the solution of the problems.

- **Was the seminar structured in a way that promoted learning and development?** Was the presentation of the material clear and made available to the participants? How clear and logical was the material given?

The content of the seminar served the learning and promoted development. Lectures gave new and important information. Discussions gave the possibility for the participants to work out their own position, to represent their vision of a problem and to contribute with individual problem-solving experiences. The material was presented visually (presentations, video, communication with clients) and clearly and easily understandable. The participants could engage in creative and practical work.

A logical conception of the seminar was observed.

Recommendation: The teachers need more time to negotiate with each other the content of the seminar and the approach of the work.
• **Were activity-oriented and activating teaching methods used at the seminar? What were they?**

Activity-oriented and activating methods were used regularly:

- Lectures were held (delivered) in an activating way. Participants were able to ask the teachers and organizers questions and receive answers.

- The content presented in the seminar blocks were discussed in group work after which the participants presented their joint or individual positions.

- Participants had the opportunity to get to know the experiences of NGOs (Blagoe delo, Helgeseter, social farming) and to show the work of their own institutes.

- Participants were included in creative activities (painting, dances and practical work in the art and craft workshops).

- Participants suggestions on optimization of the work of the seminar were considered at the subsequent training blocks.

  - Learning resources (computer, video) were actively used.

• **Was the style of teaching acceptable? (Style of speaking, gestures etc.)**

This question can depend on the opinion of different participants. In my opinion it was presented correctly. There were some difficulties in communication because of the culture, language and different experience in work. On the other hand, the teachers were open and willing to communicate.

• **Were there any changes of methods and learning techniques at the seminar?**

All three blocks of the seminar were different.

1st block was theoretical-informational (took place in the Regional Rehabilitation Centre).

2nd block focused on practical experience (took place in NGO “Blagoe delo”).

3rd block was practical-informational (took place in a state Boarding House for elderly and disabled people).

Methods and learning techniques were changed within each block of the seminar: lectures, discussions, creative activities, workshops, filling of questionnaires, exchange of views.
Approaches to the Trinal Method: How were the elements of art and artistic exercises used? Was the seminar practically oriented and was the knowledge from the seminar useful for practical work?

The trinal method was used. The elements of art and artistic exercises were included in the time table of the seminar.

The seminar was practically oriented. All the teachers of the seminar were practitioners. There was some difference in the practical experiences of teachers and participants. The teachers mostly had an experience with mentally handicapped people. The participants in general had mainly experience from work with physically disabled people.

How professionally and appropriately were the presentations given? (means of presentation used)

The presentations were relevant. The quality of the presentations is directly related to the quality of lectures which should be improved constantly.

Were there enough opportunities for sharing experience, discussions and questions?

The participants had these possibilities during each day of the seminar. They discussed the information in pairs, in groups and then presented the results of discussion for the audience. Not all the participants expressed themselves in plenum. Perhaps it was because of the presence of the Ministry or because of lack of experience in seminars with active forms of work.

Were the materials and documents given to the participants of the seminar? Will the participants be able to use them in their work in future?

The materials were given in paper form and on electronic media but not all the participants had flash cards so the need for the materials was not satisfied. So it is necessary to prepare an overall package of methodical materials and send it to the participants.

Was the aim of the seminar achieved?

The aim was achieved. The participants accepted the main ideas of the Convention of the Rights of people with disabilities and the idea of inclusion.

What was the reaction of the participants to the results (outcomes) of the seminar?
The participants gave a positive evaluation of the results of the seminar. They were talking about their willing to use the new approach in their practical work and to continue their study at these kinds of seminars.

- **Key situations (situations that cleared up something important)**

  Discussions, where different views and position were apparent.

- What would you suggest to change next time? What advice would you give to the person who will do the similar project?

1. To inspire the colleagues with the idea of the seminar so that everybody could feel himself as the owner of this idea.

2. To work out the concept, program and content of the seminar more in details.

3. To divide the spheres of responsibility in organizational tasks.

4. To agree upon the amount of methodical materials for the participants, how this material have to look like (universal common format) and when they have to be ready (time of delivery).

5. To organize the preparation and printing of the materials for each participant.

6. Before each block to organize a teachers’ meeting for coordination of all conceptual, methodical and organizational questions.

7. To have a direct connection with the participants for different correspondence and questionnaires.

   Larisa Makarova, Ekaterinburg, 31.01.2012
Aleksej Nikiforov had asked us to bring a concept for the next two seminars. On the way to the meeting we reminded ourselves of some important issues, themes and questions that could be important to discuss:

1. The interesting fact that in Blagoe delo persons with physical impairments worked together with mentally disabled. They joined and socialized in the same institute. This was not planned but grew out of the situation for disabled people in Russia. There were no alternatives, when Blagoe delo opened, the different people just came.

2. A new idea is on the way in European Union: Promotion of persons with mental disabilities as assistants for social workers. This idea is for the moment tested in a new EU project (IBB2 – Inclusive Care Teams). But that is already happening in Blagoe delo.

3. How interesting is our Blagoe delo day center model? How do the participants evaluate it? How does the deputy minister Nikiforov evaluate it?

4. In Russia they have two fields of social work: Institutions for fulltime care and open social service offices. The latter has the task of helping the disabled persons with educational and employment advice and organizing cultural projects/short time activities. The social workers visit the clients in their homes.

5. On this background: Is the model of Blagoe delo, offering a mixture of services at one place cost effective? According to Vera’s and Larisa’s estimation it would be enough with two centers like Blagoe delo in the environment of Novouralsk/Verch-Niejvinsk, with about 100 000 citizens. And Nikiforov’s responsibility is to produce as much service as possible, to highest possible quality.

6. We need also to have Blagoe delo’s own evaluation: What needs improvement? What are their strong sides, what is not developed? The financial question belongs here.

7. The problem with the juridical framework for government cooperation with NGOs.

8. Do they have an expert evaluation of the status of social work in Sverdlovsk? In Norway we have a state structure, in Germany a lot of NGO providers, mostly the churches and their organizations. Is Blagoe delo an interesting model also for the state structure? Can the participants give comments on this question from different perspectives? Individual talents and development possibilities are not easy to find out by testing in an office.
setting.

9. The model of inclusion developed in Blagoe delo: the client’s journey through different stages and the competences needed by the coworker as a facilitator of that journey.

10. The question of Individual Plans.

In our discussion with Nikiforov we agreed upon using the second block for presentation of the trinal method and the day center model for inclusion. In the third block we will concentrate on the organization of the rehabilitation system and possible models for restructuring the field of social services in Sverdlovsk. We mentioned some of the questions above but had no time to discuss them.