



Education and Culture DG

Lifelong Learning Programme



PATHWAYS TO INTERCULTURAL AND POLITICAL EDUCATION



③ e-Brochure

I focus on institutions involved in THIS project

- 1) description of background, idea, framework
- 2) $\frac{1}{2}$
- 3) $\frac{1}{3}$

} description of good practice / case study

II Collection of good practice of other organisations
(events, methods, courses...)

→ Reflection of our discussion → Key
Which give the glossary content

→ Pictures related to case studies, photos

→ Keynotes voices (quotations)

→ Pic's of learners to give diversity a face

→ Glossary of terms for intercultural

→ Introductions → project back-ground → political migrants

case study?

→ diversity



Project Partners

The Partners are drawn from five countries: Austria, Belgium, Germany, Norway and the United Kingdom.

The Thüringer Volkshochschulverband e.V. (TVV) is the umbrella organisation of the 23 adult education centres in the federal state of Thuringia/Germany and is the project co-ordinator for Pathways.

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The Research Society Burgenland (Burgenländische Forschungsgesellschaft / BFG) was founded in 1987 as a non-profit organisation in Eisenstadt, the capital of the Austrian federal province of Burgenland. The BFG is an interface between research and its translation into (regional) education activities. Since Austria joined the EU in 1996, the BFG has taken part in various EU programmes. In the course of its work, the BFG participates as coordinator or partner in a range of regional and transnational projects, organises conferences, lectures and workshops, and publishes brochures and other publications.

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Oppland County Library is a centre of competence and an initiator of library development in the Norwegian county of Oppland. Oppland County Library coordinates and provides services for 26 public and 15 high school libraries.

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Variety Town is a small educational company based in Cumbria, close to the border between England and Scotland. Variety Town are a provider of support, knowledge and tools to enable shared learning, focussing particularly on partnership and intercultural dialogue.

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VNB-Göttingen The VNB is an officially acknowledged state-wide adult educational institution in Lower Saxony, and as well an umbrella organisation (the Akademie Waldschlösschen is one of its members) with a network of more than 200 adult educational member organisations and co-operation partners. VNB gives also assists with financial, organisational and professional support to local associations working at these issues.

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Vereniging voor Ontwikkeling en Emancipatie van Moslims - VOEM – vzw / Association for Development & Emancipation of Muslims strives to close the gap between inhabitants with a muslim background and the other inhabitants, organisations and authorities. VOEM aims to weave a network of dialogue between all world views and strives for freedom, responsibility, emancipation, political awareness and sociological change.

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The Academy “Walschlösschen”, founded in 1981, and a legally responsible and non-profit making foundation since 01.01.2004, stands for over 25 years of competence in adult education and training and is acknowledged by the country of Lower-Saxony as an adult education centre entitled for financial help. Our educational program appeals to interested people from all parts of society. Its special profile is rooted in the specially marked seminars for gays and lesbian, offers for HIV-positive people and those affected by AIDS and their life partners, advanced training courses on AIDS, social and sexual pedagogical topics, language courses as well as further training parallel to a job. “We are a meeting place, which feels itself responsible for the humanisation of society.” This is the ideal of the academy “Waldschlösschen” and points out the direction of the understanding of its educational work. It is carried by the belief that all humans have equal rights, the solidarity with disadvantaged, the acceptance of different ways of living and sexuality, the curiosity on the “unknown as enrichment”.

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Contents	Page
Background and Introduction	06
Understanding political and intercultural education in Europe	08
Understanding Intercultural and Political education (Our discussions)	09
Understanding Intercultural and Political education (In our regions)	12
Participants (learners Voices)	17
Trainers Voices	25
Good Practice Examples	28
Not The End - Future projects	42
Appendix	45

Background 2008 European Year of Intercultural Dialogue



"to contribute to giving expression and a high profile to a sustained process of intercultural dialogue which will continue beyond that year" (Article 1 of the Decision establishing the Year)

2008 was designated the European Year of Intercultural Dialogue. The Commissioner Ján Figel suggested three specific objectives for the year:

"raising the awareness of European citizens and of those living in the Union;
developing social and personal habits that will equip us for a more open and complex cultural environment;
finally, intercultural dialogue is linked to a more political goal: creating a sense of European citizenship"

The Pathways partnership was formed at a contact seminar organised by the Austrian National Agency for Lifelong Learning in Graz in September 2008 with the theme of the seminar being Intercultural dialogue.

During discussion at the seminar, the partners recognised that they had different levels of understanding about intercultural dialogue and political education. They also became aware of the real differences of experience organisations had in engaging diverse communities. Partners felt that it was important to investigate further and to come together to share experiences in a practical way. Identifying a project to uncover these Pathways to Intercultural and Political Learning became a real focus for those involved at that initial meeting in Graz.

Österreichischer Austauschdienst

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Introduction

Cultural diversity is not just visible and effective across national borders. Within each nation diversity is also present in regional, communal and political relations

Therefore a person's experience of life can feature positive opportunities for cultural exchange but can also include aspects of social exclusion.

This specific social and cultural background combined with a unique world view experience exerts a significant influence on an individual's learning behaviour. Consequently this also has an effect on learning providers and how they engage learners with intercultural and political education.

Currently this form of education faces a shadowy existence in most European countries. Apart from a general "tiredness" towards politics, adult learners are often not interested in improving their political/ cultural knowledge but tend to spend their time and money on more "valuable" education like improving their language or computer skills in order to improve their job chances or develop their career. In an enlarged European Union, citizens face changes to their political, professional and social environment. Living, learning and working within a multicultural and socially diverse European Union necessitates intercultural competency and political knowledge to negotiate effective dialogue.

Greater opportunities for this branch of learning engender an inclusive Europe and European citizenship. Thus this partnership aims to uncover Pathways to Intercultural and Political Education within the European context.



Understanding Intercultural and Political Education in Europe



Definitions from www.confusingconversations.de

Intercultural learning wants to point out to conditions and create preconditions for a mutual and joint living and learning of people from different origin, culture and religion.

This process is multi-dimensional and comprises cognitive-content learning, but also emotional-affective dimensions ([Akademie Villigst]). Intercultural learning is one form of social learning aiming at intercultural competence. Intercultural learning and intercultural competence have to be seen within the context of the country in question; there is no uniform definition Europe-wide.

Political literacy (Political competences) encompasses the knowledge, skills and attitudes that are necessary in order to understand political affairs and/or to become politically active.

This means for instance that one is informed about the most important political issues, to understand the various political positions, and ask critical questions, and to understand how these influence his or her own life and the life of fellow citizens. It also means that one is capable to analyse the own possibilities to influence political processes.

Understanding Intercultural and Political Education in Europe (Our discussions!)

Political Education is not a term that is consistently used across Europe. Indeed whilst it has a defined meaning in some countries, in others it is an expression that is rarely used and has little actual meaning to local populations.

At the first partnership meeting held in Gottingem, Germany, participants engaged in discussion about their understanding of political education and intercultural dialogue. The following is an extract of that discussion.



Wolfgang - TVV, Germany

Political education in Germany can be viewed as a discipline that has been shaped particularly by the history of modern Germany and surrounding regions. It is about the rights and responsibilities each individual has as a human being in a political system and Nation and their role in active citizenship.

Political education also focuses on social status and political interaction or a concern with prejudice, inequality and labour relations.

There is a strong claim that political education can be used as tool to highlight cultural awareness, social cohesion, anti-discrimination, equality and diversity and to prevent exclusion and to support participation in society.

In the immediate aftermath of the World War II political education was used as a process to re-educate citizens who had been under the influence of political infiltration. In this context the focus was "Staatskunde", learning about political, state and civic affairs in order to gain a democratic perspective and self-confidence as "free men and women" and "good citizens." A form of emancipation from the past in order for participation in the present.



Volker - VNB,, Germany



Alfred - BFG, Austria

In Austria political education is seen as synonymous with the 1960's/ 70's and tied up with topics such as: voting, unions, and the work and workings of politicians and politics. By contrast today's terminology reflects the needs of civil education and active citizenship.

Austria's geographical proximity to central and east Europe affords it another perspective on political education, which in this context is a connection to the time of the "iron curtain"/ SED

Political Education is less defined in Belgium, the UK and Norway. In the UK, politics is a traditional academic subject taught at further education or university level. There is a history of trade union studies and community education where the focus is political history, rights and responsibilities, relationships between groups and understanding the political role of participants in society/ history.



The term political education is not consistently used across nations in Europe. Rather there are a variety of terms used:

- democratic citizenship
- community learning
- civil education
- citizenship
- civic education

Containing opportunities to learn about::

- historical topics of country/state
- tools to participate and enable citizens
- the political system/ rights, contemporary politics
- engagement

Intercultural Dialogue

It proved difficult to extract intercultural dialogue from our discussions of political education as they are closely related. Of course there is a difference between the countries, between the Nordic/British experiences, how things are in Belgium and in Germany and Austrian.

This experience is recent, based on the history of these nations particularly in the nineteenth and twentieth centuries; colonialism, imperialism, war, mass immigration, movement of peoples from one nation to another for economic reasons.

It may come from different historical facts concerning the national history of immigration and cross cultural exchange.



Mark – VTA, UK

The UK has a 70 year experience of large scale economic migration into the country, primarily from the commonwealth countries; India, Pakistan, Caribbean, Uganda and East Africa. Initially migrant workers from the Commonwealth were viewed as temporary citizens, filling a labour shortage. The settlement of the first generation of immigrants forced British political establishment to face the issue of whether immigrants should be integrated in their new home and how this could be achieved. In the late 1960's and early 1970's issues emerged around culture awareness, community cohesion and equality of groups ratified in law through the

Race relations Act, Racial Discrimination and sex discrimination, equal opportunities – equal in law but treated differently e.g. gay, lesbians, disabled or foreigner.

The term **intercultural** is not particularly used in any of the partner nations. More common are terms such as: community relations, civil society and cross cultural relations, which in itself refers to broader relations: gender, generations, sexuality, disability groups, migrants, east-west, European countries.

The Role of Intercultural and Political education in our regions



A German Perspective - VNB-Goettingen – Akademie Waldschloesschen Political education in Germany: definition and state of the art

0. Some Citations / definition

»What is it worth, to have human rights but not knowing them? And what is it worth to know them, but not understanding them? And who could profit if one understood having human rights but would not care and would not be prepared to respect and apply them?« (Karl-Peter Fritzsche, german scientist)

Oskar Negt (german sociologist):

Humans nowadays are constantly re-defined. As a matter of fact we gain rights and opportunities without using them sufficiently.

Hannah Arendt (german philosopher):

Participation is a central character of politics: having a direct part in social change and decision making is one chance to stick to human values, e.g. solidarity, human dignity, emancipation, responsibility, self-determination

Living Democracy is acceptance and engagement among the citizens.

Political education could function as some kind of „driving school“ for politics: knowing and understanding your rights, the institutions of state and society.

So far Political education has to provide services to democracy: an education to freedom and responsibility, political and social competence, self-help-ability, a grounded civil socialisation.

1. Analysis of political education in Germany - situation and problems

Their plurality is what makes Political education in Germany strong and weak at the same time:

In the dominance of their providers, who often function along their interests (as unions, churches, political parties) and established political education in a „missionary culture“

Political education is developing on a rather low level: Instead of reaching the majority Political education is widely offered to marginal groups and elites (within political “camps” which are becoming smaller)

Mr. And Mrs. Rudolf - (german scientists):

Previous Political education in Germany misses the actual expectations and life-conditions of the common people

In consequence their existence is fragile - being canned under a “cheese cover”, highly subsidised but not efficient.

Conclusion:

PE in Germany is widely self-determined by the providers involved. Its development depends on the self-concepts and the flexibility of those who do political education, this is what it is and what it can be.



2. Structure and Trends in political and intercultural education in Germany
Staff in political education are event-mangers as well as marketing-strategists, Counsellors and accompanists - e.g. within political campaigns. They have to provide their broad experience in project management and have to have an overview on social and economic change and social and economic projects within their region. There is a change in understanding of what political action has to be - from mere representation towards social self organisation - directed by initiatives, informal and formal groups in society who take responsibility.

What to do? To establish a goal oriented cooperation with groups and players in social change and development. Partners to cooperate with can be found already active in social and economic surroundings.

A. Possible Partners:

Political motivated initiatives that follow individualistic interests:
traffic, housing, school improvement, communal decisions.

B. Possible Partners:

Initiatives with a rather traditional engagement in charity actions:
leisure and assistant services with children, teenagers, seniors, neighbourhood assistance, associations on care of traditions and history

C. Possible Partners:

Initiatives to connect personal interests with political and social relevance:
self help groups, nature protection, health issues

3. motivation and attitudes towards political education in Germany

Social forming and perception of individual interests need to be connected. A currently new type of Individual motivation to engage in social groups and initiatives can be detected: the active realist. The »active realist« wants to gain influence on social change and prestige altogether with common welfare and reform.

Young people are less interested in political parties. They have more confidence in civil action. To privatize can come from frustration. Still it can be a source for interests in something more direct action, relating to life-conditions.

Political education can support this tendency and the involved initiatives to assist them when

- they are defining their goals,
- they reflect their practices,
- they analyse their practical experiences within groups and teams
- they are clarifying their specific needs to be qualified.

4. Examples for Best-Practices in possible events/courses/trainings within political and intercultural education in Germany

A. Projects in cooperation with companies:

- development of social competences in social engagement as a basis for human resource development in companies
- Environment issues held in and with companies - to train and build up an image of social and ecological responsible competence
- interventions on Values, e.g. tolerance and multi-cultural-competence, within a company to improve their understanding of diversity and foreign cultures

B. Aspects on Co operations with initiatives, formal and informal groups



Actors and initiatives can be assisted to relate their issues and interests to what is political.

- Chosen subjects depend mainly on the choice of partners and their specific needs. They have to be developed in a cooperative way - not only from top to down.
- work on goals, strength and weakness of the organisation in initiative actions support the discrepancy between the active and the passive members
- resources can be developed with trainings on fundraising, sponsoring and financing and improving human resources
- public relation and work with press and media can be trained as well
- moderation and negotiation trainings
- trainings on project management of organisations
- Consider: all trainings should be enriched with concrete interests and needs of the partners!

A Norwegian Perspective - Oppland county library

All municipalities in Norway are required by the Library Act to have a public library. In Oppland County there are 26 municipalities, and therefore 26 public libraries, as well as 15 school libraries. Oppland County library provide services to all of these libraries. The county library initializes the libraries development. As well as taking the role as a coordinator and a centre of competence. The county library is a network builder, focusing on the libraries in the municipalities as arenas of advanced training. By 2009 Oppland had a total of 10 610 immigrants and Norwegians with immigrant parents living in the region. This group 5,8 percent of the inhabitants. The county library is a part of the count administration. The county administration wish to gain intercultural dialogue and cohesion between the majority and the minority in Oppland county. To be a part of the solution the county library focus on how we welcome immigrants into the libraries and seek competence about what these groups are in need of. To develop in this area the county library encourage the libraries to cooperate with local educational centers (schools for adults, specially to immigrants) and local third sector groups who work with immigrants and/or immigration and integration.

One of the challenges the libraries are facing today is being a social meeting place for everyone. In Norway, as a multicultural and diverse country, it's important for the library to work as an including arena for integration. The public libraries are well used in Norway, both by Norwegians and immigrants. The most frequent users are women, and also immigrants. Some libraries offer special services to immigrant women, and two of them are Lillehammer library and Østre Toten library. In Lillehammer they have had courses teaching immigrant women computer skills, while in Østre Toten they have gained a relationship/partnership with local third sector groups who work with immigrant women. The computer course in Lillehammer started off with tutoring in classes. This turned out to be quite difficult due to the different levels of knowledge. This is why the education carried at a one by one level. Also the libraries seek to be social meeting places to all cultures. And hopefully the libraries will develop in being an arena where different cultures develop an understanding and respect to each other. The libraries are as well as social meeting places an arena for knowledge. People come to the library seeking answers to questions in books, the internet or the employees.

The view from the UK - A historical perspective

The British Isles has had centuries of experience of invasion, migration and movement of peoples both into and out of its territory.

If we think back to the past we can see the UK as a land for conquest but also as a place of refuge and settlement. From Roman conquest, Anglo Saxon, Viking and Norman invasion.

These events shaped both the cultural and linguistic nature of the UK. Conquest and invasion also existed within the borders of the land mass as did, ultimately the unification of England and Wales, Scotland and Ireland into the United Kingdom.

1685 Religious persecution forces 100,000 **Huguenots** (French Protestants) to leave France for Britain.

1840s Widespread famine forces thousands of people to leave **Ireland**. Many come to Britain.

1880s Fleeing oppression in Europe, hundreds of thousands of **Jews** seek sanctuary in Britain.

1914 – 1918 The First World War creates huge numbers of refugees, many of whom choose to escape mainland Europe and come to Britain.

1939 – 1945 Again with the outbreak of the Second World War, refugees seek to escape Nazi rule and the fighting by traveling to the UK.

1946 Hundreds of thousands of people from across **Eastern Europe** seek refuge in the UK following the establishment of Communism.

1948 Many **West Indians** decide to settle in Britain, which needs to boost its depleted workforce after WW2.

1972 28,000 **Ugandan** Asians settle in the UK after being expelled from Uganda.

1975 Political unrest and war in South-East Asia results in many seeking a new life in Britain.

1980's Attracted by opportunities for those with specialist skills and professional training, large numbers of **Australians**, **New Zealanders** and **South Africans** move to the UK.

1992 – 1998 Ethnic disputes in the **Balkans** force thousands to seek refuge in Western Europe. Many seek asylum in the UK.

1998 – 2002 During these years 45,000 people arrive from **Africa**, 22,700 from the **Indian sub-continent** and 25,000 from **Asia**.

2002+ Asylum seekers from **Afghanistan** and **Iraq**, economic migrants from **Eastern Europe** due to E.U. enlargement.

The UK is a multicultural country...



However “Intercultural Education” is a term rarely used here except by those who have been involved in European projects... and Political Education is connected more with... political science, constitutional politics, trade union studies.

Multicultural and Human Rights Education has become popular in the UK since the 1970's, focussing around legality, citizenship and equality and diversity.

The driving force has not been education, rather it has been legal changes, the police, national and local government, health and housing providers and communities themselves.



Learners Voices

"ON YER BIKE"



extremely affordable... OYB has
opportunities us... is urban &
cycles, instruction &... ment have
given in ways that ar...
s staff & tenants...
Community Association





How PATHWAYS changed my life An Essay on a Learning Partnership **Gert Tschögl – Research Society Burgenland**

During the last work-session in Lillehammer the suggestion was made, to write down some personal experiences on the Learning Partnership as a sort of statement on reflection about our own ongoing development in intercultural understanding and learning – or should I say multicultural or trans-cultural? “How this Grundtvig Learning Partnership has changed my life?” was just a humoristic suggestion for a title of these short essays.

It was a sunny Sunday. Back from Lillehammer, I started to edit a short video on the meeting in Norway. Editing a video means to see all the clips again and again. I filmed mostly portraits of the participants. My camera is a cheap one, having an awful microphone. I decided to underlay the video with music, of course with Scandinavian musicians. So the only possibility to give an impression of the meeting is to express it with the video’s pictures. I had to concentrate myself on the faces of the participants during the work-sessions, and collected some expressive gesticulation by filming of them. Sometimes gestures tell more than words. The raw material consists of more than one hour. One second features 30 frames – 30 moments per second of how people express themselves through helping their words by gesture. And looking on this world of human informal language, you can find mostly similarities. It is amazing, but human beings are united by their common gestures, although divided by languages, culture or any other social peculiarities. At least in this Learning Partnership formed by Belgians, Norwegians, Germans, British and Austrians – all with different cultural, social and lifestyle backgrounds – the informal language of gestures is understandable. Of course we also do know that cultural impacts – or better to say, cultural layers – like gestures, can also be seen as specific cultural codes. And sometimes diversities of cultural codes evoke conflicts. But these thoughts are nothing new which could “change my life”.

But was then anything during the Learning Partnership that could change anything in me? Maybe my first visit to a mosque in Belgium was a moment like this. I had been never before inside of a mosque, even not as tourist. The visit triggered my interest, and I started to compare the given introduction into customs and practice of the Islam with those of other religions. I found differences and equalities. I heard about interesting religious, cultural and philosophical approaches: with some I agree, with others not. But did it alter my view of intercultural understanding? What means to understand a culture? What kind of tools and skills do I need for an intercultural understanding? And is it enough to understand only? How we find approaches in order to respect different cultural characteristics and attributes?

Or was it the visit and lecture during our first meeting in Göttingen (Germany), which caused an impact on my personal understanding different lifestyles? The Academy Waldschlösschen, first foundation in Germany and Europe in adult education, which offers courses on social and sexual pedagogical topics for gays, lesbians and for HIV-positive people. “The acceptance of different ways of living and sexuality, the curiosity on the unknown as enrichment” – quoted from the academy’s self-conception. But also nothing new for me, who was socialized as Cultural Anthropologist into the scientific world.

And I don’t want miss the meeting in Carlisle (North Cumbria, UK). Beside the interesting talks and discussions there, I learnt about another (historical) border-



region in Europe. Very interesting for someone like me, who grew up in a region along the former Iron-Curtain. A forgotten border which has to be marked as street address in the middle of town: Scotch Street – English Street. Just a manner to mark an old border, to keep it in the public memory? But why preserving borders? Tourist interests or interests of nationalism?

And last but not least the meeting in Lillehammer (Norway): amazing how people live with that cold climate. But seriously: my visit there gave me once more evidence of the consciousness of the importance of education policy in Northern European countries.

PATHWAYS, a Learning Partnership that triggers more questions than answers. And what if the learning partnership has no effects like “changing my life”? Did this project fail the aim then? In the language of the Neoliberalism: yes; in the language of social pedagogy: no. A Learning Partnership itself is a tool to strengthen shared ideas, approaches, views or consciousness of certain topics, problems or issues Europe-wide. It generates a sustainable consciousness of not to be isolated in ideas and engagement, but having partners with the same efforts and approaches. And so my answer to the colleagues of the project is: you didn’t change my life, but strengthened my opinions and ideas in terms of solidarity and variety.



The value of comparing apples and oranges **Håvard Lund: Oppland fylkesbibliotek**

You can’t compare apples and oranges, or so the saying goes, because they are incomparable. That’s just plain wrong. Believe me. I have tried for two years. It’s not only possible. It’s an enriching experience.

Being a representative of the only library in the partnership, I certainly felt like the odd one out at our first meeting in Göttingen. But as we tried to agree on a common sense of the term “political education”, it seemed as though we all were different kinds of fruit. Some saw political education as a neutral term, some as a term with murky ideological connotations. Others did not use the term at all. We could not agree, and it was beautiful.

My obvious point is that all the partner organizations, and all the people participating, came with different backgrounds, different skills, expectations and perspectives. The organizations work within vastly different frameworks, towards different goals. And yet I would argue that this was an advantage. It was to me.

To learn about other countries, regions, organizations and their work is in itself of great value. It widened my perspective. That is not to say the partnership was some sort of a Grand Tour. There was more to it than that.

As I am writing this, I can look back on experiences that probably will shape how I work. There are more tools in my toolbox now. I have seen dedicated professionals. Germans, Britons, Belgians and Austrians doing their jobs, the methods they use, how they interact with different target groups, how they engage within their communities – all intercultural in some way. I saw or heard about initiatives crossing borders, religions, age, gender, sexuality and social standing. It’s been impressive, and of course it relates to issues facing libraries in Norway.

Sometimes knowledge is not where you expect to find it. Our working sessions, good as they were, were not the only time for learning. I remember coffee breaks in Jena, a beer in Carlisle, a dinner in Belgium – times when I got to talk to partners, guests, anybody. Talking to people about their life, about issues in their community, their history – there is always a little something to learn. Actually, sometimes a whole lot.

I have certainly learned that we are different. And the same.



Our Pathway to Austria Jasmina and Sarah from Belgium

We just came back from the amazing trip to Austria! In the beginning we didn't quite know what to expect from the project "Pathways to intercultural and political education" but after attending the meetings it all soon became clearer. It was very interesting to make the comparison of the intercultural and political education in the different participating countries, so we have learned a lot.

We must admit that we initially had a stereotypical image of Austria: lederhösens, a lot of beer, après-ski conditions, wooden shacks.. these stereotypes were soon replaced with astonishment and surprise. Austria is a beautiful country with very beautiful nature and a lot of culture!

It was a very nice and interesting trip. The people in the group immediately welcomed us warmly even if we were just "learners". We have learned a lot and we had a lot of fun as well! So we would therefore like to thank Alfred, Gert and Margit for the entire organisation!



Field Report: Meeting in Lillehammer Stephanie Kirsch: Volkshochschule Sonnenberg

The PATHWAYS project meeting in Lillehammer/Norway was my first meeting within the project. It was revealing to me in different aspects.

Through the meeting with the different project partners I realized that political and intercultural education has various facets. I learned that political education is not only confined to the communication of political knowledge as well as intercultural education is not only confined to develop an understanding of cultures. In fact it is more about active participation and influence.

It was very interesting to learn that the involved project partners deal with issues and integration of Muslims, homosexual's and other marginalized groups.

I was stoked by the work of the work of the fylkesbibliothek in Lillehammer. This library truly understands itself as a place of education for all people. During our visit we were able to observe that the library is frequented by all different section of

population. The audience was made up of senior citizen, migrant who checked the internet for information, families, and students of the local university as well as pupils who played card games.

I was also impressed by the work of the Læringsseters, an adult education institution that works with refugees which have been admitted by Norway. The Læringsseters proved that it is worth investing a sufficient amount of money for newcomer as in the long run there integration is to the best advantage for everyone. In this regards it was thought provoking that only a few words were spoken about asylum seekers. So the situation of asylum seekers seems to be as difficult in Norway as in most of the other European countries.

Finally it can be said that there are a lot of interesting and valuable starting points for political and intercultural education. Now we only have to link those ideas up and develop them further to the best advantage for all. So let's get ready for action!



The long and winding Pathways: An Experience

Mark Costello: Variety Town

You always start a new journey with both excitement and fear. New faces and places, who knows what will happen. I guess all you can do is be yourself and get stuck in.

Two and a half years have passed since I traveled to a contact seminar in Graz, Austria. My reference point for many towns and cities in Europe is football clubs. I'd hear of Sturm Graz, I knew it was in Austria, but wasn't sure quite were.

I went along to the seminar because I wanted myself and the organization I represented to be involved in a European partnership, and I was interested in the topic: Political and intercultural education. After a couple of days of "horse trading" groups formed and plans were developed. Margit from TVV in Germany agreed to coordinate and we all agreed to submit an application to Grundtvig. That was it! The next day we said our goodbyes. I traveled home via Girona in Catalonia where I stayed for a night before getting a connecting flight to Newcastle. I guess that homeward bound experience was an indication of what the Pathways project would become, taking me and colleagues to new and sometimes unexpected places and learning about geography, Europe, its people and ourselves along the way.

We came together again as a project team almost one year after the seminar in Graz. We met in a place I hadn't heard of Göttingen in Germany. (Didn't know the football team!) This was followed by our partners visiting us in Carlisle, a spring trip to Eisenstadt in Austria, autumn in Gent in Belgium, winter in Lillehammer in Norway and finally summer in Jena in Germany.

Those are the places we have traveled together. As people and professionals we have also traveled together through discussions about community, citizenship, culture and politics. The project has also existed at a time of change. When it began in 2009 Europe felt prosperous and was increasing numbers of migrant workers entering local economies to fill job gaps and support the provision of essential services. More recently however, member states are facing mass unemployment, austerity measures and wholesale cuts to public services. This has huge implications



for political and intercultural learning. Financially it becomes more difficult for governments and local authorities to pledge support to equality and intercultural activity. Politically in the face of other needs, it becomes more acceptable to make financial cuts in this area.

So we are in different times, but what pathways has enabled us to do is to engage with this debate with our partners across the continent. Rather than recoil into nationalism, xenophobia and blame, we can understand more readily the challenges that face us and we can feel, certainly I do a sense of real solidarity with my partner brothers and sisters.



My Pathway Experience **Wolfgang Volkmer: Thüringer Volkshochschulverband**

Yes, PATHWAYS is my first learning partnership. According to this expectations and insecurities are high. What kind of people will I meet? What topics will be discussed? How will we collaborate?

This first meeting did not take me particularly far. Sandwiched in a small bus we are driving into the hinterland of Göttingen (Germany). The Academy Waldschlösschen is silhouetted against the grey autumn weather. It is a nationwide well known academy for further education dealing with topics all around sexual identity. This is the place that brings together our partner

consortium. During the first evening we share food that we brought from our home countries and present ourselves and our organisation with self made posters. We get in contact with each other and laugh a lot. To this very day the poster made by Variety Town from England decorates my office. It doesn't take long till we have our first discussions about political and intercultural education. We realise each country has its own social construct of political and intercultural education. Political education for example is tightly joint with the history as well as with the lived multiculturalism of each country. Even between eastern Germany and western Germany we can clearly see differences. Also we realised that it doesn't matter how you name it: intercultural and political education is a broad concept that aims to empower people to participate within the society.

During all of our following project meetings in Carlisle, Eisenstaedt and Lillehammer I realised that it is not the exchange on a meta-level that helps on but the meeting of practice and the background of the respective country. I was stoked by the educational centre "sammen om Leaningcenter". In this centre 360 adults and 20 children from various countries receive a peculiar intensive education and advisory service to make their settling easier. It is good to see that wanted integration can work out if people are not excluded but free to participate with the society. This is a positive example that I will accompany during my work back at home in Thuringia, Germany.



My impression of the PATHWAYS adventure

Nadia Srasra - Voem

PATHWAYS to intercultural & political education, what a theme. This was my first impression, a little bit scared about the impact of this project.

The reason was that I didn't participate to the first meeting in Graz and I didn't know what to expect from a Grundtvig Learningpartnership.

The first meeting in Göttingen – Germany was a nice kick off meeting to learn the others partners and to get a clear image of the project!

As we established a clear action plan around the project, the aims and the theory we were ready to start!

I was packed with a lot of information to brief my colleagues and the board of VOEM in Belgium.

Happy that I was when the board of VOEM decided that I should coordinate the project from my work. My European adventure could start!

I was amazed about the different understanding of the terms of political and intercultural education. Every meeting was another revelation about understanding the theme. There was a lot of space to explain the meaning within our work.

What I have appreciated the most that everyone could speak and say his opinion and every word was respected and everyone listen attentively. I am sure that my PATHWAYS towards Europe doesn't end here.

It is not for nothing that it's called a Learningpartnership, because I am already looking back to this experience as a learningproces that made me understand my work as well as myself.

Dear European partners, friends, I salute you!



My Voyage on PATHWAYS

Ulli Klaum / VNB Göttingen – Akademie Waldschlösschen

Graz - Attending the contact seminar, it was a second approach of the vnb/waldschloesschen, with great expectations and an interesting title, which I forgot. We Germans prepared a paper in advance, established so the title „pathways to...“ of our partnership. A common interest we found in the discussion of terms and definitions, e.g. political education, integration, european citizenship. We agreed in a sort of horizontal approach to what we shared. A central term



had been our interest in exchanging „border experiences“ and an „extended“ understanding of political education, not focused but not arbitrary, collecting best practices rather than knowing-it-all.

Göttingen – Our first meeting took place in the first of three border region we visited during our learning partnership, close to the former Iron Curtain (West/East-Germany). Our excursions provided an insight of projects dealing with political education and connecting their aims with experiences of their participants being in a cross-border situation (e.g. having diverse sexual orientations or becoming older, some living „close to the edge“): we visited the Iron Curtain Museum, the Senior Citizen Empowerment Center, The Memorial Concentration Camp Moringen and – of course – the Akademie Waldschloesschen. Organizing the Kick-Off-Meeting was quite a challenge to me. Fortunately we stayed and worked together at the Waldschlösschen. Looking back we were constantly in a hurry (sorry about that!): doing this, clearing that, going there, leaving this... Remarkably the group came together as a unit and we found out how (much) we can work and do together. Thanks to Everybody!

Carlisle – our second meeting and second border region. I found the history on their border extremely violent. People in this – and many other regions – had to fight and cope with existential crisis and fears. Good Job of our British friends to let us have less stressing activities. The whole thing to me was about good-practice! Much creative, political and social potential we got to know there. Definite highlight was the ENGAGE-Event in the old town hall of Carlisle. Mark rocks this place and we had the chance of becoming witnesses of the work of „Variety Town“ – and got it. Good cake!

Eisenstadt – close to the borders to Hungary, Slovakia and Slovenia. We passed the former Iron Curtain and visited the historic Pan-European Picnic Ground, the Europahaus and the Castle and Rust on Lake Neusiedl. Bravo: best food, best restaurants, best service. Only – I feel – we did not serve ourselves very good: too many lectures, too much work in one room. As a positive result we concluded in Eisenstadt our studies on political education in our regions/countries. Learnt and taught a whole lot until then. Anyway we found our self-conception: all attendant participants on the meetings of our partnership see themselves as learners, most of them as teachers as well. So we agreed on planning best-practice sessions for the following meetings: workshops being held by some of us and the rest of the group as learners from them and their input. Good Idea!

Gent – First meeting with explicit inputs and exchange on intercultural topics. Great city and interesting – new and inspiring – encounters, e.g. visting a mosque with a muslim guide. Mark presenting their education on diversity in Cumbria. Undoubtful highlight was the group as VIP-Guests at the at the annual ‘Emancipatieprijs 2010’ in Antwerp. Many times on the bus, walking by feet or in the car – myself two times by train in Brussels – a greatly filled see-saw meeting in the middle of Europe!

Lillehammer – Second meeting on intercultural topics! We are getting better and better: very familiar with each other and very professional at work. Finally we found our balance. A Best-Practice Example on how a Learning Partnership can look like. Biggest number of participants and most delicious meals ever. Now we can take everything and Mark did a great job when preparing the final report with everybody. Myself had a good practice example on moderating the group about: What was particular and specific about "Pathways"?

Looking forward to Jena – third and last meeting with an emphasis on intercultural education.





My Pathways experience: the meeting in Ghent
Kristin Adam: Thüringer Volkshochschulverband

I attended the meeting in Gent in Belgium. The most interesting experience was the visit to a Mosque. This Mosque in particular was the biggest Arabic Mosque of Gent.

It was the first time for me inside a Mosque. In the beginning I was really astonished because in my mind I had a different image of a Mosque. From the outside it looks like an apartment house and inside it is divided in different parts for men, women and common activities. We were allowed to be in the prayers room where a woman from the Mosque explained about Islam in Belgium. Impressing for me were the strict rules of prayers in Muslim religion and I learned a lot about the difficulties Muslims have to face in everyday life in Europe.

I am grateful that we've got the chance to see behind the curtain and gained knowledge of work and life in a Mosque.



Final Project Meeting in Jena 2011
Halima An Paelinck

On Saturday we left from Brussels to Jena, it was a long train journey but I was in good company so the time flew. After a good night's sleep we enjoyed a memorable visit to Buchenwald. Unbelievable what people are capable to do to one another, I left with a sadly but was pleased to have been there.

In the evening it was time to meet the other participants. We had a nice city walk followed by a delicious meal. The following days were instructive, enriching, memorable and fun. Especially the visit to the 'Imaginata' was fantastic, a true experiment for our senses. We had the opportunity to experience that not everything is what it seems. The most fun for me was the 'trip' in the dark tunnel with Nadia, it was really hilarious. Some of us dared to ride on a rope, I wisely let it pass ☺. Also very successful was the intercultural potluck, the various dishes of different countries tasted delicious and the dance qualities of our British participants were most surprising. The visit of the 'Lobdeburgschule' was impressive, the students are offered so many possibilities to develop themselves.

At the end of the day we enjoyed a delicious barbecue and a visit to the planetarium. Relaxed gazing at the beautiful stars for a while, for some of us more relaxing than for others ☺.

It was the ideal end of our visit to Jena. Thanks to everybody who was part of this and it was very very nice to meet you all. Hopefully we see each other again!

What We have learned!

“We are living in a diverse Europe“

“Different ways of countries to practise adult education”

“How buildings have to be, so that citizens use them”

“That civil courage of the soldiers did help to open the iron curtain”

“The visit to a mosque in Gent, to be inside – I was never before in a mosque”

“The work of the Akademie Waldschloesschen and the history of the Gay & Lesbian Movement”

“The Voluntaries and the Big Engagement in Carlisle Community (Bicycle Trips etc.)”

“The different roles/importance of NGOs and governmental’ institutions in different countries”

“LGBT Adult Ed Center in Germany!”



Trainers Voices



1. Presentation of the Mosque in Gent

Rita Walravens, Hadria

It was my pleasure to give a presentation of the biggest Arabic mosque, Al Markaz at-Tarbawi, in Ghent for a group of non-Muslims.

I immediately understood that the present group had little knowledge of Islam or the way of life of Muslims in Belgium.

I explained the importance of having a Mosque and why Muslims go to the mosque in their daily life. I also made an introduction about the Islam by presenting the 5 pillars of Islam.

I have noticed that the group was interested and asked many questions. I think they were pleasantly surprised that a Muslim woman gave this information.

Giving the explanation in English or another language which is not your mother language is a difficulty. But when I started I felt comfortable and safe to continue without any hesitation.

One think I really hope is when people, to whom I gave the presentation, leave the mosque, they have a better idea about the daily life of a Muslim and the Islam. I believe that in this way there is a better understanding and it promotes good relations between Muslims and non-Muslims.



2. Teacher Training in Rural Cumbria

Using elearning resources, Presentation Gent

It is not a normal part of my work to teach a session to a whole group of non native english speakers.

As a native english speaking teacher myself, that poses questions about a number of things.

Firstly the choice of language I use, no colloquialisms, no slang! Secondly the speed of my speech, keeping it at a pace that allows the learners to hear and hopefully understand. Thirdly a need to clarify more often than usual to make sure that the learners are understanding what I am saying.

This teaching opportunity was a good experience for me because it challenged me to think about how I can take a concept or idea and make it "understandable" how I can explain in plain English. The learning I can take from this experience can help me in my work in the UK, ensuring that I pitch my teaching at the right level for the learner. The presentation to my colleagues is outlined below.

Cumbria in the north west of England is a large rural county. It has a population of approximately 400,000 people. Like other parts of Europe it has many adult learners and an adult education service and local colleges that aim to meet the needs of these learners.

There is a duty to ensure that all teaching is carried out to a certain standard or to adhere to procedures around classroom management. This requires all teaching staff



to have inductions and regular reviews to update their skills and knowledge. Providing teacher training in rural Cumbria, where teachers are spread across a large geographical area is a challenge, both in financial and logistical terms.

Teacher training could be organised as a conference event, which would be costly and involve a lot of travel for many staff members. It could be organised in small clusters, which has advantages but could also be expensive in staff time, particularly if one or two people were responsible for carrying out the whole process. A third approach was identified: elearning.

Whilst not always appropriate, it was felt that short courses could be delivered through online or CD resource.

Variety Town was approached by Cumbria Adult Education to provide a resource focussing on equality and diversity awareness in the classroom.

3. How to moderate by script

Background to the Session on WHICH WAS PARTICULARLY? NEW? SURPRISING? STRANGE? CONFIRMING?

In Lillehammer. Ulli Klaum – 2011-04-18

0. Summary

One question leads to many answers on three subjects/groups of cards:

- A. On the project „Pathways...“ – what we accomplished
- B. What we have learned through „Pathways...“
- C: What we have learned through „Pathways...“ – especially on Integration
- D. „Impulses and Statements“ on „Pathways...“ so far



1. To moderate by skript: when or what for is it any good doing it?!

Collecting issues / Brainstorming by Card Question

- connected with the experiences, allowing a broad collection of thoughts, wishes, ideas
- offers an current review/analysis, information on targets and resistances,
- Everybody can give more than one answers
- If wanted you – you can realise anonymous answers
- Everybody is involved!

2. To moderate by skript: Activity briefing – from „a“ to „f“

a) take your time to build up your work place prepare Your material to visualize.

b) mark your question (e.g. call-out question, card question or structured card question) on the board, introduce the question to the group.

c) common silence: 10 minutes for everyone to put down their notes...

Attention: One card only one thought (idea, problem, question, proposal)! ☺

d) everyone presents his/hers cards

e) Every card will be visualized and immediatly sorted into meaningful „groups of cards“ on the board by the moderator – in accordance with the author and



the group. – Attention: mark resistances and contradictions! Visualize complements!!


Checking the gap: „Anything missing?“ or focussing: „Where is the problem?“ or „What is to do?“

Good Practice Examples



Title	Europa ist unterwegs – Europe on tour
Description	<p>Poland and Germany – an eclectic vicinity</p> <p>The field excursion has duration of seven days. The excursion leads the participants to historic sites of the German and Polish history and provides opportunities to look into events of the recent past. The tour makes three stops at places that present and document attempts to cope with the history: Kreisau (place of the German resistance against Hitler-Germany), Auschwitz (extermination camp and Holocaust) and Krakow (historic Kings-city and centre of the Jews in Poland). The particular of the excursion are the numerous meeting with people of contemporary history who work in Poland to process the history as well as to carry out education. There are Germans who support social projects in their former homeland Silesia to people who take care of bereaved from Auschwitz. So there are numerous dialogue partners available. Through an extensive and steady supervision during the excursion as well as a special preparation course the participants get prepared for the journey. During the preparation the participants receive manifold material. The aim of the journey is to experience how an understanding for a joint future in Europe can grow and derive from this part of the history.</p>
Methods	<p>Seminars, lectures and discussions about the German- Polish history</p> <p>Viewing, talks and visits in Poland</p> <p>Postprocessing and content reprocessing of the tour</p>
Target Groups	Interested adults (so far the youngest participant was 20 and the oldest was 93 years old)
Material, products, Picture, mp3, video, logo....	<p>Material: Books, brochures, Information material about the region,</p> <p>Products: Video, Pictures , interviews with tour guides and participants</p>
Sources for further information (website, contact person...)	<p>www.vhs-jena.de,</p> <p>Contact person: Christian Ziege, christian.ziege@jena.de</p>

Title	On Yer Bike
Description 	A cycling project that promotes exercise, inclusion, skills development, social wellbeing and fun.
Methods	No Funding, No Full time Staff, No permanent Premises, volunteers involved , in kind support & equipment within existing Housing Service = sustainable and no reliant on grant. The project is small, flexible and long term.
Target Groups	Hard to reach (Homeless, drug & alcohol, young people, young mums & victims of domestic violence)
Special requirements	<p>Breaking down barriers particularly socially & health wise has been very important. Homeless residents with drug/alcohol issues and residents through domestic violence as a marginalised grouping have been some of the biggest participants.</p> <p>Each ride or taster session includes supported housing schemes and general needs housing .Everyone is helpful & supportive and it is good fun. OYB has impacted on tenants physically, socially & by increasing well-being & confidence.</p> <p>Cycling is extremely affordable & accessible. OYB has promoted opportunities using local trails urban & rural. Bicycles, instruction & encouragement have been given in ways that are <i>not stigmatising</i> as staff & tenants cycle together.</p> <p>Tenants are taking up cycling at levels that suit themselves and their lifestyles – been included – mixing supported with general needs tenants. OYB has helped supported housing tenants set realistic & achievable personal goals as part of their own resettlement/move on plans.</p> <p>Awards: Support Action Net Awards 2009: Supporting People Equality & Diversity Award 2009: Cumbria Community Award 2008 Cumbria County Council Special achievement award 2009</p>
Material, products, Picture, mp3, video, logo....	<p>http://issuu.com/mark-costello/docs/oyb_feb_2010_?viewMode=presentation&mode=embed</p> <p>“ON YER BIKE”</p> 
Sources for further information (website, contact person...)	Contact: Damien Morris at Impact Housing Association

Title	Thinking Skills – A Collection of Learning Tools (Learning Activities) basing on a Social-constructivist Approach
<p data-bbox="240 264 387 293">Description</p> 	<p data-bbox="555 264 1382 293">Examples of Modes of Learning Tools (Learning Activities)</p> <p data-bbox="555 297 1426 427">Taboo Odd One Out Maps from Memory Lifeline Living Graph Five Ws Pictures from Memory Reading Buildings Reading Photographs Mystery Chronology Storytelling – causal analysis Design your Neighbour Layered Decision Making</p> <p data-bbox="555 432 1394 562">In the last decade, a set of new teaching and learning strategies were constructed under the concept “Thinking Skills”. The main ideas behind Thinking Skills were developed by David Leat and Peter Fisher in the 1990s in England.</p> <p data-bbox="555 566 1442 797">Thinking Skills is about students learning how to use their everyday knowledge and develop this further in a critical manner. The idea is to stimulate students with different backgrounds and with different abilities to employ reflective, accelerated, and critical thinking. Through such processes it is believed that students will be able to develop and construct the subject knowledge and the skills required for the subject.</p> <p data-bbox="555 801 858 831">Objectives and Goals</p> <p data-bbox="555 835 916 864">Information-processing skill</p> <p data-bbox="555 869 1442 965">Enables students to locate and collect relevant information, to sort, classify, sequence, compare and contrast and to analyse part/whole relationships.</p> <p data-bbox="555 969 772 999">Reasoning skills</p> <p data-bbox="555 1003 1442 1133">Enable students to give reasons for opinions and actions, to draw inferences and make deductions, to use precise language to explain what they think and to make judgements and decisions informed by reason or evidence.</p> <p data-bbox="555 1137 730 1167">Enquiry skills</p> <p data-bbox="555 1171 1442 1301">Enables students to ask relevant questions, to pose and define problems, to plan what to do and how to research, to predict outcomes and anticipate consequences and to test conclusions and improve ideas.</p> <p data-bbox="555 1305 852 1335">Creative-thinking skills</p> <p data-bbox="555 1339 1331 1435">Enables students to generate and extend ideas, to suggest hypotheses, to apply imagination and to look for alternative innovative outcomes.</p> <p data-bbox="555 1440 772 1469">Evaluation skills</p> <p data-bbox="555 1473 1442 1603">Enables students to evaluate information, to judge the value of what they read, hear and do, to develop criteria for judging the value of their own and others’ work or ideas and to have confidence in their judgements.</p> <p data-bbox="555 1608 1198 1637"><i>(Department for Education and Skills 2005, p7-8)</i></p>
Methods	<p data-bbox="555 1641 895 1671">Theoretical Background</p> <p data-bbox="555 1675 1442 2040">The pedagogical platform of Thinking Skills can be placed within the so-called social-constructivist approach to teaching and learning. Promoting thinking is the most fundamental idea of this pedagogical approach. Giving tasks that require thinking activities is a major part in the constructivist theory, as opposed to frequent repetitions and telling students the content of the subjects they are supposed to learn. This means encouraging students to think by asking questions. Open questions are generally regarded as more useful than closed questions, because the answers to open questions will give better and more independent learning outcomes. Closed questions generally reveal if the students have remembered the</p>

content of the lesson, but do not give sufficient information as to whether they have in fact understood the subject matter of the lesson.

Social constructivism is basically a theory about knowledge, which incorporates a certain perspective on the learning process. Social-constructivist theory explains how learning is connected with collective social activities. As the word indicates the essence of the idea is that knowledge is constructed actively. This is on an individual level (i.e. the students' knowledge) as well as on a collective level (scientific knowledge). The development of knowledge is not simply a passive registration by our senses but an active organisation of and adjustment to our different worlds of experiences. It is not merely a discovery of apparently objective reality. Knowledge is not to be seen as a direct mirror of that reality. David Leat's idea that knowledge cannot be given or taught implies that knowledge is created actively by each individual. Constructivist learning theory argues that learners better able to retain and apply what they have learned self-organized.

Learning – a social activity

In other words, learning is not an isolated matter, although entirely individual. It is moreover a social activity. An individual's understanding of his/her surroundings and the world is not only developed on the basis of experiences with physical phenomena, but also by communication with others and by the ideas that are embedded in languages and cultures they meet.

Within the social constructivist theory, knowledge cannot be given or taught. Knowledge is to be constructed by the students themselves, preferably in a context with other people and of course in a cultural context. The teacher is a kind of mediator who should show where knowledge can be found, how it can be used, and why it is needed. This does not imply that the knowledge and the role of the teacher are of less importance in the classroom; on the contrary, the knowledge of the teacher is even more essential for developing motivating and meaningful lessons. The classroom has of course an important function. Many students are gathered together and social activities are existing realities. With Teaching Skills it is important to use this collective platform as the basis of most exercises, which will mainly consist of group activities.


Strategies

In most of the Thinking Skills lessons the students are placed in groups, with each group being given a (the same) task or exercise. The groups preferably consist of three and sometimes four members, depending on the kind of Thinking Skill that is introduced to the classroom. How these groups are composed depends on the teacher's background on the students regarding gender, age, ability level, peer relationship between the students, and so forth. Group work involves the students quickly in exploring through discussions on the subject. The exercises are student-centred but not student-chosen curricula. With Thinking Skills it is the teacher that defines the activities for the classroom. The teacher structures the exercises, hands out a demanding task to the students and encourages them to use the knowledge they already have.

There is a small but important element of competition within the groups, even though there are no winners or losers in such teaching and learning lessons. All feel like winners. Speed and excitement


	<p>has a certain appeal to the young. They learn to work according to a schedule, sometimes even with a clock guiding the lesson.</p> <p>The Thinking Skills strategy consists of 5 major steps.</p> <p>The first step is the preparation. One can start by planning and developing an exercise with the purpose of creating interesting and challenging lessons.</p> <p>The second step is the launching of the lessons, giving a minimum of information. This is the part where the actual exercise is given to the students.</p> <p>The third step is managing the activity; i.e. monitoring how the students work in their groups, observing and, if necessary, guiding them through the activity.</p> <p>The fourth, and probably most important, step is debriefing. The students are specifically asked about how they solved the given problem or task.</p> <p>The fifth step is concerned with bridging and following up the knowledge, translating it to other fields or topics outside the subject.</p>
Target Groups	<p>One of the major advantages of this exciting approach to the teaching and learning process is that it suits all kinds of students and learners. Students and learners with different abilities and interests can do the tasks at their own level. Even if tasks are demanding, most students find it exciting to work with them. Working in groups, often with demanding exercises, will strengthen their individuality.</p> <p>Students of all grades Learners in the Adult Education Participants in Civic Education (Education for Democratic Citizenship) Participants of working groups in general (e.g. learning activity as opening of a work session)</p>
Special requirements	<p>Depending on the task, materials are required as following: instruction sheet for the students worksheets, information cards, graphs, illustrations, diagrams, charts, maps, photographs videos/DVDs and video/DVD-player stationery</p> <p>In Publications on this method, prepared Thinking Skills are often published as examples including worksheets. The collection of Thinking Skills ranges from simple to very complex learning tools. The preparation of the students depends on the Thinking Skill's task. Most of the Thinking Skills are designed for 1-2 lessons. To adapt a task of Thinking Skill for specific subjects and contexts (e.g. in Geography or History), a unique extra work is necessary. (E.g. developing specific maps, graphs or searching for photographs etc.)</p>
Material, products, Picture, mp3, video, logo....	<p>Publication Nicole Ehlers, Harry Havekes, Ronald Nolet (Eds.): Living and Learning in Border Regions. Cross Border Learning Activities. Issues – Methods – Places. Aachen 2008. The publication is available in 4 versions. All versions consist of a theoretical part and examples of "Thinking Skills" (worksheets included). English version (selected examples from all border regions within the project)</p>



	<p>German – Hungarian version (examples from AT – HU border region) German – Dutch version (examples from DE – NL border region) Polish – Czech version(examples from PL – CZ border region) The publication can be ordered as PDF from: Burgenländische Forschungsgesellschaft (Research Society Burgenland) A-7000 Eisenstadt, Domplatz 21 Tel +43 (0) 2682 66886-13 email: gert.tschoegl@forschungsgesellschaft.at</p>
<p>Sources for further information (website, contact person...)</p>	<p>Arndt, Holger-Michael / Behne, Markus W.: Erlebnisraum Europa – Methoden, Inhalte und Materialien zum Einsatz im Unterricht – Handreichungen. Düsseldorf: Landeszentrale für politische Bildung Nordrhein-Westfalen. 2007. Download from www.politische-bildung.nrw.de [14.03.2007]. Department for Education and Skills: Key Stage 3. National Strategy. Leading in Learning: developing thinking skills at Key Stage 3.. Handbook for teachers. DfES Publications 2005. Available from www.standards.dfes.gov.uk Ehlers, Nicole / Havekes, Harry / Nolet, Ronald (eds.): Living and Learning in Border Regions. Cross Border Learning Activities. Issues - Methods – Places. Volkshochschule Aachen, Aachen 2008 (available in English, German, Dutch, Hungarian, Polish and Czech) Fisher, Peter / Wilkinson, Ian / Leat, David (eds.): Thinking Through History. Chris Kington Publishing. Cambridge 2001. Grol, R. (2004). Leren Denken met Economie. Opdrachten voor activerend geschiedenisonderwijs. Nijmegen: Stichting Omgeving en Educatie. Havekes, Harry / Aardema, A. / Rooijen, B. / Vries, Jan de (eds.): Geschiedenis Doordacht. Actief Historisch Denken 2. Boxmeer: SGSE. 2005. Leat, David: More Teaching Thinking through Geography. Chris Kington Publishing. Cambridge 2001. Leat, David: Thinking Through Geography. Chris Kington Publishing. Cambridge 1998. Nichols, Adam (Ed.): More Thinking Through Geography. Chris Kington Publishing. Cambridge 2001. Nolet, Ronald: Teaching Thinking in Geography and Social Science – an Exiting Approach to Teaching in Primary and Secondary Schools in Norway. In J. Fürst (Ed.), Forschungs- und Entwicklungsarbeit Band 5. Krems: Pädagogische Akademie der Diözese St. Pölten, St. Pölten 2005. Vankan, Leon / Rohwer, Gertrude / Schuler, Stephan (Hsg.): Diercke Methoden – Denken lernen mit Geographie. Bildungshaus Schulbuchverlage Westermann. Braunschweig 2007. Vankan, Leon / Schee, J. van der: Leren denken met aardrijkskunde. Opdrachten voor activerend aardrijkskundeonderwijs. Nijmegen: Stichting Omgeving en Educatie. 2004. Vries, Jan de / Havekes, Harry / Aardema, A. / Rooijen, B. van (eds.): Actief Historisch Denken. Opdrachten voor activerend geschiedenisonderwijs. Boxmeer: SGSE. 2004</p>


Title	EMANCIPATIEPRIJS or 'EMANCIPATION PRIZE'
Description 	Since 1998 VOEM hands out an annual prize to two or three individuals or organisations who brought muslims or minorities and non-Muslims or Europeans closer together in an emancipatory, creative action, project or organisation.
Methods	<p><i>Create a participatory event!</i> A letter and form is send to a broad range of representatives, ngo's, organisations, field-workers,... to invite them TO NOMINATE an individual or organisation for the <i>Emancipation Prize</i>. Afterwards, the board of our organisation (VOEM) is the jury to select out of this input 2 or 3 winners! These winners will be announced on the Evening of the Emancipation Prize.</p> <p><i>Create a multiple learning environment!</i> The space has to be confronting or surprising f.e. inside a church, inside the parliament or the local city hall. In choosing the space you can take down some imaginary walls! The host-speaker is a representative of a minority. The prices are artworks made by an artist with a minority background. A lector, also with a minority background, gives a lecture about themes like migration; minorities or muslims in Belgium, Europe, worldwide; racism; actual topics; minority policy. Reception with publicity-stands, non-alcoholic drinks f.e. Moroccan mint tea , halal food(s) prepared by local minority group(s), space for interaction and networking between all participants. Live music (ethno music) during the reception and/or before at the beginning of the event. Invite the local and national press and try to get your event in the news, BUT don't compromise your format because of this secondary aim!</p>
Target Groups	Politicians / government Representatives of NGO's and minority organisations Field workers Belgian Muslim citizens Press contacts
Special requirements	Invitation to nominate and a form with some questions about the person, project or organisation to answer Space Host-Speaker (from minority) Lector (from minority) to give lecture Art-Works (1 for every winner) Politician to hand out prize Artist(s) who sings or plays minority instrument (f.e. lute). Flowers for the winners, for the lector, for the artist (who made the Emancipation Prize), Publicity-stands for organisations representing minority groups 1 information-folder for every visitor, containing: names and



	<p>explanation of the nominated individuals and organisations, the lecture, info about the artist, info about the organising and/or present organisations</p> <p>Non-alcoholic reception with info-tables and catering prepared by minorities</p>
<p>Material, products, Picture, mp3, video, logo....</p>	<p>Pictures 13th Emancipation Prize: www.voem-vzw.be/index.php?option=com_content&view=article&id=483:fotos-13de-emancipatieprijs-2010&catid=11:voem-fotos&Itemid=14</p> <p>Poster/Flyer 13th Emancipation Prize: www.voem-vzw.be/pdf/emancipatieprijs2010_affiche.pdf</p>
<p>Sources for further information (website, contact person...)</p>	<p>www.voem-vzw.be gent@voem-vzw.be</p>

Title	Digikombi – teaching computerskills in the library
Description 	<p>In Norway, all municipalities are required by the Library Act to have a public library. The public libraries are well used. Women are more frequent users than men, and the immigrant population is also a large user group.</p> <p>Several Norwegian libraries have special programmes or services for immigrant women or they have initiated projects with immigrant women as target group. The city of Lillehammer has run a training program in computer skills for immigrant women. The library has been cooperating with the adult learning center in recruiting participants. Oppland county library facilitated courses for the librarians in Lillehammer library, so that they had the competence they needed to offer the training program.</p>
Methods	The project had plans to teach the women in groups of 4-6, but the teachers soon realized that both language skills and computer skills were at such different levels that they had to do the teaching on a one-by-one basis. Each woman got eight single hours of teaching, and there were four librarians that worked as “teachers”.
Target Groups	Immigrant women in Lillehammer that have few or none skills in using computers as a tool in everyday life.
Special requirements	It’s important to have enough computers available, and teaching on a one-by-one basis requires many teachers. To be able to teach in groups it is important to make a good pre-survey of the “students” to make sure they are on the same level of skills.
Material, products, Picture, mp3, video, logo....	<p>The library made a manual for the different topics that all the students had to learn. Everybody was thought e-mail/webmail, word, excel, how to use the Internet and how to use different public web sites.</p> <p>A short video of the project was made by Oppland County Library: http://www.youtube.com/watch?v=HmwlYifW2k4</p>
Sources for further information (website, contact person...)	Contact: berit.stromshoved@lillehammer.kommune.no http://digikombi.biblioteknett.no/?p=844 (only in norwegian)

Title	Freie Altenarbeit Göttingen e. V. (FAG) Senior citizen Empowerment Organization
Description	 <p>In 1986, the “Freien AltenArbeit Göttingen e. V. (FAG) – Senior citizen Empowerment Organization” was founded by a small group of active senior citizens and professional senior caregivers/ health educators which is recognized as a tax-exempt organization beneficial to the public. The NGO's mission was to both explore and realize alternatives to the “old people's homes” existing at that time and also to propagate the active participation of the elderly in their local community.</p>
Methods	The ZZP coordinator, Regina Meyer, together with the residents of the WG developed and realized two approaches, the “Erzählcafe (EC) – Oral History Cafe” and the “Biographiegruppen (BG) – Biography Groups”. Ms. Meyer, after many years of experience, designed a special program to train moderators for both the EC and BG, and these training programs are now attended by professional adult educators and engaged volunteers from all over Germany.
Target Groups	the BG - Biography Groups are not public but rather intimate, small, inter-generational groups of 6-8 members which meet every 14 days in the villa, for either a short time, one half a year, or for a longer time, up to 5 years. Within a protected environment the BG members share their everyday life experiences of their own past with one another. In this group atmosphere individual memory is stimulated and long forgotten episodes are recalled. The members do not only reminisce, they also reflect on their experiences, and they learn to place their own past within the context of the historical times. They gain a new perspective on their own life as they listen to the disparate narrations of the other members from an other generation and or another social class or culture. Learning to appreciate the diverse experiences of the everyday life of the other members can sharpen the participants sensitivity to their own present and make them both conscious and aware of the choices their future hold.
Special requirements	The FAG has been instrumental in generating social networks for intergeneration projects and activities, and particularly addressing the problems generated by the increasing population of senior citizens, often referred to as the demographic change in society. In closing it should be noted that all of the projects and activities of the FAG would not be possible without the extensive volunteer participation of its engaged members and friendly supporters.
Material, products, Picture, mp3, video, logo....	
Sources for further information (website, contact person...)	www.freiealtenarbeitgoettingen.de

Title	Akademie Waldschlösschen
Description 	<p>Akademie Waldschlösschen is the only professional educational center in Germany, even in Europe, where the main topics are the further education of gays and lesbians. It is a „child“ of the Gay Rights Movement, which arose from the students´ movement in 1968. The year 1968, which is not only for Germany but also e.g. for France important, marks the beginning of a dramatic change of the society in the Federal Republic of Germany.</p> <p>To understand this a short retrospective to the first 25 years of the history of the FRG is necessary.</p>
Methods	<p>The work of Akademie Waldschlösschen today means</p> <ul style="list-style-type: none"> • networking and cooperation of gay/lesbian work in nationwide contexts; the concept of this work is „empowerment for self-help“ • further education for gays and lesbians with the aim of self-confident and self-reliant commitment in society and organisations • encouragement for forming your identity and self-confidence, lifestyle and way of life • political, historical and cultural education • networking on a federal and nationwide basis, the exchange of experiences and networking meetings • qualification of voluntary work: consulting in coming out and crisis, public relation, cultural and media work, educational work at schools and much more • further education in the field of Aids: prevention, counselling, support, social legislation etc • support for people with HIV and Aids with seminars and meetings • further education for people who work in social or teaching professions, multipliers who deal with the topic anti-homosexuality with the aim to get a climate without discrimination in the society
Target Groups	<p>Those with an interest in LGBT, gender, identity.</p> <p>282 nationwide seminars 3302 participants per year 11.845 days of participation</p>
Special requirements	<p>Akademie Waldschlösschen is a legally responsible and non-profit making foundation since 1.1.2004, founded in 1981 out of german Gay Rights Movement, and of nationwide importance as the unique meeting and conference center in Germany for political and social work of the LGBT-Community.</p>
Material, products, Picture, mp3, video, logo....	
Sources for further information (website, contact)	<p>www.waldschloesschen.org info@waldschloesschen.org</p>

Title	Trafiek vzw – ngo
Description 	<p><i>Trafiek vzw</i> is an independent ngo in a form of a coffee shop. The ngo works in 2 ways: People can come to <i>Trafiek</i> and have a drink; coffee, tea, soda, juice or/and something to eat for a low price. The served food is Fair-trade, bio and vegetarian. They deliberately choose not to serve alcohol to be accessible to all Muslims. The organization of social actions in the neighbourhood '<i>Brugse Poort</i>' where <i>Trafiek</i> is located. This neighbourhood knows a mix of different people which is not always seen as something positive in the eyes of the local government.</p> <p>There is also a free access to the internet and everyday you can read the newspaper of the different newspapers.</p>
Methods	Serving non-alcohol drinks Providing Fair-trade, bio and vegetarian products Providing a neighbourhood meeting place where people from the <i>Brugse Poort</i> can organize different activities such as yoga, drawing.
Target Groups	Everyone living in the <i>Brugse Poort</i>
Special requirements	Formal structure like an NGO Permanent space, building, house with kitchen Place to organize activities Volunteers
Material, products, Picture, mp3, video, logo....	
Sources for further information (website, contact person...)	Website: http://trafiiek.blogspot.com Join Trafiek on Facebook Contact person: Hilde Verschaeve Address: Haspelstraat 37, 9000 GHENT – BELGIUM Phone: +32 488 26 18 88 E-mail: trafiiek@skynet.be

Title	Volunteering at Tullie House
Description	<p>Working with volunteers to take museum collections out into the community, to highlight, discuss and involve people in history.</p>  <p>Training with a difference</p> <ul style="list-style-type: none"> • Training to support the outreach programme • Training linked to projects and programmes • Training to develop the volunteers • Training delivered by volunteers
Methods	<p>Training Programme</p> <ul style="list-style-type: none"> • Training linked to projects/programmes: <ul style="list-style-type: none"> – Reminiscence Training – Oral History Training – Archaeology Training – Art Training – Dementia Awareness Training – Safeguarding Adults Training – Enhanced Training
Target Groups	Anybody interested in museums and community education, history and culture.
Special requirements	<p>Benefits of Training</p> <ul style="list-style-type: none"> • Training provides volunteers with skills • Training gives volunteers motivation • Training gives volunteers confidence • Training gives volunteers competences • Training is good for CVs • Training develops museum programmes • Training at Tullie House is fun!
Material, products, Picture, mp3, video, logo....	
Sources for further information (website, contact person...)	www.tulliehouse.org.uk

Future projects

Not the End!

Future projects from Pathways



Coming to the end of a time limited partnership is inevitable. But even so having forged a working relationship and friendship with others over a two year period, the end of any partnership is filled with some sadness... It's all over!

... Well perhaps not. Pathways does not lead to a dead end! The partners have shown a commitment to continue and develop their interests in Intercultural and political education both at home and across Europe.

Two projects have been submitted out of the partnership team. Firstly a learner workshop developed by The Akademie Waldschlösschen. Secondly a learning partnership, with involves, Thüringer Volkshochschulverband, VOEM and Variety Town.

Do maybe it is not all over, perhaps it's just the end of the beginning, We wait to see.

1 Out in Europe – Reflecting sexual biographies

The Akademie Waldschlösschen offers a Grundtvig-Workshop (our application for a Grundtvig grant has not yet been decided)

„Out in Europe – Reflecting sexual biographies“ 17.09.2011

The participants of the workshop will meet for an (international!) exchange and discussion on various topics of LGBT life – the personal, the social, the national and the international perspectives are in the focus of the workshop. The workshop promises to be a unique experience for all participants – reflecting their sexual biographies, getting to know gender theories and historical facts on social movements, getting concerned with a broader view of emancipative and political commitment. The workshop offers a unique opportunity to reflect your own sexual biography in a protective und supportive setting. You will find this useful for backing up your motivations on why and how to become involved in social and political emancipation.

Topics and questions of the workshop:

Sexual orientation

What role does sexual orientation play in our idea of modern identities?

In which way can we understand sexual orientation as a social fact?

Social construction of sexual orientation

What facts influence our idea of sexual orientation?

What are social ideas of gender norms and gender performances?

What kind of discriminative experiences are caused by sexual orientation and gender aspects?

Norms / Normality / Prejudices

What is normal? Am I different than others?

What are intersections between stereotypes and normalities

Participation / Emancipation / Equality

What is the significance of equality and participation for an emancipative movement?

How do performances at the gay pride day look like and how do they take effect?



Target Orientation

What kind of experiences will have been made during the workshop and what perspectives for the future are going to result?
How do we want to engage for LGBT-people in our home country?

Contact person:

Stephan Mertens
Tele: 0049 - 5592 – 927724
stephan.mertens@waldschloesschen.org

2 MultiLIFE - Developing multicultural life competences, based on dialogue and lifestories.

The aim of the project is to develop an understanding of the complexity of social relations in a diverse and multi-cultural Europe. The partnership will work together using media and visual technology to produce a model of learning that enables migrants (as well as local community and interest groups) to appreciate the diverse nature of countries they are living or working in.

We will achieve this by:

1. Engaging with diverse communities such as migrant, Black and Minority Ethnic, disability, gender, age and Religious groups to produce life stories around equality issues and human rights.
2. To develop these life stories to broadly reflect human rights legislation in Europe, whilst understanding that equality and diversity as a learning experience, has developed differently as a result of anti discriminatory action within individual partner countries.
3. To produce and disseminate resources that can be used within education, language or employment provision.

This approach to equality and diversity learning has the advantage of being able to take place with not only migrant groups but all communities within the partner countries. This is because it provides an opportunity to link the history of population movement and social change with equality, diversity and dialogue.

Appendix

more to chew on



Appendix 1

Political and intercultural education in Lower Saxony

A non representative survey

Political education: a definition

Two statements:

„All my learning opportunities are political, we do not offer political education.“

„Political education is no longer clearly identifiable, it is mixed up.“

a pragmatical understanding: if issues are discussed purposefully and consciously within their social, political, and/or economical contexts then it's political education

Intercultural education:

VNB: focus on international migration

Intercultural education ...

... has to be borne by both sides – locals and migrants

... always also requires to question the existing structures and patterns in a „monoculture“

targets of intercultural education of the VNB are:

- encouragement of the participation of migrants and strengthening their identity and self-organization
- acceptance and anti-racist work with the German population
- qualification of migrants (language, vocation) as the basis for a long-term perspective in Germany
- qualification of professionals and volunteers working with refugees

The base of my survey

„Rooms of political education. The practice of adult education in Lower Saxony“: research in 2006, published 2007; the basis of the study is an accidental selection of programmes and publications of all divisions of agencies of adult education in Lower Saxony as well as interviews with experts

My own research in the internet: offered courses of the officially recognized agencies of adult education in Lower Saxony

Political education: trends

No more part of a social-political movement, no ‚missionary‘ impetus (like in the 70s and 80s)

Instead of fundamental sociological and political (theory-)discourses → questions concerning the personal life world and everyday life

e.g.: instead conflict / governance → solution of conflicts in everyday life and on the job

Instead of collective patterns of discussion and reaction → an interest to gain usable knowledge for practice

e.g.: instead of a critical discussion of globalization → to acquire useful informations, to understand the social circumstances, to discuss common interests and how to act concerning this problem

Personality development instead of social elucidation (Aufklärung): how to live – to find my own role – commitment in my personal life world

Acquirement of social, methodological and personal competences: instead of „to recognise – to analyse – to act“ → „to act – to qualify – to reflect“

Beside traditional situations / opportunities of learning there are new forms of activity and professional services

e.g.: Counseling; qualifying for functions of an active citizenship

political education ‚is getting more social‘: instead of participation in the ‚classical fields‘ of political parties, trade unions etc.



→ the perspective of active citizenship: knowledge, faculty of judgement, capability, ability and attitude

Political education

The practice of political education reacts to the societal trend of individualization and pluralisation of life styles

The profile of the educational work was become more differentiated, but:

in many institutions the relevance is only marginal

the most frequent forms of political education ,in a narrow sense' are: self-organised work groups, educational leave, conferences, lectures

Adult education act of Lower Saxony: Educational activities that conform to special societal needs (according to Adult Education Act of Lower Saxony)

Political education

Education of norms and values

Economical and ecological basic questions

Higher graduations and access to universities

Alphabetisation

Integration of immigrants

Activities to reduce gender related discrimination

Activities to qualify for volunteer services

Activities to integrate disabled persons

Education for families and parents

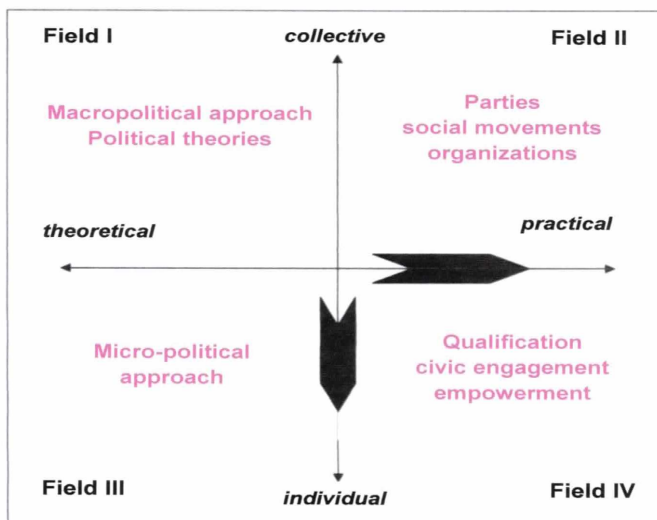
Vocational and personal orientation at the transition school - profession

Integration of unemployed people into working life

Economical and social improvement of structures in rural areas

Qualitative improvement of kindergarten and school

The scope of political education



Offered Activities

self-organised study group; seminar (one or more days or the weekend); weekly seminar / educational leave; course; conference / congress; After-Work-education; lecture with discussion; excursions; (mobile) exhibitions; campaign; project work; operation of specialist departments, e.g. office for mediation, against right-wing extremism and violence,...)

Strategies of dissemination

Website
Newsletter (printed and electronic)
Leaflet
Posters
programme
Emailing
Word-of-mouth-marketing
By personal recommendation

Field I (Macropolitic): Subjects / Topics (e.g.)

Seminars of several days (mostly educational leave): Have or To Be? About the values in our society
Self-organised groups: Woman today - in family and society
Lectures with discussion: What led to the peaceful revolution?
Mobile exhibition: „Global Fair. Another world is possible - you make them more.“
Mobile exhibition on the theme of globalization and world trade (VNB)
<http://www.global-fair.de/>

Field II (social movements): Subjects / Topics (e.g.)

Seminars of several days (mostly educational leave)
- „Seniors meddle“ (what forms of active participation in political life are possible?)
Courses: The work in Delmenhorst City Council. Municipal policy training
Self-organised groups: Labor and social movement: the role of unions in social struggles

Field III (micropolitic): Subjects / Topics (e.g.)

Seminars of several days (mostly educational leave or seminars at the weekend):
Graffiti: youth culture; Give me a dance. Music and dance as a means of intercultural communication; Allow for diversity. New Ways in Sex Education; Emancipation and participation. Basic course homosexuality and Society III
One-day-seminar: Girls and violence. De-escalation strategies
Courses (modular) with certificate: Competence against violence. violence prevention with children and young people

Field IV (empowerment): Subjects / Topics (e.g.)

Seminars of several days (mostly educational leave or at the weekend): Social commitment of young people in social crisis; Betzavta – together: democracy, tolerance, intercultural training
Self-organised groups: The Self and Other. Cross-cultural coexistence : to recognize cultural conditioning of conflicts
Courses with certificate: „Take the lead... ...qualified and committed!“ Training series for volunteers; „Schwule und Lesben machen Schule.“ Qualification in lesbian and gay awareness training in schools
(<https://www.waldschloessen.org/kalender/detail.php?id=766&q>)

Appendix 2

The Memorial of the concentration-camps in Moringen, a little town in South-Lower Saxony

Welcome in the name of the memorial and the Organisation of the survivors of the concentration camps and their friends in Moringen.

Before we start with the history, I want to say something about the memorial itself. This house, in which we built up the memorial has nothing to do with the concentration camps. In this building nobody was arrested. It is a gift of the capital of Moringen to the Organisation of the survivors to make it possible to build up a memorial.



(the memorial of the concentration camps in Moringen; the area of the former concentration camps are within eyeshot)

At the Terrain/Area of the former concentration camps exist nowadays a hospital for mentally ill people, which had done an offence. It is called, therapy instead of prison. This situation means, at the former area of the concentration camps exist a kind of prison again. You see fences and barbed wire today too. We can not visit this area. During guided tours we can show the area and the buildings which exists still today only from outside. We can visit only one building, the former commanders office of the youth concentration camp.



(the commander office of the youth-concentration camp during fascism)

To give our visitors an idea of the topography of the camps a model of the youth concentration camp was built. It can not close the lack of not visiting the historical place, but its a try, to handle with the situation. Some words to the so called historical place: for most of the visitors mean historical the same as authentic. They think, they could see the former concentration camps nearly the way they exist during fascism. But many of the former camps were restored or were used by the allies after the victory. The buildings and areas often show us more about their later using than above the time of the concentration camps. Therefore it is not the worse, that we can not visit the area of the former camps. Even if we can, we had to decode the situation, the topography today. Today it's a kind of hospital and it looks like. The memorial of the concentration camps in Moringen is not in public sponsorship, like many others, for example Bergen –Belsen. The supporting organization/sponsors of the memorial is the so called “Lagergemeinschaft”, the organization of the survivors and their friends.

That's the basis of our work and we are proud of it. It means, the survivors are our chiefs, they co- decide the politic and work of the memorial.



(Alfred Grasel, a survivor of the youth-concentration-camp in front of a part of the exhibition about the history of the youth-concentration-camps in the memorial)

Now the history:

The concentration camps in Moringen

In April 1933 in Moringen was established one of the first concentration camps in NS-Germany. It was a concentration camp for men from the political opposition, the internees came from the region. Only a few women were captured in a special building. The most time the man were guarded by the police. But after a hunger strike of the prisoners in June 1933 the SS came into the concentration camp. Since this moment the prisoners were tortured. The SS created a very brutal regime. The concentration camp was closed in November 1933, most of the male prisoners were released under police supervision. A part were deported/sent to other concentration camps. During the hole time there were nearly 1000 male prisoners in the camp.

The few female prisoners stood in Moringen because the concentration camp for women was opened.

The first internees were captured because they belong to the political opposition of the region too. But in time because of more and more reasons women were put inside the camp. Returning Jewish emigrants, religious and racial haunted, women who were supposed to defame the System or important Nazi-persons. Most of the women who were imprisoned after the perfidiousness right were captured because of denunciation. You have to imagine a situation like that: One women meat her neighbour on the street and they chattered. On women to the other :

Hitler had promised, that all men get a job. My husband is still jobless. Hitler is a liar. Then it could happened that the neighbour make an announcement by the police. Other women who were imprisoned were prostitutes and so called criminals. By and by women from all over Germany were brought to Moringen. 1937 Heinrich Himmler visited the women's concentration camp; he wanted to make Moringen official the first nationwide concentration camp for women. But this did not happen because the Nazis decided to open the concentration camp Lichtenburg.

The women in Moringen were guarded by women of the so called NS-Frauenschaft, the women's-organization of the NSDAP. The internees had to work, but most time



there was no work for the women; when they work, they work for example in farming or they restore clothes for the “Winterhilfswerk, a Nazi organization , which collected clothes to gave them to the poorer people. When they not worked, they had to stay in big rooms, nearly 80 women in a room, had nothing to do and were not aloud to talk together. The women describe this situation as very terrible; they didn’t know, what happened with their family, what’s with their kids, when they became free.



(a picture of one room, where the internees had to stay during the day; it was drawn by Lina Roth, an political prisoner)

The women concentration camp was closed in march 1938 and the women were brought to another concentration camp “die Lichtenburg”. In the Lichtenburg the women were guarded by the SS. Some women were deportated 1942 to the biggest women concentration camp in Nazi-Germany “Ravensbrück”. Some historians assume that we can speak about an special system of women concentration camps. This system was made up of Moringen, Lichtenburg, Ravensbrück. During the women concentration camp Moringen exist, nearly 1350 women were imprisoned there.

The concentration camp of men as well as the concentration camp for women belongs to the so called earlier camps. That means that this concentration camps are more like prisons unlike the later camps (The conditions in the camps similar to prisons, many people discharged.)

In August 1940 the Youth concentration camp was opened. Between the closing of the women concentration camp and the opening of the Youth concentration camp in the buildings existed an so called “Arbeits- und Werkhaus“. In “Arbeits- und Werkhäuser” people were captured, which were supposed to be work-shy, people for example, who had no job or people who were homeless. They should be “educated” by work. Many of the people who were captured in the “Arbeitshäuser“ came there without being sentenced and they did not know, when they get back to freedom.

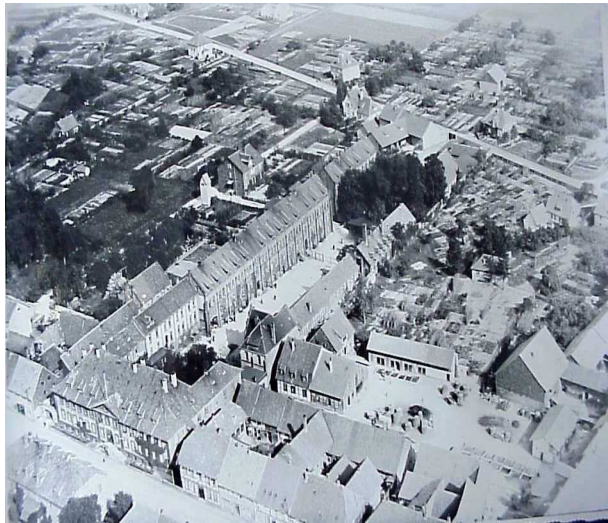
The Youth concentration camp:

At the territory of Germany during fascism existed 2 Youth concentration camps, one for men in Moringen and one for women, the Uckermark, which belonged to the women concentration camp Ravensbrück.

The Youth concentration camps were installed on the initiative of Heinrich Himmler, so called “Reichsführer SS”, the chef of the SS und Reinhard Heydrich his fuglemen. Both argued, that in time of war (since 1938 Germany make war), when the fathers fighting at the front and have no eye on their children, the youth behave more and more badly. The normal education institutions failure and therefore have to built youth concentration camps. The concentration camps called “camp for protective youth custody”. But even if this was the official reason for the installation of youth concentration camps, it was a kind of lie. The concentration camps were not apart of the educating system of Nazi-Germany, they were places of selection. That the camps had nothing to do with education shows for example the point, that the camps were planed and installed by the Criminal Investigation Department. The Institution

which were authorized to put teens in the camps, shows also that the camps were not education institutions : the Gestapo, the HJ, judges, prisons, youth welfare offices, and the Criminal Investigation Department; this are mostly institutions of prosecution or Nazi-organizations.

Most of the Young men, who were imprisoned in Moringen were 15 ob 16 years old. In the youth concentration camp nearly 1500 were arrested . More and more young men were deported to the youth concentration camp. They came almost everywhere from Europe. Therefore the buildings of the concentration camp became overcrowded. At the end of 1941 the prisoners had to built a hut camp beneath the other buildings.



(Aerial photograph of the youth concentration camp; it's the huge u-shaped complex at the left side; at this time, the hut camp not existed yet. it existed on the area on the left side beneath the so called "Stammlager". At this photograph you can see an extraordinary point: the concentration camp lies in-between the little town; `normally` concentration camps were built outside, the inhabitants should not seen the cruelties and the murder. But in Moringen it was set in the middle of the town. Some people lives in the direct neighbourhood of a concentration camp; they could have a look in the hut camp for example from their breakfast-table. When the young prisoners have to go to work outside the camp, the people saw them, their tortured bodies. In Moringen after 1945 you could not say, nobody knows about the camps, here it was obviously a lie.

Reasons to be imprisoned in the youth concentration camp

- Refusal to service in the Hitler youth
- Refusal to work, or were supposed to carry out acts of sabotage during work
- To be not educable, to be refractory, to be criminal
- To be a member of the "swing youth"
- Homosexuality
- Handicapped or mentally disturbed persons
- Religious reasons
- Racial reasons (Jews, Sinti and Roma)
- Liability for a family for action of one of its members
- Opposition and resistance against the National socialist

The youth- concentration-camp, and now I have to use the Nazi-terminology, was a camp for so called Arian people. In the beginning of the camp Jewish men and Roma und Sinti were imprisoned in Moringen, but after a short time they were deported to determination camps like Auschwitz.

The biggest group of prisoners were young men, which were persecuted as so called "antisozials". Young men for example, which had trouble at their jobs, or trouble in school or other education-institutions. Therefore they were classified as uneducable, as antisocial.

The Young men were subjected to SS terror under inhumane conditions. Many died due to the terrible conditions(nearly 150 young men) some were compulsory sterilised as a result of genetic or criminal biological reports and others were deported to other concentration camps.

From 1941 the Youth Camp was used by the SS for their pseudo medical experiments. So called criminal biologists - under Dr. Dr. Ritter - tried to prove their theory, that crime and anti social behaviour were genetic. On the basis of the knowledge acquired at Moringen the National Socialist regime assumed it could judge whether or not people had a right to life. The for the prevention of genetically defective offspring legalised the forced sterilisation and extermination of whole races in Germany and occupied countries. The test persons were the young internees. The young prisoners were his laboratory animals, the victims of his pseudo medical experiments. He look after their behavior, the behavior of their families, how they look like . Then he divided the prisoners in special groups.

This arbitrary division, was a kind of selection. The conditions in the groups were different. for example, if you have to stay in group S, you have to do the heaviest work. Your chance to survive depends an the group, you were divided to. From S for example young men were deported to extermination camps. In the hierarchy of the camp Dr. Ritter had more power than the commander of the camp. If Dr. ritter said: This young men had to die, then he died. Dr. Ritter was responsible for nearly 20 forced sterilizations. One of the young men died because of the sterilization.

All of the prisoners were forced to work.

They worked on farms, in cement factories, to built the motorway (here in the neighbourhood, near by little town called Nörten-Hardenberg exist a motorway bridge; she was build by prisoners of the concentration camp. They produce ammuniton underground in an external camp. To work in the so-called "Muna" was a kind of punishment, because the work with the ammuniton was very dangerous; over and aver again men were hurt badly or died.

Daily Routine:

05:15

rouse

roll call

clean the beds,

bed and locker control by the SS

washing

breakfast

6:30

start of work

they have to stay in lines and were count

division in the workgroups

12:00

lunch



18:15
end of work
roll call

19:00
dinner
one hour to clean their clothes
roll call; the SS checked the clothes

20:00
roll call

21:00
The SS locked the prisoners in the sleeping rooms

22:00
Sleep

During the whole day the young men were beaten, tortured. And they had hunger all the time; in 1942 the first young men died by starvation.

The youth concentration camp was liberated in April 1945 by American soldiers. A short time before ca. 500 young from the concentration camp were send to war. 500 other prisoners had to go on an death march. They should work in Salzgitter-Drütte, in an big arms-industry complex. During this march many young men were murdered by the SS by shooting.

The Background to the Memorial: Concentration Camp Torhaus Moringen
In the 80's the citizens from Moringen and the surrounding area began research on the three concentration camps at Moringen. This had been suppressed and not hitorically accepted that these camps had existed. The critical look at the facts started a painful but at the same time exciting process.

The victims were persecuted and excluded again. The perpetrators of moringen for example Dr.Ritter , like many Nazi-perpetrators, were not punished. They make carrier in the after war Germany. Dr. Ritter for example became chief of the youth psychiatry in Frankfurt.

Some of the survivors like Erwin Rehn left Germany when they saw how society act in the confrontation with the history. He was filled with bitterness not only about his suffering during fascism, but also of the behavior after 1945.

In 1989 the organisation Lagergemeinschaft and Gedenkstätte KZ Moringen e.V. (Camp Community and Memorial: Concnetration Camp Moringen) was founded and they are also the sponsors of the 1993 founded Memorial Concentration Camp Torhaus Moringen. The exhibition would not have been possible in its present scope without the support of the townsfolk of Moringen. There is one person in charge of the memorial and on two days a week he is assisted by a teacher who has been given special permission to teach at the memorial. Besides the full time employees there are a number of people helping at the Memorial in a honorary capacity. Over and above this there has been in the last few years a number of research/exhibition projects and from the employment office the memorial has been used for job creation purposes. As the memorial can also be used as a touring exhibition it has been seen by 200,000 visitors in Germany and Austria.

The Memorial Moringen/Torhaus is a place of historical-political education. The men, women and children who visit the memorial should receive an accurate and detailed account of what has happened in the very place where it happened. As 80% of the visitors are children or young adults their guides are usually teachers. They have at their disposal a well-filled library and an archive with documentation on the three concentration camps. Great emphasis is given to furthering the contact with former inmates, and once a year a get together is arranged.



(picture of a meeting of the survivors and their friends in front of the former commanders office of the concentration camp)

If you are interested in visiting the memorial please contact us in good time so that a programme can be arranged.

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