

Markus Tiedemann *Editor*

Philosophical Education Beyond the Classroom



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Markus Tiedemann
Institut für Philosophie
Technische Universität Dresden
Dresden, Germany

ISBN 978-3-476-05947-5 ISBN 978-3-476-05948-2 (eBook)
<https://doi.org/10.1007/978-3-476-05948-2>

This book is a translation of the original German edition “Außerschulische Lernorte, Erlebnispädagogik und philosophische Bildung” by Tiedemann, Markus, published by Springer-Verlag GmbH, DE in 2021. The translation was done with the help of artificial intelligence (machine translation by the service DeepL.com). A subsequent human revision was done primarily in terms of content, so that the book will read stylistically differently from a conventional translation. Springer Nature works continuously to further the development of tools for the production of books and on the related technologies to support the authors.

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The registered company address is: Heidelberger Platz 3, 14197 Berlin, Germany

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Preface

This volume is intended to open up a new field of research. It examines the relationship between philosophical education, experiential education and extracurricular places of learning, which has hardly been considered in philosophy didactics so far.

This is both surprising and regrettable in several respects. Firstly, field trips and experiential education formats are part of school reality. This applies to socio-pedagogical interventions as well as to the intensification of subject-learning. Secondly, there is a need to catch up in comparison to other subject didactics. For example, the consideration of extracurricular places of learning has long been standard practice in history didactics. Thirdly, numerous non-school educational offerings claim to contribute to the acquisition of philosophical virtues and educational content. It therefore makes sense to compare self-understandings and to take a closer look at the possibilities and limits of cooperation and synergy effects.

In the theoretical-conceptual parts of the volume (Parts I and II), philosophical-didactic and experiential educational perspectives are juxtaposed. First, the essence of philosophical education and its compatibility with educational formats that are less strictly oriented towards the principle of argumentative justification are addressed. Focal points include traditional and current forms of peripatetic philosophizing as well as the questions of philosophy of place and the topicality of Schiller's call for an aesthetic education of man. This is followed by a discussion of the self-image of adventure education in Germany and the concept of outdoor education in Canada, both of which claim philosophical traditions and educational aspects for themselves.

In Parts III and IV, potential cooperation partners introduce themselves. The aim is to clarify the conception of different educational offers, institutions and initiatives and to point out already existing or potential cooperations with philosophical education. A separate subchapter on the genesis and essence of experiential education as well as various forms of it is the beginning. In order to illustrate the diversity of extracurricular places of learning, different examples are presented: museums, cultural institutions and memorials (1), social institutions (2), sacred and meditative places (3) and experiential education and outdoor education.

Part VII of the volume focuses on methodological-practical issues. On the basis of four exemplary teaching units, the inclusion of extracurricular places of learning

and experiential education interventions in philosophical education is demonstrated and put up for discussion.

Finally, Part VIII deals with the still modest empirical research situation. On the one hand, previous experiences and projects are quantified, and on the other hand, a current research project including qualitative and quantitative evaluation is presented.

The heterogeneity of the volume is as diverse as the research field itself. The individual contributions present quite different conceptions of philosophical education, pedagogy or scientificity. The aim is to lay a foundation for controversial discussions and the development of further questions.

Dresden, Germany

Markus Tiedemann

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About the Editor and Contributors

Editor

Markus Tiedemann Prof. Dr., has been teaching Ethics and Philosophy Didactics at the Technische Universität Dresden since 2015. Previously, he was a professor at the Free University of Berlin and the Johannes Gutenberg University in Mainz, as well as a teacher and head of a specialist seminar in Hamburg for 12 years. His main areas of work and interest include philosophy didactics, ethical orientation in modernity, normative aspects of migration and de-radicalization processes.

Contributors

Michael Adam M.A., is a deputy headmaster of the Herzog-Philipp-Verbandsschule Altshausen and teaches German, History, Politics and Ethics. He does research on DKV-Sound-Karate at the University of Education Weingarten.

Tarek Badawia Prof. Dr., is a Professor of Islamic-Religious Studies with a focus on religious education/religious teaching at the Friedrich Alexander University of Erlangen-Nuremberg. His main areas of research and teaching include foundations of a theory of education and religious ethics, interreligious education and Islamic teaching in secular society.

Hartley Banack Dr., is an assistant professor at the School of Education in the College of Arts, Social and Health Sciences at the University of Northern British Columbia (UNBC). He works with pre- and in-service teachers in the areas of Physical/Health Education, Outdoor Education and Science Education, with both undergraduates and graduates. His research considers the role of where in learning.

Ulrike Barnett studied Biology at the Free University of Berlin and worked as a guide at the Berlin Zoo during her studies. After her studies, she was several times in different parts of Africa to explore free-living following baboons. In addition, she

received training as a nature guide there. Since 2014, she has been working in the administrative part of the zoo school of the Berlin Zoo. In 2015, she took over the management of the zoo school at Berlin Zoo and realigned the educational program there. In 2016, she additionally took over the management of the zoo school of the Berlin Zoo and has been working as a manager for both facilities since then.

Matthias Blass studied Philosophy, Modern German Literature and Political Science. He gained his knowledge of nature from teachers with indigenous backgrounds or directly from primitive peoples. In 2000, he founded the “Nature School Wilderness Hiking”, which he still runs today.

Simone Blaschka Dr., has been the director of the German Emigration Museum in Bremerhaven since 2005. Under her leadership, the museum won the “European Museum of the Year Award 2007” and presented over 30 special exhibitions on migration topics. Previously, she worked as a scientific director for the museum’s general planner, Studio Andreas Heller Architects & Designers in Hamburg. Her doctoral thesis was already dedicated to German overseas emigration in the nineteenth and twentieth centuries. Since then, she has expanded her interests to include the biographical and mental history of migration since the eighteenth century.

Sezai Cakan is a religion teacher at a primary school in Berlin. He is studying part-time for a “Master of Education” in the subjects of History, Work Teaching and Religion. He has many years of experience in youth work and is active as a volunteer for interreligious educational activities in the Islamic Federation Berlin.

Cindy Düring entered officer training in the Bundeswehr in 2008. From 2010 to 2013, she studied History at the Helmut Schmidt University of the Bundeswehr in Hamburg. In the course of her studies, she completed a semester abroad in Helsinki. After training as a military police officer, she was assigned as a teaching officer in military history at the Army Officers’ School in Dresden. She then moved to the Military History Museum of the German Armed Forces. Here, after serving as press officer, she took up the post of teaching officer/historian Bundeswehr in the area of education, with a focus on historical-political education. Major Düring is currently the head of the contact point for the Bundeswehr Museum and Collection Network at the Military History Museum in Dresden as a teaching officer/historian and is also working on her dissertation project. Her main areas of work and interest include military history and the didactics of history.

Birgitta Fuchs PD Dr. Phil., studied Catholic Theology and English Language and Literature for the Higher Teaching Certificate at the University of Würzburg – First State Examination 1987 at the University of Würzburg. She received her doctorate in General Education from the University of Vienna (1995) and her habilitation from the Faculty of Cultural Studies at the University of Bayreuth (2006). She has held teaching posts and visiting professorships at the universities of Würzburg, Bonn, Eichstätt, Cologne, Bayreuth and Vienna.

Helena Graf studied Ethics, Philosophy and History in Dresden in the state examination course and worked as a trainee teacher in Rheine and Freiberg. The second state examination was followed by 8 years of work in the teaching profession in the subjects of ethics, philosophy, history and politics. Since 2017, she has been a research assistant at the Chair for Didactics of Philosophy and Ethics in Dresden. Her current research focuses on the conceptual, practical and empirical investigation of the potential of coupling extracurricular learning, experiential education and philosophical education.

Marie Hahn completed her teacher training for the subjects Ethics/Philosophy and German at the Technical University of Dresden. There she also completed the accompanying study “Theatre – seeing, thinking, playing” and is active at the theatre DIE BÜHNE. She is currently doing her doctorate on the topic of playing theatre in philosophy lessons with a focus on imagination and judgement formation with Professor Markus Tiedemann.

Angela Hörschelmann after working as a nurse, studied Cultural Studies with a focus on the cultural history of the body and disability studies. As a freelance journalist, she has worked on the media presentation of illness, disability, death and dying in cooperation with Aktion Mensch and the Institut Mensch, Ethik und Wissenschaft, among others. Since 2013, she has been responsible for press and public relations for the German Hospice and Palliative Association (DHPV).

Johannes Krüger is an experiential educator (ZAB Outward Bound) and systemic consultant (ISB Wiesloch) and has been working with various target groups in an experiential education context since 2003. Other focal points of his work are the training and further education of educational specialists (including as a lecturer at the OUTWARD BOUND Academy), as well as team development and consulting.

Pia Krüger is studying to become a teacher for vocational schools at the TU Dresden in the subject areas of ethics/philosophy and social pedagogy. As an educator, she has gained professional experience in youth welfare. In her work, needs-oriented education, positive relationship building and an appreciative attitude are particularly important to her.

Birgit Lang is a social scientist and mediator. She has been working in the juvenile detention centre in Berlin since 2002. Among other things, she developed the project “PeerMediation hinter Gittern” (Peer mediation behind bars) and anchored it in everyday prison life. She now heads the Helmuth-Hübener-School at the Berlin Juvenile Prison.

Matthias Lindel Dr., teaches German, History and Politics at the Otto Lilienthal Realschule Wilhelmsdorf and is a lecturer at the University of Education

Weingarten. Previously, he worked there as a research associate after his academic teacher education and did his doctorate in sports science on statistical evaluation methods using the example of DKV-Sound-Karate. In addition, he was the school sports officer from 2010 to 2018 and the competitive sports coordinator of the Baden-Württemberg Karate Association from 2010 to 2017.

Werner Michl Prof. Dr., is a professor emeritus of Social Work at the Georg-Simon-Ohm University of Applied Sciences in Nuremberg and, from 1996 to 2002, director of the “Zentrum für Hochschuldidaktik der bayerischen Fachhochschulen – DiZ” in Kempten. In 2009, he was appointed as Professeur associé at the University of Luxembourg. His work focuses on experiential education, action-oriented learning and outdoor training.

Ralf Müller Dr. Phil., is a professor of Social Work at the IUBH Nuremberg. His work focuses on sexual education, violence prevention and education and religion. He worked in the sexual education team of pro familia Munich from 2016 to 2019.

Bettina Niederleitner Dipl. Soz.päd. (FH), has been working as a sex educator at pro familia München e. V. since 2003. Her work focuses on further education for pedagogical professionals, child/youth and parent work in the field of sexual education.

Liliane Ortwein has a degree in communications, works as a personnel developer and lives with her family in Berlin. She is a co-founder of the Raum für spirituelle Wege. She gives mindfulness courses for children, teenagers, trainees and adults – on site and online.

Stefanie Pagel is a teacher in university service and a member of staff at the Chair of Philosophy Didactics and Ethics at the Technical University of Dresden. One of her main research interests is the significance of discourse theory for philosophical education.

Peter Rabe is a trained forest worker and qualified forest engineer. He has been an employee of the State Forestry of Mecklenburg-Western Pomerania since 1995 and has headed the Grevesmühlen Forestry Office since 2002. His work focuses on forestry administration and forestry operations, as well as on strengthening the forest’s diverse services to society at large. Here he is increasingly involved in the field of forest education and is active as head of the working group for forest environmental education of the Association of German Foresters. He is particularly interested in the topic of “Forest and Health”.

Tobias Rahde Dr., studied Biology and Political Science in Düsseldorf and Berlin. During his studies, he worked as a zoo guide at the Duisburg Zoo and later at the Berlin Zoo. He was a member of the management team of the zoo school of the Berlin Zoo for 4 years. Since 2010, he worked as curator for birds and mammals at the Berlin Zoo.

Annika Schlitte Prof. Dr., has been a professor of Aesthetics and Philosophy of Culture at the University of Greifswald since 2020. Previously, she was a junior professor of Social and Cultural Philosophy at the Johannes Gutenberg University of Mainz and, as a postdoc, spokesperson for the Research Training Group “Philosophy of Place” at the Catholic University of Eichstätt-Ingolstadt. Her most important publications include *The Power of Money and the Symbolism of Culture* (2012); as co-editor: *Philosophy of Place* (2014), *Situatedness and Place* (2018).

Ute Schnabel is a headmistress of the Förderzentrum “Clemens Winkler” school, with the focus on emotional-social development; state chairwoman of the Verband Sonderpädagogik e. V. in Saxony; and trainer for teachers and pedagogical staff in the areas of “challenging behaviour” and “democracy education in schools”.

Katrin Seele Dr., has been teaching and researching at the Institute of Secondary Level I at the Bern University of Teacher Education since 2011. Previously, she taught at the Bern University of Applied Sciences and as a guest lecturer in the certificate course “Practical Philosophy” of the district government of Düsseldorf in Mönchengladbach, after a second state examination for the teaching profession at secondary schools and comprehensive schools (philosophy/German) in Düsseldorf and a doctorate at the University of Oldenburg. Her work and interests include philosophy and literature didactics, peripatetic philosophizing, education for sustainable development (ESD), literary text development processes and South Asian philosophy.

Bettina Seiler has been a theatre pedagogue at the Staatsschauspiel Dresden since 2012 and is head of the theatre pedagogy department. Previously she worked at the tjg. Theater junge generation Dresden and at the Freie Kammerspiele Magdeburg as well as the theatre of the state capital Magdeburg. As spokeswoman for theatre pedagogues at theatres in Saxony and as deputy chairwoman of the advisory board of the “KOST-Kooperation Schule und Theater in Sachsen” (Cooperation between Schools and Theatre in Saxony), she supports the cultural participation of children and young people, initiates projects for cultural education and school development and is committed to the further qualitative development of school theatre. She is a guest lecturer at the Theater Projekt Zentrum Dresden e. V. as part of the basic and advanced training in theatre pedagogy (BuT).

Enrico Sperfeld lives in Dresden. He is a secondary school teacher for Music and Ethics and is involved in various art and educational projects as a theatre musician and philosophy teacher. In his dissertation “Work as Conversation”, he examined the philosophy of Solidarność.

Bernhard Streicher Dr. habil. Dipl.-Psych., former University Professor for Social and Personality Psychology at the University of Health Sciences (UMIT) in Hall i.T. and head of the risk laboratory there, works now as a senior consultant, speaker and authors popular science publications. His work focus on psychological aspects of risk culture and risk behavior in different contexts. He is a member of the safety commission of the German Alpine Club and was active for a long time as an instructor in the Alpine teaching team of the additional qualification Adventure Education (ZQ) and as a freelance adventure educator.

Tuba Nur Tekin has been teaching Islamic religious education at primary schools in Berlin since 2016. Previously, she studied Islamic Studies with distinction at Goethe University, Frankfurt am Main, and is an alumna of the Avicenna Foundation for the Promotion of Gifted Students. Ms. Tekin is involved in various projects nationwide concerning community, children and youth work as well as mosque leadership and participates in student associations. In addition to her work as a teacher, she currently directs the Muslim Cultural Days in Berlin.

Markus Tiedemann Prof. Dr., has been teaching Ethics and Philosophy Didactics at the Technische Universität Dresden since 2015. Previously, he was a professor at the Free University of Berlin and the Johannes Gutenberg University in Mainz, as well as a teacher and head of a specialist seminar in Hamburg for 12 years. His main areas of work and interest include philosophy didactics, ethical orientation in modernity, normative aspects of migration and de-radicalization processes.

Gunda Ulbricht born at Dresden, in 1966, is an educational advisor at HATiKVA – Educational and Meeting Place for Jewish History and Culture Saxony e. V. Ulbricht's research focus is on the history of the Jews and communal history. She is an editor at *MEDAON* – Magazine for Jewish Life in Research and Education.

Alke Vierck is a research assistant for schools, further education and methods at the Hamburger Kunsthalle. Since 2014, together with a freelance team, she has been designing dialogical mediation work based on philosophizing with children. The focus of her work is on art and language, performance and image competence. Alke Vierck studied art history and has worked as a freelancer for the Staatliche Museen zu Berlin and the Martin Gropius Bau, among others, as well as for various children's and youth theatres.

Part I

Theoretical Conceptual Level 1: The Philosophical Perspective



Philosophical Education Beyond the Classroom: Self-Conceptions, Cooperation Partners and the Question of Compatibility

Markus Tiedemann

For the examination of different cultures, religions and world views, the teacher initiates encounters with people of other generations, cultures and religions from the regional environment and enables visits to out-of-school places of learning, such as churches, synagogues and other religious sites, retirement homes, social initiatives and institutions, as far as this is possible within the framework of the school structure.” (Framework Plan Berlin Grades 7–10, Part C, 2015, p. 4)

Abstract

The following article attempts to outline the compatibility of experiential education interventions, out-of-school learning venues and philosophical education on the theoretical-conceptual level. In addition to clarifying terms and historical genesis, the aim is to explicate the possibilities and limits of common educational formats. Of central importance are synergies between experience, place and reflection. Judgment, it is argued, is not exhausted in formal logical conclusions. At the same time, abstraction and scientific reflection remain indispensable to the essence of philosophical education.

M. Tiedemann (✉)

Institut für Philosophie, Technische Universität Dresden, Dresden, Germany
e-mail: markus.tiedemann@tu-dresden.de

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M. Tiedemann (ed.), *Philosophical Education Beyond the Classroom*,
https://doi.org/10.1007/978-3-476-05948-2_1

Specifications like these can be found in numerous curricula frameworks of the subject group philosophy, ethics, practical philosophy, life skills-ethics-religion, and values and norms. At the same time, there are only a few subject didactic contributions that explicitly deal with this complex of topics.¹ The theoretical compatibility of the various educational offerings has not been researched, nor has the acceptance or efficiency of practical cooperation. The goal of this article is to present and put up for discussion a systematization from the perspective of philosophy didactics. In the first step, working definitions of out-of-school learning places, experiential education and philosophical education are offered and located in the general didactic tradition. The second step deals with the question of compatibility. Here, both the principal level of the theoretical-conceptual self-conception of philosophical education and the methodological-practical level of concrete cooperation will be considered.

1 Definitions

What exactly should be understood by out-of-school places of learning and by experiential education, and what genesis can both look back on?

The first difficulty is the large number of chronically underdefined terms whose levels of meaning show great overlap. Visual instruction, outdoor education, excursion, field trip and experiential education, authentic encounter, primary experience, project teaching, peripatetic teaching, living environment, extracurricular educational sites or hiking day: the list of terms is long. Defining out-of-school places of learning and experiential education by unique selling points proves to be a thankless endeavor. Nevertheless, family resemblances can be gleaned from the literature that enable a core understanding of both phenomena.

2 Out-of-School Places of Learning

A first approach to the term “out-of-school place of learning” is its use in general didactics. The term originally comes from primary school pedagogy and the didactics of “Sachkunde”^{2,3} From there, the term became established in the general didactic literature.⁴ At least four characteristics are mentioned:

¹So far, only one issue on this topic has appeared in the *Zeitschrift für Didaktik der Philosophie und Ethik*. Cf: *Zeitschrift für Didaktik der Philosophie und Ethik*, Heft 1/2013.

²A subject in German primary schools with a broad selection of topics usually related to regional geography, history, and ecology, in addition to basic non-academic life skills.

³Cf. Dühlmeier, Bernd (Hrsg.): *Außerschulische Lernorte in der Grundschule*. Baltmannsweiler: Schneider Verlag Hohengehren 2008.

⁴Cf. Sauerborn, Petra/Brühne, Thomas: *Didaktik des außerschulischen Lernens*. 2. Auflage. Baltmannsweiler: Schneider Verlag Hohengehren 2009.

1. **Locality:** Out-of-school learning places are outside the school, at least outside the classroom.
2. **Primary experience:** The focus of out-of-school places of learning is the authentic encounter, the unfiltered confrontation with places, things, and people.
3. **Interdisciplinary potential:** Out-of-school learning sites can be used exclusively from the perspective of one school subject. However, their nature suggests the interaction of different school subjects in preparation and follow-up.
4. **Primacy of subject learning:** While excursions and class trips can be committed to both subject and pedagogical goals, in the context of out-of-school learning places, subject or cross-curricular learning goals are emphasized above all.

Inaccuracies remain: Can the school biotope be considered an out-of-school place of learning? Under which questions are cinema or theatre visits places of primary experience? The encounter with a contemporary witness in his or her home or in a café makes the meeting place an out-of-school place of learning. But what is the didactic difference in quality compared to an interview with a contemporary witness in the classroom?

From a philosophical-didactic point of view, further precision can be contributed. For one, a systematic philosophy of place does exist, lending itself to the examination of what distinguishes a philosophically affine place.

The basic idea of this ‘philosophy of place’ consists [...] in the fact that our access to the world begins precisely not with an abstract conception of space, but with concrete places which always precede space in experience, and which are qualitatively determined. While points in a coordinate system are interchangeable, the places of our experience are always particular places with a specific character.⁵

Since this field of research will be developed in a separate contribution in the present volume, it should only be emphasized at this point that places are always more than points or locations determined by coordinates. To experience or designate a collection of spatial conditions as a *place* means to grasp or construct them in an identity-creating context of meaning. Two examples may serve to clarify this:

When Brigham Young determined the settlement of the Mormons in what would later become Salt Lake City on July 24, 1847, he is said to have exclaimed, “*This is the place!*” It did not say, “*There is some space for us*” or “*That is a good spot.*” The phrase “*the place*” already integrated the claim to a final metaphysical determination.

The Ettersberg near Weimar in Thuringia is first of all a geographical point with exact coordinates. For Johann Wolfgang von Goethe, the Ettersberg was a place of personal connection with nature. From 1937, the Buchenwald concentration camp was established on a large part of the site and the Ettersberg was transformed into a place of horror for at least 266,000 prisoners. Today, the camp site is home to a

⁵Schlitte, Angelika: Verortungsprobleme. Eine philosophische Topographie der Heimat. In Zeitschrift für Didaktik der Philosophie und Ethik, Heft 2/2020, S. 8.

memorial whose educational work helps ensure that new generations continue to experience the geographical point as a meaningful place of remembrance.

The understanding of places as dynamic “sense units”⁶ not only supports the formulation of LEARNING places, but also leads to the question of the specifics of places with an affinity to philosophy. An important criterion is intersubjectivity. Places with an affinity for philosophy are not exhausted in purely individual significance. The place of the first great love may be of great personal significance for many of us. But it only has philosophical relevance if questions with intersubjective significance can be generated from it.

Philosophical places of learning are thus places that open up, illustrate or represent intersubjective dimensions of meaning and questioning through mere contemplation or in combination with a narrative. At the same time, it is true that philosophical thoughtfulness is primarily defined by its mode of operation and not by its objects. Therefore, through an appropriate approach, philosophizing can be done at almost any and about almost any locality.

Nevertheless, didactic considerations argue for attributing a higher philosophical affinity to some places than to others. Following Patrick Baum and Volker Steenblock⁷ I propose to distinguish six partly overlapping types of philosophically affine places.⁸

The first group consists of places with philosophical-historical significance. The ancient agora in Athens, Montaigne’s desk, University College in London with Jeremy Bentham’s auto-icon, or the house where Nietzsche died may serve as examples here. Destinations like these can also be understood as highlights of a philosophically interested tourism program.

The second group consists of places that can be seen as metaphorical representatives of philosophical ideas or questions. In this context, Patrick Baum mentions caves, mountains or cities. The motif of the cave is a common thread throughout the history of philosophy.⁹ Mountains serve as an illustration of sublimity or as a stage for the appearance of prophets such as Nietzsche’s Zarathustra. With their squares and buildings, cities illustrate basic ideas of a successful life or of political order.

⁶Schlitte, Angelika: Verortungsprobleme. Eine philosophische Topographie der Heimat. In *Zeitschrift für Didaktik der Philosophie und Ethik*, Heft 2/2020, S. 9.

⁷Baum, Patrick: Genius loci. Philosophieaffine Orte als Ausgangspunkt philosophischer Reflexion. Proposal for an introductory course 10.1 In *Zeitschrift für Didaktik der Philosophie und Ethik*, 1/2013, as well as Steenblock, Volker: Orte des Philosophierens. In: Nida-Rümelin, Julian/Spiegel, Irina/Tiedemann, Markus (Hrsg.): *Handbuch Philosophie und Ethik. Band I: Didaktik und Methodik*. 2. Auflage, Paderborn: Ferdinand Schöningh 2018, S. 30–36.

⁸It should be emphasized that numerous philosophical learning sites can be assigned to several groups at once.

⁹Cf: Blumenberg, Hans: *Höhlenausgänge*. Frankfurt am Main: Suhrkamp 1996, S. 415.

Every great city has a specific, centralized space in which this essential urban dynamic is played out. [...] Contemporary examples would be Beijing's Tiananmen Square, New York's Central Park, Paris' Place de la Concorde and London's Trafalgar Square.¹⁰

The Capitol in Washington, the Place de la République in Paris, the Domplatte in Cologne or the Kremlin in Moscow: all these places present different and sometimes competing ideas of society, rule or transcendence.

The third group of places with an affinity for philosophy poses a potential challenge to self-conception, attitude and justification. For example, churches can evoke very different emotional states in their visitors. They range from reverence or contemplation to incomprehension or anger. Immediately the question arises as to which feelings and beliefs deserve expression or should be displaced. One question stands: who do you want to be? The discourse of justification should point beyond the concrete place and consider general principles such as justice, reverence, or freedom of faith. Nevertheless, the necessity of respective discourses often only becomes comprehensible on the spot.

The fourth group of philosophical places of learning is characterized by their current or historical function. Prisons, slaughterhouses, courts, or hospices are places where the existential relevance of fundamental questions of human existence becomes comprehensible.

The fifth group consists of places that do not present a philosophical theme, but explicitly or implicitly promote philosophical thoughtfulness. The Philosophical Café is an explicit place of philosophical thoughtfulness, the Canoe an implicit one. Visitors to the café specifically seek philosophical dialogue. A long canoe trip together, on the other hand, implicitly creates an intensive dialogue situation that can also be used for philosophical education.

Whether virtual spaces constitute a separate, sixth group is difficult to decide. On the one hand, counterfactual assumptions and frameworks can be seen as opening up a philosophical space of their own. On the other hand, virtual formats can be understood as a mere medium in which the above-mentioned types of spaces are simulated.

2.1 Experiential Education

The term experiential education is no less difficult to grasp than the term out-of-school place of learning. It is a pedagogical concept that often involves going to out-of-school places but is not tied to a specific location or institution. This is another reason why it is difficult to distinguish it from adjacent concepts and practices. Is every physical exercise, in which virtues such as fairness or honesty can also be acquired, experiential education? An orienteering run that's part of a school event takes place at an out-of-school learning location and, depending on the perspective,

¹⁰Conlon, J. (1999). Cities and the Place of Philosophy. In *Philosophy in the Contemporary World* 6, S. 46–48.

can be understood as physical education and/or as an experiential education intervention.

According to Bauer, one of the characteristics of experiential education is that it is undefined. There can be no binding definition of the theoretical basis or the practical form of experiential education.¹¹

Experiential educators emphasize that their work is not exhausted in the organization of singular sensual stimulations. Rather, the declared goal is to generate experiences that are to be integrated into the personality structure of the participants as a lasting experience.

However, lasting experiences can be generated through numerous methods with and without adventurous activity. Plato used the term *anamnesis* to describe the euphoric nature of memory or discovery of true knowledge.¹² Aristotle's doctrine of *catharsis* attributed to theatrical attendance the potential to evoke lamentation and shudder, and subsequently to bring about purification from these states of excitement.¹³ Both phenomena are associated with challenges and strong feelings, are purposefully induced, and have lasting effects on the personality.

In the following, the working definition of Werner Michl and Bernd Heckmair will be used. According to this definition, experiential education is

action-oriented method and wants to promote through exemplary learning processes, in which [...] people are confronted with physical, psychological and social challenges, which support these [...] people in their personality development and enable them to shape their living environment responsibly.¹⁴

2.2 Historical Determination

The organization and appreciation of out-of-school learning places and experiential education formats has been subject to strong fluctuations over the millennia.

Tell me, and I may forget. Show me, and I may keep it. Let me do it, and I shall be able.
(wisdom attributed to Confucius)

There men go and admire the mountain peaks, the ocean tides without bounds, the broad current of mighty rivers, the vastness of the ocean, and the course of the stars. But themselves they do not see, and find nothing in themselves to marvel at. (*Aurelius Augustine Confessions*)

¹¹ Cf. Bauer, Hans G.: *Erlebnispädagogik und Abenteuerpädagogik. Eine Literaturstudie*. 4. überarbeitete Auflage. München: Rainer Hampp Verlag 1993, S. 7.

¹² Cf. Platon: *Siebter Brief* 341c–d.

¹³ Cf. Aristoteles: *Poetik* (1449 b24–27).

¹⁴ Heckmair, Bernd/Michl, Werner: *Erleben und Lernen, Einführung in die Erlebnispädagogik*. München: Reinhardt Verlag 2008, S. 115.

The pointed juxtaposition of these two quotes does not do justice to the actual teachings of the two authors. Nevertheless, they illustrate how controversially the educational value of experience and vividness was judged long before the institution of school took its present form.

The Confucian principle declares concrete experience and action to be the prerequisite for sustainable learning, while the Augustinian principle sees in “inner contemplation” the access to deeper truths.

A balance of power can be diagnosed for Greco-Roman antiquity. As is well known, Plato was very sceptical about sensory experiences. At the same time, the ascent to wisdom, for instance in the *Symposium* or the *Allegory of the Cave*, is presented as a sequence of stages in which sensuality also has its place. Platonic deduction and Aristotelian induction complemented each other, as did scientific observation and scientific abstraction. Likewise, there seems to have been an awareness in the ancient schools of the didactic potential of locality. While the Stoics preferred to walk through porticoes, the Epicureans philosophized in a modest garden. Even in the Platonic dialogues, the localities described are not without function. The bite of Socratic irony is particularly salient given the fact that many interrogations take place in public places such as the agora. Thematically, too, the subject of discourse and the locales of many dialogues form a didactic unity. Socrates’ reflections on immortality (*Phaidon*) or fidelity to the law (*Apology/Kriton*) are all the more forceful because here a condemned man struggles in court, or on death row, for the good life and the right way to die.¹⁵ Love and eroticism, on the other hand, are the subject of a sensual symposium on a Mediterranean summer evening.

During the Middle Ages, the ancient balance of sensory experience and conceptual abstraction was displaced in favor of contemplative internalization. The scholastic schools of the Middle Ages were characterized by a hardening of the Augustinian principle. Concrete observations or experiments were considered superfluous or even heretical because of the infallibility of Aristotelian physics and Christian dogmas. Christianity’s hostility to the senses and monastic lifestyles did the rest. The historian Yuval Noah Harari has aptly summarized this understanding of knowledge and knowledge acquisition:

Pre-modern knowledge traditions in Islam, Christianity, Buddhism or Confucianism declared that everything there was to know about the world was already known. [...] Acquiring knowledge meant studying these ancient wisdoms in depth. It was inconceivable that the Bible, the Koran, or the Vedas could have missed some crucial secret of the universe, and that it could be up to ordinary mortals to unravel those secrets.¹⁶

¹⁵Cf.: Martens, Ekkehard: Sokrates’ engagiertes Philosophieren für ein gutes Leben. In *Zeitschrift für Didaktik der Philosophie und Ethik*, Heft 1/2020. S. 79–85.

¹⁶Harari, Yuval Noah: *Eine kleine Geschichte der Menschheit*. 17. Auflage 2015. München: Pantheon 2013, S. 306–307.

The same applied to the methodology. For example, little or no differentiation was made with regard to the age of the students. Children and adults went through similar or identical curricula in comparable places. The reduction of sensuality was characteristic.

It was not until the early modern period that a clear reevaluation of sensory perception and experience can be observed. In his *Didactica magna* of 1657, Comenius advocated that people should learn as little as possible from textbooks, “but from heaven and earth, from oaks and beeches, i.e. they must recognize and explore things themselves and not only foreign observations and testimonies about them.” How revolutionary this demand was at the time is shown by the fact that Comenius’ 1658 textbook *Orbis sensualium pictus* (“The Visible World”) caused a sensation simply because it contained illustrations. Although Comenius was still pursuing the goal of conveying an insight into the divine plan of creation through the power of real experiences, his theory of learning, in addition to a reevaluation of the Confucian principle, also contributed to a reassertion of scientific inquiry.

Perhaps the decisive breakthrough was brought about by Anglican epistemology and the knowledge explosion of the natural sciences. Under their influence, the inclusion of experience became the basic didactic principle of the Enlightenment. The spectrum ranges from Rousseau’s Romanesque-influenced *Emil* of 1762, to Henry David Thoreau’s *Walden; or, Life in the Woods* of 1854, to thoroughly Folkist works such as Friedrich August Finger’s *Anweisung zum Unterricht in der Heimatkunde* of 1844.

The practice of state and church educational institutions, however, was probably far removed from these ideals. According to eyewitnesses, including Immanuel Kant, they were primarily penal institutions that were not oriented towards worlds of experience, but towards a “pram of rules” in order to drive out from young people “all boldness to think for themselves”.¹⁷ Pestalozzi’s dictum of learning with head, heart and hand came too late for Kant. Tragic, because Pestalozzi’s holistic approach can be called ‘enlightenment pedagogy’ for good reason.¹⁸ The beginnings of physical education are also closely connected to Pestalozzi’s *elementary gymnastics*. However, later conceptions neglected the holistic fostering of the individual in favour of a military-oriented physical training.¹⁹ Nevertheless, the experiential education of the personality was still driven forward. Robert Baden-Powell founded the first scout group in England in 1907, which can be regarded as the prototype of modern experiential education.

Not least under the shock of the First World War, the reform pedagogy of the 20 s tried to counteract many deficits of a conformist and authoritarian education.

¹⁷ Kant, Immanuel: *Vorlesung (Anthropologie) im Wintersemester 1788/1789*. AA XXV. 2. 1788, S. 1496.

¹⁸ Cf. Tenorth, Heinz-Elmar: *Geschichte der Erziehung. Einführung in die Grundzüge ihrer neuzeitlichen Entwicklung*. 4. erweiterte Auflage. Weinheim: Juventa 2008, S. 94.

¹⁹ Cf. Krüger, Arnd: *Sport und Politik, Vom Turnvater Jahn zum Staatsamateur*. Hanover: Fackelträger 1975.

Dewey's *Democracy and Education* had already appeared in 1916, in which the author elevated active experience to the decisive learning principle. This was followed in 1918 by *The project method. The use of the purposeful act in the educative process* by W.H. Kilpatrick.²⁰ Learning by doing, which could already be gleaned from the English translations of the *Nicomachean Ethics* and the *Didactica magna*,²¹ now became the leitmotif. The principle of project work was on everyone's lips. In Germany, new learning methods and school forms were pushed forward by personalities such as Fritz Karsen or Gustav Wyneken.²² As the director of Schloss Salem, a boarding school founded in 1920 by the former Reich Chancellor Max von Baden, Kurt Hahn began to establish his experience-oriented pedagogy. According to Hahn, society as a whole suffered from a lack of human compassion, care, initiative, and spontaneity, as well as a decline in physical fitness. Nevertheless, or precisely because of this, totalitarian tendencies could not be banished. Even the National Socialist education system or Stalinist youth education were not averse to out-of-school places of learning and experiential education measures. However, the massive expansion of hiking days, cross-country games, and military sports exercises was probably aimed less at individual self-experience and experience of the world than at collective training and ideological indoctrination.²³

After the Second World War, the experience-oriented educational work in the free societies could be continued uninterrupted. In Germany, on the other hand, in addition to coming to terms with the totalitarian Nazi education, a return to the reform pedagogy of the 1920s was needed. During his exile in Great Britain, Kurt Hahn founded the British Salem School in Gordonstoun (Scotland) in 1934 and the first Outward Bound School in Aberdovey (Wales) in 1941. In 1953 he returned to Germany and participated in the founding of numerous educational institutes. In post-war West Germany, excursions, hiking days and class trips were accepted components of educational work, the realization of which was limited less by theoretical resistance than by economic bottlenecks. In the GDR, many structures of state-directed experiential education continued to exist, for example in the pioneer camps.

From the 1970s onwards, project pedagogy, among other things, had a formative effect on everyday school life and integrated the search for out-of-school places of

²⁰Vgl. Kilpatrick, William Heard: *The project method. The use of the purposeful act in the educative process*. New York City: Teachers College – Columbia University 1918.

²¹Vgl. Knoll, Michael: *Nicht Dewey, sondern Comenius. Zum Ursprung der Maxime „learning by doing“*. In: Knoll, Michael: *Dewey, Kilpatrick und „progressive“ Erziehung. Kritische Studien zur Projektpädagogik*. Bad Heilbrunn: Julius Klinkhardt Verlag 2011, S. 287–298

²²Cf. Heckmair, Bernd/Michl, Werner: *Erleben und Lernen, Einführung in die Erlebnispädagogik*. München: Reinhardt Verlag 2008, S. 16.

²³Cf. Böckenstette, Claudia: *Die aus der Reformpädagogik hervorgegangene Erlebnis- pädagogik als erzieherischer Leitfaden für die Hitler-Jugend*. München: GRIN Verlag 2009, <https://www.grin.com/document/159422>. (24. März 2020).

learning into many of its concepts.²⁴ From the perspective of learning psychology, Hans Aebli, among others, in succession to his teacher Piaget, advocated the necessity of action-oriented teaching shaped by authentic experience.²⁵ Currently, learning psychology and brain research are dealing, among other things, with the changed living environments of young people.²⁶ Here, among other things, a media overstimulation is often bemoaned. Surprisingly, however, this does not lead to a renaissance of the Augustinian principle. In view of the massive increase in virtual worlds, current studies and publications emphasize the value of authentic or real encounters for a sustainable learning process.²⁷ Last but not least, international studies point to the dramatic lack of physical activity among children and young people and call on all educational institutions to counteract this.²⁸ The 2016 Youth Nature Report documents that 22% of respondents spend at least five hours a day using digital media. 35% spent 2–3 h in front of screens. At the same time, the measured appreciation of, for example, a walk through the forest or an overnight stay outdoors dropped significantly by 20 and 24% respectively, compared to the reference year 1997.²⁹

From the point of view of educational science, therefore, there is certainly interest in including physical activity and real experiences. In view of shortened school terms and a dramatic transformation of school from an educational to a training institution, the mere time constraints may pose an issue and point of contention. However, the return of many federal states to the Abitur after nine years could expand the scope that could also be used for the inclusion of out-of-school places of learning and experiential education approaches in philosophical education.

2.3 Philosophical Education

To present all the discourses surrounding the self-understanding of philosophical education would go far beyond the scope of this essay. This is mainly due to the

²⁴Cf. Warwitz, Siegbert/Rudolf, Anita: *Projektunterricht. Didaktische Grundlagen und Modelle*. Schorndorf: Verlag Hofmann 1977.

²⁵Cf. Aebli, Hans: *Psychologische Didaktik. Didaktische Auswertung der Psychologie von Jean Piaget*. Stuttgart: Klett Verlag 1963.

²⁶Cf. Zielke, Björn: Nicht nur Klettern oder Urlaub! Erlebnispädagogik im Lichte der Hirnforschung. *Wissenschaftliche Beiträge aus dem Tectum-Verlag. Reihe: Pädagogik. Bd. 14*. Marburg: Tectum-Verlag 2010.

²⁷Cf. Spitzer, Manfred: *Lernen. Gehirnforschung und die Schule des Lebens*. Heidelberg: Spektrum Akademischer Verlag 2002.

²⁸See Guthold, Regina/Stevens, Gretchen A./Riley, Leanne M./Bull, Fiona C.: *Lancet Child Adolescent Health: Global trends in insufficient physical activity among adolescents: a pooled analysis of 298 population-based surveys with 1.6 million participants* 2019, [https://doi.org/10.1016/S2352-4642\(19\)30323-2](https://doi.org/10.1016/S2352-4642(19)30323-2). (24. März 2020).

²⁹Cf. Brämer, Rainer/Knoll, Hubert/Schild, Hans-Joachim: 7. Jugendreport Natur. Erste Ergebnisse. Natur Nebensache. Universität Köln 2016, S. 4 und 11. https://www.wanderforschung.de/files/jugendreport2016-web-final-160914-v3_1903161842.pdf; (31.03.2020).

ambivalence of philosophy, whose identity is shaped by areas of tension such as activity and tradition, esotericism and exotericism, as well as science and enlightenment. Philosophy denotes both the activity of philosophizing and a stock of tradition in the history of ideas. “*Without knowledge one will never become a philosopher, but never will knowledge alone constitute the philosopher either.*”³⁰

Moreover, since Greek antiquity there has been a parallelism between the elite academy and popular discourse in the agora. It is similar with the affiliation to science and enlightenments. According to Jürgen Habermas, philosophy should neither be reduced to a purely scientific understanding of science, nor should it be relieved of the disciplining power of rational justification. Rather, it is always about contributing to the rational clarification of our understanding of ourselves and the world:

Philosophy, too, is a scientific mode of thought, but it is not a science that works to learn more and more about less and less, that is, more narrowly and precisely defined subject matter; indeed, it distinguishes between science and enlightenment when it seeks to explain what our growing scientific knowledge of the world means for us—for us as human beings, as modern contemporaries, and as individual persons.³¹

According to Ekkehard Martens and Herbert Schnädelbach, philosophy as science can be characterized by object and result orientation, while as enlightenment it is characterized by subject and process orientation:

Taken as a ‘pure’ type, ‘philosophy as science’ is the philosophy that is wholly with the object and seeks in self-forgetful fascination to ascertain its essence, its structure, and the laws that determine it. [...] ‘Philosophy as enlightenment’, on the other hand, means the analysing, interpreting and cognizing occupation of the philosopher with himself. What distinguishes enlightenment from science is precisely this self-reference of the subject. [...] Not the one who knows everything is enlightened, but the one who is able to relate what he knows to himself.³²

The link between all historical and methodological schools of philosophy is a specific kind of rationality. Hannah Arendt understood this process as the squeezing out of sensuality:

Thinking [philosophical] always generalizes, it presses out of the many individual things – which thanks to desensualization it can press together handily – all the sense that might be in them.³³

³⁰Kant, Immanuel: *Logik – Ein Handbuch zu Vorlesungen*. AA IX 1800, S. 25.

³¹Habermas, Jürgen: *Auch eine Geschichte der Philosophie*. Berlin: Suhrkamp 2019, S. 12.

³²Martens, Ekkehard/Schnädelbach, Herbert: Zur gegenwärtigen Lage der Philosophie. In: Martens, Ekkehard/Schnädelbach, Herbert (Hrsg.): *Philosophie. Ein Grundkurs. Bd. 1*. Erweiterte Neuauflage. Reinbek bei Hamburg: Rowohlt 1991, S. 12–35, 32.

³³Arendt, Hannah: *Vom Leben des Geistes. Das Denken. Das Wollen*. München: Piper Verlag 1979, S. 196.

Ekkehard Martens has described the range of philosophical working methods in his own methodological model. According to this, at least one phenomenological, one hermeneutic, one analytical, one dialectical and one speculative component can be distinguished in the philosophical act.³⁴

According to Ansgar Beckmann it is about

standards of rationality [to be] applied equally to all [...] and to make the terms used, in all their possible readings, as clear and argumentative connections as transparent as possible [...].³⁵

Of central importance is the struggle for objectivity, understood as maximum intersubjective justification. The genesis of this cultural achievement is strongly European. Its claim, on the other hand, is universal. The central premise is the assumption of a reason capable of abstraction as an anthropological constant.

Philosophical education is concerned with systematizing this work on logos³⁶ and making it effective in the lives of as many individuals as possible.

Of central importance here is the training of judgement. In Germany, the Fachverband für Philosophie e. V., the Fachverband Ethik e. V. and the Forum für Didaktik der Philosophie und Ethik, as well as the section leadership of the Deutsche Gesellschaft für Philosophie, agreed on a common basic understanding of what “should apply to the practice of teaching philosophy and ethics.”³⁷ In this document, as in almost all European framework plans, the strengthening of the power of judgement is named as the primary goal of the subject group. UNESCO argues similarly, but with international significance, in its programme *Philosophy, a school of freedom*. Mayor Zaragoza, the former Director-General of UNESCO found the following formulation for this:

Philosophy and Democracy urge each of us to exercise our capacity for judgement, to choose for ourselves the best form of political and social organisation, to find our own values, in short, to become fully what each of us is, a free being.³⁸

Against this background, I would like to define philosophical education, following Ekkehard Martens, as: Cultivation, transmission and development of a cultural

³⁴Cf. Martens, Ekkehard: Philosophie als Kulturtechnik humaner Lebensgestaltung. In: Nida-Rümelin, Julian/Spiegel, Irina/Tiedemann, Markus (Hrsg.): *Handbuch Philosophie und Ethik. Band I: Didaktik und Methodik*. 2. Auflage, Paderborn: Ferdinand Schöningh 2018, S. 41–47.

³⁵Beckermann, Ansgar: Muss die Philosophie noch analytischer werden? (Ist die Analytische Philosophie am Ende?), https://sammelpunkt.philo.at/636/1/anaphil_V1.pdf. (24. März 2020).

³⁶Cf. Steenblock, Volker: Philosophische Bildung als Arbeit am Logos. In: Nida-Rümelin, Julian/Spiegel, Irina/Tiedemann, Markus (Hrsg.): *Handbuch Philosophie und Ethik. Band I: Didaktik und Methodik*. 2. Auflage, Paderborn: Ferdinand Schöningh 2018, S. 57–69.

³⁷https://philosophiedidaktik.files.wordpress.com/2017/03/dresdner_konsens.pdf (09/29/2020).

³⁸Mayor Zaragoza, Frederico: A school of freedom. In: Droit, Roger-Pol: *Philosophy and democracy in the world*. Paris: UNESCO Publishing 1995, S. 12.

technique of human life shaping shaped by stocks of theory in the history of ideas and methodical rationality.³⁹

3 Compatibility

The question of the compatibility of out-of-school places of learning, experiential education and philosophical education can be considered on a pragmatic and a principal level. On the principal level, it is a matter of assessing the theoretical-conceptual compatibility of the three formats in terms of their nature and self-conception. On the methodological-practical level, the main question is whether such cooperation can be successfully organized.

3.1 Sensuality, Movement, Locality and Thoughtfulness

Sensuality, locality and thoughtfulness are fundamentally different categories. However, it does not follow that they are not didactically compatible. Intense sensuality is rarely accompanied by simultaneous reflection, but it does not follow that they cannot mutually benefit from each other. Rather, the proximity of the two levels is evidenced by different terms. The word “sense” denotes both sensory perception and cognitive meaning. The German verb “Begreifen” stands for both tactile touch and rational understanding.

Traditionally, philosophizing is associated with physical passivity. However, this attribution is not necessary. It is well known that Aristotle preferred walking under pillars. His school was also called the school of the “Peripatetics” in Athens (note: “Peripatos” = changing hall). Katrin Seele has even presented her own methodology of peripatetic philosophizing.⁴⁰ Popular philosophy magazines devote entire issues to hiking⁴¹ or print interviews in which world-famous mountaineers argue that action and meditation are the same thing. Philosophy is therefore not necessarily hostile to movement.

At the same time, philosophical thoughtfulness is not bound to any locality. Numerous, very different places have gone down in the history of philosophy. The variety of locations ranges from the marketplace in Athens, porticoes and gardens to prison cells and military camps, to royal round tables, elementary school classes, ski huts, university study groups and simple study rooms, to salons and cafés. Remaining in the classroom, then, is by no means existential for the teaching of

³⁹Cf. Martens, Ekkehard: Philosophie als Kulturtechnik humaner Lebensgestaltung. In: Nida-Rümelin, Julian/Spiegel, Irina/Tiedemann, Markus (Hrsg.): *Handbuch Philosophie und Ethik. Band I: Didaktik und Methodik*. 2. Auflage, Paderborn: Ferdinand Schöningh 2018, S. 41–47.

⁴⁰Cf. Seele, Katrin: *Beim Denken gehen, beim Gehen denken. Die Peripatetische Unterrichtsmethode*. Münster: Lit Verlag 2012.

⁴¹Cf. Sonderheft Wandern – Die Wege der Gedanken. *Philosophie Magazin*. 06/2018.

philosophy. Moreover, the interdisciplinary potential of out-of-school places of learning suits the nature of philosophy. Philosophy is not defined by specific objects or fields of application, but by the methodical act of philosophizing. For this reason, philosophical reflection is very often directed towards problems and objects that are also dealt with by other subjects and disciplines.

3.2 The Principle of Wholeness and the Essence of Philosophical Education

Is the self-conception of philosophical education compatible with out-of-school learning locations and experiential education interventions?

The principle of holism urges each discipline to look for links and collaborations beyond its own core business in order to pursue higher-level learning goals.

The above-mentioned Dresden Consensus also argues along these lines and emphasizes that the strengthening of judgment is based on a

[...] holistic concept of judgment and should not be reduced to the promotion of emotional intelligence or the practice of cognitive strategies of philosophical and ethical reasoning.⁴²

In a contribution worth reading, Klaus Goergen has explained the complexity of moral judgement, and pointed out that numerous motives intertwine in this process. The core of the phenomenon is not only rational considerations such as argumentative coherence. Rather, moral feelings such as shame and indignation or the need to do justice to one's own self-image are just as decisive as the rational principle of calculating utility or the ideal of impartial examination for freedom from contradiction.⁴³ Accordingly, power of judgement is not exhausted in formal-logical ability to analyse. It also requires imagination and empathy in order to adequately grasp the essence and dimension of the factual situation to be judged. Goergen is to be agreed with in full. When we attribute judgment to a person, we mean far more than logical reasoning and analytical competence. Few authors have made this clearer than Hannah Arendt. For Arendt, Eichmann was, among other things, a "Hanswurst"⁴⁴ because he lacked the imagination, indeed the fantasy, to truly grasp the essence of his deeds and the dimensions of his guilt.⁴⁵

⁴²https://philosophiedidaktik.files.wordpress.com/2017/03/dresdner_konsens.pdf (29.09.2020).

⁴³Goergen, Klaus: Das moralische Urteil, ein egalitäres Modell. *Zeitschrift für Didaktik der Philosophie und Ethik*, 3/2009, S. 170–181.

⁴⁴Arendt, Hannah: *Eichmann in Jerusalem: Ein Bericht über die Banalität des Bösen*. 3. Auflage 2011. München: Piper Verlag 1963, S. 81.

⁴⁵That the person of Eichmann was, as we now know, the wrong example for Arendt's theory does not detract from the correct analysis of ethical judgment. Eichmann was in all probability not a banal administrative official, but a fanatic with a taste for cruelty. Nevertheless, there were thousands who, in the spirit of Arendt, made unimaginable evil possible through their moral obtuseness and frighteningly banal activities.

There are thus numerous arguments for not isolating philosophical reflection. Rather, the aim is to contribute to a holistic development of judgement, which also includes psychomotor experiences, empathy and the development of imagination.

However, it is debatable what the specifically philosophical part of judgement and personality formation should and can be. Is philosophy the rationally reflective core of judgement or do the non-rational components also belong to philosophy itself? In recent years, there has been an intensive subject-didactic discussion about the philosophical significance of vividness, presentational symbols and experience. Christian Gefert in particular, following Susanne Langer, has convincingly argued that human thinking and understanding cannot be reduced to speech acts.⁴⁶ Nevertheless, I would still like to take the position that sensory experiences and presentational expressions, while an important part of personality formation, do not possess a philosophical essence. Vividness is a desirable, whereas abstraction is a necessary, component of philosophical education.⁴⁷

The entire philosophical educational process finds [...] its conclusion in the student's own argumentatively justified judgment, by which it finally terminates in itself: as a critical or dialectical effort of the concept.⁴⁸

Conceptual work cannot be done without abstraction. *Abstraction* (Latin *abstractus*: "withdrawn" or as past participle passive *abs-trahere*: "to withdraw, remove, separate") describes a stepping back, a "removing oneself" from the concrete. It is an inductive movement from the accident to the essence, which ultimately leads to the formation of concepts, categories and theories.

In view of the arguments put forward by Goergen, a desensualization of education does not seem desirable from a philosophical perspective either. However, the specifically philosophical contribution to this educational process consists not in vividness, but in abstraction. Maturity means being able to relate to X in an independent, critical and category-guided way. To grasp the dimensions of X requires numerous experiential virtues, such as empathy, imagination, and fantasy. But to be able to justify a judgment requires categorial abstractions. Only they make it possible to think of the particular X as contained in the general, or to argue about the rule of this subsumption.⁴⁹

⁴⁶Cf. Gefert, Christian: *Didaktik theatralen Philosophierens*. Dresden: Beltz 2002, S. 45, 68.

⁴⁷Cf. Tiedemann, Markus: Außerschulische Lernorte im Philosophie- und Ethikunterricht. *Zeitschrift für Didaktik der Philosophie und Ethik*, 1/2013, S. 3–11.

⁴⁸Henke, Roland W.: Ende der Kunst oder Ende der Philosophie? Ein Beitrag zur Diskussion um den Stellenwert präsentativer Materialien im Philosophie- und Ethikunterricht. In *Zeitschrift für Didaktik der Philosophie und Ethik*, 1/2012.

⁴⁹Cf. K. Kant, Immanuel: *Kritik der Urteilskraft*. AA V 1790, S. 176 ff.

From the claim to generality, however, arises a binding of philosophizing to discursive-propositional language use.⁵⁰

Insisting on the conceptually abstract essence of philosophizing does not mean closing oneself off to cooperation with experience-oriented learning formats. On the contrary: Ottfried Höffe calls practical philosophy a discipline,

which is open to practice, in both directions. On the one hand, it has to learn from practice; on the other hand, it seeks to enlighten practice about itself and, on the basis of such enlightenment, also to improve it⁵¹

Those who want to learn from practice and improve practice must encounter practice in order to gain experience in it. Real-life encounters, observations and self-experiences are therefore important components of problem- and student-oriented teaching. They can serve to develop new questions, to illustrate problems or to reconstruct positions. Furthermore, they counteract the danger of a purely self-referential philosophy. At the same time, teaching must not lose itself in the exemplary. Rather, categorical determinations and conceptual-argumentative justification are indispensable as philosophical essence.

3.3 Philosophical Reflection as a Service to Experiential Education and an Asset for Out-of-School Learning Places

As described above, philosophical education can be enriched in many ways through illustration, motivation, identification and relevance to life through cooperation with out-of-school places of learning and experiential education. Now the question arises whether this gain is also reciprocal. Can out-of-school places of learning and experiential education benefit from a cooperation with philosophical education? From my point of view, there are numerous arguments for this. Out-of-school places of learning and experiential education programs experience an external reflection and the possibility to generate a deeper self-understanding through cooperation with philosophical education. For example, the cooperation between the German Emigration House in Bremerhaven and the Institute of Philosophy at the Technical University of Dresden has led to a joint revision of the award-winning permanent exhibition. With regard to experiential education, philosophy can act as an attractive service precisely when it reflects on its core business, the argumentative conceptual work.

⁵⁰Tichy, Matthias: Bilderdenken. Zu Tiedemanns Kritik an der Verselbständigung präsentativer Formen im Philosophieunterricht. In *Zeitschrift für Didaktik der Philosophie und Ethik*, 3/2011, S. 244–251.

⁵¹Höffe, Ottfried: Naturrecht ohne Naturalistischen Fehlschluss. Ein rechtsphilosophisches Programm. In *Klagenfurter Beiträge zur Philosophie*. Wien: Verlag des Verbandes der wissenschaftlichen Gesellschaften Österreichs 1980, S. 37 f.

We only speak of experiential education when a sustainable attempt is made to make the experiences educationally useful through reflection and transfer. Climbing, tubing or sailing are nature sports that convey a lot of joy and meaning. However, they remain merely a leisure activity if they are carried out for their own sake.⁵²

An encounter with experiential-educational value is an experience that has a lasting effect on the consciousness, is situationally unique and cannot be reproduced at will. A truly lasting effect on the individual memory is either based on emotionally gratifying, exciting or traumatizing intensity, or on conceptual-categorical interpretation, archiving and construction. In the second part of the requirement, renowned experiential educators diagnose a lamentable “speechlessness” of their profession.

Experiential education suffers from a multiple speechlessness; experiences are often so formative, so impressive, that language fails. And secondly, the reflection on an experience often appears as something artificial, something imposed, something through which what has been experienced is talked apart and destroyed. So the question arises: Was the experience only there to serve prefabricated pedagogical goals?⁵³

Against this background, philosophy, understood as a cultural technique of conceptual orientation, seems to be an attractive offer. Experiences are named conceptually, identified categorically, and thus supplied with offers of interpretation. The act is complemented by the speech act. In the spirit of Hegel, pure phenomenal experience is “suspended” by language in three ways. It is dissolved as an emotional fixation, salvaged as memory, and transformed as meaning onto a categorical level.

This does not at all mean that from now on all impressions have to be analysed minutely within an experiential education curriculum. “The Mountains Speak for Themselves!” is the slogan of an experiential education concept. This is occasionally true. However, the mountain – to dwell briefly on this metaphor – speaks only to our fleeting emotional world. A reflected use of terms such as “sublimity”, “creature of deficiency” or “existence” can, however, help to conserve the level of meaning and to integrate it into the individual interpretation of the world.

In addition, philosophical reflections can contribute to relieving experiential education interventions from the suspicion of being overwhelming. “Language alone protects us from the horror of nameless things.”⁵⁴ Those who enable their clients to conceptually penetrate their shared experiences and to articulate them in an evaluative way enable an emancipated relationship of the subject to the experience. Philosophical reflection can thus be an asset for experiential education interventions and out-of-school learning places. Nevertheless, it must be admitted that the philosophical approach can also be experienced as an imposition. This is especially true where places and programs are associated with an established worldview. Philosophical education always means questioning and criticizing claims to validity.

⁵² Michl, Werner: *Erlebnispädagogik*. München: Reinhardt Verlag 2015, S. 10.

⁵³ Michl, Werner: *Erlebnispädagogik*. München: Reinhardt Verlag 2015, S. 9.

⁵⁴ Morrison, Toni: *Nobelpreisrede 1993*, <https://www.nobelprize.org/prizes/literature/1993/morrison/lecture>. (24. März 2020).

However, if the development of mature personalities can be described as the common goal of all cooperation partners, the result is a win-win situation. Judgment is not exhausted in conceptual analysis and logical reasoning. It requires imagination, fantasy and a wealth of experience. At the same time, impressions and action alone do not form personalities. Mature personalities often know from experience what they are talking about, but they can also articulate and reflect what they think they know.

3.4 Methodological-Practical Level

Once this basic level of mutual appreciation has been reached, the question arises as to the methodological and practical arrangements.

As a first step, it can be pointed out that the inclusion of out-of-school learning venues and experiential education formats entails concrete advantages and disadvantages for the design of all school subjects. Petra Sauerborn and Thomas Brühne have compared these in the following table.

Per	Contra
Action-oriented handling of multi-perspective educational content	Additional logistical and organizational effort
Free and self-directed learning	Difficulty in assessing performance
Everyday life and lifeworld orientation	General hazards (e.g. injuries, rule violations)
New contents, media and methods are opened up	Changed learning objective control
Free space of the pupils	Misuse of flexibilities
Experience of complex interrelationships, tangible sections of reality	Scepticism among parents and staff
Acting on one's own responsibility	Curriculum requirements, if applicable
Multidimensional sensory perception	Possibly increased financial expenditure
Social and cultural participation	Discipline and class size
The public image of the school is improved	The public devalues out-of-school learning as a mere "fun event"

Sauerborn and Brühne (2009, p. 80)

From the perspective of the didactics of philosophy, another challenge should be pointed out: It is about the balance between respect and reflection. Critical analysis of argumentation and justification are necessary components of philosophical education. However, this can be experienced as torturous scientism by cooperation partners. To visit an out-of-school place of learning in order to adopt the statements and values represented there without reflection leads philosophical education ad absurdum. At the same time, ethics and philosophy courses remain committed to politeness and reverence. From a philosophical point of view, this follows from the knowledge of the finiteness of one's own reason, and from a didactical point of view, it follows from the embedding in general education. For example, harsh criticism of

religion is one of the legitimate offerings of philosophy classes. It does not follow, however, that the sacred space of a welcoming religious community does not deserve reverence.

Next, the misconception must be countered that visiting an out-of-school learning site or incorporating experiential education formats relieves the teacher of didactic planning tasks.⁵⁵ Out-of-school learning sites or experiential education interventions are neither a magic trick for teaching arbitrary learning subjects, nor is their inclusion in the classroom in every case the didactically better choice.⁵⁶

It is not uncommon for museum educators or experiential educators to experience that learning groups are delivered to them completely unprepared and that there are no concepts for the follow-up of the visit.

However, subject teachers are by no means released from the didactic three-step of planning, implementation and evaluation. The preparation ranges from the organisation of the journey to behavioural training to the development of previous knowledge and presentations. During the implementation it is important to bring the nature of the learning location and the characteristics of the learning group into an appropriate relationship with regard to work phases, social forms and the securing of results. In addition, decisions must be made about the location, social form, work instructions and, if necessary, products of the evaluation phase.

Next, it is important to take into account that not every intervention and every out-of-school place of learning is suitable for every phase of teaching. Moreover, they can fulfil very different didactic functions. They enable the discovery of problem spaces or the development of guiding questions. They illustrate positions, problem contexts as well as intellectual and emotional challenges. As dialogue partners, they carry relevant perceptions or positions into the debate. And they condense or destroy convictions through the confrontation of theoretical argumentation and sensual-social experience.

Roughly speaking, the teaching of philosophy and ethics can be divided into the phases of problem identification, problem processing and problem localisation. Problem processing and problem localisation are connected with discussion and assessment, and thus presuppose already acquired knowledge and competences. Problem identification or problem opening, on the other hand, is at the very beginning of a teaching unit. Knowledge of the subject matter is not a necessary prerequisite here. Many out-of-school places of learning or experiential education interventions are suitable for opening up a space of thought and provoking questions. However, the unprepared visit of some out-of-school places of learning is prohibited for reasons of reverence alone. It seems acceptable to confront pupils with a zoo or

⁵⁵Erhorn, Jan/Schwier, Jürgen: Außerschulische Lernorte. Eine Einleitung. In: Erhorn, Jan/Schwier, Jürgen (Hrsg.), *Pädagogik außerschulischer Lernorte. Eine interdisziplinäre Annäherung*. Bielefeld: Transcript Verlag 2016, S. 8.

⁵⁶Karpa, Dietrich/Lübbecke, Gwendolin/Adam, Bastian: Außerschulische Lernorte – Theoretische Grundlagen und praktische Beispiele. In: Karpa, Dietrich/Lübbecke, Gwendolin/ Adam, Bastian (Hrsg.): *Außerschulische Lernorte. Theorie, Praxis und Erforschung außerschulischer Lerngelegenheiten*. Immenhausen: Prolog Verlag 2015, S. 11.

planetarium without any prior knowledge. This is certainly not the case for a visit to a hospice or a Holocaust memorial.

4 Summary

*“Thoughts without content are empty, intuitions without concepts are blind”.*⁵⁷

This formula of Kantian epistemology contains a profound didactic truth. It warns not only against purely abstract conceptual constructions, but also against understanding experience and vividness as a value in themselves. Just as the film *Schindler's List* alone does not make a good history lesson, a visit to a hospice alone does not make a good ethics lesson. A visit to a juvenile detention centre or self-experience exercises on a climbing rock hold great potential for developing philosophical questions or questioning anthropological theories, but the excursion itself is not yet philosophy. Without the most controversial reflection possible, they are simply philosophically dishonest overpowering or actionism. Yes, they run counter to the principle of philosophy as enlightenment. “Blind” worlds of images or experiences have something incapacitating about them, because the individual lacks linguistic categories to relate what he experiences to himself. At the same time, concepts of understanding alone are not capable of grasping the complexity of our existence. Judgment requires precise analysis and consistent reasoning, but also the imagination saturated with experience, in order to grasp the dimensions of actions and decisions.

Purely analytical conceptual work and pure experiential actionism have a similar relationship to philosophy as shadow boxing and brawling have to boxing. Philosophy from the ivory tower without any reference to reality quickly becomes shadow boxing. Experience without category-guided reflection is intellectual brawling. Philosophical education is therefore well advised to open itself up to cooperation with experiential-educational formats and out-of-school places of learning, while at the same time cultivating its conceptual-argumentative core business.

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⁵⁷ Kant, Immanuel: *Ausgabe der Preußischen Akademie der Wissenschaften*, Berlin 1900 ff., AA III 1900, S. 75–B75.

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The Philosophy of Place and the Place of Philosophy

Annika Schlitte

Abstract

The text provides an overview of a current in contemporary phenomenology and hermeneutics that puts *place* at the center of its thinking and seeks to distinguish it from a natural science-based understanding of space. After an outline of the relationship between place and space in the history of philosophy and the introduction of some core ideas of this current, an argument for the fundamental importance of place for our access to the world is presented in the form of the concept of triangulation, which Jeff Malpas takes over from Donald Davidson. Because thinking, too, is always already situated in this understanding, and because situatedness is not incidental to thinking but essential to it, the question of where we are when we think takes on great significance, which should therefore also be taken into account in educational processes.

In this text, I draw on considerations that I have already presented elsewhere. Cf. in particular Schlitte, Annika/Hünefeldt, Thomas/Romic, Daniel/van Loon, Joost (eds.): *Philosophie des Ortes. Reflexionen zum Spatial Turn in den Sozial- und Kulturwissenschaften*. Bielefeld: transcript 2014, pp. 7–23; Hünefeldt, Thomas/Schlitte, Annika: Situatedness and Place. In: Id.. (eds.): *Situatedness and Place. Multidisciplinary Perspectives on the Spatio-temporal Contingency of Human Life* [Contributions to Phenomenology 95]. New York et al.: Springer 2018, pp. 1–19.

A. Schlitte (✉)

Institut für Philosophie, Universität Greifswald, Greifswald, Germany
e-mail: annika.schlitte@uni-greifswald.de

1 Where Are We when We Think?

Where are we when we think? At first glance, this does not seem to be a particularly philosophically relevant question. Where a decisive idea occurred to a philosopher – whether at his or her desk, in an armchair, or in the forest – is usually of little interest to us and has no significance for the evaluation of this idea.

The information as to whether this armchair stood in the Black Forest, in Königsberg or in Neuburg on the Danube serves at most to satisfy biographical curiosity or tourist interests, but obviously adds nothing to the content of the thoughts that were thought in this place. Where we are when we think, therefore, does not seem to matter at first. We are just *deep in thought*, and that is perhaps a place all its own, lifted out of the concrete world of life. *My mind is somewhere else*, we say, after all, and by this we mean a state that distances and separates us from the concrete place where our thinking process takes place.

This applies in an intensified way to *philosophical* thinking, which is not directed at individual things, but seeks to recognize the essence, the general. Hannah Arendt, from whose text on *The Life of the Mind* this question originates, presents thinking in the sense of this tradition as a form of “withdrawal, inherent in all mental activities: thinking always deals with absences and removes itself from what is present and close at hand”.¹ To the extent that the general has no place, the thinking of the general is also, as it were, everywhere and nowhere: “The thinking ego, moving among universals, among invisible essences, is, strictly speaking, nowhere; it is homeless in an emphatic sense”.²

Unlike everyday life, which is determined by a spatial setting, the place of thinking cannot be determined spatially. Thinking does not take place anywhere, but according to Arendt it does have a “place” in time – it takes place in the moment, in the “gap between past and future”.³

Hannah Arendt here follows a philosophical tradition that understands space as a characteristic of the external world and time as a characteristic of the internal world. In his transcendental philosophy, Kant had determined time as the inner sense to which even the sequence of thoughts is still subject, while space has no power over them, as it were. But already if one considers that the distinction between outer and inner sense is itself a spatial one, doubts about this difference can arise, which have then also been taken up in more recent times by philosophers who see a close connection between thought and spatiality or place.⁴

¹ Arendt, Hannah: *Vom Leben des Geistes*. Bd. 1: *Das Denken*. München: Pieper 1979, S. 195..

² Arendt, Hannah: *Vom Leben des Geistes*. Bd. 1: *Das Denken*. München: Pieper 1979, S. 195.

³ Arendt, Hannah: *Vom Leben des Geistes*. Bd. 1: *Das Denken*. München: Pieper 1979, S. 205.

⁴ In the German-speaking world, recent examples include Günter Figal’s spatial phenomenology and Bernhard Waldenfels’ studies on place, time and space: Figal, Günter: *Unscheinbarkeit. Der Raum der Phänomenologie*. Tübingen: Mohr Siebeck 2015; Waldenfels, Bernhard: *Ortsverschiebungen, Zeitverschiebungen. Modi leibhaftiger Erfahrung*. Frankfurt a. M.: Suhrkamp 2009. In the English-speaking world, relevant are: Casey, Edward S.: *Getting Back into Place. Towards a Renewed Understanding of the Place World*. Bloomington: Indiana University Press

This *philosophy of place*, which will now be discussed, explicitly opposes the idea that philosophical thinking ideally takes a *view from nowhere*, which is relieved of any place-bound perspectivization.

In order to explore how this reevaluation of the concrete place comes about and how the question posed at the beginning, where we are when we think, will have to be answered from this perspective, I have to digress a little. In what follows, therefore, I will briefly sketch the initial situation in intellectual history in which an increased attention to place and its significance for thinking has developed (2), before presenting some core ideas of the *philosophy of place* (3). In doing so, I will first deal with space before turning to place, since the topic of place is often considered in connection with a more general turn to space, as will now be shown.

2 The Context of the History of Philosophy

Cultural studies texts dealing with space often begin with a reference to Michel Foucault's 1967 lecture on *Other Spaces*, in which he states that "[t]he great obsession of the nineteenth century was, as we know, history", and combines this diagnosis with the thesis that time at the end of the twentieth century "will perhaps be above all the epoch of space".⁵ Since the 1990s at the latest, this dictum has proven true insofar as, under the impression of social trends such as globalization, increasing migration, and the disintegration of the previous division of the world into two competing power blocs, questions of space gained such great importance that the geographer Edward Soja was able to speak of a "spatial turn" in the social and cultural sciences.⁶

In addition to a growing interest in space as an object, the *spatial turn* in philosophy also brought spatial structures in thought itself into view – after all, speaking of such a research trend as a "turn" means not only the discovery of a new subject area, but also a change in the way objects are thought about. In this context, the topic of space did not have to be newly introduced into philosophy, since space had already been thought about here for a long time.⁷ The best observation of an inner proximity of thought to the problem of space could be made in post-

2009; Malpas, Jeff: *Self, Other, Thing. Triangulation and Topography in Post-Kantian Philosophy. Philosophy Today*, Volume 59, Issue 1 (Winter 2015), pp. 103–126. For an overview, see further: Janz, Bruce (ed.): *Place, Space, and Hermeneutics* [Contributions to Hermeneutics 5], New York et al.: Springer 2017.

⁵Foucault, Michel: "Of Other Spaces", in: *Diacritics* Vol. 16, No. 1 (Spring, 1986), pp. 22–27; p. 22.

⁶Cf. Soja, Edward W.: *Postmodern Geographies. The Reassertion of Space in Critical Social Theory*. London/New York: Verso 1989. Central positions of the discussion on spatial theory are collected in: Hubbard, Phil/Kitchin, Rob (eds.): *Key Thinkers on Space and Place* (2nd edition). London: Sage 2010.

⁷Cf. Alpsancar, Suzana/Petra Gehring/Marc Rölli (Hrsg.): *Raumprobleme. Philosophische Perspektiven*. München: Fink 2011.

structuralism, which made various use of spatial figures of thought. If one understands space with Leibniz as an order of juxtaposition, a connection can be made here to the self-understanding of postmodernism, which has replaced a linear sequence of theories with the simultaneity of competing concepts.⁸

Philosophical attention to place has its own history, which, while often associated with the *spatial turn* in the social and cultural sciences, does not coincide with it. Whereas in post-structuralism interest in space was associated with a move away from the dominance of time and history, philosophical attention to place is explicitly linked to phenomenological theories of the experience of space *and* time.

The interdisciplinary field of *place studies* has been significantly shaped by the reception of philosophical authors within geography, with the help of which so-called humanistic geography reacted to a paradigm shift within its science.⁹ Having once begun as an idiographic science devoted to the description of particular places, geography's concept of place had fallen out of focus with its quantitative revolution into a mathematical-exact science. In the 1970s, there was a new resurgence of place as a concept, first in humanistic and later in Marxist geography, initially stimulated by readings of philosophical authors such as Heidegger. Since the 1990s, Edward Casey, Jeff Malpas and others have re-imported the concept of place into philosophical discussion. In this context, particular emphasis is now put on the conceptual distinction between place and space, whereas such a systematic differentiation is usually not made in the general discussion of spatial science.

Edward Casey develops the historical thesis that place has been superseded in modern thought by the concept of space, after ancient philosophy had still thematized place *and* space.¹⁰ Even though such a "grand narrative" certainly requires a more differentiated view in detail, I will now follow Casey's account and briefly sketch the most important stations of the philosophical debate.

2.1 Antiquity: *Topos* and *Chōra*

The beginning of any philosophical preoccupation with space and place is represented by the ancient pair of terms *chōra* vs. *topos*. In the case of the Platonic *chōra* and the Aristotelian *topos*, we are immediately dealing with two different terms, which are usually translated as "space" and "place", but whose relationship is anything but clear and which cannot be equated with a contemporary understanding

⁸Cf. Schroer, Markus: *Räume, Orte, Grenzen*. Frankfurt a. M.: Suhrkamp 2006, S. 170–172.

⁹Cf. Cresswell, Tim: *Place. An Introduction*, Malden, MA/Oxford: Wiley-Blackwell 2015.

¹⁰Cf. Casey, Edward S.: *The Fate of Place. A Philosophical History*. Berkeley/Los Angeles/London: University of California Press 2013; Casey, Edward S.: *Getting Back into Place. Towards a Renewed Understanding of the Place World*, Bloomington: Indiana University Press 2009, p. 352; Waldenfels, Bernhard: *Ortsverschiebungen, Zeitverschiebungen. Modi leibhaftiger Erfahrung*. Frankfurt a. M.: Suhrkamp 2009, S. 16–19.

of these terms.¹¹ For Edward Casey as well as for Bernhard Waldenfels, however, Aristotelian “topological” thinking in particular functions as an example of how a philosophy that starts from place leads to a very different view of the world and of the things in it than one that takes space in the modern scientific sense as its starting point.

In the myth of the origin of the world in the *Timaeus*, Plato first distinguishes between two basic types of being: the ideas on the one hand and the individual things on the other. In between, however, he places that *in which* the individual things become, namely the *chōra* as the “third kind”.¹² Thus there are the archetypes (that which the individual things are modeled after), the individual things (that which becomes), and the *chōra* as that in which the becoming becomes. This *chōra* has a receptive character and is in a certain sense to be thought of spatially. It is not, however, an empty space, but, as Aristotle later remarks, has rather a resemblance to a kind of primordial matter, for it is said to “be available for anything to make its impression on”.¹³ With an enigmatic expression, Plato also refers to the *chōra* as a “nurse”, since it is the “receptacle of all becoming”.¹⁴ In these passages it is striking how important it obviously is to Plato that there is a *wherein* that can be understood as spatial in the broadest sense, even if the details of this understanding of space remain obscure.

Whereas Plato in the *Timaeus* had treated the problem of space in the context of the question of the origin of the world and understood the *chōra* as that in *which* everything is, and thereby as a third between being and becoming, Aristotle focuses on the concept of *topos*. This is treated most extensively in the context of considerations on the theory of motion in his *Physics*, but place also occurs in the *Categories* as one of the most fundamental ways of speaking about that which is.¹⁵ According to Aristotle, common sense assumes that something exists if and only if it is *somewhere*. Here, the Greek language shows a close connection between existential and locative meaning, similar to the English expression “there is”.¹⁶

However, the *Physics* is first of all about observable processes in nature and their conceptual foundations, which also include location. The Aristotelian theory of motion is based on the change of place: When a body moves, it leaves its original place and takes another one, in the sense of a “change of place”. But this means that

¹¹Cf. Malpas, Jeff: *Place and Experience. A Philosophical Topography*, Oxon/New York: Routledge 2018, S. 27.

¹²Plato: *Timaeus*. Translated by Donald J. Zeyl. Indianapolis and Cambridge, Mass: Hackett Publishing 2000, 48e.

¹³Plato: *Timaeus*. Translated by Donald J. Zeyl. Indianapolis and Cambridge, Mass: Hackett Publishing 2000, 50c.

¹⁴Plato: *Timaeus*. Translated by Donald J. Zeyl. Indianapolis and Cambridge, Mass: Hackett Publishing 2000, 49a.

¹⁵Cf. Aristotle: *Categories*. Translated with notes by J. L. Ackrill. Oxford: Clarendon Press 1963, ch. 4.

¹⁶Morrison, Benjamin: *On Location. Aristotle's Concept of Place*. Oxford: Oxford University Press 2002, S. 16.

place must be something separable from the body and not at all a part of it. While the body moves, it remains fixed. Aristotle therefore defines place not as the boundary of the body itself, but as “the first unchangeable limit of that which surrounds”.¹⁷ Behind this is the idea that every physical body is surrounded by something, e.g. by another body like water in a jug, or by the air. The place delimits the body, as the surface of the second body or element surrounding the first body. This results in a world that is full of things and their places; there is no empty space in between.

In the course of his theory of the elements, Aristotle also develops the idea that each element has a “natural place” as a goal towards which it strives. Thus, for example, fire and air rise upwards, while earth strives downwards. Here, place does not attract the elements, but gives them their specific character, it determines and differentiates them as such: “Aristotle means simply that places make a difference to the world – they enter into an account of why the world is as it is, for the elements are actually (in part) individuated by *where* they go.”¹⁸ As the terminus of movement, place thus has “some power”¹⁹ in relation to the body, for it determines and defines it as such.

Furthermore, in order to distribute all elements to their natural places in this way, Aristotle must assume something like an absolute “above” and an absolute “below”. This leads to the notion of an ordered cosmos, within which the laws that apply to a particular entity depend on its particular place in the whole. The doctrine of natural place therefore has an important function not only for the study of the locomotion of natural bodies, but also for cosmology.

So, from this point of view, *where* a body is located is not simply a random position, but is connected to the essence of that body itself. *Topoi* are not points without extension, but qualitatively distinguished places in an ordered whole. In this context, Waldenfels also speaks of an “onto-topology”,²⁰ which assigns each being its place in the whole.

2.2 Modernity: Loss of Place

Casey now emphasizes that, at the latest with the rise of the modern sciences, the understanding of place and space also changes, in the sense that place loses significance in relation to the idea of space conceived as infinite and empty, and eventually no longer appears as a central concept at all. This change begins very early, according to Casey, although it takes a long time to take hold. In medieval and

¹⁷ Aristotle: *Physics* Book III and IV, translated by Edward Hussey. Oxford: Clarendon Press 1983, 212a.

¹⁸ Morrison, Benjamin: *On Location. Aristotle's Concept of Place*. Oxford: Oxford University Press 2002, S. 50.

¹⁹ Aristotle: *Physics* Book III and IV, translated by Edward Hussey. Oxford: Clarendon Press 1983, 208b.

²⁰ Waldenfels, Bernhard: *Ortsverschiebungen, Zeitverschiebungen. Modi bodhaftiger Erfahrung*. Frankfurt a. M.: Suhrkamp 2009, S. 16.

Renaissance thought, the centrality of place in the cosmos is gradually abandoned in favor of the assumption of an infinite empty space, advocated early on by Aristotle's opponents, the atomists. The Aristotelian closed model is now opposed by the infinity of atoms and space.

The mathematically oriented natural sciences of the seventeenth and eighteenth century finally understand space as infinite, abstract, homogeneous, isotropic (i.e. independent of direction) and as a measurable and divisible quantity. Space defined in this way contains an infinite number of places that can be distinguished from one another only by their quantitatively determinable position, and which are no longer qualitatively distinguishable, which is why place loses its central significance. Common to the various approaches is the assumption which Casey calls "simple location"²¹ using a term of Whitehead's, that every piece of matter can be assigned exactly to one point in space. Simple location implies the reduction of place to position and the expansion of space to infinity. Although there are competing views of space even now, as the controversy between Newton resp. Clarke and Leibniz shows,²² it can be said on the whole that place is no longer a supporting concept in these disputes. Whether space is understood as an absolute substance, as with Newton, or as a relative principle of order, as with Leibniz, place appears in these conceptions only as a point in space or a part or portion of space, and thus becomes in any case a secondary phenomenon. Even in Kant's critical philosophy, which conceives of space as a subjective form of perception, place no longer plays a fundamental role.

If place is thus absorbed into the more comprehensive concept of space, it only serves to highlight individual points in the coordinate system of empty space: "Henceforth, place is nothing more than pure position, or bare point, simply located on one of the XYZ axes that delineate the dimensionality of space as constructed in Cartesian geometry."²³ What is neglected in modern times, beyond all controversies in philosophical reflection, is the concrete unit of experience that is grasped by the term "place"; likewise, place is not yet ascribed a determining power. Bernhard Waldenfels therefore states, in agreement with Casey:

It may be said that in modern times place is absorbed by space, and this regardless of whether space is thought of as absolute in the wake of Newton or as relative in the wake of Leibniz. A consistent *philosophy of space* reduces places to mere locations and positions in space.²⁴

²¹ Casey, Edward S.: *The Fate of Place. A Philosophical History*. Berkeley/Los Angeles/London: University of California Press 2013, p. 138.

²²Cf. Leibniz, G. W./Clarke, Samuel: *Correspondence*, ed. by Roger Ariew. Indianapolis/Cambridge: Hackett Publishing 2000.

²³ Casey, Edward S.: *The Fate of Place. A Philosophical History*. Berkeley/Los Angeles/London: University of California Press 2013, p. 199.

²⁴Waldenfels, Bernhard: *Ortsverschiebungen, Zeitverschiebungen. Modi leibhaftiger Erfahrung*. Frankfurt a. M.: Suhrkamp 2009, S. 31.

Place, however, is not only deprived of its power with regard to objects, but it itself loses its place in the universe, which conceptually replaces the ancient cosmos as a network of places.²⁵

In contrast to this development, Casey emphasizes that place can by no means be reduced to space, but that the difference between place and space is essential for the understanding of spatiality. The *philosophy of place* therefore turns its interest to the authors who, especially from a phenomenological and hermeneutic perspective, have contributed to a differentiation of the concept of space in the twentieth century, which also takes place into account again.

2.3 Resurgence of Place in Phenomenology

At the beginning of the twentieth century, starting from Husserl's phenomenology, there is finally a return to the experience of space and time and a turning away from the mere construction of the two, which Casey also relates to a return of place.²⁶ Thus Husserl's analysis of the lifeworld brings place back onto the stage of philosophy, without this being connected with a return to ancient cosmological thinking.

Phenomenology is characterized by its recourse to the *experience* of space. Since the late Husserl positioned the lifeworld against a dominant scientific worldview, a wide variety of authors have dealt with the spatiality of everyday life and distinguished it from an abstract, geometric understanding of space. In this way, as in the case of time, two conceptions of space are distinguished, with the experience of the lifeworld being given primacy over the abstract understanding of space in the natural sciences.

Husserl was intensively concerned with the relationship between thing, body and space. The bodily ego with its function of orientation serves as the starting point. This approach became decisive for a number of authors of the twentieth century. Maurice Merleau-Ponty considers spatiality on the basis of the perception of one's own body, which functions differently than a scientific-geometric understanding of space that explains to us the position of bodies in space. Our body is not as the material form of immaterial consciousness located in an abstract coordinate system, but is itself the prerequisite for our being able to imagine such a system.

²⁵“Not only has place been deprived of its inherent force or power, it has lost any standing of its own in the cosmos. The cosmos itself, formerly a matrix of places, has yielded to the spatial (and temporal) imperialism of the *universum* (literally the whole ‘turned into one’)”, In: Casey, Edward S.: *The Fate of Place. A Philosophical History*. Berkeley/Los Angeles/London: University of California Press 2013, p. 199.

²⁶Cf. Waldenfels, Bernhard: *Ortsverschiebungen, Zeitverschiebungen. Modi bodhaftiger Erfahrung*. Frankfurt a. M.: Suhrkamp 2009, S. 19.

The word 'here' applied to my body does not refer to a determinate position in relation to other positions or to external coordinates, but the laying down of the first co-ordinates, the anchoring of the active body in an object, the situation of the body in face of its tasks.²⁷

But this spatiality of the body is the foundation for spatiality in general. "And finally, far from my body's being for me no more than a fragment of space, there would be no space at all for me if I had no body."²⁸

The early Heidegger, although not starting from the *bodily* development of space, also strives to distinguish "Dasein's *existential spatiality*"²⁹ from the space in which present-at-hand things are located. In his analysis of being-in-the-world, Heidegger writes against the Cartesian notion of the world as *res extensa* and attempts to grasp "world" as a moment of the structure of Dasein's being-in-the-world and thus to show it as "a characteristic of Dasein itself."³⁰ In later texts, Heidegger then also explicitly speaks of place ("Ort"), reversing the relationship between space and place. For we do not first have the idea of an empty space as a kind of container that contains various places, but rather it is from the places that this space is opened first. Place is not located in space and is not a part of space, but space derives from place: "Place is not located in a pre-given space, after the manner of physical-technological space. The latter unfolds itself only through the reigning of places of a region."³¹ he says in *Art and Space* in 1969.

Therefore, as Casey, Malpas, and others posit, thinking about space must not stop at an understanding of space shaped by the modern natural sciences – although it must be admitted that there is no such thing as "the" scientific understanding of space anyway and that, at the latest since the theory of relativity, completely new concepts of space have emerged, which have also been acknowledged within philosophy.

3 Some Core Ideas of a Philosophy of Place

3.1 Place and Space

The anglophone *philosophy of place* is based on a distinction between space and place, which in many respects overlaps with that between geometric or mathematical space on the one hand and experienced or lived space on the other, which

²⁷ Merleau-Ponty, Maurice: *Phenomenology of Perception*. Translated by Colin Smith. London/ New York: Routledge 2005, p. 115.

²⁸ Merleau-Ponty, Maurice: *Phänomenologie der Wahrnehmung*. Übers. Rudolf Boehm. Berlin: De Gruyter 1966, S. 127.

²⁹ Heidegger, Martin: *Being and Time*. Translated by John Macquarrie and Edward Robinson. Oxford: Blackwell 1962, p. 83.

³⁰ Heidegger, Martin: *Being and Time*. Translated by John Macquarrie and Edward Robinson. Oxford: Blackwell 1962, p. 92.

³¹ Heidegger, Martin: *Art and Space*. Translated by Charles H. Seibert, The Hague: Nijhoff 1973, p. 6.

phenomenology and hermeneutics developed as early as the first half of the twentieth century. In this context, the term “place” stands both for a limited unit within lived space and as a representative of it as a whole, in contrast to space as an abstract scientific quantity that can be divided and measured.

Whereas mathematical space comprises an infinite number of places that differ from one another only by their quantitatively determinable position (for instance, in the sense of a coordinate), the places of the lifeworld differ in their specific experiential quality. Places, as bounded entities, also have the function of containing things and living beings. Jeff Malpas therefore defines place as follows:

Fundamental to the idea of place would seem to be the idea of an open and yet bounded realm within which the things of the world can appear and within which events can ‘take place’.³²

Places are therefore always places *for* something or someone that is situated in them. The boundary of a place is variable, depending on who or what is located. My favourite spot in the garden, the neighbourhood or the city in which I live can be regarded as a place, gaining their identity from a unity of meaning rather than from purely physical circumstances – just as the landscape is not simply a material substrate, but nature that can be experienced as a unity and is therefore meaningful.

Places are bodily accessible, but separate from the body. I can leave a place and return to it, and I can share a place with others, so that place can mean more than the individual standpoint of my feet, even if the experience of place starts from this bodily standpoint. Places are themselves experiential, their character, their atmosphere, their history affect me. Edward Casey, with reference to Heidegger, also speaks of places as having the power to “gather” living beings, things and memories, to which one can then refer together.³³

In experience, then, we are less concerned with space than with concrete, individually different places, but the *philosophy of place* does not stop at this observation. Rather, the authors in question emphasize that place or placedness is a fundamental *condition* of all experience. In this way, the philosophical authors go far beyond a mere rediscovery of place as an object, which also fundamentally distinguishes them from *place studies* in other sciences. Thus, geographer Tim Cresswell writes in his introduction, “One confusing aspect of the genealogy of place is that place stands for both an object (a thing that we can look at, research, and write about) and a way of looking.”³⁴ Place is not simply an object, but itself contributes to the way we see the world.

³²Malpas, Jeff: *Place and Experience. A Philosophical Topography*, Oxon/New York: Routledge 2018, S. 33.

³³See Casey, Edward S.: *Getting Back into Place. Towards a Renewed Understanding of the Place World*, Bloomington: Indiana University Press 2009, p. 327.

³⁴Cresswell, Tim: *Place. An Introduction*, Malden, MA/Oxford: Wiley-Blackwell 2015, p. 23.

According to Malpas, understanding this idea is often complicated by the assumption that place is something merely subjective as opposed to space as an objective frame of reference.

That the formula *place = subjective, space = objective* ultimately does not work out, he justifies as follows: On the one hand, the idea of objective space cannot be derived from subjective space by mere abstraction, since a fundamental understanding of space is already a prerequisite of any abstraction. Moreover, if one subtracts perspective from subjective space, what remains is not objective space but no space at all.³⁵ On the other hand, objective space cannot ground subjective space either, because it does not know anything like a point of view, a perspective.³⁶ However, this does not mean that both aspects of space are completely independent of each other, rather they mutually condition each other: “although the concept of objective space is indeed conceptually distinct from that of subjective space, the grasp of the concepts of subjective and objective space are nevertheless mutually interdependent – each requires the other.”³⁷

When Malpas then speaks of place as a fundamental condition of experience, he therefore does not mean one of these two sides, but rather a structure that still precedes the difference between subjectivity and objectivity, and which will be examined more closely below.

3.2 Topography and Triangulation

Malpas uses the term “triangulation” to illustrate this structure, which comes from the field of land surveying and refers to a procedure that uses the laws of trigonometry. If you know the length of one side of a triangle and the angles, you can calculate the other sides using trigonometric formulas, therefore dividing an area into triangles allows you to measure large distances in the landscape.

In a 1982 essay, Donald Davidson uses the term as an analogy in his attempt to explain the emergence of objectivity. By triangulation Davidson understands the “three-way relation among two speakers and a common world”,³⁸ which in later texts gains a fundamental importance for his philosophy of language. Indeed, an understanding of objective truth as well as the assumption of an “empirical content of thoughts about the external world”³⁹ always presupposes, according to Davidson,

³⁵Cf. Malpas, Jeff: *Place and Experience. A Philosophical Topography*, Oxon/New York: Routledge 2018, p. 68.

³⁶Cf. Malpas, Jeff: *Place and Experience. A Philosophical Topography*, Oxon/New York: Routledge 2018, p. 63.

³⁷Malpas, Jeff: *Place and Experience. A Philosophical Topography*, Oxon/New York: Routledge 2018, p. 71.

³⁸Davidson, Donald: Introduction. In: Davidson, Donald: *Subjective, Intersubjective, Objective*. Oxford: Clarendon Press 2001, pp. XIII–XVIII; p. XV.

³⁹Davidson, Donald: The Emergence of Thought. In: *Erkenntnis* Vol. 51, No. 1 (1999), pp. 7–17; p. 12.

two living beings and their common reference to an object – a triangle between I, the other and the object. This “triangular relationship between agents and an environment to which they mutually react” is for Davidson even “necessary for thought”,⁴⁰ for only when a being relates its view of the object to the views of others can it develop an idea of the difference between true and false ideas about the world. This condition is then supplemented by language. For only if the two beings can communicate linguistically can they compare their judgments about the world and form the concept of objective truth. From this consideration it then follows, according to Davidson, “that rationality is a social trait”⁴¹ and inseparable from language: “Each interacts with an object, but what gives each the concept of the way things are objectively is the base line formed between the creatures by language.”⁴²

The result is a triangular relationship between the subject, the other, and the object, which can also be associated with the “three varieties of knowledge” of subjectivity, intersubjectivity, and objectivity. For Davidson, these three modes are irreducible and interdependent.

Jeff Malpas takes up Davidson’s idea in the context of his *philosophical topology*. What at first appears to be a mere coincidental analogy between the conditions of thinking and a technique of land surveying is now explicitly taken up by him as a place-like structure and interpreted ontologically. In doing so, he connects Davidson to the hermeneutic tradition, where similar considerations can be found in Gadamer and Heidegger. In Heidegger, the threefold structure of “self,” “other,” and “thing” is also found, for example, when Dasein is characterized by its self-relation, its relation to others (“Mitsein”), and to things (“Zeug”) in the first part of *Being and Time*. Gadamer, on the other hand, explicitly emphasizes the importance of the common reference to the object (“Sache”) for understanding.

This setting can now also be seen as the being-in-place of the participants, for not only must the object to which the two beings refer be somewhere, but the two beings also look at the object from specific standpoints in each case, and only in this way can the problem of truth arise here for Davidson. That there can be different standpoints in the truest sense of the word is a presupposition of thought in general. Different points of view, however, presuppose places where something or someone is situated. For Malpas, this structure takes on a central significance for human existence as such:

So, to be a creature that is capable of worldly experience and of thought is not merely to be a creature located in a physically extended space. It is to be a creature that finds itself always

⁴⁰Davidson, Donald: The Emergence of Thought. In: *Erkenntnis* Vol. 51, No. 1 (1999), pp. 7–17; p. 13.

⁴¹Davidson, Donald: Reasonable Animals. In: *Dialectica* Vol. 36, No. 4 (1982), pp. 317–327, p. 327.

⁴²Davidson, Donald: Reasonable Animals. In: *Dialectica* Vol. 36, No. 4 (1982), pp. 317–327, p. 327.

already situated within a complex but unitary place – a place that encompasses the creature itself, other creatures, and a multiplicity of objects and environmental features.⁴³

For Heidegger as well as for Gadamer and Davidson, however, this triangulatory structure is not a limiting condition, but the enabling of thinking. Indeed, the aforementioned authors share the idea “that understanding is not undermined by the placed character of our engagement with things and with the world, but is rather made possible by it”.⁴⁴ Malpas interprets it as an expression of a fundamental being-in-place that precedes all experience: “In topographic terms, this idea has an exact correlate: we gain access to a region only through being at a certain place within it.”⁴⁵ Our being-in-the-world, as this idea can be reformulated, essentially means being in place, and the world in which we move is ultimately a place-world.

4 Placedness as a Condition of Human Existence: A Conclusion

So where are we when we think? In many cases, philosophy has answered this question by referring to a nowhere, a non-place that is not shaped by a particular point of view, by a history, by cultural particularities. We have seen that a *philosophy of place* cannot share this ideal of thought. “Is not to see always to see from somewhere?”, Merleau-Ponty had asked, pointing to the connection of thinking with the lived body, which enables us to ourselves in the world.

But this raises the question of the transition from a fundamental philosophical reflection on place as a condition of experience to a concern with the concrete places of thought and life as objects of experience. This transition might be described as follows: Because thinking is always already placed, and because placedness is not incidental to thinking but essential to it, the question of where we are when we think assumes great importance.

Incidentally, this has also been recognized from a completely different tradition. In cognitive science, for example, the integration of cognition into contexts and environments has been emphasized for some time under the keywords “situatedness” or “embodiment” or “embeddedness”. Here, too, research has moved away from the idea that thinking is something that takes place exclusively inside, so that the environment, the place in which we think, becomes all the more important, which was also reflected in the idea of “situated learning” in the 1980s

⁴³Malpas, Jeff: *Place and Experience. A Philosophical Topography*, Oxon/New York: Routledge 2018, p. 161.

⁴⁴Malpas, Jeff: Self, Other, Thing, Triangulation and Topography in Post-Kantian Philosophy. *Philosophy Today*, Volume 59, Issue 1 (Winter 2015), p. 114.

⁴⁵Malpas, Jeff: Self, Other, Thing, Triangulation and Topography in Post-Kantian Philosophy. *Philosophy Today*, Volume 59, Issue 1 (Winter 2015), p. 114.

and 1990s.⁴⁶ The “power of place”, of which Aristotle had spoken, can be seen in the most diverse cultural areas and is also and especially of central importance for educational processes. The fact that places “gather” things, that memories and meanings attach themselves to them, has long been reflected theoretically in the concept of places of memory in historical studies, for example, and is implemented practically in memorial sites. The interaction between a sculpture and its surroundings is thematized in the idea of “site-specificity” in art and can be visited in sculpture parks and projects. Walks to the most important locations of films and books are nowadays part of the tourist offer as a matter of course, and guided tours with “rangers” who know their way around open up access to national parks and nature reserves.

The fact that places are important for us and exert an influence on us does not mean, however, that they are something readily given that we simply have to accept. Rather, concrete places are only formed through processes and practices of placing and placemaking. Tim Cresswell gives the banal example of moving into a new dorm room, which is taken possession of by personal objects and thus first made into a place of its own. The seemingly neutral space, the white wall, fills with personal objects and souvenirs that give the place a specific character: “Thus space is turned into place. Your place.”⁴⁷ We establish a relationship with the concrete places we are dealing with, just as we do with our fellow human beings and with the things that are found in them, even if the place itself seems to us more like a background structure whose components cannot always be easily named. But if we take triangulation seriously, which refers to the overall structure of thing, myself and others, we are not alone in a place, but can share it with other living beings and things and also change it together, so that it becomes inhabitable and experienceable. You can also learn to build a relationship with places. You can let them tell you about them, you can read them, but you can also explore them, feel them and let their atmosphere, the *genius loci*, have an effect on you. If we follow the *philosophy of place*, we realize with these practices an essential trait of our human existence. In this way we neither float in a vacuum nor are we bound to a particular spot on earth once and for all. *Even though we are always already placed somewhere, we keep actualizing our relation to places again and again.*

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⁴⁶Cf. Clancey, William J.: Scientific Antecedents of Situated Cognition In: Robbins, Philip/Aydede, Murat (eds.): *Cambridge Handbook of Situated Cognition*. New York: Cambridge University Press 2009, pp. 11–34.

⁴⁷Cresswell, Tim: *Place. An Introduction*, Malden, MA/Oxford: Wiley-Blackwell 2015, p. 7.

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Peripatetic Philosophizing

Katrin Seele

Abstract

Peripatetic Philosophizing represents a learning and teaching format in which learners work out philosophical topics and content while walking in a thematically affine environment, incorporating philosophical didactic learning/teaching methods. Learners can be individuals or groups in face-to-face or distance learning, depending on the teaching/learning context. The article first describes Peripatetic Philosophizing as a current form of learning and teaching, in order to then explain the four contexts of reasoning from which Peripatetic Philosophizing feeds as the “four pillars of Peripatetic Philosophizing”: tradition, cognition, locomotion, and situation. Finally, the article offers an outlook on current developments in Peripatetic Philosophizing and emphasizes its suitability for learning settings in the context of pandemic prevention and distance learning.

1 Introduction

Learning, studying, researching, teaching – as soon as the acquisition of knowledge and insight is institutionalised, it generally takes place in seated rooms. Learners and teachers usually work “indoors” in a seated position, whether in the rooms of the school or university, or in the home office when working on content from distance learning. As a rule, learning content and objects are conveyed by media and thus viewed in a decontextualised way, for example in the form of texts, pictures, tables, films or specimens. Decontextualisation affects both the learning content and subject matter as well as the learners and teachers themselves. When dealing with a learning

K. Seele (✉)

Institut Sekundarstufe I, Pädagogische Hochschule Bern, Bern, Switzerland

e-mail: katrin.seele@phbern.ch

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M. Tiedemann (ed.), *Philosophical Education Beyond the Classroom*,

https://doi.org/10.1007/978-3-476-05948-2_3

object, however, the learning object, learners and teachers are not only de-contextualised, but also recontextualised. They are simultaneously connected by a new context: that of the learning situation in which they meet (usually sitting in a room). From a health science perspective, Rupp et al. criticise the common teaching format as “sitting still education” (Stillsitzlehre),¹ which more or less unquestioningly perpetuates a culturally developed “sedentary behaviour”² in learning.

While in other subjects Out-of-school places of learning can offer an opportunity to experience learning contents in their traditional, typical contexts outside of school (e.g. a drama text as a theatre production, a work of art in a museum), the question of contextualisation arises in a rather abstract but nevertheless urgent way for philosophical learning contents, for philosophers’ thought structures and theories: What would be a suitable context, where the well-fitting Out-of-school environment for the often rather abstractly formulated philosophical thoughts? One might think that philosophizing is actually predestined to be pursued “in the quiet chamber” or in the “ivory tower”. At the same time, it is precisely for the didactics of philosophy that a “link to life”³ is demanded: According to Steenblock, it does not make sense to want to separate the need of thinking subjects to orient themselves about the questions that interest them from the contents with which thinking operates.⁴ Peripatetic Philosophizing is an answer to the question of how this “life-worldly reconnectedness” can be practically shaped in a holistic way.

2 What Is Peripatetic Philosophizing?

“Walking while thinking, thinking while walking”,⁵ is a very brief description of the peripatetic method. Peripatetic Philosophizing means to practice philosophizing while walking, preferably outside, and to let impressions of the environment, but also of one’s own body perception during the walk, flow into the philosophical reflection. Peripatetic Philosophizing as a form of learning and teaching thereby takes up a very old philosophical practice, as will be shown below in the remarks on the tradition of the method. In addition to the philosophical tradition, however, insights from cognition science and neuro science into thinking and learning,

¹Rupp, Robert/Dold, Chiara/Bucksch, Jens: *Bewegte Hochschullehre. Einführung in das Heidelberger Modell der bewegten Lehre*. Wiesbaden, Springer 2020, S. 2.

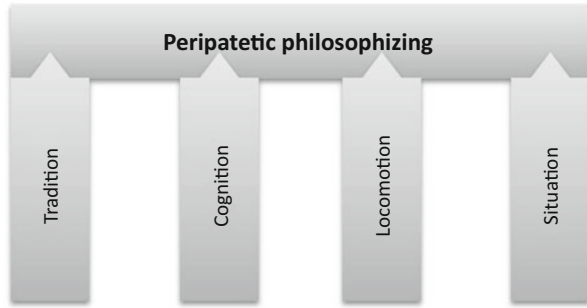
²Rupp, Robert/Dold, Chiara/Bucksch, Jens: *Bewegte Hochschullehre. Einführung in das Heidelberger Modell der bewegten Lehre*. Wiesbaden, Springer 2020, S. 1.

³Steenblock, Volker: *Orte des Philosophierens*. In: Nida-Rümelin, Julian/Spiegel, Irina/Tiedemann, Markus (Hrsg.): *Handbuch Philosophie und Ethik. Band I: Didaktik und Methodik*. Paderborn: Ferdinand Schöningh 2017, S. 33.

⁴Steenblock, Volker: *Orte des Philosophierens*. In: Nida-Rümelin, Julian/ Spiegel, Irina/Tiedemann, Markus (Hrsg.): *Handbuch Philosophie und Ethik. Band I: Didaktik und Methodik*. Paderborn: Ferdinand Schöningh 2017, S. 33.

⁵Seele, Katrin: *Beim Denken gehen, beim Gehen denken. Die Peripatetische Unterrichtsmethode*. Münster/ Zurich: LIT 2012.

Fig. 1 Pillars of Peripatetic Philosophizing



physical movement, and the relevance of places and environments to thinking and learning processes are also important pillars supporting the method of Peripatetic Philosophizing. This paper therefore traces the theoretical foundation of Peripatetic Philosophizing on the basis of the four pillars of *tradition*, *cognition*, *locomotion* and *situation* (see Fig. 1).

Why “peripatetic”? The name of the method derives from the ancient Greek verb *peripatein* (περιπατεῖν), which means something like “to wander around”. The noun *peripatos* (περίπατος) denotes a “circuitous path”.⁶ Aristotle’s philosophical school also bears the name Peripatos, derived from its place of instruction in Athens. Peripatetic Philosophizing as a method or form of learning and teaching, however, ties less substantively to the Aristotelian philosophical school and tradition than to the ancient Greek practice of philosophizing on a peripatos, which was also, but not only, an Aristotelian practice. This practice can be considered the earliest written form of philosophizing while walking.⁷

3 Peripatetic Philosophizing as a Contemporary Form of Learning and Teaching

Peripatetic Philosophizing means to practice philosophizing while walking, preferably outside, and to let impressions of the surroundings, but also of one’s own body perception during the walk, flow into the philosophical reflection.

The starting point of the specific didactic-methodical setting is first of all the selection of a learning subject/topic that can be worked on while walking, as well as a suitable, thematically inspiring environment (see Sect. 4.4). The learning setting –

⁶Hoepfner, Wolfram: *Philosophenwege*. Konstanz: UVK (= Xenia – Konstanzer Althistorische Vorträge und Forschungen 52) 2018, S. 12.

⁷Cf. Hoepfner, Wolfram: *Philosophenwege*. Konstanz: UVK (= Xenia – Konstanzer Althistorische Vorträge und Forschungen 52) 2018, S. 11.

being on the move and walking around – dictates that auditory inputs (e.g. audio texts) or short paper notes or cards with little text or even a graphic on it are particularly suitable, as reading longer texts as well as reading on the smartphone on the move is inconvenient and distracting. As far as the four linguistic competence areas (speaking, writing, reading, listening) are concerned, it can be stated for Peripatetic Philosophizing that, in terms of receptive competences, listening and – with restrictions (text length) – reading are particularly suitable for Peripatetic Philosophizing; as far as productive linguistic competences are concerned, speaking is particularly suitable for Peripatetic Philosophizing; although writing assignments can be conceptually prepared on the move, they can only be implemented to a very limited extent.

Peripatetic Philosophizing can be practiced both in a learning group and alone, e.g. in distance learning formats (see Chap. 5). When it is carried out in a large group (e.g. school class, seminar), it is almost inevitable that small groups will be formed after a short time, since experience has shown that peripatetic conversation works well with a maximum of 3–4 people at a time (often the width of the path determines how many people can actually walk side by side). The composition of the small groups is dynamic and fluid: by varying the walking pace, people can drop back (and join another group there, for example) or move forward. It also happens that persons separate themselves in order to walk alone. All this is welcome within the framework of Peripatetic Philosophizing. The following framework rules have proven to be useful:

Peripatetic Rules

1. **Go!** Please do not stop or sit down. You may, of course, stop briefly to take a closer look at or touch something related to the topic on your walk. However, continue walking quickly afterwards and conduct your conversations while walking. Try to take notes while walking (possibly audio notes via smartphone).
2. **Discuss.** With different members of your learning group, but also with other people you meet on the way. The idea is that you work on your assignments in a dialogical exchange.
3. **Stay “on task”!**
4. **Stay in the designated walking area!** This way you have the possibility to meet and talk to other students from other working groups and your teacher.
5. **Keep an eye on the time!** Please manage the time well and be punctual at the given meeting points.

Within this framework, most prominent methods of philosophy didactics (e.g. conversation and discussion methods, thought experiments, dilemma discussions, theatrical philosophizing) can also be carried out peripatetically.

4 The Four Pillars of Peripatetic Philosophizing

Already in Chap. 2 (“What is Peripatetic Philosophizing?”) it was explained that Peripatetic Philosophizing is essentially carried by four “pillars” (cf. also Fig. 1). Each of these pillars defines a context of explanation from which Peripatetic Philosophizing can be meaningfully derived. And all four contexts of explanation contribute to the conceptual development of Peripatetic Philosophizing as a theoretical as well as substantive foundation.

The following chapter on the *tradition* (first pillar) of Peripatetic Philosophizing highlights various milestones from the history of philosophy – the selection does not claim to be exhaustive and could certainly be supplemented. The section on *cognition* (second pillar) deals with selected philosophical, cognitive and neuroscientific theories on human thought and perception processes and thus provides an argument for Peripatetic Philosophizing as a “cognition-friendly” and learning-promoting form of teaching. Derived from the peripatetic practice of walking, the paragraph on *locomotion* (third pillar) provides a theoretical-conceptual foundation for the aspect of movement inherent in Peripatetic Philosophizing. Finally, the considerations on the *situation* (fourth pillar) take into account the fact that the concrete environment in which the thinking-in-motion takes place is of importance for the intended creative synthesis of topic, movement and environment in a thought complex. The article concludes with an outlook on variations of Peripatetic Philosophizing currently being tested as a school and university practice.

4.1 Tradition

Although the term “peripatos”, which has become a school name, is often attributed to Aristotle, there was apparently a widespread practice of philosophizing while walking in ancient Greece: Hoepfner⁸ reports on “the strange phenomenon that philosophers used to pace up and down while teaching, moving daily with pupils along a *peripatos* (circular path).” This philosophical practice was handed down to posterity through the ten books of the historiographer Diogenes Laertius (third century AD). According to Hoepfner, “all philosophers, including those of the Academy [Plato], cultivated ambulatory teaching”,⁹ Theophrastus, for example, outside in his own garden. Socrates, described by Steenblock as a “questioning philosopher with a wandering mind”,¹⁰ taught according to tradition mainly in the Athenian marketplace.

⁸Hoepfner, Wolfram: *Philosophenwege*. Konstanz: UVK (= Xenia – Konstanzer Althistorische Vorträge und Forschungen 52) 2018, S. 11.

⁹Hoepfner, Wolfram: *Philosophenwege*. Konstanz: UVK (= Xenia – Konstanzer Althistorische Vorträge und Forschungen 52) 2018, S. 11.

¹⁰Steenblock, Volker: *Orte des Philosophierens*. In: Nida-Rümelin, Julian/ Spiegel, Irina/ Tiedemann, Markus (Hrsg.): *Handbuch Philosophie und Ethik*. Band I: *Didaktik und Methodik*. Paderborn: Ferdinand Schöningh 2017, S. 30.

Hoepfner opposes the argumentation, advocated among others by the classical philologist Adolf Busse, that Aristotle's Peripatos must have been a building: rather, the Aristotelian Peripatos was a circular path on the slope of the Acropolis, which was "laid out by the polis as a special esteem for Aristotle and his students".¹¹ Nevertheless, Steenblock¹² sees in the fact of Aristotle's founding of the school also a departure from the Socratic principle of open philosophizing in the marketplace.

The word *peripatos* was possibly first introduced by Plato, starting from the verb *peripatein*, which – as already explained above – generally describes the movement of going to and fro or walking around. Hoepfner, in translating *peripatein* from ancient Greek into German, finds it important to distinguish its meaning from that which would presently be described as "going for a walk":

It is my concern, in connection with *Peripatos*, to erase the word *Spaziergang*, often used in German translations. Even more offensive is the phrase that Aristotle *lustwalked* while teaching. Teaching on a peripatos was concentrated work. [...] Also in Xenophon, *Oikonomikos* 14.15, the word *περίπατος* means a quiet, open-air path used by philosophers (not a walk!)¹³

The Hellenist Montiglio also reports on the widespread practice of focused thinking, philosophizing, while walking, not only for Greek but also for Roman antiquity:

During the Roman empire, many sages wandered all over the Mediterranean world. They went about for the sake of intellectual and spiritual enrichment, but essentially to spread their teaching and to intervene in local quarrels as religious consultants. Wandering connoted their ambiguous status in society – both in and out – and thereby enhanced their charisma and endowed them with an aura of superior power.¹⁴

In earlier times, however, wandering, the status of "wanderer", was rather sinister and suspicious – as in Homer.¹⁵ According to Montiglio, the first testified wandering philosopher (in the positive connotation of a wise man) was Solon (seventh century BC), reported by Herodotus. However, the difference between Solon's philosophizing wandering and the philosophical practice of Plato or Aristotle, referred to here as peripatetic, presumably lay in the purpose associated with

¹¹ Hoepfner, Wolfram: *Philosophenwege*. Konstanz: UVK (= Xenia – Konstanzer Althistorische Vorträge und Forschungen 52) 2018, S. 12.

¹² Cf. Steenblock, Volker: *Orte des Philosophierens*. In: Nida-Rümelin, Julian/Spiegel, Irina/Tiedemann, Markus (Hrsg.): *Handbuch Philosophie und Ethik*. Band I: Didaktik und Methodik. Paderborn: Ferdinand Schöningh 2017, S. 30 f.

¹³ Hoepfner, Wolfram: *Philosophenwege*. Konstanz: UVK (= Xenia – Konstanzer Althistorische Vorträge und Forschungen 52) 2018, S. 12. The German word "Spaziergang" is only insufficiently translatable into English and far more specific than the English word "walk". A "Spaziergang" can be described as an easy leisure walk.

¹⁴ Montiglio, Silvia: *Wandering Philosophers in Classical Greece*. In: *The Journal of Hellenic Studies*, 120. 2000, pp. 86–105. <https://doi.org/10.2307/632482>, S. 86.

¹⁵ Cf. Montiglio, Silvia: *Wandering Philosophers in Classical Greece*. In: *The Journal of Hellenic Studies*, 120. 2000, S. 86–105. <https://doi.org/10.2307/632482>, S. 86.

wandering or travelling around: Solon's journeys served primarily to gain knowledge for himself, whereas the Platonic Academy or Aristotle's Peripatos were educational institutions. Montiglio characterizes the different motives as follows:

Love of knowledge is the motive that drove several other Presocratics to travel extensively. Although these sages were also called upon to share their wisdom, as Solon's example alone shows, they primarily went about to learn for themselves rather than to teach others. Their wanderings are an 'educational journey'.¹⁶

At this point it already becomes clear what a spectrum of meanings opens up, both inspiring and misleading, in the transposition of historical practices (ambulatory teaching on a peripatos/in a garden/in an ambulatory hall vs. itinerant teacher/itinerant vs. wanderer/homeless vs. educational journey etc.) and the translations used for them (going around vs. walking vs. strolling vs. wandering vs. travelling etc.).

For the concept development of *Peripatetic* Philosophizing, this distinction and nuance is important, which is also evident in the German language in the difference in meaning of the verbs used for the translation of *peripatein*: Peripatetic Philosophizing – as it is to be understood and defined here – is neither sport nor an individual's educational journey, and the path is not merely a means to an end to reach a certain destination. "Walking" is rather a low-threshold, albeit continuous, physical activity on a possibly even familiar path (cf. Hoepfner's description of the Athenian Peripatos as a quasi-ritualized walk above, as well as Kempermann's neuroscientific classification of walking in para. 4.2), whereas it is precisely the familiarity that can give space for the mentally concentrated work that, according to Hoepfner,¹⁷ takes place during the "teaching" on the Peripatos. Montiglio¹⁸ even argues that Plato, precisely because he considered walking around to be conducive to concentration, often describes the interlocutors in his dialogues as walking around.

So even though it was apparently not uncommon in antiquity to philosophize while walking, the activity of walking was less the *subject* of philosophical debate at this time than the fact of the upright human gait: Bayertz sees a conceptual connection in the millennia-old observation that humans, unlike other animals, are capable of walking upright and their philosophical-anthropological determination as intelligent living beings with a special position in the cosmos derived from this.¹⁹

¹⁶Montiglio, Silvia: Wandering Philosophers in Classical Greece. In: The Journal of Hellenic Studies, 120. 2000, S. 86–105. <https://doi.org/10.2307/632482>, S. 88.

¹⁷Hoepfner, Wolfram: Philosophenwege. Konstanz: UVK (= Xenia – Konstanzer Althistorische Vorträge und Forschungen 52) 2018, S. 12.

¹⁸Cf. Montiglio, Silvia: Wandering Philosophers in Classical Greece. In: The Journal of Hellenic Studies, 120. 2000, S. 86–105. <https://doi.org/10.2307/632482>, S. 93.

¹⁹Cf. Bayertz, Kurt: Der aufrecht Gang: Ursprung der Kultur und des Denkens? Eine anthropologische Debatte im Anschluss an Helvétius' *De l'Esprit*. In: Garber, Jörn/Thoma, Heinz (Hrsg.): Zwischen Empirisierung und Konstruktionsleistung: Anthropologie im 18. Jahrhundert. Tübingen: Max Niemeyer Verlag 2004. (= Hallesche Beiträge zur Europäischen Aufklärung 24), S. 59.

In the Middle Ages, the tradition of “thinking on the move” can be traced further in those Christian ascetics who consciously choose a life in a foreign land (*peregrinatio*), following on from the practice of Diogenes. For these ascetics, according to Montiglio,²⁰ wandering means focusing on the fleeting nature of human life on earth. The human upright walk is associated in the Middle Ages with the image of God in man “and with the special relationship that man has with God – as distinct from the animals”.²¹ In the monastic practice of the Middle Ages, the form of the cloister also played a role: a cloister is an open archway,

which goes around the inner side of the main building of the monastery, usually to the north, often also to the south of the church, encloses a garden or burial ground in a square, is usually vaulted, but also flat-roofed, often richly decorated architecturally and picturesquely, and in unfavorable weather served for prayers and supplications with the recitation of the cross, or also for walks of the monastery residents. [...] In the Benedictine monasteries, in one side of the cloister, the certain chapters from the Church Fathers etc. were read daily, and annually at least four times the Rule of St. Benedict was read before the assembled brothers, which is why this walk is also often called the Lectio.²²

According to Bayertz, walking as an activity and a way of locomotion worthy of reflection was only discovered as a philosophical topic in modern times,²³ interestingly enough with a focus on the fragile, fall-prone, motorically unsafe nature of this mode of locomotion. Bayertz sees this focus as reflecting the changed position of man in the world, which has “become ambivalent and insecure”.²⁴ At the same time, walking played a role as a marker of social position in the eighteenth century: “The bourgeoisie wanted to distinguish itself from the aristocracy, who also walked, but only in their gardens, which were closed off by high walls. [...] In explicit demarcation from this, walking in public spaces and especially in nature was elevated to a virtue in the bourgeoisie.”²⁵

Also with regard to modern times, different practices of philosophizing while walking can be differentiated from

- Thinkers who went for walks in between or regularly, because they assumed that this would in some way inspire their work (which they mainly did at their desks),

²⁰Cf. Montiglio, Silvia: Wandering Philosophers in Classical Greece. In: The Journal of Hellenic Studies, 120. 2000, S. 86–105. <https://doi.org/10.2307/632482>, S. 100.

²¹Bayertz, Kurt: Symbol für die Freiheit des Menschen. Gespräch von Catherine Newmark mit Kurt Bayertz. In: Philosophie Magazin, Sonderausgabe 10 v. 10.6.2018, S. 13.

²²Pierer's Universal-Lexikon: Kreuzgang. 4. Auflage. Band 9. Altenburg 1860, S. 802.

²³Cf. Bayertz, Kurt: Symbol für die Freiheit des Menschen. Gespräch von Catherine Newmark mit Kurt Bayertz. In: Philosophie Magazin, Sonderausgabe 10 v. 10.6.2018, S. 13.

²⁴Bayertz, Kurt: Symbol für die Freiheit des Menschen. Gespräch von Catherine Newmark mit Kurt Bayertz. In: Philosophie Magazin, Sonderausgabe 10 v. 10.6.2018, S. 13.

²⁵Bayertz, Kurt: Symbol für die Freiheit des Menschen. Gespräch von Catherine Newmark mit Kurt Bayertz. In: Philosophie Magazin, Sonderausgabe 10 v. 10.6.2018, S. 14.

- and those who transferred the philosophical work itself to walking and thus used the walk not for recreation but for philosophical creation.²⁶

The former group includes, for example, Immanuel Kant, known for his daily walks through Königsberg, or Friedrich Nietzsche, who closely linked walking and thinking in Sils-Maria and arguably held “that ‘immense marches’ and ‘constant exertions’ were good for genius. Famously, he was averse to all sitting.”²⁷ In his letters, the Danish philosopher Søren Kierkegaard also emphasized the relevance of walking to his well-being in general, as well as to thinking. It can be strongly assumed that these philosophers reflected, philosophized, on their thoughts, texts, and readings during their walks. However, an explicit and conscious linking of walking, thinking *and environment* did not take place as a rule or has not been handed down. Also, these thinkers were probably walking alone, so there was no dialogical or didactically contextualized reflection, as was probably the case in Aristotle’s school.

In the context of the Peripatetic Philosophizing presented here, however, of particular interest is that philosophical-practical tradition in which walking is not practiced ostensibly for the recreation of the thinking individual, but in which walking, thinking, and teaching/learning are specifically linked on a path deliberately chosen for this purpose, and the environment as well as the moving body are given a “say” in philosophical reflection. In this line of tradition, Jean-Jacques Rousseau and Henry Thoreau are particularly worthy of mention.

In the work of Jean-Jacques Rousseau, pedagogy, the personal environment and the practice of walking form a close and conscious link.

Wandering, alone, without aim and without ceasing, among the trees and rocks that surround my abode, dreaming, or more exactly extravagabonding [...] as I please, and haggling moles when my brain heats up too much, and analyzing a few rushes to cool it down, in short, indulging myself without submission or restraint in my fantasies, which, thank heaven, are entirely in my power [...].²⁸

these are activities highly valued by Rousseau. In his main pedagogical work, the novel *Émile or On Education* (1762), Émile’s fictional education, following the author’s pedagogical convictions, partly takes place outdoors while walking, so that Émile educates himself with and by experiencing the living world and nature. Indirectly, Rousseau criticizes the common teaching methods of his time when he describes adolescents as “wandering dolls” who “know no greater march than from

²⁶Seele, Katrin: Beim Denken gehen, beim Gehen denken. Die Peripatetische Unterrichtsmethode. Münster/ Zürich: LIT 2012, S. 14 f.

²⁷Schmidt, Aurel: Gehen. Der glücklichste Mensch auf Erden. Frauenfeld/ Stuttgart/ Wien: Verlag Huber 2007, S. 22.

²⁸Rousseau, Jean-Jacques (o. J.): Emil oder Über die Erziehung. Band 1. Leipzig: Holzinger, S. 343.

one room to another, who farm in flowerpots and drag around paper loads.”²⁹ With Émile, on the other hand, the fictional educator Jean-Jacques goes out into nature, as described, for example, in Book Three: Here Émile and Jean-Jacques get lost while walking in the woods and cannot find their way home. In this setting, Jean-Jacques engages Émile, who is childishly desperate, in a dialogue, almost a Socratic conversation, in which he activates Émile’s prior knowledge and powers of deduction about orientation possibilities, and Émile then develops a solution as to how the way home can be found. Jean-Jacques comments on the episode as follows:

You may rest assured that he will never forget the lesson of this day all his life, while my speech, as soon as I had merely lectured him on all this in his room, would have been forgotten the very next day.³⁰

Rousseau thus places life-world experiences – outdoors in nature on a walk – at the center of learning; life-world, experience and gaining knowledge are linked together. The role of the educator is to facilitate “certain experiences” and to bring “the child into contact with selected sections of nature”.³¹

The US philosopher (and also teacher) Henry David Thoreau also links nature and walking in his philosophical work. He wrote perhaps his most popular text, *Walden; or, Life in the Woods*, in 1854 during a two-year period when he lived secluded in a cabin in the Massachusetts woods and walked to reflect on lifestyle and society. Thoreau’s advice for mental activity while walking and consciously linking walking and thinking is:

But the walking I mean has nothing to do with the so-called gymnastic exercises in which one swings dumbbells or chairs, according to plan, as a sick person takes his medicine at a prescribed time. Rather, one regards the walk as the enterprise, nay, the adventure of the day. [...] Moreover, one should walk like a camel, which, after all, is said to be the only animal that ruminates while walking.³²

The distinction from sport (“gymnastic exercises”) places the practice of walking proposed here by Thoreau in the line of tradition of *peripatetic*. But according to Thoreau, the inner attitude with which one walks is also constitutive of the potentially developing train of thought. Finally, an observation Thoreau made during his time in the woods should be shared here, which is also an important building block for the concept development of Peripatetic Philosophizing. Thoreau observes, “People who seldom come into the woods like to take a piece of wood in their hands to play with while walking; afterward they throw it away somewhere-intentionally or

²⁹Rousseau, Jean-Jacques (o. J.): *Emil oder Über die Erziehung*. Band 1. Leipzig: Holzinger, S. 285.

³⁰Rousseau, Jean-Jacques (o. J.): *Emil oder Über die Erziehung*. Band 1. Leipzig: Holzinger, S. 322.

³¹Korrenz, Ralf/ Kenklies, Karsten/ Kauhaus, Hanna/ Schwarzkopf, Matthias: *Geschichte der Pädagogik*. Paderborn: Brill/ Ferdinand Schöningh 2017, S. 158.

³²Thoreau, Henry David: *Vom Wandern*. Stuttgart: Reclam 2017 (zuerst 1851), S. 15.

accidentally.”³³ This may allow for an integration of further sensory impressions and experiences into the cognitive process, similar to what Rousseau also describes. Such haptic experiences, as Seele³⁴ elaborates, may also be part of Peripatetic Philosophizing (as a teaching method). The extent to which this linking of sensory impressions, movements, environment and thinking may be philosophically relevant will be considered in more detail in the following section.

4.2 Cognition

Sapere aude! Have the courage to use your own intellect! This “motto of the Enlightenment”, formulated by Immanuel Kant in 1784, is also a guiding principle of philosophy didactics.³⁵ But *how* can I make *use of my own intellect*?

After the chronologically and exemplarily organized explanations of important tradition lines of philosophizing while walking, it becomes clear that what distinguishes the learning form of Peripatetic Philosophizing is a focussed and purposeful integration of thinking, bodily movement and environment. Specifically, the reflections of Rousseau and Thoreau cited above make it clear that philosophizing outside while walking has a noteworthy physical component: The human physique is obviously exposed to different stimuli and challenges outside in walking than it is in the study room. Thus, an assumption constitutive of Peripatetic Philosophizing is that what we physically feel, perceive, suffer has an impact on what and how we think. Philosophically, this assumption is opposed to a traditional mind-body dualism, such as that prominently asserted and justified by René Descartes.

In the search for an answer to the question formulated above: “*How can I make use of my own mind?*” – precisely because of the significance of individual physicality, perceptions and sensations on the move – an explanatory approach that offers an integrative view of cognitive and physical processes seems to be further-reaching. One possible explanatory approach is provided by the philosophical cognitive science discourse around *embodied cognition*. Building on Maurice Merleau-Ponty’s ideas on the role of the body in the phenomenological tradition, George Lakoff and

³³Thoreau, Henry David: *Walden oder Leben in den Wäldern*. Aus dem Englischen von Wilhelm Nobbe. 3. Auflage. Hamburg: Nikol Verlagsgesellschaft 2017, S. 188.

³⁴Cf. Seele, Katrin: „Klima“ und „Umwelt“: Potenziale der Peripatetischen Methode – inspiriert von Henry David Thoreau. In: *ZDPE* 4/2018, S. 62.

³⁵Cf. Albus, Vanessa/Jost, Leif Marvin: Kants kategorischer Imperativ im sprachsensiblen Philosophieunterricht. *Sapere Aude – Habe Mut, dich Primärquellen zu bedienen*. In: Albus, Vanessa/ Frank, Magnus/ Geier, Thomas (Hrsg.): *Sprachliche Bildung im Philosophieunterricht*. Münster: Lit 2017; Seelhorst, Bernhard: Herausforderungen der Philosophie- und Ethikdidaktik. Hinweise aus Sicht der Unterrichtspraxis. In: *Information Philosophie* 1. 2015, S. 44–53; Tiedemann, Markus: Problemorientierung. In: Nida-Rümelin, Julian/ Spiegel, Irina/ Tiedemann, Markus (Hrsg.): *Handbuch Philosophie und Ethik*. Band I: Didaktik und Methodik. Paderborn: Ferdinand Schöningh 2017, S. 70–78.

Mark Johnson address the physicality of the mind under the figurative title “Philosophy in the Flesh”:

Rather, the mind is inherently embodied, reason is shaped by the body, and since most thought is unconscious, the mind cannot be known by self-reflection.³⁶

In this understanding, the body is not separable from cognitive processes; rather, cognition and physis form a unity. Even more: according to Lakoff and Johnson, physical conditions shape the mind, since the individual human world of imagination is largely based on the interaction of the body and the environment.³⁷ What is important, however, is not only that people have bodies and that thought is *somehow* embodied. Rather, it is central that the specific nature of the body shapes the possibilities of cognitive conceptualization and categorization,³⁸ of “reason”:

From a biological perspective, it is eminently plausible that reason has grown out of the sensory and motor systems and that it still uses those systems or structures to develop from them.³⁹

The same applies to the environment and the experiences an individual has: they shape the mental and conceptual categories relevant to the person. In other words, categories as meaningful mental organization and attributions are not formed arbitrarily, not even on the basis of a given mental structure or objective features of the environment, but on the basis of the individual relevance of precisely this specific organization – the differences that perceived differences make for the individual.⁴⁰ The neurologist Gerd Kempermann puts it this way: “Every person has his own brain. (. . .) We do not have a unitary model in our skulls.”⁴¹

Kempermann states that “everything we experience and learn” leaves “traces” in the brain.⁴² “Traces” is the metaphorical translation of neuroplastic processes and changes that are triggered in the central nervous system by environmental influences and that are commonly described as “learning”. Accordingly, from a neuroscientific perspective, learning is characterized by neuroplasticity, i.e., the brain’s ability to

³⁶Lakoff, George/ Johnson, Mark: *Philosophy in the Flesh. The Embodied Mind and its Challenge to Western Thought*. New York: Basic Books 1999, S: 5.

³⁷Cf. Lakoff, George/ Johnson, Mark: *Philosophy in the Flesh. The Embodied Mind and its Challenge to Western Thought*. New York: Basic Books 1999, p. 6.

³⁸Cf. Lakoff, George/ Johnson, Mark: *Philosophy in the Flesh. The Embodied Mind and its Challenge to Western Thought*. New York: Basic Books 1999, p. 19.

³⁹Lakoff, George/ Johnson, Mark: *Philosophy in the Flesh. The Embodied Mind and its Challenge to Western Thought*. New York: Basic Books 1999. p. 34.

⁴⁰Cf. Bateson, Gregory: *Geist und Natur. Eine notwendige Einheit..* Frankfurt: Suhrkamp 1987, S. 123.

⁴¹Kempermann, Gerd: *Die Revolution im Kopf. Wie neue Nervenzellen unser Gehirn ein Leben lang jung halten..* München: Droemer 2016, S. 18.

⁴²Kempermann, Gerd: *Die Revolution im Kopf. Wie neue Nervenzellen unser Gehirn ein Leben lang jung halten.* München: Droemer 2016, S. 19.

remodel, adapt, form new connectivity, or even add new neurons⁴³ (“adult neurogenesis”): “All brain functions that can remotely be described as learning (...) require plasticity.”⁴⁴

According to Kempermann, both “stimulating environments”⁴⁵ and physical exercise⁴⁶ have a positive impact on neuroplasticity, adult neurogenesis, and thus cognitive activity and learning:

If you move around a lot, you also experience a lot and therefore have to think a lot. (...) A lot of movement means a high probability that many decisions have to be made. Lots of movement in a complex world equals increased ‘cognitive load’.⁴⁷

So, from this cognitive and neuroscientific perspective, *how* can I make *use of* my own mind? From experience, different life forms and designs also provide different types of access to mental activities. However, life forms, levels of physical activity, sensory stimulus exposure, and cognitive challenge all have an impact on learning and thinking. Apparently, it makes a difference to the brain – neuroplasticity – whether I am “a philosopher, sitting in an armchair, letting the world emerge completely within. Or in the gym, when we decouple movement from real experience of the world.”⁴⁸ In both cases, activities take place (brisk imaginative work in the first case, eager athletic activity in the second), but a meaningful linking of movement, perceptions, and imagination and concept formation does not. If the environment is chosen appropriately, Peripatetic Philosophizing, on the other hand, enables intellectual work, the “operation of one’s own mind”, in a stimulating environment, a complex world: The environment is appropriate with regard to the potential for reflection if it is rich in thematically fruitful environmental stimuli for the reflection of the object of philosophical reflection (affine impulse stimuli), but on the other hand low in distracting interference stimuli. Thus, whether the background noise of a motorway is an affine impulse stimulus or a distracting interference stimulus depends on the thematic significance of the stimulus for the object of philosophical reflection. In a choice of environment with many affine stimuli and

⁴³ According to Kempermann, nerve cell development in humans is “largely complete by school age”. The cerebellum continues to develop until the age of about ten to twelve. After that, one speaks of “adult neurogenesis” – it only takes place in the hippocampus (“that small brain region that is centrally involved in learning and memory processes”) and in the olfactory bulb. (Kempermann 2016, S. 23).

⁴⁴ Kempermann, Gerd: *Die Revolution im Kopf. Wie neue Nervenzellen unser Gehirn ein Leben lang jung halten..* München: Droemer 2016, S. 110–113.

⁴⁵ Kempermann, Gerd: *Die Revolution im Kopf. Wie neue Nervenzellen unser Gehirn ein Leben lang jung halten..* München: Droemer 2016, S. 51.

⁴⁶ Cf. Kempermann, Gerd: *Die Revolution im Kopf. Wie neue Nervenzellen unser Gehirn ein Leben lang jung halten..* München: Droemer 2016, S. 213 f.

⁴⁷ Kempermann, Gerd: *Die Revolution im Kopf. Wie neue Nervenzellen unser Gehirn ein Leben lang jung halten..* München: Droemer 2016, S. 215.

⁴⁸ Kempermann, Gerd: *Die Revolution im Kopf. Wie neue Nervenzellen unser Gehirn ein Leben lang jung halten..* München: Droemer 2016, S. 215.

few distracting stimuli, Peripatetic Philosophizing is philosophizing under conditions that are conducive to thinking and learning.

4.3 Locomotion

Locomotion, the active movement of living beings, also seems to be closely related to the way living beings perceive and conceptualize their environment. And it is relevant to neuroplasticity and adult neurogenesis, that is, to learning in people with mature brains: “Brains are for moving”.⁴⁹ Not only in elder people,⁵⁰ but also in school children, according to Kubesch and Walk, a positive effect of physical activity can be demonstrated, namely on academic learning success.⁵¹ In a study conducted by Reed et al. physical activity outside of physical education was integrated into a third grade elementary school core curriculum for 30 min three times per week.⁵² The study showed that this intervention resulted in improved outcomes for the study group in both fluid intelligence⁵³ and subject skills.⁵⁴ The authors therefore recommend that opportunities for integrating physical activity into the elementary classroom should be the subject of teacher education and training.⁵⁵ Such a desideratum is addressed, for example, by concepts of the “Bewegte Schule”,

⁴⁹Cf. Kempermann, Gerd: *Die Revolution im Kopf. Wie neue Nervenzellen unser Gehirn ein Leben lang jung halten..* München: Droemer 2016, S. 213.

⁵⁰Kempermann, Gerd: *Die Revolution im Kopf. Wie neue Nervenzellen unser Gehirn ein Leben lang jung halten..* München: Droemer 2016, p. 220 ff.

⁵¹Cf. Kubesch, Sabine/ Walk, Laura: Körperliches und kognitives Training exekutiver Funktionen in Kindergarten und Schule. In: *Sportwissenschaft* 39. 2009, S. 309–317. <https://doi.org/10.1007/s12662-009-0079-2>

⁵²See Reed, Julian A./ Einstein, Gilles/ Hahn, Erin/ Hooker, Steven P./ Gross, Virginia P./ Kravitz, Jen: Examining the Impact of Integrating Physical Activity on Fluid Intelligence and Academic Performance in an Elementary School Setting: A Preliminary Investigation. In: *Journal of Physical Activity and Health* 7. 2010, S. 343–351.

⁵³“Fluid Intelligence measures the ability to reason quickly and abstractly. It is generally regarded as an important component of intelligence, and it assesses one’s ability to solve problems in situations that are not heavily dependent on previously learned knowledge.”. See Reed, Julian A./ Einstein, Gilles/ Hahn, Erin/ Hooker, Steven P./ Gross, Virginia P./ Kravitz, Jen: Examining the Impact of Integrating Physical Activity on Fluid Intelligence and Academic Performance in an Elementary School Setting: A Preliminary Investigation. In: *Journal of Physical Activity and Health* 7. 2010, p. 345.

⁵⁴See Reed, Julian A./ Einstein, Gilles/ Hahn, Erin/ Hooker, Steven P./ Gross, Virginia P./ Kravitz, Jen: Examining the Impact of Integrating Physical Activity on Fluid Intelligence and Academic Performance in an Elementary School Setting: A Preliminary Investigation. In: *Journal of Physical Activity and Health* 7. 2010, p. 350.

⁵⁵See Reed, Julian A./ Einstein, Gilles/ Hahn, Erin/ Hooker, Steven P./ Gross, Virginia P./ Kravitz, Jen: Examining the Impact of Integrating Physical Activity on Fluid Intelligence and Academic Performance in an Elementary School Setting: A Preliminary Investigation. In: *Journal of Physical Activity and Health* 7. 2010, pp. 343–351.

which go back to an initiative by Urs Illi and Lukas Zahner, but have been further developed and differentiated in Germany, Austria and Switzerland since the 1980s.

For a comprehensive overview tracing the various lines of development of the concepts of “Bewegte Schule”, please refer to Laging’s monograph.⁵⁶ For the field of Peripatetic Philosophizing, the idea of the “Bewegte Schule” is above all connectable insofar as Peripatetic Philosophizing is a concrete moving form of teaching. Positive effects, which concepts of “Bewegte Schule” claim for themselves, such as prevention of illnesses, improvement of the ability to concentrate,⁵⁷ are therefore presumably also applicable to Peripatetic Philosophizing. However, there are decisive differences between the concepts of Bewegte Schule and Peripatetic Philosophizing, which recommend the latter especially for the subject group philosophy/ethics:

- The methodological origin of the Peripatetic teaching method is philosophy (– didactics), the methodological origin of the Bewegte Schule is sports science or sports pedagogy.
- This results in different objectives: The Peripatetic teaching method pursues the goal of philosophizing and thus primarily strives for intellectual progress, while the Bewegte Schule primarily aims at improving the human physique (physical training), psychophysis (relaxation) and social interaction.
- In the Bewegte Schule, movement (usually) means interruption of cognitive activity; in the Peripatetic Teaching Movement, physical and mental progress are necessarily linked.
- In contrast to subject didactic proposals for the design of subject lessons in the Bewegte Schule, in which the movement-evoking lessons often slide into the serious, playful or even nonsensical and thus have difficulty convincing upper school pupils, in the Peripatetic teaching method the nature of the physical and mental movement in the slow progress are closely related and thus not forced, but authentic. It is not for nothing that walking around or circling in the study room is a symbol for the brooding scholar – thinking and walking are an authentic unity in the process.⁵⁸

Apparently, walking as the most archaic and authentic form of human locomotion is an ideal mode of locomotion for human adult neurogenesis in the hippocampus, the brain area also described as the “gateway to memory”.⁵⁹ For this brain region, the athletic intensity of movement is less relevant. Rather, it responds to certain rhythms:

⁵⁶ Cf. Laging, Ralf: *ewegung in Schule und Unterricht. Anregungen für eine bewegungs- orientierte Schulentwicklung*. Stuttgart: Kohlhammer 2017.

⁵⁷ Cf. Balz, Eckart: *Die bewegte Schule: Konzept und Kritik*. In: *Sportunterricht* 48–10. 1999, S. 405–424.

⁵⁸ Seele, Katrin: *Beim Denken gehen, beim Gehen denken. Die Peripatetische Unterrichtsmethode*. Münster/ Zurich: LIT 2012, S. 13 f.

⁵⁹ Kempermann, Gerd: *Gehirne sind zum Gehen da. Conversation by Catherine Newmark with Gerd Kempermann*. In: *Philosophie Magazin, Sonderausgabe* 10 v. 10.6.2018, S. 23.

“It seems to be the case that certain forms of movement, including certain speeds, and above all the regularity of these movements, that is, the rhythm, have an effect on brain activity.”⁶⁰ These are “regular” rhythms of “moderate speed”: according to Kempermann, people who learn by walking often have a relatively brisk basic pace. Walking is apt to keep thinking flowing and even to loosen blocks to thinking or even to writing. At the same time, however, it is also noticeable that walking thinkers sometimes stop suddenly “in order to correctly grasp a particularly difficult thought”. The cause is “resource conflicts”⁶¹ of the brain. Peripatetic Philosophizing encompasses all walking speeds, including standing still – the walking speed results from the totality of the thought task, the walking environment and the person walking.

4.4 Situation

It is rather rare that philosophical texts contain explicit descriptions of places. In Sect. 4.1, some philosophers were mentioned whose texts do describe, thematize and reflect on places (Plato’s dialogues contain descriptions of places, as do Rousseau’s *Émile*, Thoreau’s *Walden* or Nietzsche’s *Zarathustra*).⁶² Nevertheless, the sometimes central position that places, squares, natural spaces contain in these texts is the exception in philosophical texts. It is also only one of many variants of Peripatetic Philosophizing to visit an environment mentioned in a text in order to receive, reflect and discuss the text there (e.g. the above-mentioned text passage of disorientation and finding one’s bearings from Rousseau’s *Émile*, received in an obscure patch of woods). Rather, Peripatetic Philosophizing is about embedding philosophizing in an environment, a situation, that is “thematically affine, yet unobtrusive”: “The ideal is an environment that inspires students, because then a connection between the environment and the topic of the lesson can be established without this connection being compelling, superficial, and thus distracting.”⁶³ Figure 2 shows examples of possible environments for Peripatetic Philosophizing on the topics “climate” and “environment”.

While the left column lists typical environments – exemplary for schools in urban and rural environments – which are often found in the schools’ immediate surroundings, the right column shows examples of possible “impressions, sources of inspiration, potential for reflection”. Here, not only the places as such are of importance, but

⁶⁰Kempermann, Gerd: Gehirne sind zum Gehen da. Conversation by Catherine Newmark with Gerd Kempermann. In: Philosophie Magazin, Sonderausgabe 10 v. 10.6.2018, S. 23.

⁶¹Kempermann, Gerd: Gehirne sind zum Gehen da.. Conversation by Catherine Newmark with Gerd Kempermann. In: Philosophie Magazin, Sonderausgabe 10 v. 10.6.2018, S. 23.

⁶²Cf. Seele, Katrin: Die Orte im «Zarathustra». In: Tanz als Form des Denkens. Friedrich Nietzsche: Denken jenseits von Schluß und Dialektik. Hrsg. v. Rudolf zur Lippe und Gisela Röller. Lüneburg: Jansen Verlag 2001, S. 39–65.

⁶³Seele, Katrin: „Klima“ und „Umwelt“: Potenziale der Peripatetischen Methode – inspiriert von Henry David Thoreau. In: ZDPE 4/2018, S. 64.

Environment	Possible impressions, sources of inspiration, potential for reflection
<p><i>Municipal school</i></p> <ul style="list-style-type: none"> - Municipal green spaces (e.g. city park, city forest, public garden) - Urban waterfront (2. e. river, canal, lake shore) - Sidewalks in neighborhoods, districts, neighborhoods (e.g., school neighborhoods). - Footpaths along transportation arteries (e.g., major roads, rail lines, ports). - ... 	<ul style="list-style-type: none"> - Weather perception (temperature, wind, precipitation, humidity, etc.) - Noise - Odors - Light and shadow, width and narrowness - Attention attractors (pleasant/unpleasant, e.g. people playing music in public spaces, traffic lights, mosquitoes, disturbing noises, etc.) - Presence and behavior of humans and other creatures/plants in the environment. - Architecture - Habitats of different creatures
<p><i>Rural school</i></p> <ul style="list-style-type: none"> - s. municipal school - Fields, pastures, forests - Agricultural/forestry roads - Paths in nature reserves 	<ul style="list-style-type: none"> - Perception of gradations of cultivation ("weeds", "neglect", "garden art", "agricultural cultivation") - Question of "nature" and "culture". - ...

Fig. 2 “Climate” and “Environment”: Examples of affine environments. (Seele 2018, p. 61)

the totality of the situation in which Peripatetic Philosophizing takes place and can be sensually perceived. Situation is thus understood here as the overall context of philosophizing in a particular environment or living space.

The relevance of the situation and the impressions it evokes in the individual in the situation are an important conceptual element of Peripatetic Philosophizing. For: If it is true (cf. Sect. 4.2) that human thinking, mental organizing and conceptualizing are decisively determined by the given physical conditions (including the motor and sensory human “equipment”), then the environment in which the human being physically resides, perceives and moves should also have an influence on his thinking. Zur Lippe traces this connection as follows:

Living, facing, experiencing are dimensions of our existence that each have to perform simultaneity in a different way. *Life* in this context stands for the biological functions, although the term is also used as an umbrella term for all of them. *Facing* corresponds roughly to what might be called emotional processing. *Experiencing* means the processing in consciousness, and specifically of the various forms and layers of consciousness from non-conceptual ‘body-consciousness’ through conceptual realizations to the forms of consciousness of life-historical and genre-historical practice. These are three broad dimensions of processing. By the degree of increasing reflections is meant that in experiencing, the physiological vital functions of the organs are always reflected as well.⁶⁴

Zur Lippe uses an example to explain what is meant by a “situation” in this context: a small child is crawling around in the sand on the beach and is stung on the foot by a

⁶⁴Zur Lippe, Rudolf: *Sinnenbewusstsein*. Band I. Baltmannsweiler: Schneider Verlag Hohengehren 2000, S. 287 f.

thistle. Unless the pain experienced is so severe that the child immediately and definitively turns away, it will explore the thistle through careful and attentive “examining repetition” in order to learn from the encounter. According to Zur Lippe, however, it takes more than the child and the thistle for the (in this case painful) encounter to arouse interest, trigger “examining repetition” and ultimately lead to a lasting experience and judgement of the thistle plant.

In the example (...) the sand and the smell of the sea in the air, the near or distant people who protect the child or leave it alone, insulate it from encounters or play encouragingly in coincidence, play along. Other plants, models of dogs or lizards moving among them, the lapping of waves against a jetty or the breaking of waves on the beach are in play. The mood is affected by hunger or fullness, colic or a sore finger. It is elated or playful in the company of several children. Lace or beautiful stones distract. Sunlight and heat give everything more palpable presence as pores open, or scorching hot affects all activity. All this reminds us of the fullness of moments we have called a situation.⁶⁵

A *situation*, as it is understood and described here by Zur Lippe, is therefore the starting point for learning in exactly the same way as it is understood from a neuroscientific perspective. According to Kempermann, learning means “gathering experience and thus the ability to make predictions. (...) We must ceaselessly become wise from experience.”⁶⁶ To stay with the example of the thistle: The experience of the plant, the impression it leaves behind, is different depending on whether the child steps into it with his foot on the beach or in the garden at home, or whether the encounter with the plant takes place, say, in a consciously induced setting, e.g. in school biology lessons. Even if the child described here does not “philosophize,” the example can demonstrate: Consciousness and attention are situated – and this also applies to philosophizing.

In addition to the impressions that arise from Peripatetic Philosophizing in a particular setting, however, pre-assumptions and “brought along” beliefs are also found in the developing train of thought. This is what Burckhardt describes in his remarks on *Spaziergangswissenschaft* (“Stroll science”). As a sociologist, Burckhardt is primarily concerned with landscape as a social space from an urban and regional planning perspective. For him, landscape is “a construct”: it is not “to be sought in the appearances of the environment”, but “in the minds of the observers”.⁶⁷ Not only a certain natural appearance (the landscape) is relevant for the image that emerges in the minds of the viewers, but also the way in which they

⁶⁵Zur Lippe, Rudolf: *Sinnenbewusstsein*. Band I. Baltmannsweiler: Schneider Verlag Hohengehren 2000, S. 292.

⁶⁶Kempermann, Gerd: *Die Revolution im Kopf. Wie neue Nervenzellen unser Gehirn ein Leben lang jung halten*. München: Droemer 2016, S. 224.

⁶⁷Burckhardt, Lucius: *Warum ist die Landschaft schön?* [1979] In: Ritter, Markus/ Schmitz, Martin (Hrsg.): *Lucius Burckhardt: Warum ist die Landschaft schön? Die Spaziergangswissenschaft*. 4. Auflage. Berlin: Martin Schmitz Verlag 2015a, S. 33.

approach and walk through it.⁶⁸ Also, strollers always approach a landscape with a certain expectation, which makes them fade out certain phenomena and perceive others with emphasis: “Much of what the returned stroller tells us he had not seen, and much of what he had seen is faded out in his narrative. The picture he describes is assembled from previous knowledge and partial aspects he has gleaned together along the way.”⁶⁹

5 Conclusion

For Peripatetic Philosophizing as a form of teaching, learning and instruction, this means that for the design of the concrete didactic setting, the following questions would have to be clarified and decisions would have to be made regarding the situating of the planned philosophical topic or text – in addition to the decision as to which methods should be used to work on the topic or text along the way:

- Which topics, contents, questions are to be philosophized on the basis of which inputs (e.g. texts)?
- Which environments would be affine, meaningful, enriching for these inputs?
- What impressions, experiences, adventures that could occur in certain environments could enrich the chosen theme?
- Which impressions, experiences, adventures that could occur in certain environments could be exemplary and illustrative for contexts that a chosen philosophical text describes rather abstractly?
- What other situational experiences (e.g., weather, smells, etc.) or circumstances (e.g., learners’ activities immediately prior to walking) might enrich Peripatetic Philosophizing on a specific day?
- What expectations do the learners have of the chosen place, the chosen landscape?
- How do learners’ expectations of place fit with the chosen theme or text?
- What distracting stimuli might impede or even prevent philosophical reflection?

By peripatetically situating philosophical topics and texts, they become vivid and subjectively experienceable. Especially abstract, difficult texts and contents can thus be embedded sensually and made connectable to very concrete experiences. Peripatetic Philosophizing in groups also offers the possibility for learners to exchange

⁶⁸Cf. Burckhardt, Lucius: Promenadologische Betrachtungen über die Wahrnehmung der Umwelt und die Aufgaben unserer Generation. [1996] In: Ritter, Markus/ Schmitz, Martin (Hrsg.): Lucius Burckhardt: Warum ist die Landschaft schön? Die Spaziergangswissenschaft. 4. Auflage. Berlin: Martin Schmitz Verlag 2015b, S. 251.

⁶⁹Burckhardt, Lucius: Promenadologische Betrachtungen über die Wahrnehmung der Umwelt und die Aufgaben unserer Generation. [1996] In: Ritter, Markus/ Schmitz, Martin (Hrsg.): Lucius Burckhardt: Warum ist die Landschaft schön? Die Spaziergangswissenschaft. 4. Auflage. Berlin: Martin Schmitz Verlag 2015b, S. 253.

their experiences, perceptions and interpretations of texts that they make along the way, thus revealing the subjective construction processes described by Burckhardt. In the previous chapters, the four supporting and formative pillars of the concept of Peripatetic Philosophizing as a form of learning and teaching have been described. It has also been emphasized that Peripatetic Philosophizing is a form of learning and teaching in which a wide variety of teaching methods in philosophy and ethics can be used, as long as they are compatible with the peripatetic, i.e. moving, format. The language skills of listening and speaking can be best implemented in the peripatetic format, as can the reading of shorter text excerpts.

6 Current Developments and Outlook

Finally, two points should be made: the preventive potential of the peripatetic format and its possibilities under the conditions of “distance learning” and distance education. Peripatetic Philosophizing has preventive potential in three respects:

Diseases due to physical inactivity:

Cardiovascular diseases, back problems and obesity are possible consequences of “lack of exercise and physical inactivity”.⁷⁰ And these complaints can develop into further physical and also psychological illnesses. Lack of physical activity seems to be a global trend. According to a recent study, the majority of adolescents worldwide are not sufficiently physically active.⁷¹ According to the WHO, 60 minutes of moderate to vigorous physical activity per day is considered sufficient physical activity for children and adolescents (5–17 years), and the majority of this activity should be in the aerobic range.⁷² In their study, Guthold et al. examine surveys from 146 countries on the physical activity behaviour of 11- to 17-year-old schoolchildren* and come to the conclusion that more than 80% of the adolescents examined in 2016 do not meet the above-mentioned WHO recommendation regarding physical activity.⁷³ In Germany, the Robert Koch Institute also surveys the physical activity behaviour of children and adolescents as part of the recurring

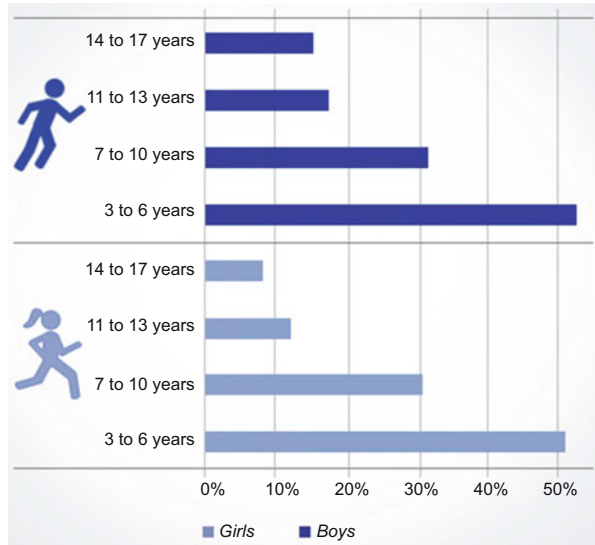
⁷⁰Robert Koch Institute (RKI): Körperliche Aktivität. 2020. URL: <https://www.rki.de/DE/Content>

⁷¹See Guthold, Regina/ Stevens, Gretchen A./ Riley, Leanne M./ Bull, Fiona C.: Global trends in insufficient physical activity among adolescents: a pooled analysis of 298 population-based surveys with 1–6 million participants. In: *The Lancet Child & Adolescent Health* 4. 2019, S. 23–35. [https://doi.org/10.1016/S2352-4642\(19\)30323-2](https://doi.org/10.1016/S2352-4642(19)30323-2)

⁷²Cf. World Health Organization (WHO): Physical activity and young people. 2020. URL: https://www.who.int/dietphysicalactivity/factsheet_young_people/en/ (28.05.2020).

⁷³See Guthold, Regina/Stevens, Gretchen A./Riley, Leanne M./Bull, Fiona C.: Global trends in insufficient physical activity among adolescents: a pooled analysis of 298 population-based surveys with 1–6 million participants. In: *The Lancet Child & Adolescent Health* 4. 2019, pp. 23–35. [https://doi.org/10.1016/S2352-4642\(19\)30323-2](https://doi.org/10.1016/S2352-4642(19)30323-2)

Fig. 3 Children and adolescents who are physically active for at least 60 min a day – shares of the population of the same age, differentiated by gender. (RKI 2015)



KiGGS studies. Here it is shown that activity decreases with increasing age of children and adolescents (Fig. 3).

Consequently, a lack of exercise and activity is a widespread problem, especially among pupils in lower and upper secondary schools, the 11–17 year olds – less than ten percent of girls and less than 20% of boys aged 14–17 are sufficiently active. Ketelhut, in light of this long-standing trend, calls for modifications to school physical education toward “more joy-focused physical activity program[s]”.⁷⁴ Since Peripatetic Philosophizing is especially feasible in the age group of adolescents, it offers possibilities of a health-oriented teaching format outside of school physical education and can “help to extend movement beyond physical education into everyday life in an unconstrained way and without physical performance pressure”.⁷⁵

Dementia diseases

Recent studies show that regular physical activity – precisely because of the effects on adult neurogenesis described above – has a preventive effect on dementia,

⁷⁴Ketelhut, Kerstin: Bewegungsmangel im Kindesalter. Gesundheit und Fitness heutiger Kinder besorgniserregend? In: Deutsche Zeitschrift für Sportmedizin 51/10, 2000, S. 342–344.

⁷⁵Seele, Katrin: Seele, Katrin: Gesund sein – Lernen – Denken – Gehen. In: Reichert, Klaus/Hoffstadt, Christian (Hrsg.): Was bewegt uns? Menschen im Spannungsfeld zwischen Mobilität und Beschleunigung. Plädoyer für die Peripatetische Methode im Schulunterricht. Bochum: Projekt- Verlag 2010, S. 153.

especially when movement and cognition are meaningfully linked.⁷⁶ Since Peripatetic Philosophizing involves such a meaningful integration of thinking, perceiving, feeling, verbalizing, and moving, it can be assumed that this practice could also be beneficial for adult neurogenesis.

Corona pandemic and Covid 19 prevention

In the context of the Corona pandemic, which is raging as this article is being written, it is clear that teaching formats that enable learning outside enclosed spaces also make preventive sense from an epidemiological-virological perspective,⁷⁷ since the Sars-CoV-2 virus is mainly transmitted via droplets and aerosols and infection is more likely indoors without air circulation than outdoors. Drosten reports that for this reason, “certain classes” in Scandinavian countries are currently “only taught outside. (. . .) Everyone goes along with it, thinks it’s great and it works. (. . .) I’m not familiar with it, but I can only say that, based on such study data, one simply has to recommend it.”⁷⁸ Peripatetic Philosophizing would thus offer the possibility of a meaningful and substantial learning and teaching format anchored in the philosophical tradition, especially in pandemic situations, with a reduced risk of infection compared to indoor spaces such as classrooms.

Possibilities under the conditions of “Distance Learning” and distance education.

Peripatetic Philosophizing does not have to take place in face-to-face teaching and in groups, but is also suitable for distance learning. For example, a didactic arrangement (e.g. audio inputs/listening texts, learning tasks, guiding questions for reflection on the move) for Peripatetic Philosophizing can be made available on a learning platform, which learners access via smartphone while on the move. The “podcast walk”⁷⁹ proposed by Rupp et al. could also be varied peripatetically (by embedding it in a thematically affine, thought-inspiring environment). But not only the reception of inputs, but also the medial production on the way is possible within the framework of Peripatetic Philosophizing. Thus, learners can record impressions on the way (e.g. as photo, video, audio file) – Peripatetic Philosophizing offers many potentials

⁷⁶Cf. Kempermann, Gerd: Die Revolution im Kopf. Wie neue Nervenzellen unser Gehirn ein Leben lang jung halten. München: Droemer 2016.

⁷⁷Cf. Drosten, Christian: Coronavirus Update, Episode 21 (16.04.2020). Christian Drosten in conversation with Korinna Henning. Official transcript of the podcast. 2020a. URL: <https://www.ndr.de/nachrichten/info/coronaskript178.pdf> (20.5.2020), p. 2 f.

⁷⁸Drosten, Christian: Coronavirus Update, Episode 43 (26.05.2020). Christian Drosten in conversation with Korinna Henning. Official transcript of the podcast. 2020b. URL: <https://www.ndr.de/nachrichten/info/coronaskript200.pdf> (28.05.2020), p. 6.

⁷⁹Rupp, Robert/Dold, Chiara/Bucksch, Jens: Bewegte Hochschullehre. Einführung in das Heidelberger Modell der bewegten Lehre. Wiesbaden: Springer 2020, S. 25.

for media-integrative teaching outside the classroom.⁸⁰ Such products and thought recordings can then be uploaded by the learners onto a learning platform, for example, as a follow-up to Peripatetic Philosophizing, and discussed and evaluated in the learning group. Peripatetic philosophizing can therefore currently prove itself as a form of learning with a low risk of infection in times of distance learning in times of digitalization.

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⁸⁰ See Seele, Katrin: „Click and Go“ – Integrierte Medienbildung an außerschulischen Lern-orten mit mobilen Endgeräten. In: Karpa, Dietrich/Lübbecke, Gwendolin/Adam, Bastian (Hrsg.): Außerschulische Lernorte: Theorie, Praxis und Erforschung außerschulischer Lerngelegenheiten. Immenhausen: Prolog-Verlag (Reihe Theorie und Praxis der Schulpädagogik, Band 31) 2015, S. 206–219.

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Education in the Medium of Aesthetics. The Topicality of Schiller's Theory of Aesthetic Education in the Age of Digitalisation

Birgitta Fuchs

Abstract

In 1791 Schiller had received a generous scholarship from Prince Friedrich Christian of Schleswig-Holstein Augustenburg and expressed his gratitude in a series of letters “On the Philosophy of the Beautiful” to the Prince. In 1794 these letters were lost in the fire of Christiansborg Palace in Copenhagen. Only six letters survived in transcripts and, together with the so-called *Kalliasbriefe* to Gottfried Körner (1793), formed the most important basis for the 27 letters newly written by Schiller, which appeared in 1795 under the title *Über die ästhetische Erziehung, in a series of letters* in the journal edited jointly by Schiller and Goethe, the *Horen*. In these letters, Schiller develops his aesthetic humanism and his theory of education and formation that emerges from it, which amounts to the “aesthetic freedom” of man, an inner freedom that comes about because man is emancipated from the coercion of both his sensual desires and reason to such an extent that a space of free self-determination is thereby opened up. With his thesis that man is only fully human where he plays, i.e. where he behaves aesthetically, Schiller has secured for himself a firm place in the history and systematics of the educational theory of New Humanism. (Cf. Koch, Lutz: Friedrich Schiller. On the Aesthetic Education of Man in a Series of Letters. In: Böhm, Winfried/Fuchs, Birgitta/Seichter, Sabine (eds.): Hauptwerke der Pädagogik. Paderborn: Ferdinand Schöningh 2011, p. 408.) The present contribution, which aims to elaborate, at least to some extent, the topicality of Schiller's theory of aesthetic education, is guided by the thesis that the memory of the New Humanist discourse on education in general, and of Schiller's theory of aesthetic education in particular, is able to break open the narrowing of the current discourse on

B. Fuchs (✉)
Institut f. Allg. EW, TU Dortmund, Dortmund, Germany
e-mail: birgitta.fuchs@tu-dortmund.de

education. This is the conclusion reached by Jürgen Stolzenberg and Lars-Thade Ulrichs, among others, in their preface to the volume they edited in 2010, *Bildung als Kunst*. In view of the current present, which, as is well known, sees itself as a “knowledge and information society”, according to the judgement of the two named authors, a calculation of losses must be made insofar as the “mere accumulation of knowledge and its application as quickly and as success-oriented as possible” gambles away important insights and gains of the tradition of the education movement of the eighteenth and nineteenth centuries, which centre around an “emphatic concept” of aesthetic education. (Cf. Stolzenberg, Jürgen/ Ulrichs, Lars-Thade (eds.): *Bildung als Kunst*. Fichte, Schiller, Humboldt, Nietzsche. Berlin/New York: De Gruyter 2010, p. VI.) This concept is *not* one of those educational goods that can be disposed of without damage, even and especially in the digital age, especially since Schiller’s concept of an aesthetic education draws attention to an educational problem that, according to the *thesis* of this contribution, becomes considerably more acute under the dispositif of the digital. (This article is a revised version of a lecture given at the Academy of Fine Arts in Munich in January 2020. The title of the symposium was “Menschen_Bildung im Dispositiv des Digitalen.”) Already in his letter to Augustenburger of February 9, 1793, Schiller speaks of the “bold enterprise” of dealing with the principles of art on the basis of Kantian principles. The starting point for Schiller’s theoretical investigations is thus Kant’s *Critique of Judgment*, or more precisely the *Analytiks of the Beautiful*, in which Kant, after examining theoretical and practical reason, had extended his critical program to the study of aesthetic judgment and established a theory of the main aesthetic phenomena of the beautiful and the sublime that was convincing to Schiller. Schiller formulates his project somewhat more concretely with regard to the subject of education in the Augustenburg letter of July 13, 1793, where he addresses the question of how beauty relates to “the human spirit in general” on the one hand and “to time” on the other. (Letter to Augustenburg, July 13, 1793, p. 134.) This names the moments at stake in Schiller’s aesthetic theory of education: first, the significance of aesthetics for the education of man, and second, the effect of an art conceived as autonomous in a modern society characterized by fragmentarization and alienation. The major theme of the *Aesthetic Letters* is the integrative achievement of aesthetics as stated by Schiller: in the single individual, the inner contradiction between sensuality and reason, inclination and duty, is removed to such an extent through aesthetic education and formation that the aesthetically founded inner freedom (the “aesthetic freedom”) facilitates the path to moral autonomy. From an aesthetically cultivated power of judgment (“taste”), Schiller expects not only a humanization of social forms of interaction and communication, but also the overcoming of the contradictions of a modernity alienated from itself.

1 Schiller's Social and Cultural Criticism as a Motif of His Aesthetic Theory

Schiller was well aware of the fact that his attempt to rehabilitate the aesthetic against the rationalist reductions of the Enlightenment in anthropological and educational theory would only meet with an open ear if he succeeded in defending the choice of the aesthetic theme against a zeitgeist determined by utilitarian calculations and in diverting general interest from the turmoil of the French Revolution to the beautiful and the beautiful arts. Above all, the major political theme of the formation of a republican state in France makes the aesthetic theme seem completely marginal. This explains the enormous effort of reasoning that Schiller undertakes in the first nine of his letters of 1795 and which leads him to the following conclusion. The obvious failure of the French Revolution, which also casts the great project of the Enlightenment in an ambivalent light, as well as a radical critique of a modernity alienated from itself, not only legitimize the aesthetic theme, but also demand with inner necessity a renewed reflection on the effect of the beautiful and of beautiful art, so that his threefold critique of the present (French Revolution, Enlightenment, social alienation) gives rise to the motifs of his aesthetic theory.¹

The political event of the century, the French Revolution, which began with the storming of the Bastille in Paris on 14 July 1789, set not only the German territorial states but the whole of Europe in an uproar with its demand for political freedom in a republican state. Not only was there a fundamental discussion about the right of a people to give itself a constitution, but there was also a sense that with this event a Europe-wide development towards political liberalisation and democratisation could no longer be halted. At the same time, the struggle of the French people for political freedom was consistently welcomed and positively evaluated in intellectual circles in Germany. Even Schiller, in the fifth letter of his *Aesthetic Letters*, emphatically expresses his high esteem for the French people's courageous enterprise to realize "the sacred rights of man" and political freedom, to put "law on the throne" and to respect man as an end in himself.² However, post-revolutionary terror and the anarchist disintegration of existing structures were noted with horror and disgust. The September murders of 1792, the condemnation of King Louis XVI and his execution on 21 January 1793, and the horrors of Jacobin rule cast a shadow over political achievements in France. It is therefore not surprising that Schiller, in his letter to the Prince of Augustenburg of 13 July 1793, openly expresses his horror at the events in France:

The attempt of the French people to assert their sacred human rights and to gain political freedom has only revealed their inability and unworthiness, and has thrown back not only this unhappy people, but with it a considerable part of Europe, and a whole century, into barbarism and servitude. The moment was the most favorable, but it found a depraved

¹Cf. Luserke-Jaqui, Matthias (Hrsg.): Schiller Handbuch. Leben-Werk-Wirkung. Stuttgart/Weimar: Metzler 2011, S. 411.

²5th Letter of *Aesthetic Letters*, p. 259.

generation that was not worthy of it, and neither knew how to appreciate nor use it. The use which it makes and has made of this great gift of chance proves irrefutably that the human race has not yet outgrown the power of guardianship, that the liberal regiment of reason comes too early where one can hardly cope with resisting the brutal power of animalism, and that he is not yet ripe for *civil* freedom who still lacks so much for *human* freedom. (...) In the lower classes we see nothing but raw lawless impulses, which, after the bond of bourgeois order has been broken, escape and rush with unrestrained fury toward their animal gratification.³

The reference to a profoundly ‘depraved generation’, expressed both in the ‘incapacity’ of the lower classes and in the ‘unworthiness’ of the supposedly cultured upper classes, suggests that for Schiller the project of political liberalisation has failed not so much politically as anthropologically and, on closer inspection, reveals itself to be an educational problem. The transition from the pre-revolutionary *ancien régime* to a liberal republic proves problematic, as people are obviously “not yet ripe” for political freedom, lacking the capacity for moral self-determination as a necessary precondition of the rational state.

Schiller combines his political analysis with an equally unsparing critique of the Enlightenment, which closely follows Rousseau. In two famous *Discourses*, Rousseau had taken a decidedly critical stance on the Enlightenment, examining its achievements with regard to the moral development of man and casting doubt on the optimistic belief in the continuous perfection of humanity. In the first *Discours* from 1750, his answer to the prize question of *the Academy of Dijon*, whether the progress of the sciences and arts had also contributed to the ennoblement of morals, Rousseau gives a then unexpectedly negative answer: knowledge and virtue do not go together. Knowledge progresses unceasingly, but the moral perfection of man stagnates or is virtually depraved by modernity.

Schiller also comes to an almost identical conclusion. He, too, perceives forms of inhuman degeneracy which prove that the purely theoretical Enlightenment could not exert any ennobling influence on the mind. The “lower classes” are hardly able to control their raw affects and the drive for unrestrained gratification of needs, so that they are far more bent on destruction than on the preservation of society. Moral decay is still more evident in the “unworthiness” of the civilized classes, who know how to conceal the depravation of a self-referential and selfish character behind the mask of “refined sociability.” Their free judgment they subject to the despotic opinion of society out of convenience or pragmatic considerations, their feelings to bizarre customs. There is no trace of independence of character, i.e., of self-thinking and political judgment. As typical degenerative forms of the supposedly enlightened society, “savagery” and “flaccidity” clearly demonstrate that even the ambitious project of the Enlightenment, which Schiller criticizes as “merely theoretical culture,” threatens to fail.⁴

³Letter to Augustenburg, July 13, 1793, p. 137.

⁴Letter to Augustenburg, July 13, 1793, p. 139.

The solution, according to Schiller, can only be that *aesthetic education* lays its “forming hand” on man and proves its “ennobling influence”.⁵ According to Schiller, not rational education, but the training of the faculty of feeling, i.e. *aesthetic education*, is the neglected but more urgent need of the time, because it facilitates the transition from theoretical enlightenment to practical enlightenment. Schiller justifies his thesis through a twofold argument: *first*, he invokes popular philosophical discourse when he points out that by far the greater part of people are motivated to act less by reason than by emotion and affect,⁶ so that, especially in light of the events in France, the question of the efficacy of rational knowledge for action inevitably arises.⁷ “Reason has done what it can do,” Schiller writes in the eighth letter; it is now “the courageous will” and “living feeling” that must bring it to fruition.⁸ It is not the lack of theoretical enlightenment, Schiller argues, but the absence of a resolute will and a cultivated feeling that are responsible for the fact that human beings, “for all the giant strides of the sciences and the arts, for all the efforts of thinking minds to make existing knowledge accessible to all in intelligible form, are still barbarians?”⁹ Against this background, the education of taste or aesthetic education appears not only as a complement to theoretical and moral education, but as the educational medium for the *transition* from cognition to action, from theory to practice. Obviously, according to Schiller, it is not objective reasons that call the Enlightenment into question, but subjective moments, which he names, following Kant’s Enlightenment writing, with the “sluggishness of the mind” and the “cowardice of the heart”, subjective moments, that is, that stand in the way of the effectiveness of reason.¹⁰

Second, Schiller parallels the political problem of the transition from the absolutist state to the “state of reason” through an analogous relationship in man himself, when he speaks of a human “elementary conflict” between sensuality and reason that leads to a state of inner bondage.¹¹ According to Schiller, the political problem can only be solved if the “conflict of blind instincts” in man himself is calmed, the “gross opposition” is abolished, and the problematic transition from sensuality to reason is thereby made possible. “The sensual man cannot be sufficiently dissolved, the rational man cannot be sufficiently strained, and everything that can be done for the culture of mankind amounts to this rule of limiting the sensual energy by the mental.”¹² In this quotation, by bringing together the two strands of argument, the

⁵Letter to Augustenburg, July 13, 1793, p. 142.

⁶Letter to Augustenburg, July 13, 1793, p. 141.

⁷Cf. Nieser, Bruno: *Aufklärung und Bildung. Studien zur Entstehung und gesellschaftlichen Bedeutung von Bildungskonzeptionen in Frankreich und Deutschland im Jahrhundert der Aufklärung*. Weinheim: Deutscher Studienverlag 1992, S. 151.

⁸8th letter of the *Aesthetic Letter*, p. 270.

⁹Letter to Augustenburg, November 11, 1793, p. 148.

¹⁰Letter to Augustenburg, November 11, 1793, p. 148.

¹¹7th Letter of the *Aesthetic Letters*, p. 269.

¹²Letter to Augustenburg, November 11, 1793, p. 156.

program of aesthetic education is already named. On the one hand, the “sluggishness of the mind” as well as the “cowardice of the heart” are to be counteracted by the both bracing and bracing or energetic effect of the aesthetic phenomena of the beautiful and the sublime. On the other hand, Schiller expects aesthetic education to “restrain” sensuality in favor of reasonable self-determination. The great pedagogical theme is thus the shaping of the transition from sensual dependence to rational freedom, whereby Schiller is explicitly not concerned with a suppression, but merely with a “restriction” of sensuality in order to facilitate the influence of reasonable deliberation on our motivations for action.

As a first conclusion, we can state at this point that, according to Schiller, aesthetic emancipation must necessarily precede political emancipation, since it is beauty alone that “refines the raw son of nature, and helps to educate the merely sensual man into a rational one”.¹³ Before pursuing this argument further, we will first take a look at Schiller’s critique of time and culture, which lends further emphasis to the effect of the beautiful and beautiful art, as well as to the importance of aesthetic education.

2 The Antinomies of Modernity and the Compensatory Effect of Art

One of the most frequently received passages of the *Aesthetic Letters* is Schiller’s “painting” of the modern world, which he draws with critical intent and eloquence in the sixth letter. His radical critique of time and culture not only exposes the discord of a modernity alienated from itself, but also anticipates the young Marx and, in its fundamental features, anticipates the Dialectic of Enlightenment (Horkheimer/Adorno).¹⁴

Schiller sees his time as characterized by moments of specialization, fragmentarization, and self-alienation. The increasing differentiation of both the sciences and the professional world require a high degree of early specialization, which hinders a holistic education, so that not only individuals, but “whole classes of people can only develop a part of their dispositions”.¹⁵ The consequences of this for the individual become clear from the following quotation:

The State and the Church, the laws and the customs were now torn apart; pleasure was divorced from work, the means from the end, the effort from the reward. Eternally bound only to a single small fragment of the whole, man forms himself only as a fragment, eternally with only the monotonous sound of the wheel he turns in his ear, he never develops the

¹³Letter to Augustenburg, November 11, 1793, p. 157.

¹⁴Cf. Pott, Hans-Georg: Kultur als Spiel, Geselligkeit und Lebenskunst. Schillers Ästhetische Briefe und das humanistische Bildungsprogramm der Aufklärung. In: Stolzenberg, Jürgen/ Ulrichs, Lars-Thade (Hrsg.): Bildung als Kunst. Fichte, Schiller, Humboldt, Nietzsche. Berlin: De Gruyter 2010, S. 4.

¹⁵6th Letter of *Aesthetic Letters*, p. 262.

harmony of his being, and instead of expressing humanity in his nature, he becomes merely an imprint of his business, his science.¹⁶

The production mechanisms in the modern professional world, based on the division of labour, as well as the changed demands of the modern administrative state on its servants, reduce the human being to his professional qualifications (“competences”) and socially usable achievements, without taking into account his character merits (or deficiencies). Thus, the “businessman” is trapped in the “monotonous circle of his profession” and in “pedantic parochialism”, increasingly losing sight of the whole above the management of everyday professional life and the focus on profit maximization. The situation is no better for the scholar, who easily loses himself in an “empty subtlety” through the increasingly abstract rationality of the scientific enterprise. This inner turmoil of the human being is further reinforced by the “mechanical clockwork” of a state that merely confronts its citizens “through second-hand representation”, i.e. through laws, taxes, bureaucracy and police, thereby encouraging a growing alienation of citizens from political organizations.¹⁷

In his sixth letter, Schiller presents us with forms of political and social alienation that, with astonishing foresight, anticipate the working and production conditions of modern society as they will be created by the industrial revolution of the nineteenth century. In his 1936 film *Modern Times*, Charlie Chaplin vividly depicts what Schiller’s analysis is about: the increasing rationalization of virtually all work and production processes separates pleasure from work, means from ends, effort from reward. A fragmented and highly specialized activity, such as that performed by the assembly line worker, leads to a paralyzing monotony that can only be endured through physical and intellectual deadening.¹⁸

With the “savage” and the “barbarian” Schiller names the two forms of human one-sidedness that we have to deal with in the modern age. In Schiller’s eyes, the savage is the unilaterally sensual human being who unreservedly follows the respective drives through his needs, interests and inclinations. The barbarian, on the other hand, is the rational man who is easily inclined to be performance-oriented in suppressing his emotions and needs in favor of the pursuit of a career. For Schiller, the savage and the barbarian are merely sigils to indicate what we are talking about: two types of modern man whose common feature is the one-sided use and training of one of the two cognitive faculties: either the imagination, which is dependent on feelings, or thinking, which abstracts from feelings. The neglect of the intellectual or rational moment in savages leads to a delimitation of the feelings, which “luxuriate” alongside the imagination, determine consciousness and action, and, as Schiller puts it, rule over principles. The neglect of the sensual world of appearance, of subjective feelings in favor of a rationality that disregards the specific and the individual, results

¹⁶6th Letter of the *Aesthetic Letters*, p. 264.

¹⁷Cf. Alt, Peter-André: Friedrich Schiller. Munich: C.H. Beck 2004, p. 77.

¹⁸Cf. Reinhardt, Hartmut: Schillers Konzept einer ästhetischen Kultur. In: Feger, Hans Detlef (Hrsg.): Friedrich Schiller: Die Realität des Idealisten. Heidelberg: 2006, S. 369 f.

in a lack of empathy or in a heartless poverty of feeling, which in the radical case also closes itself off to the aesthetic in nature and art.

What is interesting about Schiller's cultural critique is its dialectical structure of argumentation. Early specialization as well as the antagonism of forces expressed in the characterization of the savage and the barbarian are, on the one hand, the "great instrument of culture" without which the rapid progress in science and technology would not have been possible. On the other hand, Schiller speaks of the "curse of the world's purpose,"¹⁹ which confronts the individual with the aforementioned negative consequences (uninhibited sensuality and affect determination on the one hand, callous rationality and heartless coldness on the other). Thus the end of the sixth letter sets up a strange-seeming "accounting of individual loss and human progress"²⁰ that cannot stand as it is. On the one hand, it is necessary to reconcile the inner antagonism in man, to counteract a sensualistic or rationalistic one-sidedness, in order to make possible, at least temporarily, the "totality of human experience of self and world" even "under the antinomic conditions of modernity".²¹ On the other hand, with the same urgency, a dehumanized society must be subjected to aesthetic therapy through the cultivation of forms of interaction and communication. While the individual experiences himself in the happiness of aesthetic experience as a "whole perfected in itself",²² taste, with its interest in beautiful appearances, demonstrates its community-forming and culture-creating effect. The mediation between the anthropological, political and social antinomies ambitiously tackled by Schiller in the medium of art is possible "because it is beauty through which one wanders to freedom".²³

Let us first consider the effect of the beautiful and its representation in the work of art on the individual. As already mentioned several times, Schiller starts from a basic antagonism in man, which, following Fichte's theory of subjectivity, he calls the sensual *material drive* and the rational *form drive*. While the material instinct, in search of ever new impressions and experiences, ceaselessly strives for change, the form instinct tries to mentally bring the abundance of impressions and sensations into lasting forms. These opposing modes of action according to the two "fundamental law(s) of sensual-reasoning nature"²⁴ create a gulf within the human being between sensation, feeling and life on the one hand, and thinking, reason and form on the other, each of which places him in a peculiar state of inner bondage.

Only the contemplative turn to the beautiful and its forms of representation, i.e. the aesthetic relationship to nature and – for Schiller primarily – to art, gives

¹⁹ 6th Letter of the *Aesthetic Letters*, p. 267 f.

²⁰ Cf. Luserke-Jaqui, Matthias (Hrsg.): Schiller Handbuch. Leben-Werk-Wirkung. Stuttgart/Weimar: Metzler 2011, S. 421.

²¹ Cf. Berghahn, Klaus L.: Nachwort zu Schillers Briefen über die ästhetische Erziehung. In: Schiller, Friedrich: Über die ästhetische Erziehung des Menschen. Stuttgart: Reclam 2000, S. 258.

²² 17th Letter of the *Aesthetic Letters*, p. 302.

²³ 2nd Letter the *Aesthetic Letter*, p. 253; cf. also Berghan 2000, p. 254.

²⁴ 11th Letter of the *Aesthetic Letters*, p. 283.

rise to a third drive, which, according to the principle of interaction, is able to set the two other “legislatures”, the material drive and the rational drive, into *free play*. This inner play is *free* because, on the one hand, the receptive (accepting-receiving) side of the material instinct is deprived of the coercion emanating from need and, on the other hand, the spontaneous (self-acting) form instinct is deprived of its imperative character. Thus, in the enjoyment of art, the viewer finds himself in a “happy medium” between the law of reason and the satisfaction of need, withdrawn from “the compulsion of both the one and the other.”²⁵ In this state of an equilibrium between sensuality and reason, imagination and understanding, contemplation and thought, it is possible for the form instinct to give form to the formless impression of the sensual substance instinct, while conversely the substance instinct enriches abstract reason with images and feelings. Since each of the two sides serves the other as if in a common *game*, neither is dominated by the other; it is a “free game,” and the freedom alluded to in this expression is “aesthetic freedom.” Against this background, the famous quotation from the Fifteenth Letter is now understandable: “For, to say it outright at last, man plays only where he is man in the full meaning of the word, and he is only fully man where he plays.”²⁶ But that which stimulates such play in man bears the name of *beauty*, or the *beautiful*, which Schiller defines as a “living figure.” The beautiful, one may now say, is precisely that which makes man “whole,” namely, gives form to what is alive in him and liveliness to his form.

Let us return to Schiller’s critique of society and culture, for the last result achieved is undoubtedly also significant in this larger context; there is even much to suggest that Schiller was concerned with the rehabilitation of social existence in the first place. Apparently he also valued the play instinct as a remedy for the inner conflict of modern man, presumably also as a relief from the worries and busyness of everyday life. This can be seen as a state of inner serenity that frees man to play with his possibilities and to unfold them through play.

The very fact that Schiller speaks of aesthetic education in the title points to the importance of this *aesthetic education* specifically under aspects of educational theory. In education, beauty serves as a pedagogical means to lead from sensations to thought and vice versa from abstraction to contemplation, if one did not have to assume that beauty as a means, as a tool and instrument ceases to be beauty,-the inevitable paradox of any art education. For Schiller, however, no other path than the aesthetic one is conceivable in order to make freedom from reason possible:

The transition from the suffering state of feeling to the active state of thinking and willing, therefore, occurs no other way than through a middle state of aesthetic freedom, and although this state in itself does not decide anything for our insights, nor for our attitudes, and thus leaves our intellectual and moral value entirely problematic, it is nevertheless the necessary condition under which alone we can attain to an insight and to an attitude. In a

²⁵ 15th letter of *Aesthetic Letters*, p. 295.

²⁶ 15th Letter of *Aesthetic Letters*, p. 297.

word, there is no other way to make the sensual man sensible than by first making him aesthetic.²⁷

This aesthetically created “free mood” is of relevance to the theory of education²⁸ because it is only through the mutual suspension of a twofold determination that man regains the possibility of “real and active determinability”, i.e. his image loneliness.²⁹ Only through this double negativity in the aesthetic state does education in the sense of self-determination become possible. Only now is man given the freedom to “make of himself what he wills”, to be “what he ought to be”.³⁰

3 Schiller’s Theory of Taste Formation

Not only in the context of the aestheticization of the person, but also with regard to a humane shaping of social interaction processes, what was called taste formation in Schiller’s time plays a decisive role. By the concept of taste, one can first understand two things: First, the palatal taste for the palatable, appetizing, and exquisite; second, the reflected judgment of representation through a feeling – if it is a work of art, through a specific pleasure that the representation triggers in us. It is the aesthetic power of judgment which is at work here, making its judgments on the basis of a subjective feeling. In § 5 of his *Critique of the Power of Judgment*, Kant had described taste as the “faculty of judging an object or a type of representation by a pleasure without any interest”.³¹ This aesthetic disinterestedness, for Kant the first of four elementary characteristics of the beautiful, allows the observer merely to enjoy the representation without desiring what is represented. This form of contemplation places him in a free inner state insofar as no coercion by a desire for the object represented or for the representation itself (the picture, the statue, etc.) determines his pleasure. This is momentous, for if something pleases us without individual preconditions such as inclinations and desires, it can generally excite such disinterested pleasure in everyone. What is decisive now is no longer the pure impression, but a reflection, a consideration, which arises casually in the contemplation of the beautiful together with the feeling it arouses.

Schiller addresses the education or refinement of taste as a pedagogical task in the 10th letter, where he speaks of the “quiet work of taste on the outer and inner man” and refers to “everyday experience”, which connects educated taste with “clarity of intellect, responsiveness of feeling, liberality and dignity of conduct”.³² While the

²⁷23. letter of the *Aesthetic Letters*, p. 320.

²⁸20th Letter of *Aesthetic Letters*, p. 312.

²⁹20th Letter of the *Aesthetic Letters*, p. 312.

³⁰21st Letter of the *Aesthetic Letters*, p. 314.

³¹Kant, Immanuel: *Anthropologie in pragmatischer Hinsicht*. In: Weischedel, Wilhelm (Hrsg.): *Werke in sechs Bänden*, Band VI. Darmstadt: Suhrkamp 1983, S. 288.

³²10th Letter of the *Aesthetic Letters*, p. 276.

first two moments refer to the aesthetic refinement of the “inner” man, the “liberality and dignity of conduct” address the social impact of taste. It is easy to see that in the context of taste education, both moments interplay. The aim of aesthetic education is first of all to cultivate a sense of form and beauty in the young child and to develop aesthetic judgment. Since taste cannot be learned by rules, the priority will be to surround children with beautiful objects that already invite free contemplation. According to Schiller, as soon as the child begins to “enjoy with the eye only”, the first tentative traces of the play instinct can already be recognized.³³ The point, then, is to refine sensuality to such an extent that “from raw and uneducated beginnings the sense of the beauty of conduct and the beauty of art develop.”³⁴

In aesthetic education, the mimetic acquisition of aesthetic moments is supplemented by the “beauty of behaviour”, with which we generally associate cultivated manners, tactful interaction and efforts to achieve practical wisdom in dealing with other people. From this tactile sense and forms of tactile education, Schiller hopes that social intercourse will also “gain a completely different standing.”³⁵ If aesthetic education succeeds, the “good tone” will serve the thus educated as an “aesthetic law” which, with moderation, decency, and politeness, demands an inner self-discipline that hears the voice of reason even in the onslaught of affects and sets limits to affect-laden and impulsive outbursts. According to Schiller, it is taste alone, which now also acts as a judge of social behaviour, that breaks the “blind violence of the affects” and frees it from “the yoke of instinct”.³⁶ Its community-building effect is manifested, among other things, in moments of ennobled libidinal satisfaction: While nature ceaselessly demands its due, it allows man the freedom of aesthetic design, so that the eating of food is transformed into festive conviviality by appropriate table manners, convivial conversation, and music in the background. Here, too, experience shows that our respect for a man increases in proportion as he “shows taste where another merely satisfies a need.”³⁷

Kant, too, was convinced of the *civilizing* effect of taste. In § 12 of his *Anthropology in Pragmatic Respect* it says:

Men are altogether, the more civilized, the more actors: they assume the appearance of affection, of respect for others, of modesty, of disinterestedness, without deceiving any one by it; because every one else, that it is just not meant cordially by it, agrees with it, and it is also very good that it should be so in the world.³⁸

For even if it is everywhere a matter of mere appearance, this nevertheless proves a hidden recognition and respect for what it pretends. In the 26th letter, Schiller takes

³³ 26th Letter of the *Aesthetic Letters*, p. 336.

³⁴ Letter to Augustenburg, November 11, 1793, p. 165.

³⁵ Letter to Augustenburg, November 21, 1793, p. 171.

³⁶ Letter to Augustenburg, December 3, 1793, p. 181.

³⁷ Letter to Augustenburg, November 11, 1793, p. 163.

³⁸ Kant, Immanuel: Critique of Judgment. In: Weischedel, Wilhelm (Hrsg.): Werke in sechs Bänden, Band V. Darmstadt: Suhrkamp 1998, S. 442.

up this idea and speaks of the “charitable appearance” that is able to “ennoble a mean reality”.³⁹

According to Schiller, natural evolutionary processes come to the aid of the aesthetic educational programme insofar as tentative beginnings of an aesthetic educational instinct can already be seen in the young child as well as in the times of prehistoric man. Both in phylogenetic and ontogenetic terms, development begins with the “defiant egoist,”⁴⁰ who has only his own interests in mind and strives for immediate satisfaction of his needs. According to Schiller, tentative beginnings of a humanization show themselves both in human history and in individual genesis in a change of judgment.⁴¹ Objects of everyday use are no longer seen exclusively in terms of utility, but are judged in terms of their beautiful design. From a phylogenetic point of view, according to Schiller, traces of such a release from the mere satisfaction of needs can be seen in the first and still clumsy, sometimes grotesque attempts of human beings to enrich their existence through an “aesthetic addition”, as expressed, for example, in prehistoric cave paintings.⁴² Now it is no longer enough for men that what they possess and produce should bear “merely the marks of servitude,” the “anxious form of its purpose.” Even weapons, when seen, should no longer evoke only fear and terror, but also pleasure in their artistic design.

According to Schiller, one of the most important pedagogical tasks is to support these developmental processes educationally, and to subject man to form already in his “merely physical life,” and to make him “as far as possible aesthetic,” since, according to Schiller, “only from the aesthetic, but not from the physical state, can the moral develop.”⁴³ To be sure, Schiller explicitly acknowledges Kant’s moral philosophy and agrees with him that taste alone cannot establish morality. According to Schiller, too, only those actions are considered moral “to which mere respect for the law of reason and not impulses determine us.”⁴⁴ Nevertheless, taste is able, by ennobling the sensual impulse, to break down the *resistance* to the dictates of practical reason, and to produce a mood expedient to virtue. Man is thus enabled to do with inclination what he would otherwise have had to assert against inclination.

4 The Topicality of Schiller

Recourse to Schiller’s political-aesthetic programme can be found whenever the aim is to educate people striving for political freedom to become citizens fit for the republic through aesthetic education. In this context, the topicality of Schiller’s critique of time and culture is also acknowledged. Jürgen Habermas, in the second

³⁹26th Letter of the *Aesthetic Letters*, p. 339.

⁴⁰Letter to Augustenburg, November 21, 1793, p. 167.

⁴¹Augustenburg letter of November 21, 1793, p. 169.

⁴²Augustenburg letter of November 21, 1793 S. 341.

⁴³23. letter of *Aesthetic Letters*, p. 292.

⁴⁴Augustenburg letter of December 3, 1793, p. 177.

of his lectures on the *Philosophical Discourse of Modernity* (1985), devoted a separate excursus to Schiller's *Aesthetic Letters*. He finds in the *Aesthetic Letters* "the first programmatic writing on an aesthetic critique of modernity", which sees itself as a world of progress and of the alienated spirit at the same time.⁴⁵ According to Habermas, the fact that Schiller's theory of an aesthetic education and its justification still arouses great interest today can be explained by the fact that Schiller drafts an "aesthetic utopia" that ascribes an almost "social-revolutionary role" to art.⁴⁶ In his attempt to reconcile modernity, which has fallen apart with itself, Schiller relies on the "communicative, community-creating, solidarizing power, on the *public* character of art,"⁴⁷ in which Habermas sees the embodiment of a communicative reason. According to this, following his own concept of communication, Schiller's "aesthetic utopia" does not intend an "aestheticization of living conditions", but a "revolution of the relations of understanding".⁴⁸ In this utopia, "which remained a point of orientation for Hegel and Marx as well as for the Hegel-Marxist tradition in general up to Lukács and Marcuse, Schiller conceived of art as the genuine embodiment of communicative reason."⁴⁹

The argumentation of Wilfried Noetzel, who underlines the "principled modernity" of Schiller's theoretical approach for a parliamentary democracy, aims in a similar direction.⁵⁰ In this context, he emphasizes the relevance of his pedagogy of taste for a democratic state whose "humanity" cannot be guaranteed by the Basic Law alone, but is only placed on a secure foundation by the "moral-political competence and moral-communicative performance of its citizens".⁵¹ According to Schiller, an aestheticization of manners could at least have the effect of mitigating the "interest-bound and conflictual aggressiveness" of a "natural competitive behavior" to such an extent and of securing freedom of reason that the moral state, as it emerged before the horizon of the French Revolution, would have the possibility of realization.⁵² With his "communicative pedagogy of taste" Schiller had indeed succeeded in pointing out the way "via the moralization of social forms to the

⁴⁵Habermas, Jürgen: Der philosophische Diskurs der Moderne. Frankfurt a. M.: Suhrkamp 1985, S. 59.

⁴⁶Habermas, Jürgen: Der philosophische Diskurs der Moderne. Frankfurt a. M.: Suhrkamp 1985, S. 59.

⁴⁷Habermas, Jürgen: Der philosophische Diskurs der Moderne. Frankfurt a. M.: Suhrkamp 1985, S. 59/60.

⁴⁸Habermas, Jürgen: Der philosophische Diskurs der Moderne. Frankfurt a. M.: Suhrkamp 1985, S. 63.

⁴⁹Habermas, Jürgen: Der philosophische Diskurs der Moderne. Frankfurt a. M.: Suhrkamp 1985, S. 62.

⁵⁰Noetzel, Wilfried: Humanistische Ästhetischen Erziehung. Friedrich Schillers moderne Umgangs- und Geschmackspädagogik. Weinheim: Deutscher Studienverlag 1992, S. 16 f.

⁵¹Noetzel, Wilfried: Humanistische Ästhetischen Erziehung. Friedrich Schillers moderne Umgangs- und Geschmackspädagogik. Weinheim: Deutscher Studienverlag 1992, S. 16 f.

⁵²Noetzel, Wilfried: Humanistische Ästhetischen Erziehung. Friedrich Schillers moderne Umgangs- und Geschmackspädagogik. Weinheim: Deutscher Studienverlag 1992, S. 18.

democratization of society”, which begins with a change in behavior.⁵³ The fact that this change is based at its core on a “total revolution” of the human being “in his entire mode of feeling”⁵⁴ is familiar to both authors, but will be difficult to integrate into the communication scheme.

The question of how communication is faring in the digital age against the background of Schiller’s communicative interpretation will only be answered by a renewed cultural critique, for which Schiller provides possible criteria of judgement. Let us first recall the free play between sensuality and rationality, so that the sensation and feeling side of man is tempered in its passionate energy by the rational influence, perhaps even brought into form, as well as conversely rationality is preserved from its torpor into numb coldness by the invigorating influence of feeling. Relating these considerations to our digital information and entertainment industry, it is easy to see that forms of self-control and affect regulation are not high on the agenda. Andreas Reckwitz, who in his book *The Society of Singularities. On the Structural Transformation of Modernity* (2017), traces the development from the “technology of industrialization” to the new “technology of the digital computer network” in late modernity, shows how digital media not only evoke a “singularization of the social” but also give considerable relevance to affects and affect regulation.⁵⁵ The society of late modernity, Reckwitz concludes, is an “affect society” in which digital media users are also permanently concerned not only to impress others but also to be affected themselves, a situation that inevitably leads to a “continuous intensification of affect”.⁵⁶ Another cause for concern is the finding that in digital media even journalism generates itself as a “narrative machine” that is less concerned with factual information than with “affective effects”.⁵⁷ That digital culture sees itself primarily as a “culture of visibility” is already evident from the fact that a flood of images now dominates the news from politics, sport and entertainment.⁵⁸ Even with regard to texts, Reckwitz states a “de-informativization” that goes hand in hand with a “strong emotionalization”.⁵⁹

The fact that forms of communicative interaction can also influence the social climate is shown by the murder of the Kassel district president Walter Lübcke on 2 June 2019. Wolfgang Janisch, correspondent for the *Süddeutsche Zeitung*,

⁵³Noetzel, Wilfried: *Humanistische Ästhetischen Erziehung. Friedrich Schillers moderne Umgangs- und Geschmackspädagogik*. Weinheim: Deutscher Studienverlag 1992, S. 16.

⁵⁴27. letter of *Aesthetic Education*, p. 340.

⁵⁵Cf. Reckwitz, Andreas: *Die Gesellschaft der Singularitäten. Zum Strukturwandel der Moderne*. Berlin: Suhrkamp 2017, S. 226.

⁵⁶Cf. Reckwitz, Andreas: *Die Gesellschaft der Singularitäten. Zum Strukturwandel der Moderne*. Berlin: Suhrkamp 2017, S. 235.

⁵⁷Cf. Reckwitz, Andreas: *Die Gesellschaft der Singularitäten. Zum Strukturwandel der Moderne*. Berlin: Suhrkamp 2017, S. 236.

⁵⁸Cf. Reckwitz, Andreas: *Die Gesellschaft der Singularitäten. Zum Strukturwandel der Moderne*. Berlin: Suhrkamp 2017, S. 236.

⁵⁹Cf. Reckwitz, Andreas: *Die Gesellschaft der Singularitäten. Zum Strukturwandel der Moderne*. Berlin: Suhrkamp 2017, S. 236.

interprets this atrocity as a “depressing indication” that brutal acts of violence can indeed result from an aggressive vocabulary.⁶⁰ Obscene insults of public figures up to blatant death threats against politicians have, according to Janisch, reached a sad and at the same time alarming peak.

Kurt Kister, editor-in-chief of the *Süddeutsche Zeitung*, also pointed out the brutalization of communication in our digital “agitation society” in his review of 2019 under the title *Gar nicht so gemeint (Not at all meant)*.⁶¹ Brutal language and unrestrained aggressiveness, often under the protection of anonymity, are increasingly leading to an “erosion of a communication free of violence and insults” on the net, as evidenced by the “conducting of unduly sharp verbal attacks” or by “image-supported gloating”.⁶²

This admittedly bullet-point and by no means balanced view of the digital age at least allows for a conclusion of our reflections that is worthy of discussion: Against the background of Schiller’s critique of society and culture, with its warning of a dehumanization of society, one can discern current forms of “savagery” and thus a renewed fragmentarization of the human being, which also deprives him of the possibility of thinking for himself and of moral self-determination. In order to counteract this alarming development, a renewed and intensified reflection on the importance of aesthetic education is needed, in addition to efforts towards political education and critical media education.

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⁶⁰Cf. Janisch, Wolfgang: Volle Härte. 2019. <https://www.sueddeutsche.de/politik/hass-im-netz-volle-haerte-1.4697171> (29.09.2020).

⁶¹Cf. Kister, Kurt: Gar nicht so gemeint. 2019. <https://www.sueddeutsche.de/politik/meinungsfreiheit-erregungsgesellschaft-debattenkultur-1.4697182?reduced=true> (29.09.2020).

⁶²Cf. Kister, Kurt: Gar nicht so gemeint. 2019. <https://www.sueddeutsche.de/politik/meinungsfreiheit-erregungsgesellschaft-debattenkultur-1.4697182?reduced=true> (29.09.2020).

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Part II

Theoretical Conceptual Level 2: The Experiential Education Perspective



Adventure Education and School Education

Werner Michl

Abstract

Adventure education began in the school context. Following the youth movement, reform pedagogy enriched school education through countless innovations, ideas, experiments and experiential teaching. Kurt Hahn, the designated father of experiential education, bundled these ideas and first implemented them at Schule Schloss Salem. Later, he enriched extracurricular education, creating an educational republic that spanned the globe. Around 1980, modern experiential education took its first steps in the German-speaking world, first in youth work, then in home education, and finally with all extracurricular target groups. Initially, experiential education school trips took place only sporadically; today, many experiential education providers have concentrated on school classes. Experiential and action-oriented learning, innovations and activating methods in school lessons have so far only been able to establish themselves to a limited extent.

Keywords

Adventure education · Experiential and action-oriented learning · Kurt Hahn · Learning with all the senses

1 Retrospection: Between Raphael and Rousseau

Raphael died 500 years ago. With the “School of Athens”, he painted his idea of learning in motion: interactive, interdisciplinary, international. Between the half-naked Diogenes and the view into the open, the viewer’s gaze lingers on the two

W. Michl (✉)

TH Nürnberg GSO und Universität Luxemburg – im Ruhestand, Nürnberg, Germany
e-mail: michl@hostmail.de

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M. Tiedemann (ed.), *Philosophical Education Beyond the Classroom*,
https://doi.org/10.1007/978-3-476-05948-2_5

greatest philosophers of antiquity, Plato and Aristotle. They walk and discuss in the middle of the picture, not caring about their students who form a trellis to the left and right. Plato points toward the sky, referring to the world of ideas. Aristotle points to the ground, as if to urge his interlocutor to stay grounded, to keep the ball low. This is one of the few dialogues in this painting. Teaching is, so to speak, the waste product of scientific discussion, or to put it more kindly, the pupils and students are themselves responsible for their learning process. They have to fight for their knowledge, actively acquire it.

The philosophers of the Enlightenment – and in the case of Montaigne considerably earlier – devoted a great deal of attention to questions of education and appreciated the important contribution of nature, community, body and movement. Montaigne (1533–1592), in his “Essais” (2005, p. 97), summarizes as a result of his discussions of education, “. . .the most important thing is to awaken desire and love for the thing; otherwise you educate only learned asses, and all you achieve is that they carry around a sackful of dead knowledge beaten into them. . .” John Locke (1632–1704) concludes in his “Thoughts on Education” (2007, p. 33):

[...]; it all boils down to these few and easily followed rules: plenty of fresh air, physical exercise and sleep, simple food, no wine or strong alcoholic drinks and very little or no medicine, not too warm and tight clothing, especially keeping the head and feet cool and accustoming the feet to cold water [...]

Immanuel Kant (1724–1804) also wants movement and enthusiasm: “In general, the best games are those in which, in addition to the exercises of skill, there are also exercises of the senses. . .” (1997, S. 57). And elsewhere (1997, p. 65) – Csíkszentmihályi (1990) called this flow 200 years later: “Man must be occupied in such a way that he is filled with the purpose he has in mind in such a way that he does not feel at all. . .” Jean Jacques Rousseau (1712–1778) is considered the mastermind of experiential education with his educational novel “Émile” (Heckmair and Michl 2018, p. 12 ff.): His credo is found there (2018, p. 16): “Not who becomes the oldest has lived the longest, but who has experienced the most. Many a man is buried at a 100 who had died at his birth. It would have been a gain if he had died as a child, if he had lived at least until then.” Rousseau’s philosophy of education influenced Europe and, above all, influenced the thoughts and actions of one of the greatest educators, Johann Heinrich Pestalozzi (1746–1827). Friedrich Nietzsche was a freethinker in more ways than one. Many of his works were written outdoors, on mountain hikes lasting several hours. He suggested founding a mountain school (Setzwein 2016, p. 71) and recommended, “Sit as little as possible; give no credence to any thought that is not born in the open air and in free movement, in which the muscles do not also celebrate a feast!” (Nietzsche 2013, p. 18 f.) Under “Ways to Equality,” he expressed the following suggestion: “A few hours of mountain climbing make two equal creatures out of a scoundrel and a saint. Fatigue is the shortest way to equality and brotherhood – freedom is finally added by sleep” (Nietzsche 1962, p. 302).

Kurt Hahn adopted Pestalozzi's motto of learning with head, heart and hand. Schule Schloss Salem, founded by him in 1920, celebrated its 100th anniversary in 2020 (Schule Schloss Salem 2020).

2 Round View: Kurt Hahn – From Aberdovey to Zimbabwe

Kurt Hahn is considered the founder of adventure experiential education. The romantic Hahn saw society in decay, the pragmatist Hahn designed a short, clear, simple concept. Hahn (1998, p. 301 ff.) formulated the following four signs of decay in society, as well as experiential education measures against them:

1. He wants to stop the “decay of physical fitness” by “physical training”.
2. The “lack of initiative and spontaneity” is to be compensated by the “expedition”.
3. The “project” is to compensate for the “lack of care”.
4. He counters the “lack of human sympathy” with “service to others”.

“There are not only contagious diseases, but also contagious health” (Hahn 1998, p. 283). Kurt Hahn created an educational republic with his narrow theory that is unparalleled. His ideas circumnavigated the world and have lost none of their magic.

On the one hand, he has enriched school education. Through the founding of Schule Schloss Salem in 1920 and Gordonstoun in 1934, inspired by Hermann Lietz's “Emlohstobba” (published in 1897), he shaped the country home movement in Germany and Britain. The Trevelyan Scholarships, introduced in 1958, were intended to support pupils* at Gordonstoun who, in addition to academic achievement and intellectual aptitude, showed particular social skills and strengths of character. Twelve leading companies granted 34 scholarships to study at Oxford and Cambridge (Meiggs 1966, p. 255 ff.). In 1967, the Round Square Federation (<https://roundsquare.org>) of Schools was founded, named after the Round Square building in Gordonstoun, which now unites over 200 schools from 50 nations. Five values distinguish the federation: Internationalism, Democracy, Environmentalism, Adventure, Service to Others. In 1962, St. Donat's Castle, the first Atlantic College, opened its doors. Gifted students from all continents were to study and live together for the last 2 years before the International Baccalaureate. A short time later, these colleges were renamed United World Colleges (UWC). Today, 18 schools in 18 countries, spread over four continents, belong to this school association (Michl 2018, p. 161 ff.). Kurt Hahn was involved in the first drafts of the International Baccalaureate, an internationally recognized school-leaving certificate that has been offered since 1968.

On the other hand, he has shaped extracurricular education through two special ideas. The Duke of Edinburgh's Award, founded in 1956 by Kurt Hahn and Prince Philip, is given in more than 100 countries around the world and is one of the “. . . world's largest educational programmes for young people aged 14–24.” (Vogel 2018, p. 146). This award can be earned through achievement in the four program components of Service to Others, Expedition, Talents, and Fitness in Bronze or

Silver, with an additional project for the Gold badge. Outward Bound: This term comes from the English sailor language and describes the ship ready to sail. Kurt Hahn, together with the shipowner Laurence Holt, introduced this term into pedagogy as a metaphor. In 1941, the first Outward Bound educational institution, Aberdovey, was founded. From this grew a powerful educational movement that spread across the world – from Aberdovey to Zimbabwe! There are Outward Bound educational houses in more than 40 countries around the world (Dettweiler 2018, p. 142 ff.).

3 Insight: Adventure Education – Approaches to a Difficult Concept

Hans-Peter Heekerens (2019) has noted the 100th birthday of experiential education in his book “100 Jahre Erlebnispädagogik – Rück-, Rund- und Ausblicke”. To place the starting point of experiential education at 1919, because Kurt Hahn was in the middle of planning the opening of Salem, is possible, but not compelling. One could, of course, also choose the opening of Schule Schloss Salem in 1920 as a fixed point, or perhaps even the opening of the first Short Term School, the Outward Bound Sea School in Aberdovey, in 1941. Something similar applies to the birth year of modern experiential education, which Heekerens fixes at “the mid-1980s” (2019, p. 141). This can be done, because at that time several institutions outside of Outward Bound started their work, e.g. GFE | erlebnistage, the number of publications increased significantly, and a scientific community emerged through further education and congresses.

It would have been easy to define adventure education 30 years ago: Experiential education wants to contribute something to personality development, team and organisational development through nature sports. Today, this definition can no longer cover the range of practice. Heckmair and Michl have proposed the following definition (2018, p. 108):

The concept of adventure education, as a sub-discipline of pedagogy, aims to present young people with physical, psychological and social challenges – primarily in nature – through exemplary learning processes and through learning through movement, in order to promote their personal development and to enable them to responsibly shape the world in which they live.

Of course, adventure education can also be described (Michl 2020, p. 14): It usually takes place outdoors, has a high physical action component and often uses nature as a learning field. It relies on direct action consequences, works with challenges and subjective borderline experiences. The methods are classical nature sports, special artificial facilities and a range of trust exercises and learning projects. The group or team is an important catalyst for change. It is always about reflection and transfer: What was learned, how does it affect the personal and professional everyday life?

4 Overview: Adventure Education and School Education

Adventure education began at Schule Schloss Salem, was inspired by English boarding school education and spread through the network of country educational homes. Afterwards, it was unable to gain a foothold in schools for a long time, but established itself in social-pedagogical fields of action from youth work to intensive individual social-pedagogical support (§ 11 to § 35 Social Code VIII). This seems to be changing.

Firstly, Project Adventure is an experience-oriented programme specially developed for schools. Secondly, numerous organisations, including youth hostels, offer experiential school trips. Thirdly, committed schools and highly trained teachers carry out mountain tours, alpine crossings, longer bike tours, pilgrimages and wilderness expeditions under the title “Challenges”. Fourthly, there are numerous ideas of adventure games, warm-ups, moving interruptions or learning projects (Heckmair 2008), which interrupt the lessons and can improve the motivation and concentration of the students through movement, sport and play and, in the case of learning projects, form them from a wild horde (cf. Zulliger 1961) into a team. Fifth, “outdoor education” represents a teaching concept that moves lessons outside and opens up new ways of experiential and action-oriented learning (Au and Gade 2016). Sixth, numerous activating methods at least partially replace frontal teaching, and they shift the responsibility for learning to the students. Seventh, experiential programmes complement subject teaching in schools. And finally, there are some hints on further training opportunities.

5 Further Training in Adventure Education

Around 1970, the Outward Bound movement in the USA developed the idea that it should be possible to link experiences and adventures more closely with everyday school life (“Bring the adventure at home”). Project Adventure takes place at schools and educational institutions, lasts 7–10 weeks (one half-day offer per week) and is based on experiential education methods.

A few institutions and experts in Germany have implemented this concept in their experiential education practice, but by far not all potentials have been exhausted. Annette Boeger and Thomas Schut (2006) have investigated adventure programs several times and published results in the journal “e&l. erleben und lernen”. Dan Fandrey (2013) submitted an empirically based dissertation to the Technical University of Dresden in 2011. Regardless of gender and age and method, positive changes are detectable in almost all facets of self-concept. It is also reassuring that the changes were detectable even after 8 months. Therefore, based on his research findings, Fandrey (2013, p. 258) recommends Project Adventure programs to all junior high and high school classes. Also, this study confirms that in addition to causal effects, which can be well proven empirically, there are also very complex cause-effect relationships that work indirectly.

Böger (2018) emphasizes that Project Adventure can also take place for a limited period of time instead of physical education classes or as an additional elective. Over several weeks, a dramaturgy of so-called adventure waves is designed. Each adventurous activity, ideally seven actions, is followed by a reflection or creative break or a quiet, reflective activity such as Solo Experience, i.e. being alone in nature for some time. In many studies, according to Böger (2018, p. 252), it has been proven that the self-esteem of students* increases significantly and in the long term. Also, “cooperative behaviour could be increased and physical complaints (e.g.: aggressive behaviour, depression) could be measurably reduced” (Böger 2018, p. 252). The highly regarded Hattie study also found that experiential education measures prove their worth in schools and have long-term effects (Böger 2018, p. 253): “The fact that project adventure demonstrably promotes performance in all cognitive domains is a groundbreaking finding that dwarfs all previous evaluation studies on experiential education or project adventure.”

5.1 Adventure Education School Trips

The example of GFE | erlebnistage (www.erlebnistage.de) is intended to provide an insight into the concept of experiential education class trips. GFE | Erlebnistage has been active as a non-profit association since 1986, i.e. for 35 years, and is a recognised provider of voluntary youth welfare. In addition to the experiential education programmes for school classes of all ages and school types, trainees, young people from youth work and help for education and students are further target groups.

80% of the students who take part in courses are in the 5th to 9th grade, but class trips in the 10th to 13th grade are also booked, sometimes it is the last joint course trip before graduation. The class trips are mainly about the common team experience, about common impressions, but also about informative and job- or education-oriented contents for the older pupils. The basis for the selection and design of the programme is the respective objective for the school trip, which is discussed in advance by email and telephone calls. The principle of these school trips, which usually last 5 days, is “everything from one source” with accommodation in our own houses, full board, individual programme and round-the-clock supervision by two teamers per class.

The programs for younger students differ from those for older students in that they have shorter activity periods and more frequent play periods, stronger and active help from the erlebnistage staff with all services, and shorter evening programs with earlier bedtimes. All erlebnistage locations have a variety of houses, cabins, forest tent sites or cabin camps and can be booked individually or with multiple classes and can be booked year-round. No standard program is developed, but an individual program, cut to goals and needs of the customer. The offers and contents are divided into basics, classics and excursions.

Basics are almost indispensable in the program design to achieve experiential education goals: e.g. play and movement preferably in nature; in rest periods and in

leisure time; being on the road by day and night, one or more days; introductions, exits, reflection and transfer, eventful games and exercises indoors and outdoors; living together in a small space as well as services for meals, kitchen, room, material and house.

Classics depend on the wishes of the teachers and their class, as well as the possibilities of the respective *Erlebnistage* location and the time of year: e.g. rope activities such as climbing or abseiling or gorge crossing; night hike, baking pizza and preparing a festive gala dinner; canoeing, cutter riding, tunnel walking or snowshoe hiking.

Excursions are possible activities that can be integrated; e.g. excursions to nearby cities and visits to their sights; guided hikes with national park rangers or foresters, guided tours and museum visits; swimming pool, ice rink, ski lift and much more.

The pedagogical concept and methods are based on the ideas of reform and experiential education and take into account the new findings of learning psychology and brain research. This action and experience-oriented approach was chosen because it is an effective form of learning. The motto of *GFE | erlebnistage* is: “We move people so that something moves in them.” The aim is to set in motion a value-oriented personality and team building process. In particular, participants are to be moved to open themselves to lifelong, experiential and action-oriented learning. They should also experience how joyful and effective learning in and through groups can be. “We go outside to arrive inside”; is another motto, i.e. learning through play and with all the senses; combined with a pedagogical three-step: experience – experience – knowledge.

5.2 The “Challenge”

Following Kurt Hahn, a new trend has developed that more and more schools and students are following: the challenge. Welf Jagenlauf (2016, p. 11 ff.) describes this trend. Pupils should plan and carry out an undertaking as independently as possible. If necessary, teachers and/or social pedagogues accompany the adventurous journey of the students. As a rule, they only act in an advisory capacity and ensure safety. Hartmut von Hentig had similar thoughts with the de-schooling of school (2006). He proposes for 13–15 year olds a longer stay without instruction in a rural area. Probation instead of instruction is the principle. Anke M. Leitzgen (2015) describes similar tests of courage in her book “Bäng! 60 dangerous things that make you brave”. These are small tests of courage for children from the age of nine, which can be passed alone or in a team with teachers or parents. Home education providers and also schools, e.g. the boarding school Ettal/Obb., were and are on the way on the famous St. James pilgrimage to Santiago de Compostela.

Welf Jagenlauf (2016), teacher at the Stadtteilschule Winterhude/Hamburg, dared to cross the Alps from Bad Tölz to Bozen with 17 students in the summer of 2011. The tour was planned almost exclusively by the students, the teachers were consulted in an advisory capacity or intervened in the group process in the case of special questions and problems. 250 kilometers and 8500 meters of altitude were

mastered. Jagenlauf describes the highlights, the crises, the encouragement and the successes. He considers the tour a complete success: a new class and group feeling, personality development, a new strengthened self-concept and a new quality of relationship between pupils and teachers. The Winterhude Comprehensive School has already passed many such challenges: e.g. “by bike from Hamburg to the Zugspitze”, “on inline skates from Hamburg to the northern tip of Denmark”, “by canoe from Berlin to Hamburg” (2016, p. 13).

Schule Schloss Salem has also offered an extensive outdoor programme for a long time. It is a demanding “Outdoor Education Curriculum” for all grades (Balzer and Michl 2020, p. 144 ff.), which is almost exclusively carried out by teachers of Schule Schloss Salem. Years 5 and 6 experience challenges at Schule Schloss Salem and in the surrounding area. Year 7 spends 5 days in the Swiss Alps. In Year 8 only 2 days are spent in the mountains, but there is a basic introduction to the International Duke of Edinburgh’s Award. Each year up to 90 students take part in this award for young people, with around half of the participants gaining the badge at Gold level. A nine-day trek through Rondane National Park in Norway is planned for Year 9. In addition to the Duke of Edinburgh’s Award and participation in the Kieler Woche cutter regatta, a 1–3 day Induction Day is held for the sixth form pupils to help new pupils integrate into Schule Schloss Salem.

A really big challenge is the 6-month sailing school project “Classroom under Sails (KUS)”. This project is currently supervised and scientifically investigated by Prof. Dr. Thomas Eberle from the FAU Erlangen-Nuremberg. Two dissertations have dealt with this project (Merk 2006; Sand 2015); empirical research results were published in 2019 (Jacob et al.). The sailing ship Thor Heyerdahl, which has long offered school-based sailing trips under the title “High Seas High School”, became “Classrooms under Sail (KUS)” through a concept by Ruth Merk (2006) (Sand 2015, p. 90). On the Thor Heyerdahl, up to 34 high school students with teachers* and accompanying staff are underway in the Atlantic from October to April. In addition to the nautical tasks, they are taught according to the Bavarian curriculum. The performance records are included in the grading. The study by Jacob et al. (2019, p. 116 ff.) shows that many effects only set in after the long voyage by ship. A control group enjoying normal instruction at home serves as a comparison. Six developmental tasks were examined. Contacts with peers (1) increase sharply and only decrease slightly 5 months after the cruise. The intensity of career exploration (2) is significantly increased, which can be explained by the numerous, continuous and manual tasks on board. The desire for detachment from the parental home (3) becomes stronger, which can be explained by the increased self-competence, self-determination and the rights and duties like adults experienced through the sailing trip. The interest in politics (4) and in political education is significantly increased, which can be attributed to insights into foreign countries and places and through the democratic formation of opinions on the ship. The ability to cope with performance requirements (5) increases significantly: Pupils* had to face a selection procedure from the very beginning, on board cooperation was necessary, achievements – both scholastic and extracurricular – were always present and had to be fulfilled. Values education (6) is also significantly more explicit than in the

control group. Values education is an explicit goal of the sailing trip. The study shows “that developmental tasks can be influenced by an experiential long-term intervention” (Jacob et al. 2019, p. 119).

5.3 Games and Learning Projects

Adventure education has greatly expanded game pedagogy and the range of methods, especially through two game books: the “Praktische Erlebnispädagogik” by Annette Reiners (2013 and 2005) and the “Kooperative(n) Abenteuerspiele” by Rüdiger Gilsdorf and Kistner (2011, 2012). The high number of editions shows the popularity of these game books. These games can be used everywhere, in youth work, in adult education and of course in school education. Rüdiger Gilsdorf and Kathi Volkert first compiled a compendium for short-term projects, class trips, adventure activities and longer projects with “Abenteuer Schule” (1999). In 2014 Klaus Minkner published a book on “Experiential Education in the Classroom. Praktische Übungen zur Wissensvermittlung” (Practical exercises for knowledge transfer), but these exercises for knowledge transfer are described in a rather shorter chapter. The larger part of the book brings “Icebreaker exercises”, “Concentration exercises” and “Exercises to strengthen social competence”. Even if the subtitle is not quite accurate, the book still offers a wealth of possible uses for breaks, hiking days, interruptions and lessons. The same applies to the very successful book by Marcus Weber (2019), in which some of the “89 actions and games” are also suitable as an introduction, supplement or deepening of the subject lessons.

In principle, however, a clear distinction must be made between games, which serve as an introduction or an exit, as a loosening up or a break filler (cf. Mauch and Scholz 2018) and problem-solving tasks or better learning projects, which are usually very complex, contain many central topics on communication, cooperation, crisis management, team development and much more and always require a reflection unit. The time required is therefore considerably higher. They should be used in a targeted way, e.g. to further develop the class as a group, to lead them to solutions and thus encourage them to integrate outsiders and to reveal actual and latent problems. More than games, the use of learning projects requires experience, expertise and social skills from the teacher. Heckmair and Michl have described the differences between games and learning projects as follows (2013, p. 79 ff.):

Games	Learning projects
Scale is fun	The yardstick is development
Serious and game situations are clearly separated from each other	Mixture of seriousness and play, of pleasure and displeasure is intended
Participants are players	Participants are contractors of a project
Coach stays out of it or plays along	Trainer is customer after introduction, participants are contractors
Trainer is oriented towards the weakest participant	Coach accepts that not everyone is in the picture

(continued)

Games	Learning projects
Explanations are simple and precise	Explanations are – as in “real life” – often vague and sometimes incomprehensible
Discussion after the game, e.g. about rules, should be avoided.	Discussion after learning project is deliberately sought

Numerous reflection methods are described in the game books mentioned above. J rge Friebe (2012) has presented an excellent collection of reflection methods suitable for almost all target groups, in any case also for school classes.

5.4 Outdoor Education or Outdoor Schooling

Jakob von Au and Uta Gade (2016) have chosen the term outdoor education, presumably to distinguish themselves from experiential education, but also because many of the contributions in this book refer to European and English-speaking countries. Whether this is the appropriate term for the fact that schools spend at least 1 day a week away from school? Of course, one can have a different opinion on this; outdoor school would have been more accurate. The definition of Outdoor Education (2016, p. 16) is more like a description. “In outdoor education, students* learn about nature in nature, society in society, and the local environment in the local environment.” This refers to purposeful and planned field trips such as surveying the schoolyard as part of mathematics lessons, literary tracking, searching for physical laws in a high ropes course, geological hikes, visits to craft workshops, biology lessons in the woods and meadows and by the stream, visits to the local history museum in history lessons.

There is no doubt that the Scandinavian countries are more developed in the field of outdoor education than Germany, but the potential in the German-speaking countries is rather underestimated. In the magazine “e&l. erleben und lernen” there are numerous references to experience- and action-oriented methods for teaching German, biology, religion, mathematics, physics and languages, for school adventure education and Project Adventure. Of course, Outdoor Learning has a deeper and longer tradition in Scotland, Denmark, partly in the USA, and can enrich the knowledge in the German-speaking countries in a sustainable way. At the University of Edinburgh, a dedicated team of researchers, very close to school practice, not only conducts regular studies, but also supports especially preschools and primary schools in moving parts of their curriculum outdoors (2016, p. 42 ff.). In the Scandinavian concept of the “Udeskole”, lessons take place outside. This can be in woods and meadows, or in the “community, factories, farms, galleries, and theaters.” (2016, p. 51) Of course, there is something comparable in Germany, however, the concept is most widespread and firmly established in Denmark (2016, pp. 50 ff.). The model of outdoor education in Iowa (USA) is largely similar to the concept of experiential education class trips, which has a long tradition in Germany. This includes above all immersion in the field of nature experiences, ecology, ornithology (2016, p. 64 ff.).

Of course, the aim is also to anchor the Danish model in Germany. Ulrich Dettweiler and Christoph Becker (2016, p. 101 ff.) present the first research results on outdoor schooling. They focus on “The Heidelberg Project ‘A Year in the Woods’” and the “ELPIN_{MINT}-Research Weeks”. The results confirm this experience-oriented approach to learning. It makes sense to use modern technologies such as GPS and the geocaching developed from it for educational purposes. There are selective approaches to this all over Germany. In “Expeditionary Learning Alpine (ELPIN_{MINT})” (2016, p. 130 ff.), pupils should “learn natural sciences where nature surrounds us.” The concept and the implementation are convincing and represent a high and significant opportunity for the future of science education. Of course, the farm, especially an organic farm, is a holistic place of learning.

5.5 Activating Methods

In adult education (Siebert 2008) and in higher education didactics (Waldherr and Walter 2014) activating methods have taken a firm place. The learning theory of constructivism brings the theoretical justification of this methodological approach. It emphasizes the change of perspective from teaching to learning, the teacher – teachers, adult educators, university lecturers – turns from a lecturer into a learning companion, a learning coach (English: “facilitator”). Instruction through frontal teaching becomes construction; the learners largely control their learning process themselves, determine the learning rhythm, learn in well-functioning teams and thus acquire knowledge independently and more sustainably (Waldherr and Walter 2014, p. 108 ff.).

Brain research and the neurodidactics derived from it also confirm and complement this learning approach. Gerhard Roth (2011) and other brain researchers emphasize the high extraordinary importance of emotions for the learning process (Heckmair and Michl 2013, p. 13 ff.), which have been neglected or perceived as disturbing for a long time. This reinforces the importance of face-to-face teaching, and moreover, learning in community: “Human learning always already takes place in community, and communal activity or action is probably the most significant ‘reinforcer’” (Spitzer 2007, p. 181). Several studies emphasize the importance of exercise and sport, which have been shown to have a lasting impact on learning performance (Heckmair and Michl 2013, p. 25 f.). These indications from constructivism and brain research represent a plea for activating methods. One of these methods will be briefly presented as an example, further methods can be found in: Heckmair (2008), Siebert (2008), Waldherr and Walter (2014).

[...] One-two-many

Sometimes the methods that seem very simple are some of the most effective. They are easy to explain, you need little material, and off you go! This exercise, which some also call “Think – Pair – Share”, takes place in three phases. First there is individual work, then there is an exchange with a discussion partner and thirdly, finally, the results are shared in plenary or simply in a small group and put up for discussion, because not everything always has to be said in plenary.

The method can be used after a presentation on a complex topic to generate questions, deepen and expand topics. Of course, you can also hand out different short texts on a topic and let them work alone for about 10–20 minutes, then form groups of two and give them another 20–30 minutes to exchange the contents they have worked on with each other. Afterwards the results are presented in the plenum for discussion.

If you take your time, this method leads to exciting results even with more difficult questions, topics and projects. Students in the sixth semester, for example, are more or less desperately looking for a suitable topic for their Bachelor's thesis. In the context of a written exam, they are given 1 hour for real individual work to find some possible topics or to refine an already planned one. In the second phase, a committed interlocutor will weigh up and evaluate the topics, point to specialist literature and practical application, and in the third phase there are further hints, tips, experiences, and networks are formed by the further interlocutors (Heckmair and Michl 2013, p. 72).

5.6 Moving Lessons

Four examples – physical education, language learning, arithmetic/mathematics and religion – will be used to show how experience-oriented concepts can lead to a moving classroom.

Let's start with movement, physical education, which has a long history. It begins in the eighteenth century with "Gymnastics for the Youth by Guthsmuths" (Lukas 1893), the first German gymnastics book, which describes and establishes an amazing variety of movements, from jumping to running, from throwing to wrestling, from climbing to balancing. Almost a century later, Wolfram Schleske (1977) published "Abenteuer-Wagnis-Risiko im Sport", a classic combining sport and experiential education. Three folders, published by the Sportjugend NW (1994) – "Praxismappe Abenteuer/Erlebnis", "Praxismappe Spiele/Spielen" and the "Praxismappe Ballspiele" – are still an up-to-date basis for experience-rich physical education. In the "Adventure/Experience Practice Folder", floor gymnastics becomes acrobatics, soft-floor mats are used to simulate an escape attempt, and boxes are stacked in the gym using a top-rope belay. Many exciting and movement-rich games are described in the "Practical Games/Games Folder" and the "Practical Ball Games Folder" is a treasure chest of countless current, long-forgotten and rediscovered ball games that would fill an entire physical education teacher's life. The book by Martin Scholz and Axel Horn (2011) offers a wide range of theory and practice of the sport. An important gap is filled by the just published paper by Löwenstein et al. (2020). It emphasizes the importance of exercise and sport for social work, a hitherto strongly neglected topic.

The language learning programme "Montanalingua" (2007) with 24 experience-oriented lessons to learn German, English, French or Swedish, complements the usual school learning setting in language learning with moving exercises and linguistically processed learning projects. It was developed through the cooperation

of foreign language and experiential educators and is aimed at students and young adults. Moving language learning has a long tradition, as the quotation from Montaigne (2005, p. 93 f.) shows:

I hardly know Greek at all. My father had the idea to teach me through lessons, but with a new method: in the form of a teaching game. We played ball and recited the declensions; like how you sometimes try to introduce pupils to arithmetic and geometry with the help of a game board.

Learning takes place inside and outside the classroom. Not all of the exercises fit into the usual school timetable and could therefore take place in the context of hiking days, class trips or projects. Through unfamiliar challenges, learners discover the foreign language as a means of communication that is useful and indispensable for solving the tasks set. In addition to the cognitive demands, movement, teamwork and emotion play an important role. With each of the 24 exercises, which can be selected as required, a word field is linked to certain grammatical structures. Each exercise is assigned a language level according to the “Common European Framework of Reference for Languages”.

Silvia Luger-Linke (2013) offers a wealth of practical examples of how basic arithmetic can be taught to children in the forest in an experiential way. She is right: “In the forest you can calculate with everything”. With her suggestions for exercises, a very creative and joyful introduction to basic arithmetic can succeed. In the “quantity bag” there are stones or chestnuts etc. A handful can now be placed on a blanket and the children are asked to count. Or the children reach into the quantity bag and are asked to take out a given number (2013, p. 110). Natural objects can be used to place numbers or addition or subtraction (2013, p. 117). “We found 40 acorns, if each child is to get the same number of acorns, how should we divide the amount among ten children?” Or a final example, “I saw three bugs that had a total of 18 legs. How many legs does a beetle have then?” (2013, S. 50). The focus topic “Nature + Science = Experience?” from issue 6–2009 of the magazine “e&l. erleben und lernen.” brings further inspiration and ideas. In it, Verena Scharmacher and Daniel Gersmeier show how “Mathematics meets Snowsports”, Andrea Ernst wants to make mathematics tangible and Wolf Altemüller connects “field measurements” with mathematical learning material.

There are numerous suggestions for a moving religious education. As introductory reading one has to recommend the impressive book by Bishop Reinhold Stecher (1996) “The Message of the Mountains”, full of powerful metaphors about everything that mountains and mountaineering can mean to us. Albin Muff and Horst Engelhardt (2013) have excellent suggestions for designing short learning units on biblical themes and texts that lend themselves to nature, by the river, the rock, the sea, the mountain, the forest, the desert. The mountain hike offers a reflection exercise on mountains with texts from the Bible: Mount Moses, Mount Nebo, the Temple Mount the Mount of Olives (2013, p. 90 ff.). In the forest, one can sit down by prominent trees, read and reflect on biblical texts on the “tree of life”, the “tree of knowledge” and the strong tree and the strong man (2013, p. 104). Three volumes of

“Sinn gesucht – Gott erfahren” are now available. Volume 3 of “Sinn gesucht – Gott erfahren” focuses on “experiential education in time-limited spaces with a Christian context” (Schwaderer et al. 2018). Almost all of the exercises, which last between 45 and 90 minutes, usually fit into the classroom by design and also fit into a lesson by time. Sabine Lang and Gregor Rehm (2010) bring an introduction to the theory and practice of Christian experiential education from the perspective of community educators, education officers and lecturers. The labyrinth is an ancient symbol of humanity that is increasingly being discovered for church work, for confirmands and confirmands, for festivals and celebrations, for reflection and contemplation. For those who want to learn more about this, the book by Gernot Candolini (2008) is recommended. “Between Tradition and Transcendence Experiential Education in a Christian Context” is the main topic of issue 6–2018 of the journal “e&l. erleben und lernen.”

5.7 Further Training in Experiential Education

There is a wide range of training courses on the market that are suitable for all pedagogical target groups, including teachers, of course. The criterion for a sound further training offer is the duration, the content, the experience and the reputation of the provider or provider association; in addition, the seal of quality from the Federal Association for Individual and Experiential Education (www.bundesverband-erlebnispaedagogik.de) “beQ”-certified training is a quality benchmark. An example of such training is the “Additional Qualification in Experiential Education” (ZQ), which has been offered since 1993 by an association of sponsors comprising specialist sports associations (German Alpine Association – DAV, Bavarian Canoe Association – BKV and Association of German Cave and Karst Explorers – VdHK), youth training centres (Bad Hindelang, Königsdorf, Burg Schwaneck and Babenhausen) and the Institute for Youth Work of the Bavarian Youth Ring. The duration of the training is 1.5 years with 26 training days. The ZQ starts every year with the fields of action mountain hiking, climbing, caving, water, mountain biking and cooperation exercises. The requirements for the certificate are a specialist sports examination, which is taken exclusively by the specialist sports associations, and the completion of a practical project including a colloquium. In this respect, the certificate entitles the holder to independently lead experiential education measures in the respective field of action. The ZQ can be extended with further fields of action by attending the practical courses. More detailed information at www.zq-ep.de

One further experiential education course should be mentioned, which is aimed specifically at teachers: the additional qualification in experiential education for teachers and educators at the Pädagogisches Institut – Zentrum für kommunales Bildungsmanagement der Landeshauptstadt München (Pedagogical Institute – Centre for Municipal Education Management of the City of Munich) This further education course is geared to the specific needs of schools, day-care centres and after-school clubs. Participants are teachers and educators as well as employees in school social work. On the one hand, methods are trained that are suitable for

integration into the regular processes on site, and on the other hand, the special structural conditions are taken into account in order to enable experiential education to become a fixed component in the respective institutions. Only low-threshold methods are taught, which can be implemented with very little use of materials and without specialist sports qualifications. A special focus is on the recognition and accompaniment of individual and group dynamic processes as well as reflection. According to the respective state constitutions, schools in Germany have an overriding educational mandate, the teaching of life skills. With this further training it is to be made possible that teaching and educating forces can fulfill this superordinate educational order, in order to accompany young humans in their process to develop self and social authority. The further training is divided into nine half days, in which basic tools are imparted, whereby the implementation processes at the respective institutions are accompanied, as well as two weekly blocks (<https://bildungsprogramm.pi-muenchen.de/50216317-id/>).

6 Outlooks

Experiential education has also provided practical pedagogy with new topics and changed its everyday life or contributed to the rediscovery of important guiding questions, for example: principles of action-oriented learning, leadership, guidance and responsibility, cooperative adventure games (Gilsdorf and Kistner 2011, 2012) and learning projects (Heckmair 2008), learning with all the senses, through vividness, with and about the body, reflection and transfer. Nowhere in educational work have so many strategies been developed for transferring what is learned into everyday life (Friebe 2012). There are a number of impulses and innovations for school teaching, for universities, for the therapeutic sector, for work with the disabled, for adult education. Wherever experiential and action-oriented methods penetrate institutionalized fields of learning, they enrich on the one hand, for example, language learning, the understanding of mathematics, physics and chemistry. On the other hand, experiential education also needs criticism and impulses from other areas of learning in order to develop further.

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A Place-Binding Knot Map. Phronêsis as Outdoor Learning

Hartley Banack

Abstract

This personal philosophical reflection on outdoor learning invites consideration of wider horizons of possibility around the constructs of when and where we learn in relation to phronêsis, practical wisdom, and notions of kairós and tópos. The work aspires to re-infuse the three back into broader educational aims through practices of local learning outdoors. The treatise applies a pragmatic methodology, formed by tracing bearings based on field data gathered from life experiences, and uses triangulation techniques to bind the tracings, via the method of story-mapping, into a woven place-binding knot map. The work imagines phronêsis as leadership that may be developed at school through time spent adventuring and learning in local outdoor contexts. Local outdoors is positioned as a pragmatic means of engaging in useful learning, defined as learning for health and wellbeing, relationships with more-than-humans, and experiences. The resultant place-binding knot map, while messy, may offer insights for learners, educators, and scholars around phronêsis, kairós, and tópos in learning, leadership, and local outdoors.

This chapter was first published in: Tiedemann, M. (Hg.), *Außerschulische Lernorte, Erlebnispädagogik und philosophische Bildung. Philosophische Bildung in Schule und Hochschule*. J. B. Metzler, Stuttgart with the DOI https://doi.org/10.1007/978-3-476-05770-9_6
The original version of this chapter has been revised: due to an oversight during the automated translation process, it was mistakenly translated into English again. A correction to this chapter can be found at https://doi.org/10.1007/978-3-476-05948-2_31

H. Banack (✉)

School of Education, University of Northern British Columbia, Prince George, BC, Kanada
e-mail: hart.banack@unbc.ca

Keywords

Environmental education · Leadership · Outdoor education · Outdoor learning ·
Outdoor pedagogy · Place-based education · Practical wisdom

1 Bearing: Unfurling

I share a personal philosophical reflection on outdoor education, though I prefer *outdoor learning*, as this latter term encompasses a wider horizon of possibility. As this is personal, I offer various stories, my stories, similar to how one traveler might set up a cairn on the land for a future traveler, maybe even myself, or chart a map to make sense of a voyage, or converse in passing. Perhaps *philophronêsis* would be a more apropos term than philosophy for this reflection, as I stress *when* and *where* we learn in relation to *phronêsis*, practical judgment and wisdom on how we act, not how we think. I will form this treatise of story by tracing lines, a cartographic aim¹ akin to how a geodesist might plot a topographic map² based on field data gathered from individual points. I chart stories from my experiences on the seas of knowledge using triangulation techniques (Jick 1979; Mathison 1988) to bind the tracings into a woven map, which you are reading. This map, however, shall not resemble distilled maps we commonly see on our GPS monitors, but rather I aim towards a *place-binding knot map* (Ingold 2009), where “coordinates are determined not by theoretical analyses implying universals but by a pragmatics composing multiplicities or aggregates of intensities” (Deleuze and Guatarri 1980, p. 15). Thus, map is always messy, and perhaps not easily decipherable. But, as Leigh Star (2010) noted, “the map did not *need* to be accurate to be useful” (p. 608, *italics* in original). Particularly, I chose the method of *story-mapping* (Banack and Berger 2019) as a means to triangulate connections plotted between *phronêsis*, *kairós*, and *tópos* to re-infuse the three back into broader educational aims through the practice of local outdoor learning. In applying a pragmatic methodology to this reflection, I invite practical wisdom, *phronêsis*, to captain the journey, and exact time, critical time, season, and opportunity (Rämö 1999), as *kairós*, as sail to guide the winds that will carry this floating bottle/vessel from place to place (*tópos*), allowing my *place-binding knot map* to take shape (ethos). The notion of captain is intentional, as a leader of a ship is an active participant in ship’s journey and reminds that *mind* is, in the Deweyian sense, a verb (Greene 1994), action occurring in time and place. For leadership is *phronêsis* learned through time spent adventuring in life, perhaps at sea *learning the ropes* (Grint 2007). I am attentive in mapping, how leadership, learning, and

¹See Deleuze and Guattari (1980, p. 12)—“What distinguishes the map from the tracing is that [the map] is entirely oriented toward an experimentation in contact with the real.”

²Figure 1—Triangulation by J.J. Heimstra (2020).

phronêsis instantiate in time spent in local outdoors, not in chronological (chrónos) ways, but rather understandings of time as aión and kairós (Kennedy and Kohan 2008; Rämö 1999). I invite considerations of phronêsis, kairós, and tópos, as local outdoor learning, to the practices of school (skholé) reproduced in dominant narratives of the day (Biesta 2007; Kennedy 2017). I sense that my resultant *place-binding knot map*, while messy, may offer insight for learners, educators, and scholars considering why and how phronêsis, kairós, and tópos are valuable and how they might be learned *outdoors*, as sailors learn the ropes at sea, eventually becoming captains. This work is especially relevant considering our hyper-epistemological/technical society (Lyotard 2002; Gadamer 2004) that seems to be moving further and further away from active living in an outdoor world (Chawla 2015). By linking phronêsis, kairós, and tópos to movement through action, and movement to outdoor life, *friluftsliv* as Norwegians might say (Faarlund 2007), this *place-binding knot map* aspires to remind of how post-modern, OECD-influenced-schooling perpetuates marginalization of action and movement in schooling (Osberg and Biesta 2008; Quay and Seaman 2013). The notion of risk, in relation to school and learning, will be charted, particularly illustrating examples of marginalization of outdoor learning. In recollection of phronêsis, kairós, and tópos, a plausible suggestion to weigh anchor for education's *dis-position* (education ecstasy), by tethering learning and local outdoors, is offered.

Aspects of this work connect to a prior contemplation around the ontology of the *where* in learning (Banack 2018). Flowing from that work, this reflection includes observations of how bearings and movement (including stance and balance) learned outdoors, as practical wisdom (phronêsis), where (tópos), and when (kairós) qualities of learning, shift rhetorical insistencies made of mainstream school aims principled by economy and high quality, achieved through epistemic and poesis as *techne* teaching foci (Vardoulakis 2020), to permit infusion of *useful* learning (concerned with health and wellbeing, relationships with more-than-humans, and densely experiential learning) that aims to develop bearings and movement in learners as legitimate and essential educational/school aims (Banack 2018). While I am influenced by ancient Greek notions of phronêsis, kairós, and tópos, I am not attempting to suggest a reproduction of ancient texts, but rather to inspire schools and teachers, in our present context, to include learning experiences that develop and hone ways of knowing that are not currently mainstream school aims³, yet are important in leading a good life⁴. I come to story-map through my lived experiences guiding people on backcountry wilderness canoe trips, over land and water. I offer story-mapping and triangulation as practices familiar through canoe trip guiding. I use an analogy of *paddling over lakes* and *sailing at sea* to tell this shanty, as the feeling of being in a boat on water immediately accentuates relationships between phronêsis, kairós, and tópos, and I would like us to feel a sense of “bobbing” on

³Many have discussed the aims of education and schooling. See Banack (2018) for a discussion of present-day school aim emphases, and Biesta (2007).

⁴An ancient and present aim of democracies, illustrated through the life and liberty claims.

water in wind. Perhaps, be conscious of how your body moves as you read this. For example, knowing when to paddle (read) harder or steer the canoe (concepts) into waves, or tie the appropriate knots (tools), in the appropriate ways, at the right moments so that appropriate re/actions occur for ship to be safe and on course. Decisions leading to action, through movement, are what distinguish a *phronêsis* quality of knowing from *poiesis* or epistemic knowings (Vardoulakis 2020). Through the afloat analogy, I introduce my concept of *states of matter*. To begin unfurling the tale's sails, I shall unwind a couple of threads from my own ball of yarn, knowing that later their fibres, woven into the emergent place-binding knot map, shall, triangulated with other bearings, guide this vessel's (paper's) navigation as it sails us to places and times unknown, yet familiar.

2 Bearing/Charting: Yarn Explained/Unspooled

“Hesiod, the 8th century BC contemporary poet to Homer, says in his hexa-metrical rules of practical conduct *The Works and Days* (line 694):

“Observe due measure: and proportion is best in all things.” (Rämö 1999, p. 312)

In discussing the role of philosophy in relation to childhood and *aión*, Kennedy and Kohan (2008) wrote, “[w]hatever the case, we need to open educational institutions where we work—schools, universities, etc.—to transformative experience without anticipating the point of arrival of this experience” (p. 13). Life, in consideration of *phronêsis*, *kairós*, and *tópos*, invites learning as stories of experiences, not destinations; it prepares for active life, heuristic in movement. As I story-map *phronêsis*, *kairós*, and *tópos* in relation to outdoor learning, I begin by contemplating myself as a *phronimos* of outdoor learning, that is one who is practiced at *phronêsis*, and I ask myself if I have legitimate authority to reflect on outdoor learning, *phronêsis*, *kairós*, or *tópos*. McGee (1998), in deliberating why *phronêsis* is only intelligible in relation to a *phronimos*, wrote that

“*phronêsis* is not just something the *phronimos* knows, but also and primarily what he or she is. We cannot put you in a classroom and teach you the recipe for courage; all we can do is put you in a situation where if you have courage, you will display it, make it manifest. This does not mean that you cannot learn courage, but that there is no set recipe for it—you may never know how you got that way, and when it becomes part of your Being, you will know it only in the same way, and insofar as, you know yourself. . . *phronimos* extends. . . Being into all situations and relationships.” (p. 19)

What I know of outdoor learning has been informed by my lived-experiences, an accumulation of knowledge acquired over time, understood through stories of *aión* and *kairós*, from concrete moments and spots, and that my experiences, cumulatively, result in *phronêsis*. In describing *phronêsis*, Tabachnick (2004) wrote, “*phronêsis* requires experience rather than just intelligence” (p. 999), and I share my outdoor yarns to illustrate I am *phronimos*, through my experiences, to story-map *phronêsis* as an *intelligence* (Curry 2020). Again, I offer this reflection as

consideration for schools, learners, and scholars to find learning *useful* beyond economy and quality.

Phronêsis is distinguished from poiesis-as-techne and epistemic knowledge by McGee (1998) insofar as “the object of the phronimos is a process rather than a product” (p. 19). Vardoulakis (at press) wrote of Spinoza’s conception of phronêsis that, “[p]hronesis is a judgement that arises by assessing—or, calculating—one’s given circumstances” (p. 14), indicating the inherent nature of fallibility found in phronêsis, as well how “[t]he seeming deficiency of phronesis—the fact that it has no steadfast rules to prove its validity or that it has to think ‘without banisters’—is turned into a positive heuristic principle by Spinoza” (p. 15). The practical nature of phronêsis signifies that phronêsis is linked with time, which I shall map in relation to notions *chrónos*, *aión* and *kairós*, and place explored through *chora* and *tópos*, and how the assemblage of time and place connects movement in situated context (Δ = change of place/time), whereby phronimos need to calibrate and re-calibrate action, constantly, as reality emerges and shifts. The accumulation of practical wisdom towards leadership is where my place-binding knot map is aimed. My experience suggests that being outdoors inherently fosters phronêsis through time/place movements that allow formation of essential life leadership dispositions of stance, balance and bearings, yet time spent outdoors for learning and phronêsis remain limited in schools. Kennedy and Kohan (2008) described *aión*, an ancient Greek concept of time linked to *kairós*, as most strongly experienced during childhood. Thus school, particularly elementary school when *aión* is active, offers good possibility for children to nurture phronêsis through local outdoor learning on school grounds and in the surrounding neighbourhood (Beames et al. 2012). Tabachnick (2004) argued that phronêsis may not be possible to teach in our technological society, dominated by school emphases on skill/concept (poiesis-as-techne/episteme) which marginalize phronêsis. Tabachnick (2004) suggested that revivalist efforts to re-infuse phronêsis into school learning have been unsuccessful due to an inability to locate a *process* by which to teach and learn phronêsis, ergo schools are not set-up for phronêsis. I propose that time (as *aión* and *kairós*) spent learning in local outdoors (as *tópos*) offers both necessary and sufficient means to foster phronêsis, and that teachers and schools are able to accomplish outdoor learning locally for little cost, with minimal preparation, low risk, and limited chronological time impacts on curricular goals (benefits outweigh costs).

Outdoor Adventure practitioners, researchers and theorists have long advocated for Outdoor Adventure Education (OAE) as an approach to *teach* phronêsis (Stonehouse et al. 2011). Thorburn and Allison (2017) remarked in their analysis of outdoor learning that, “[p]hronesis is evident in the choices we make, e.g. when learning outdoors by whether our approaches to decision-making are coherent and considered when reviewing if it is acceptable or not to: light fires when wild camping; make quick scree run descents of hills; mountain bike on particular types of terrain; and travel very long distances to experience adventurous activities” (p. 107–108). Thorburn and Allison (2017) offered an argument for Outdoor Education as a means to develop phronêsis to “coherently inform curriculum planning and pedagogical practices” (p. 1). While Tabachnick (2004) and Thorburn and Allison

(2017) made valuable observations around *phronêsis* in learning, including learning outdoors specifically, both papers parted from the premise and acceptance that school's legitimate aims for knowledge are guided by *episteme* and *techne*. Thus, both works attempted to infuse *phronêsis* into established (and accepted) school paradigms, goal-posted by economy and quality. So, while the arguments are instructive, they are limited, as they do not question assumptions of dominant school frameworks that limit and marginalize both outdoor learning and *phronêsis*. Tabachnick (2004) stated that *phronêsis* was impossible in our era dominated by *episteme* and *techne*, not even considering local outdoor learning as a practical option for schools to engage in *phronêsis*, while Thorburn and Allison (2017) tried to reconcile (fit) *phronêsis* within *episteme* and *techne* school worldviews through alignments with dominant curriculum and pedagogy. Neither argument explored that the *where* (*tópos*) and *when* (*kairós*) of learning present unique ontological (and thus epistemological) imperatives, distinguishing and establishing *phronêsis* as exceptional from *episteme* and *poiesis-as-techne* (McGee 1998). By situating *phronêsis* as an imperative of education qua schooling, through *where* learning occurs—the *where* of learning—on equal footing with *episteme* and *techne*, this *place-binding knot map* offers reconceptions of school that include cultivating *phronêsis* via local outdoor learning, thus shifting hegemonic global educational goals blindly driven by economy and quality⁵.

Having situated this reflection as an aquatic adventure, I would like to overtly caution you, dear reader, around progressing further. As you may have gleaned by this point, through my style of mapping, that this work is. . .

œ. non-linear~more~ fluid, as water~~, gusty~as~wind, œ rhizomatic as

mycorrhizal meshworks œ.

And' it might make you see-sick!

I sense my ontology as loosely woven, perpetually entwined, in what is commonly described as the three states of matter: solid (i.e. my bones), liquid (i.e. my blood) and gaseous (i.e. my breath), or solid (boat), liquid (water), gaseous (winds). This sensual way of knowing myself extends to my epistemology, forming a dense knot in my understanding of myself. While many of us are comfortable and familiar with solid knowing, learned in school through epistemic and *techne* approaches, *phronêsis* is otherwise, allowing liquid and gaseous states, life's movement, into learning. I shall construct my *place-binding knot map* with care and intentionality, towards doing a *solid* job; however, *aporia*, a concept perhaps approached through consideration of stance, balance and bearing in relation to movements within life's

⁵See OECD /About Us/What we do: shape #BetterLives: "This is a glimpse of how we help countries forge a path towards better lives while saving billions of dollars for taxpayers and boosting prospects for stronger, fairer and cleaner economies and societies." Retrieved on July 5, 2020 from: <https://www.oecd.org/about/>

climate and weather and between states (phase shifts) of matter and learning, is always present in navigating waterways and confusion's (aporia's) precipitates influence travel and mapping. Thus, the resultant map may only ever offer fleeting, ephemeral glances of a scape incomplete, as my skiff as/descends, cresting and troughing, through waves on the seas of knowledge. Heidegger (1993), in *What is Metaphysics?*, wrote of anxiety not as fearfulness, but rather as pervasive *ontos* of humanness.

"We 'hover' in anxiety. More precisely, anxiety leaves us hanging because it induces the slipping away of beings as a whole. This implies that we ourselves—we humans who are in being—in the midst of beings slip away from ourselves. At bottom therefore it is not as though 'you' or 'I' feel ill at ease; rather, it is this way for some 'one.' In the altogether unsettling experience of this hovering where there is nothing to hold onto..." (p. 101)

We know, from experience, that if we travel too fast into high seas or high skies, even with something to hold on to, the motion of the sea's rocking and the air's pressure confluences may bring on motion sickness. This writing may have a similar effect on you, dear reader, as the reflection sways and bobs in/through water and wind. I do take anxiety's *aporia-as-motion-sickness* seriously, as I move at my own pace through this mapping exercise, attempting to traverse bearings in ways you might expect, or feel comfortable with, so as not to exacerbate nausea, while acknowledging that there is movement, and nausea may onset. I mention this now to draw attention to your stance and balance as you bear through this map woven of unspooling yarn. If during the read you feel squeamish, perhaps this is why... and, you might consider stopping, laying down, turning towards a stable point, or lowering and softening your gaze. Don't let the yarn get away on you and never stand astride a spinning spool!

3 Bearing: Outdoor Guiding

Maybe you are unfamiliar with the construct of outdoor guiding? I will share a bit about how I understand outdoor guide practices. As a guide, I led children and youth (from as young as four years old), up to adults, on backcountry (over two hours away from emergency services) wilderness trips into "nature" (before cell phones and GPS trackers), ranging in length from two days to various months. Now you may ask, "what is this nature?" I really do not know, but this reflection is not interested in *arche*, however nature is not people-dominated. I wish to direct my reflection towards practice, understood as phronêsis, and the present learning context (kairós and tópos) of school and leadership in relation to outdoor learning in relating this tale.

Commonly, the teachers I study with report growing up having had solid schooling experiences (i.e. indoor classrooms with desks, books, a gym, computers and a lab), committed to epistemic and techne aims of education related to the goals of

economy and quality, and that as students, they were rarely outdoors for learning. Cochran-Smith (2003) described how teachers reproduce in their teaching the ways in which they were taught as students, and that unlearning habits and practices acquired over eons can be very difficult, perhaps more difficult than learning. I have noticed, in the courses that I teach, that by slowly moving learning into local outdoors, on a regular basis in relation to diverse learning aims, that the teachers I study with report development of their own stance, balance, and ability to take and follow bearings, their overall phronêsis, as part of their outdoor teaching identity (Banack and Tembrevilla 2020).

4 Bearing: Adventure

I experienced the flow of my life on trip as remarkably different from my urban life. In recollecting interfaces of backcountry and urban life, I felt the trip experience as analogous to how Simmel (2002) described an adventure, a feeling of being ripped from the quotidian. However, in teaching methods for outdoor learning to teachers over the past five years, I have realized that adventures do not require remote travel. Rather, I have experienced phronêsis developed in myriad of local outdoor contexts, including school-yard learning. Local outdoor learning adventures are significant to education qua schooling, as they offer necessary existential lessons on how to live/approach daily life. To me, adventure, deriving from the Latin *what is to come*, seems *other wise* from education, derived from Latin *to lead out*. Adventure is an aim of learning. Presently, education as schooling has two main aims: economy and quality (Banack 2018), *learned* through episteme and poiesis as techne. In some sense, this map aims to reconcile bearings of adventure-full learning with education as schooling, to confront educational practices that exclude outdoor learning and shun phronêsis, at the expense of economy and quality, the “real” bottom lines. Clearly, schools have opportunities to support students to develop phronêsis through outdoor learning.

5 Bearing: Getting Lost and Maps

*“When I was a child my family would travel
Down to Western Kentucky where my parents were born
And there’s a backwards old town that’s often remembered
So many times that my memories are worn” John Prine, Paradise*

*“I don’t know what day it is, what time it is, what year it is. I have no markers to hold me
in place”*

*Personal Communication from a high school Home Economics teacher discussing feelings
around the COVID-19 pandemic, Zoom meeting, May 29, 2020*

Getting lost is part of lived experience, whether it is getting lost on land or water, or in time or in translation, or in one's own mind. . . . There are many ways to get lost and every human I have communicated with shares stories of being lost at points. Being lost is important to consider, for being lost demands re/action. . . . what do you do!?! The ancient Greeks referred to confusion, or being lost, as *aporia*. In discussing the essential role of *aporia* in learning and knowing, Fahy (2006) wrote, "*aporia* is a state of puzzlement or confusion that is critical to understand the goals and purposes of a philosophical education" (p. 310). *Aporia* is not only part of learning and philosophy, but essential and constitutive to learning across knowledge virtues. Response to the confusion brought on by losing a wallet was described by Varela (1992) as a coordinated reaction our body takes based on prior experiences. Such responses, as re/actions, are examples of *phronêsis* guiding through *aporia*, and responses can be learned and improved upon, just as sailors learn the ropes and I to be an outdoor guide.

In his conclusion to the role of *aporia* in learning, Burbules (2000) conveyed a similar sentiment to Fahy, "*Aporia* in this sense is not a brief interstitial moment, but an ongoing condition that generates the questions and problems that move to seek new understandings" (p. 184). Burbules' (2000) exploration of *aporia* concluded that teachers might aim to overcome *aporia*, however he stated that the possibility of overcoming *aporia* may be impossible, as *aporia* is pervasive and ubiquitous in life. So, we might ask, "how might educators include *aporia* in the learning contexts they develop to enhance learning for learners and prepare them for the insistent *aporia* of life?". In considering *phronêsis*'s role, along with the inescapable nature of *aporia*, Green (2009) conjured that *aporia* was necessary in deliberation for educators, "[a]ll decision-making—even that which is, properly speaking, mundane, or 'practical'—is 'haunted' by the *aporia*, by *aporias*. . . . In professional practice there are always moments of undecidability and decision, moments when one must act, even if the way forward is not clear, or—more radically—is uncertain". (p. 11–12). If confusion is part of learning, then learning how to approach confusion is a necessary aim of schooling. The most striking example is weather. Weather keeps changing, and outdoor educators need to respond to the changes, as weather is uncontrollable. In the impossibility of control, we can only, as Friere wrote (1985), learn to "read the world". Friere (1985) described reading the world as a means to develop *phronêsis*, stating, "reading the word is not only preceded by reading the world, but also by a certain form of writing it or rewriting it. In other words, of transforming it by means of conscious practical action. For me, this dynamic movement is central to literacy" (p. 18). Here, literacy extends beyond the confines of epistemic and *techne* applications, to illustrate *phronêsis*' role in school. A significant way in which I have learned to respond to life's *aporia*, and read the world, has been cultivated through outdoor adventuring. However, precisely how this fluency happens is unclear (more *aporia*), and so many educators avoid the process or denounce its

possibility⁶. I have found that local outdoor learning responds well to the educational challenge of inculcating *phronêsis* and situating learning.

In reflecting on the *Meno*, the ancient Platonic text considering the nature of education, Fahy (2006) wrote that one of assumptions made was that, “all the characters accept the metaphor of education as a kind of search” (308). He went on to suggest that,

“This implies that the paradigm of pedagogy is a process of learning that focuses on the student, not primarily a process of teaching that focuses on the teacher. Pedagogy is neither a transmission of knowledge from teacher to student nor a process of deductive reasoning whereby premises are simply rearranged to form a conclusion. Instead, pedagogy is an open-ended and imaginative process that primarily occurs in the experience of students” (p. 308).

Fahy (2006) followed Dewey’s work on *aporia* closely, reminding that thinking always involves “uncertain, doubtful and problematic” knowledge (p. 312). Fahy illustrated *aporia* through Dewey’s discernment between two criteria that might be used to distinguish a “genuine problem from a mock problem” (p. 313), whereby a genuine problem: a) occurs within a natural context and b) is the student’s problem, not the teacher’s problem. Genuine learning problems can be invited through local outdoor natural contexts on the school-yard, where learners are required to navigate *aporia* and make decisions in their lived contexts.

Aporia is not only always a part of learning, but a necessary and important aspect, and *aporia*’s confusion produces strong emotions which, in turn, impulse learning further. Fahy (2006) wrote, “[a]poria, confusion, and emotion are only the beginning of good pedagogy” (p. 314), situating the roles of context and feelings in knowing and acting (gut decisions), and how emotions are critical to pedagogical aims. Eventually, Fahy (2006) sided with Dewey’s view that the key role for school was to teach learners to think, where thinking is understood to include responding to real decisions, in real moments, to develop *phronêsis* (Greene’s (1994) reminder that *mind* is, in the Deweyian sense, a verb). Fahy (2006) suggested Experiential Education as a means to foster *aporia* in learning, but did not specify outdoor learning or detail how Experiential Education might function in practice, or in relation to *phronêsis*. Two limitations to Fahy’s informative exploration of *aporia* reside in 1) the recreation of a binary between curriculum and pedagogy and 2) conflation of pedagogy as *phronêsis*. In distinguishing between *phronêsis* and pedagogy, pedagogy’s role in *phronêsis* sharpens. *Phronêsis* includes aspects of pedagogy, but in and of itself, in my experience, *phronêsis* and *aporia* can be fostered in local outdoor learning contexts in ways that evoke feelings that connect learners to useful learning, that are not pedagogy. For example, considerations of nature (wind, rocks, trees, birds, etc.) as teacher (Jickling et al. 2018).

While feeling lost and confused are natural, expected, and very necessary in learning and life, and prevent knowing the future before it happens with much predictive certainty, there remains value in charting experiences, here as an act of

⁶See argument above.

place-binding knot mapping, to aid in traversing new and emerging contexts. *Place-binding knot* maps are not like topographical maps, as one can never return to the same place in the same moment. Deleuze and Guatarri (1980), in considering maps and traces, suggested that the two are distinct insofar as “[a] map has multiple entryways, as opposed to the tracing, which always comes back ‘to the same.’ The map has to do with performance, whereas the tracing always involves an alleged ‘competence’” (p. 12–13). Through a range of mapping approaches and practices, including story-mapping, charting experiences of cultivated phronêsis (as performance) assists to produce maps useful to our individual journeys.

Place-binding knot mapping, as story-mapping, is not an epistemic or techne task, but rather illustrative of phronêsis. Consider Davis’ (2009) story reporting on Micronesian maritime practices to develop essential navigation skills in children, a process that begins with the infant being placed in tide pools to build a relationship with water (p. 53). These early learning experiences were essential to navigate at sea successfully as an adult. Gell (1985) described how the *etak*, through their navigation system, were renown for “extraordinary feats [of navigation, that] are achieved by a combination of techniques involving dead reckoning, following the stars at night, and making use of a detailed knowledge of conditions encountered at sea (wave patterns, bird movements, cloud formations, winds, etc.)” (p. 283), learned over years of practice. The art of navigation, which eventually is practiced at high sea with limited margins of error, is begun on land and in sheltered water, in *aión* and *kairos*.

So, while maps are signposts, in the spirit of Hermes (derived from Greek “hermaíon (ἔπμᾱ(ξ),ἔπμᾱιον), indicating a pile of stones” (Kovacheva 2015, p. 636)), and collaborative map-making and overlaying of various map iterations help to situate one’s self in valuable ways, responding to feeling lost and confused, a situatedness aiding in making practical decisions, maps are fallible, particularly *place-binding knot maps*. Maps and mapping are commonly approached through episteme and techne, however it is with phronêsis (in use) that map reading and mapping “make sense”. Mcgee (1998) critically commented on how experts from epistemic and techne backgrounds commonly lack phronêsis, and so their maps may feign knowledge, however they are but simulacra, decoupled from phronêsis and thus useless- “Wherever in society we once would have looked to find an example of the phronimos, we find instead an expert whose ethos consists of credentialed mastery of the techne of his or her field” (p. 22). Maps must be used regularly to be useful, just as practising the ropes is crucial for knowing the ropes; over time one develops *map fluency*. Local outdoor learning, on school grounds and in the surrounding community, offers much possibility for mapping fluency to form. MacDonald (2018), in conducting doctoral work on why teachers do not engage in outdoor learning, noted a motif of *radar*. In reporting teacher responses, MacDonald wrote:

Faye said, “It’s not on the radar. It should be, but it’s not.” During the interviews, all of the teachers started to imagine practical ways they could get their students outside and indicated that this was the first time they had given it much thought. For example, Kyle said:

...it's not really on my radar. Now that I think about it, it would be so easy just to go outside for 20 minutes for silent reading. There's no reason I couldn't have done that until now and it never occurred to me even to think of that, so it just wasn't on my radar. (p. 46)

Radar has interesting connections to maps, however, familiarity with local outdoor learning and/or *phronêsis* is required to read radar. Mapping our stories of outdoor learning is an important way to explore learning *phronêsis*, similar to how stone cairns act as markers upon the land, aiding in bearings, but we first need to get outdoors! Story-mapping of experiences with local outdoor learning is an approach educators and learners might engage in to help develop a sense of location. We (Banack and Berger 2019) described story-mapping as a means to inform action through mapping diverse stories: "Story mapping is not a tool (a map) that we may unfold and follow to reach a final destination (*telos*). Story-mapping is a way to describe our process of considering these various tales together, layering the stories by shifting scale" (p. 2). Re-situating *phronêsis* in educational stories, through local outdoor learning, invites possibility to reconceive of learning as useful, beyond economy and quality, yet charting, and sharing of charted maps, require educators to take learning onto the land and to notice, in order to chart.

6 Bearing: *Kairós*—*Tópos*—*Phronêsis*

The water seems suspended
 above the rounded gray and blue-gray stones.
 I have seen it over and over, the same sea, the same,
 slightly, indifferently swinging above the stones,
 icily free above the stones,
 above the stones and then the world.
 If you should dip your hand in,
 your wrist would ache immediately,
 your bones would begin to ache and your hand would burn
 as if the water were a transmutation of fire
 that feeds on stones and burns with a dark gray flame.
 If you tasted it, it would first taste bitter,
 then briny, then surely burn your tongue.
 It is like what we imagine knowledge to be:
 dark, salt, clear, moving, utterly free,
 drawn from the cold hard mouth
 of the world, derived from the rocky breasts
 forever, flowing and drawn, and since
 our knowledge is historical, flowing, and flown.
 At the Fishhouses, Elizabeth Bishop

What are relationships between *kairós*, *tópos* and *phronêsis*? This section turns attention to this question, triangulating the three concepts by mapping their trajectories in relation with outdoors, through stories. In order to be *good* at something, and good is the aim as we navigate from place to place (not great or perfect), we need to practice. Practice includes aspects of time and place, and I shall begin

with time considerations. Think of the proposition of 10,000 h, most recently shared by Gladwell (2006), that quantifies knowing through practice as measured over a set number of hours. Biesta (2007) wrote about how hourly breakdowns of time into budgets perpetuate post-positivistic, evidence-based practices and mindsets that permeate educational discourse and reproduce (colonize) episteme and techne learning in the stead of economy and quality. This work, in surveying phronêsis through local outdoor learning, asks if schooling might be practiced in non-chronological ways, via aión and kairós explored in local outdoor places. In considering aión and kairós, phronêsis is developed across time, not in hours.

Ericsson et al. (1993) investigated relationships between practice and performance, finding that the time required to reach mastery (to become a phronimos) aligned with the “10-year rule” developed by Simon and Chase (1973), and that a decade seemed to be a valid eon across a range of disciplines (chess, musical composition, typing, etc.); and for many fields (i.e. scientists, writers, etc.), mastery often required two decades to reach (p. 366). The research of Ericsson et al. (1993) was on *deliberate practice* in relation to performance, with performance understood as phronêsis, the ability to perform in the moment. Of interest here is that, unlike Gladwell’s quantified 10,000 h (2006), Ericsson et al. (1993) reaffirmed that chronological time is not a valid metric of time to measure achievement of proficiency. If competency, as phronêsis, is developed through aión (i.e. in childhood, in adulthood) and kairós (i.e. a decade, practice), then it appears that phronêsis might be nurtured through local outdoor learning at school, particularly elementary school, when aión is experienced most strongly (Kennedy and Kohan 2008). The school’s locality, its real estate, as tópos in relation with kairós, makes this possible. Charting local outdoor learning stories that occurred at school, in moments (kairós), may result in story-maps that illustrate the ubiquitous learning present in the school-yard and surrounding neighbourhood and how practice of phronêsis, over time, impacts learners in their life’s trajectory and in leadership.

As repetitively noted in this map, current indoor school classroom learning experiences operate mainly in the realms of episteme and techne that annex (*ex-habit*, to use Ingold’s 2007 terminology) school learning from kairós and tópos. Indoor school learning has been disciplined (Foucault 1995), however, outdoors remains wild⁷, even local outdoors retains wild, teeming with learning. Marris (2016) gave a compelling TedTalk called, “Nature is Everywhere”, where she forged a cohesive argument for why humans benefit from a paradigm shift to consider nature as being everywhere, from the cracks in sidewalks to abandoned and contaminated earth, and mouldy classrooms, as opposed to some pristine remote utopic wilderness “out there”. Indoor school attempts to keep nature out, except in colonized senses of collections and displays (i.e. insects in aquariums, potted plants). For learning focused on episteme and techne goals of economy and quality, the built and highly regulated enveloped school environment seems workable, for the most

⁷See Michelson, E. (1999) Carnival, paranoia and experiential learning, *Studies in the Education of Adults*, 31(2)140–154.

part. However, the indoor school does not serve *phronêsis* learning well. Manufactured educational learnscapes have been largely divorced, intentionally, from complex and indeterministic aspects, desired and required in *phronêsis* learning, that occur outdoors.

Rämö (1999, 2004) wrote explicitly about relationships between *kairós*, *tópos* and *phronêsis*. His first consideration of their relationship (1999) asserted that “[t]he abstract *chrónos* and *chora* have to do with science and theoretical knowledge (*episteme* and *techne*), whereas *kairós* and *tópos* characterize practical wisdom and judgment (*phronêsis*)” (p. 316). Rämö (2004) went on to state that an overdependence on regarding time as *chrónos* in social settings is unhealthy, declaring “analysis of time in social settings remains crippled if there is a partisan focus on chronological time alone, regardless of whether it is depicted as clock, linear, circular or spiral time” (p. 850). Rämö (1999) reaffirmed time as *kairós* as the *right* time:

“Aristotle has several references to *kairós*, including a general distinction that *chrónos* is dating time and *kairós* is the time that gives value. In *De Categoriae* (107a 8–10, 119a 26–37), Aristotle states that: ‘What happens at the right time [*Kairós*—season] is good” (p. 312). In considering the role of *kairós*, Lenhart (2011) wrote, “[i]t is not enough to have the technical skills (*techne*) or theoretical skills (*episteme*) to solve a problem. The *kairós* moment is not just a special moment where you can do something well, but the “right” moment where a wise action makes all the difference.” (p. 4)

Nature, experienced through outdoor learning, perennially offers moments of *kairós*. Rämö (1999) situated *kairós* through Smith’s work, “According to Smith (1969, p. 6), three distinct but related concepts are involved in the notion of *kairós*. First, timing (the right time). Second, a time of tension which calls for a decision. Third, an opportunity to accomplish some purpose” (p. 312). Local outdoor learning affords an abundance of kairotic moments that permit *phronêsis*.

Along with considering time as *kairós*, *phronêsis* learning must also include reconsiderations of place as *tópos*. Rämö (2004) made a similar division between *chora* and *tópos* as notions of place, as he did between *chrónos* and *kairós* as notions of time. “The simplistic difference between the two ancient Greek spatial notions of *chora* (space) and *tópos* (place) is that, when the former is an abstract geometric or cartographic extension, the latter (*tópos*) is a concrete contextual localization, without sharp demarcations” (p. 855). It is curious how, even with the school building structure, the Greek notion of *tópos*, as physical place does not really exist within school. School learning, as a process, is more akin to *chora*, an abstract sense of space. Teachers and learners are often randomly assigned class rooms, in which they begin to dwell and inhabit as if owned, but people may be moved at any moment, to any room, and school learning is, in Ingold’s (2007) observation, an ex-habiting exercise, as really, the learning could be done atopically, any where⁸.

⁸Clearly this is discernible in the moment of COVID-19, where much learning has seamlessly shifted to online *wheres*.

School nesting behaviours are a result of how school attempts to ameliorate between *tópos* and *chora*, inventing and re-inventing itself as an educational attractor for *where* learning happens, while acknowledging that the learning could occur else where⁹. In unhitching *kairós* and *tópos* from school, through epistemic and *techne* aims, *phronêsis* is forgotten as a learning aim, or at best pandered to, while place as *chora* and time as *chrónos* continue, unchecked, to colonize learning. Local outdoor learning, across subject disciplines and grade levels, invites *kairós* and *tópos* through learning on the school grounds and the surrounding neighbourhood. Spending time in local outdoors not only develops *phronêsis*, but also responds to the hegemony of abstract epistemic and *techne* knowledge, devoid of context situated perceptions of time and place.

Discernment between abstract and concrete conceptualizations of when (time) and where (place/space) by ancient Greeks sheds light on present day school practices through the domination of *episteme* and *techne*. School timetables and indoor classrooms have long subjugated planning of educational programs, particularly to demands of economy and quality. It is important to recognize how time spent outdoors for learning permits *phronêsis* through when and where enacted as *kairós* and *tópos*. Again, turning to Rämö (1999),

“In a strict Aristotelian sense, *kairós* is always an idea closely connected to *phronêsis*. For instance, a skillful thief could have an excellent feeling for the right moment to act, but nonetheless lack the genuine meaning of *Kairós* in terms of the wisdom and judgment of *phronêsis*. Still, this connection of *phronêsis* and *kairós* is not solely a question of moral sentiment, since a farmer’s ‘*kairic*’ feeling for the right moment to sow and harvest is not bound to be a moral action in itself.” (p. 313)

Seasonality at school has historically been tethered to economy (farm harvest), spirituality (holiday observation), and culture (spring break), however time spent outdoors learning brings perpetual opportunities to develop *phronêsis* through the seasons (*kairós*) around the school grounds (*tópos*). Dewey (1916) wrote, “It is as absurd for the [educator] to set up his [sic] “own” aims as the proper objects of the growth of the children as it would be for the farmer to set up an ideal of farming irrespective of conditions” (p. 73). Situated learning involves significant consideration of learning *whens* and *wheres*, and local outdoor learning innately offers this possibility to school.

In an attempt to reconcile connections between *kairós*, *tópos*, and *phronêsis*, Rämö (1999) developed the concept of *kairotópos*, converging context (place and time) and *phronêsis* (see Table 1 below). Rämö (1999) described *kairotópos* as being “about the ability to act judiciously and wisely at a concrete and opportune occasion” (p. 322). Decisions taken outdoors, even just to leave the school building, involve taking and acting in judicious and wise ways that acknowledge the primacy of time and place. Going out into the rain without adequate provisions could prove

⁹See: What’s the Value of Harvard Without a Campus? The New York Times, Retrieved on July 11 from: <https://www.nytimes.com/2020/07/11/style/harvard-students-coronavirus.html>

Table 1 Time and space manifold applied to School (Adapted from: Rämö 1999, p. 317)

	Abstract Space	Meaningful Place
Abstract Time	Chronochora (Episteme) e.g. academic school subject disciplines (Mathematics, Science)	Chronotópos (Techne as Poiesis) e.g. applied school subject disciplines (Home Economics, Woodworking)
Meaningful Time	Kairochora (Techne as Poiesis) e.g. online learning	Kairotópos (Phronêsis) acting wisely and judiciously e.g. outdoor learning, outdoor trekking, student exchanges, co-op learning

hazardous, while taking steps to prepare for rain are possible to address the hazards and develop phronêsis. Phronêsis comes to act in kairós and tópos. Local outdoor learning, in and around schools, cultivates phronêsis.

7 Bearing: Practical Wisdom and Learning in the Open

“it is the meaning of our experiences and not the ontological structure of the objects which constitutes reality” Schutz 1967, p. 230

In his paper titled “Legitimizing Lived Curriculum”, Aoki (1993) wrote, “[a]cknowledging the lived curriculum as Miss O has done offers us a retextured landscape, populated by a multiplicity of curricula, disturbing the traditional landscape, with its single privileged curriculum-as-plan awaiting implementation” (pp. 258–259). The well-respected Canadian Philosopher of Education metaphorically applied *landscape* to his consideration of curriculum (and instruction) as episteme, and proposed an alternative version of curriculum as “lived” or *sofia* (p. 267), suggesting *sofia* offered deeper knowing. Curiously, Aoki’s reflection did not consider the physicality of land as where (tópos) and when (kairós), nor deliberations of educational possibilities for learning and knowledge, beyond episteme, techne, or the atopic *sofia*¹⁰. Aoki (1993) did discuss how landscapes can merge, resulting in novel knowing, yet the unspoken de facto place for learning in Aoki’s writing remained the indoor school classroom. As noted, while the classroom landscape, in its intentionality, offers options to episteme and techne knowing, it is limited with respect to phronêsis, as so many factors are controlled for: light, temperature, didactics, time, seating, etc. Phronêsis, or practical decision taking, is restricted as when and where considerations become increasingly prescribed and controlled, eventually severely hampering choices and actions by limiting degrees of freedom and involvement by learners in learning. Naturally,

¹⁰See Arendt’s concept of no-where in Arendt, H. (1981). *The life of the mind*. Houghton Mifflin Harcourt.

outdoor landscapes, without walls and hanging clocks, lessen limits and control, while increasing complexity, and therefore contributing to phronêsis learning.

Unlike Aoki's (1993) tale, landscape flows, changing and unfolding, as horizon shifts. Horizon is an important concept in considering phronêsis, for shifting and merging horizons offer unique possibilities for learning. Vessey (2009), in his paper entitled "Gadamer and the Fusion of Horizons", reviewed the history of the notion of horizon from Husserl and Merleau-Ponty to Heidegger and Gadamer. In summarizing the sentiment of horizon, Vessey (2009) wrote, "the horizon is not the limit of meaning, but that which extends meaning from what is directly given to the whole context in which it is given, including a sense of a world" (p. 536). He went on to state that "[a]lthough the term [horizon] is now more metaphorical than literal, we can still think of horizons as providing perspective and as marking the limits of what can be seen from a particular point of view" (p. 536), indicating that the concept horizon is primarily meaningful (a key aim for the horizon concept from Husserl to Gadamer) due primarily to the physicality of horizon, and only subsequently as a metaphorical extension. This story-mapping of local outdoor learning returns horizon to the physical in learning and recognizes that movement shifts horizons and invites phronêsis. In considering horizons in relation to limits, Heidegger (1993) wrote that

"A boundary is not that at which something stops but, as the Greeks recognized, the boundary is that from which something begins its presencing. That is why the concept is that of *horismos*, that is, the horizon, the boundary. Space is in essence that for which room has been made, that which is let into its bounds. That for which room is made is always granted and hence is joined, that is, gathered, by virtue of a location, that is, by such a thing as the bridge. Accordingly, spaces receive their being from locations and not from 'space.'" (p. 356, italics in original)

From Heidegger's assertion, school, as *chora*, comes into existence insofar as it is the space that is created as movement extends horizon over landscape, and not from the *chora* of learning¹¹. That is to say, school locations are determined by planners in a spatial way that emerges from the physicality of *tópos*, but only to obliterate *tópos* for *chora*. The walls that contain the envelope of school's *chora* exist as bastions against the omniscience of *tópos*, and epistemic and *techne* aims of school reinforce the battle schools wage against *kairotópos*. Thus, teachers are placed into an irreconcilable schism between school demands for *chronotópos* and *chronochora* and *kairotópos*, to the point that commonly I am told stories of school-seasoned educators denouncing time spent outdoors for learning as being illegitimate learning. Ericsson et al. (1993) suggested that the trope of pitting school as *chronotópos* and *chronochora* versus *kairotópos* resulted in removing active learner participation and decision making from learning: "Most contemporary domains of expertise have evolved over centuries from activities originally centered around playful interaction with learning through active participation" (p. 368). However, with phronêsis

¹¹ Consider Arendt's discussion of nowhere in the *Life of Mind*.

learning, there is a perceived loss of control over the learning felt by schools and teachers, and this *aporia* results in anxiety (motion-sickness), and decisions not to practice.

Kinsella and Pitman (2012), in their paper *Phronêsis as Professional Knowledge*, raised concerns about *phronêsis*' possibility of even being taught at all, writing, "If *phronêsis* is considered as a disposition, the question arises as to whether *phronêsis* can be taught. Even if it cannot be taught, it does not imply that the disposition cannot be nurtured, and the nascent and practising professionals cannot be provided with conditions under which *phronetic* action is both encouraged and rewarded. (p. 168). The lack of control in *phronêsis*' development, in comparison with highly controlled *episteme* and *techne* approaches, leaves teachers with flanks exposed in a society dominated by accountability of economy and performance (Biesta 2007). The nature of *phronêsis* is so distinct from *episteme* and *techne* that it cannot be reconciled, and particularly, cannot be operationalized, as most school learning has become through standardized curricular learning outcomes. Kinsella and Pitman (2012) offered a similar assessment when they wrote, "[w]hile there appears to be no clear consensus in pinning it down, it does appear that *phronêsis* cannot be reduced to propositions; it cannot be instrumentalised" (p. 163). Ergo the paradox: what makes *phronêsis* unique and foreign to teachers is also what makes *phronêsis* important to learners and learning. Use of knowledge devoid of consideration of action has resulted in actions that have not been good for many (i.e. bombings, inequity, and pollution) (Orr 1994). Yet, developing decision-making, bound to ethical practices, in learners is an aim for teaching and learning, and *phronêsis* offers this possibility. Birmingham (2004) wrote, "[p]hronêsis is needed for a teacher to understand the consequences of beliefs and follow through with appropriate actions without unnecessarily restricting the freedom of self and others" (p. 320). A Gordian knot seems to appear as ropes get tangled. *Phronêsis* is essential for life success, yet *phronêsis* cannot be instrumentalised and summatively assessed, as *episteme* and *techne* are able to be, and thus, *phronêsis* is regularly argued for in educational literature, yet remains unclear how to implement and evaluate. Again, local outdoor learning offers possibility. Kinsella and Pitman (2012), in relating Kemmis' belief for *phronêsis*, wrote "'we ask for *phronêsis* because we want an ally with which to confront the unimaginable, unspeakable void of uncertainty we face in this fragile world' (Kemmis, Chap. 11, p. 152)" (p. 163–164). This sentiment seems to resonate with many in our age of confusion.

Practical wisdom as *phronêsis* is the most important knowledge for outdoor educators who need to continually assess learning as conditions shift, for *phronêsis* brings together all Aristotelian knowledge virtues in action, therefore it is invaluable useful for outdoor movement, where useful is defined as contributing to health and wellness (individual, personal, social, emotional, spiritual, etc.), relationships with more-than-humans, and experiential learning that sticks with learners over time. Outdoor learning enduringly invites a fostering of *phronêsis*, and *phronêsis* invites learners to take local actions as they traverse horizons. Kinsella and Pitman (2012) affirmed, "When we have *phronêsis*, we are thus prepared... to take moral responsibility for our actions and the consequences that follow from them. The virtue of

phronēsis is thus a willingness to stand behind our actions” (p. 156). How might phronēsis be developed in learners if their teachers are underexperienced with and resistant to phronēsis? Ericsson, Krampe and Tesch-Römer (1993) addressed relationships between practice and performance, stating “[o]ur review has also shown that the maximal level of performance for individuals in a given domain is not attained automatically as function of extended experience, but the level of performance can be increased even by highly experienced individuals as a result of deliberate efforts to improve” (p. 366). Learning needs to first shift outdoors, deliberately, over time, for phronēsis to take hold in schools. This is a shift that is fraught with anxiety and aporia for teachers, so particular attention around how teachers may develop their stance and balance, and gain their bearings, with respect to heading outdoors is required.

8 Bearing: Stance, Balance and Bearings and Outdoor Movement

“Where will I find the primary reason for action, the justification for it? Where am I to look for it? I exercise my power of reason in, and in my case, every time I think I have found a primary cause I see another cause that seems to be truly primary, and so on and so forth, indefinitely.”

—Dostojevski- Notes from the Underground

Dewey (1997), in considering wonder in his 1910 text *How We Think*, cited Wordsworth’s poem *Expostulation and Reply*: “The eye it cannot choose but see; We cannot bid the ear be still; Our bodies feel, where’er they be, Against or with our will” (p. 31), before stating, “[t]he curious mind is constantly alert and exploring, seeking material for thought, as a vigorous and healthy body is on the *qui vive* for nutriment. Eagerness for experience, for new and varied contacts, is found where wonder is found” (p. 31-*italics* in original). Dewey was a strong advocate for experiential learning, including learning outdoors (Quay and Seaman 2013). Dewey suggested that looking (observing) needs to be developed in contexts where change is naturally occurring. In considering weather and learning, for example, Dewey (1997) wrote:

“The turning of the head, the lifting of the eyes, and of the scanning of the heavens, are activities adapted to bring to recognition facts that will answer the question presented by the sudden coolness. The facts as they first presented themselves were perplexing; they suggested, however, clouds. The act of looking was an act to discover if this suggested explanation held good. It may again seem forced to speak of this looking, almost automatic, as an act of research or inquiry. But once more, if we are willing to generalize our conceptions of our mental operations to include the trivial and ordinary as well as the technical and recondite, there is no good reason for refusing to give such a title to the act of looking. The purport of this act of inquiry is to confirm or to refute the suggested belief. New facts are brought to perception, which either corroborate the idea that a change of weather is imminent, or negate it.” (p. 10)

The chora of school learning severs the possibility of looking at sky and engaging in unbridled wonder, yet wonder-full learning (and all the feelings that come of wonder) is required for *phronêsis*. Carson (1998), in discussing the role of wonder in learning, wrote similarly to Dewey:

“If you are a parent who feels he [sic] has little nature lore at his disposal there is still much you can do for your child. With him, wherever you are and whatever your resources, you can still look up at the sky—its dawn and twilight beauties, its moving clouds, its stars by night. You can listen to the wind, whether it blows with majestic voice through a forest or sings a many-voiced chorus around the eaves of your house or the corners of your apartment building, and in the listening, you can gain magical release for your thoughts. You can still feel the rain on your face and think of its long journey, its many transmutations, from sea to air to earth. Even if you are a city dweller, you can find some place, perhaps a park or a golf course, where you can observe the mysterious migrations of the birds and the changing seasons. And with your child you can ponder the mystery of a growing seed, even if it be only one planted in a pot of earth in the kitchen window.”

Based on my experiences working in teacher education at a post-secondary faculty of education over the past six years, teacher training remains focused on conceptual and skill knowledge acquisition as illustrative of learning, and not practical wisdom as *phronêsis*. Thus, I have noticed in the teacher candidates I work with that they have been trained for *episteme* and *techne*, over 15 plus years of schooling as students, and feel *aporia* (unbalance, confusion, stultification, disequilibrium, disorientation) when asked to implement *phronêsis* via local outdoor learning. Regularly, I hear concerns from both novice and master teachers about how outdoor learning seems daunting to incorporate in an already full school program. School is organized around subject disciplines, and so too is teacher training. School disciplines have become fixed and therefore, dialectically, fix learners, learning, teachers and teaching, over time (in minutes and decades). Outdoor learning is a case in point. Outdoor Education, Outdoor Learning, and Environmental Education (all considered iterations of one another, with respect to including nature and land) are not recognized as subject disciplines in Canadian school jurisdictions, and therefore remain ancillary to school’s main aims of *episteme* and *techne*. The marginalization of outdoor learning and *phronêsis* seem connected to schooled education’s beholden calls of economy of quality, through under-contested inter-generational reproduction that has, and continues to, colonized learning.

I have been teaching outdoor learning to teachers, both pre and in-service, since 2014. When I began teaching, the course goals listed in the course outlines I inherited focused on Outdoor Adventure Education (OAE), taking people on back-country wilderness trips to nature-rich settings. At that time, Outdoor Education fell within the subject discipline of Physical Education (PE), as an optional unit a PE teacher may decide to offer. In 2016, the B.C. Ministry of Education revised the K-12 curriculum and PE was expanded to Physical and Health Education (PHE), and Outdoor Education was established as a course for grades 11 and 12. In my Faculty of Education, our area of PE Teacher Education (PETE) decided to change our area name to Health, Outdoor, Physical Education (HOPE), to reflect the shift in PE. This

change became official in 2018, and now Outdoor Education has a home in the Faculty of Education at UBC. Secondary Science Education also underwent a shift in the B.C. Ministry of Education's revisions, but limited language to place-based, and not outdoors. I also teach elementary Science Education methods course, where outdoor learning is an accepted pedagogical option (i.e. field studies). When I began coordinating Outdoor Environmental Education (OEE), I started shifting outdoor learning experiences from a focus on OAE, to local outdoor learning, as a means to make time spent outdoors more accessible for any teacher, in any school. Through the courses I teach, diverse and relevant outdoor learning topics, spanning a range of curricular and pedagogical considerations, are explored in relation to our locality, our physical location on the land; some courses I teach are never indoors. The shift to local outdoor learning has reduced barriers associated with outdoor education such as cost, liability, and training, while increasing the amount of time spent outdoors. However, moving teaching and learning into local outdoors, while simplistic conceptually ("just teach outdoors at your school"), poses challenges for both novice and experienced teachers in terms of their educational balance, stance and bearings. I have found that teachers need to re-immense themselves into explorations of stance, balance and bearings, and trust to learn with and from their students.

"...for these moments to be genuinely 'kairotical', an element that is beyond the mechanically learned is required (i.e. beyond *techne* with its elements of skillfulness and proficiency in making [something])." Rämö (1999, p. 232)

For phronêsis to develop, in my experience working in outdoor contexts, time spent moving in and through place is required. In contrast with school learning that celebrates how goals of economy and quality are successfully achieved through episteme and *techne* in-class learning, focus on time spent outdoors seems to permit phronêsis. Moving in place, taking stances at moments, aiming in directions, setting courses and following bearings, orienting through *aporia*, these are essential considerations for phronêsis to flourish through experiences, as well as means to re-inhabit learning (Ingold 2007). However, many teachers are unfamiliar with phronêsis learning, as this was not their lived experience; as they grew, school learning, harnessed by episteme and *techne*, directed them towards *getting a great job and performing exceptionally*. Subsequently, post-secondary studies and professional teacher training reproduced the goals of school as preparation for work (with hopes of greatness). So, when a teacher begins their teaching career they have lived almost two decades of learning with aims distinct from phronêsis. I talk to teachers about how adopting phronêsis through local outdoor learning practices is not like flipping a switch and, presto, they are able to teach outdoors. From my observations, having worked with hundreds of pre-service teachers, first they need to acknowledge and confront their feelings (as *aporia*; Fahey 2006) and unlearn two decades of being schooled (Cochran-Smith 2003), simultaneous with exploring the un(der)familiar approach of outdoor learning.

Commonly, I sense resistance from teachers. I am regularly confronted with feelings of anxiety, as I request teachers to teach outdoors, while concurrently

their other university instructors and their mentor teachers assessing their school practica may be advising them to develop as teachers in other ways, contradictory ways, particularly around perceived risk. Hearing two incongruent stories about teaching seems to lead to what Bateson described as a double bind, and linked to schizophrenia (Bateson 1972). Schizophrenia is an appropriate term to consider a bit further, as it derives “from Greek *skhizein* “to split” (from PIE root **skei-* “to cut, split”) + *phrēn* (genitive *phrenos*) “heart, mind” (hence *phrenes* “wits, sanity”); see *phreno-* (Online Etymological Dictionary 2020). *Phrenos* links to *phronēsis*, through the concept of mind, as related to wits and sense, as practical judgement or wisdom. Thus, schizophrenia is an inability to implement *phronēsis*. I re-experience this schism regularly as I introduce teachers to *phronēsis* as outdoor learning through their resistance, shared with me through their journal assignments. I have noticed teacher resistance stemming from a lack of familiarity with outdoor-*phronēsis* learning in their formative contexts, as well as the enculturation into what they believe school to be and do. I have *coded* this heightened *aporia* I notice in educators unfamiliar with outdoor-*phronēsis* learning as a consideration of *stance, balance and bearings* that permit shifting learning from the classroom to the land. For this shift to occur and take hold in teachers’ imaginations, there must be a leap by the teacher, a committed, directional (bearing) movement, grounded in *stance* and *balance*, towards *phronēsis* through outdoor learning. Teachers report feeling inspired when they finish an outdoor learning course with me, however I know (as graduates report back to me) that it is not easy to transition that inspired feeling into sustained practice (Banack and Trembrevilla at press). This leap requires time and perpetually produces *aporia*, but the change will not come to pass if the teacher does not actively engage in their own process, considering their feelings and resistances, along with those of the learners they study with. But similar to *phronēsis* as outdoor learning, I have perceived that with practice, finding one’s *balance*, in consideration of, and perhaps with an eternal return to, *bearing* and *stance* can be achieved through small recurrent forays that shift learning from the classroom confines to the school campus and surrounding neighbourhood. Over time, this shift develops *stance, balance and bearings*.

“We always live at the time we live and not at some other time, and only by extracting at each present time the full meaning of each present experience are we prepared for doing the same thing in the future.”

—John Dewey, *Experience and Education*

9 Bearing: States of Matter Matter

“There is no universal flow of time, as in the Newtonian model. . . . All measurements involving space and time thus lose their absolute significance. In relativity theory, the Newtonian concept of an absolute space as the stage of physical phenomena is abandoned, and so is the concept of an absolute time. Both space and time become merely elements of the language a particular observer uses for describing the observed phenomenon.” Capra (1975, p. 50–51)

Table 2 States of matter applied to Learning and School: examples

Realm/ State	Solid←	→Liquid←	←Gaseous
Learning	Quantitative: facts, statistics, quantities, measures,	Qualitative: fluid, emergent, responsive,	Unexpected: chaotic, fleeting, ephemeral, eruptive
School	Physical: classroom, desks, walls, vents, books, worksheets, times, grades, route	Pedagogical discussions, collaborations, seasonality/climate, inquiry	Emotional/spiritual: classroom climate, or vibe; emergency (power outage, pandemic), weather, eureka

What might the roles of states of matter in learning in connection to phronêsis? States, and their shifts, come to be known through examples from real events, and not as *a priori* categories; that is, the state categories emerge and are continually reinforced through outdoor experiences (i.e. the rain is heavy or light and how that impacts learning). However, also true to this story is that states shift, even in a singular experience. So again, movement that is attempted to be eliminated from school learning dominates outdoor learning. Consider how impervious to cold my body feels as I run from a sauna and plunge into a glacial lake, but only for a while, and then cold seeps in. As states shift, balance, bearings and stance emerge as necessary concerns. I need a balanced stance as I move through/in/with the world, to even attempt to take a bearing (Table 2).

Outdoor learning is always infused with liquid and gaseous learning, while including solid as well. Learning outdoors requires particular attention to how learning may be different in distinct states, and how one might have to shift stance and balance, while holding a learning bearing, when state phases change. I briefly introduce the concept of states of matter in relation to learning to invite consideration of how phronêsis, as *kairóstópos* bound to balance, bearings and stance, is affected when learning shifts to the local outdoors.

10 Bearing: Wherewithal and Risking Phronêsis as Outdoor Learning

“We only need to bear in mind that, with respect to the aims of education, no separation can be made between impersonal, abstract principles of logic and moral qualities of character. What is needed is to weave them into unity.” Dewey (1933, *How We Think*, p. 34)

Keep Ithaka always in your mind.
 Arriving there is what you’re destined for.
 But don’t hurry the journey at all.
 Better if it lasts for years,
 so you’re old by the time you reach the island,
 wealthy with all you’ve gained on the way,
 not expecting Ithaka to make you rich.
 —Ithaka by Cavafy

I have been attempting to create a map for you, for us, for me, a story-map, by charting tales of my learning whilst navigating seas of knowledge, paddling lakes of wisdom, and what I notice is that *sofia* is not linked with just *episteme* and *nous*, or *poiesis* with *techne*, but also *sofia* is imbued with *phronêsis*; reclaiming *philo-sophia* as bearing to/from *philo-phronêsis*. The stories plotted herein are triangulated, with care and intentionality, and present this *place-binding knot map*, however the stories' trajectories have not been overly analyzed, thus knots acquired through my life's travels learning outdoors, on the land, in the water, through the sky, are present and integral. This *place-binding knot map* is a map of sorts, but not how maps are commonly understood. Story-mapping reaches back to an ancient sense of map, from *mapah* (Hebrew) meaning bandage or flag. Prior to being a representation of Earth, maps were active signifiers of meaning through utility, and very connected with the user, thus accentuating aspects of *phronêsis*. When I realized that the Online Etymological Dictionary (2020) cited ancient Hebrew as the derivation of the modern English word map, I wrote to my family Rabbi to inquire. His response directed me to the Hebrew expression *moreh* (guide) *derech* (path), a Hebrew idiom having diverse meanings, including outdoor tour guide, teacher, and spiritual leader. The *moreh derech* and map are one and the same, my Rabbi told me, as stories told by the guide are the paths maps attempt to illustrate. However, without the guide, the map is unintelligible. They are inseparable. The stories charted to guide this *place-binding knot map* align with Ingold's (2009) description of a place-binding knot, "Places, then, are like knots, and the threads from which they are tied are lines of wayfaring" (p. 149). So, the ropes of stories cannot be untangled from place-binding knots, they are perpetually enmeshed. Of place-binding knots and learning, Ingold (2009) wrote, "knowledge is integrated not through fitting local particulars into global abstractions, but in the movement from place to place, in wayfaring" (p. 154). Thus, I offer this tract as a *place-binding knot map*, concretely/abstractly illustrating local outdoor learning, as a feasible instantiation of wayfaring that allows learners to develop their own densely knotted knowledge that integrates essential abstractions of epistemic and *poiesis/techne* learning through *phronêsis* learned in local outdoor adventures.

While you may be familiar with being introduced to maps by having them unfurled before you, this *place-binding knot map* is not that act of mapping. A truth that might be shared about this map is that it necessarily always (all ways) remains unfinished and thus fallible, an inherent condition of *phronêsis* according to Epicurus (Vardoulakis 2020). This fallibility illuminates how maps may show direction without necessarily indicating the way. How you incorporate this *place-binding knot map* and weave it into your own story shall also be inescapably unique and imperfect. A story-map is not artifact (stasis or solid, even though this work may be approached as solid) and is not concerned with fidelity. Story-mapping is an act of movement, connecting leadership, as guide (*moreh derech*), with practical wisdom (*phronêsis*), towards en-able-ing learners to captain their own craft and chart their own maps, by emphasizing useful learning, over their life's journeys, and in relation to all others sailing. In the spirit of reflecting on outdoor learning, it is curious that captain and precipitation share the same root, PIE root *kaput- "head" (OED 2020).

The Online Etymological Dictionary (2020) traced an early use of precipitation “in alchemy ‘separation of a solid substance from a solution,’ from Middle French precipitation (15c.)” (webpage). It seems, regardless of life’s aporia, we make decisions and act upon them as bearings, taking and adjusting our stances, through balance, setting and recalibrating bearings, over decades, as we navigate aporia’s precipitates towards mastery, through water and weather unknown and uncharted, guided by our own infallible maps of truth. This truly describes *heading*¹². Infallibility conjures risk, and risk is a necessary condition for outdoor learning as phronêsis. Grint (2007), in considering phronêsis and leadership, wrote, “leadership is always a complex process of translation from theory to practice and never simply a unilinear act of transmission” (p. 233), reminding that leadership journeys involve risk in relation to emergent hazards, yet guided by our fallible experience. Through risks on adventures is how it seems we move through time and place, developing phronêsis as leadership. But, does school have an obligation to prepare students for being leaders in their own lives, and the lives of those in their communities?

Gamarnikow and Green (1999) discussed school leadership as social capital required by citizens. The British Columbia Ministry of Education (2020), the education authority where I live and my children study, has a stated an aim of their educational program as developing “educated citizens”. An educated citizen is defined as follows:

“To that end, British Columbia’s schools assist in developing citizens who:
 Are thoughtful and able to learn and to think critically, and can communicate
 Are informed from a broad knowledge base
 Are creative, flexible, and self-motivated and have a positive self-image
 Are capable of making independent decisions
 Are skilled and able to contribute to society generally, including the world of work
 Are productive, gain satisfaction through achievement, and strive for physical well-being
 Are co-operative, principled, and respectful of others regardless of differences
 Are aware of the rights of the individual and are prepared to exercise the responsibilities of the individual within the family, the community, Canada, and the world”
 (British Columbia Ministry of Education 2020)

I suggest that the above list could be summarized as indicating educated citizens have phronêsis. This *place-binding knot map* sufficiently presents how aims of educated citizens are addressed through local outdoor learning as phronêsis, however, on the ground/in practice, it seems difficult to implement and assess if a high school graduate is an educated citizen. Local outdoor-phronêsis learning offers a potential way that educated citizens might be assessed, through their experiences learning on the land where they dwell, and by considering how dwelling fosters phronêsis by story-mapping their practices of local outdoor learning. This is not a novel suggestion for school, similar stories have been told by many, in various ways; it is more of a reminder. Itin (1999) wrote in Reasserting the philosophy of experiential education as a vehicle for change in the 21st century:

¹²Thanks to Chris Ladner for his connecting of bearing, precipitation and heading.

“It becomes increasingly clear that we must develop citizens who can actively participate in a democratic process and, in doing so, work toward creating a just and compassionate world. The philosophy of experiential education is what is needed to help develop a community, which actively involves all in cooperatively solving problems and contributing to the greater good of society.” (p. 98)

Carroll et al. (2008) showed, in their paper, *Leadership as practice: Challenging the competency paradigm*, how leadership is tied to *phronêsis* through the construct of where:

“The connection between practice and control would appear a critical one for leadership. Such talk of control was not reminiscent of power and authority as one might possibly expect from those engaged in leadership development, but one where participants explored their subjectivity, inner voice and autonomy. While centred on the issue of ‘where I’m going’, participants depicted this not as a question of outcome or destination but as one of confidence, composure and self-belief. Thus, being a ‘yacht’ and not a ‘raft’ is about the journey (dwelling mode) rather than its endpoint (building mode).” (p. 371)

If we keep moving between and within places, our stance and balance, in relation to shifts (from movement, for learning, as bearing), require unique and sustained attention/practice, particularly for teacher education, where decades of schooling have formed teacher habits of school in particular ways. What does it mean to take a stance or have balance? Consider the story of “*stā, Proto-Indo-European root meaning ‘to stand, set down, make or be firm,’ with derivatives meaning ‘place or thing that is standing.’” You will be familiar with the root in words like circumstance, distance, institute, and understand, but *stā- also has a shared root with various other common words that may be less noticeable, like: obstacle, solstice, and system. According to the OED (2020), *stā- knots with words from many languages, with “the hypothetical source of/evidence for its existence. . . provided by: Sanskrit *tisthati* “stands;” Persian *-stan* “country,” literally “where one stands;” and Greek *histēmi* “put, place, cause to stand; weigh,” *stasis* “a standing still,” (website). One word I introduced as this paper began was *ectasy*. According to the OED (2020), *ecstasy* derives from “14c., *extasie* ‘elation,’ from Old French *estaise* ‘ecstasy, rapture,’ from Late Latin *extasis*, from Greek *ekstasis* ‘entrancement, astonishment, insanity; any displacement or removal from the proper place,’ in New Testament “a trance,” from *existanai* ‘displace, put out of place,’ also ‘drive out of one’s mind’ (*existanai phrenon*), from *ek* “out” (see *ex-*) + *histanai* “to place, cause to stand,” from PIE root *stā- “to stand” (see *stet*) (webpage). *Existanai phrenon*, out of one’s mind or out of place, draws together *phrenon* with *phronêsis*. Through *phronêsis* we seem able to take stances, have balance, and follow bearings, we are grounded in place; while in absence of *phronêsis*, we seem to be lost, confused, misguided- in *ectasy*, out of place and without our wits. This two-tailed assertion tells *phronêsis*’ tale.

If school is focused on epistemic and *techne-as-poiesis* knowing, where does one learn *phronêsis*? Well, common parlance offers a response- *street-smarts*. *Street-smarts* is defined as: “[h]aving practical rather than theoretical knowledge, such as

what is learned on the streets rather than in the classroom” (Wikonary 2020). School learning overtly excludes phronêsis, along with learning in local outdoor nature, from the learning menu, as phronêsis cannot be learned (reproduced) with high fidelity, such as epistemic and techne knowledge can. Much like Hesse’s (2000) Glass Bead Game, school avoids perspicacity as it represents risky knowledge, and school does not encourage risk, as play or learning (Wyver et al. 2010). Vardoulakis (2020), in writing on new materialism in relation to neo-epicureanism, stated, “The primacy of the practical, however, comes at a cost. Phronesis is a response to the circumstances one finds oneself in, and it lacks external, secure criteria to be safely applied. Such a practical judgment arising out of specific circumstances can thus never attain to deductive validity or to certainty. Practical knowledge is fallible” (p. 1016). However, without practical knowledge one becomes ecstatic, out of place, so understanding is precipitously confused. Book/school smarts are not equivalent with street smarts, and book smarts are not universally valued as the highest form of knowledge. Curry (2020), in researching different conceptions of intelligence, wrote about a study involving Usgengean from Kenya, that aids to illustrate: “In interpreting this result, Sternberg and Grigorenko note that scholastic achievement does not do much, practically speaking, for Usengean children. Dropping out of school is not seen as a failure, much less an indicator of stupidity; on the contrary, ‘many families in the village do not particularly value formal western schooling.’ They value survival and healing skills ‘that will lead to successful adaptation to the environments in which they will really live’ (Sternberg and Grigorenko 2004, p. 1429)” (p. 5). What has come to be understood as the most prized knowledge, de facto, by schools does not necessarily reflect values many have for knowledge. Perhaps this returns us to Ranciere’s (1991) fundamental premise that, “man [sic] is a will served by an intelligence” (p. 51–52), not that people are intelligences served by wills, which is what school smarts have one believe and reproduce. Phronêsis as local outdoor learning helps to develop wills through wits, as practical wisdom, reducing ecstasy and grounding learners and learning in experiences which offer possibility to *learn the ropes*.

Stance and balance, as aids to following bearings and direction, seem valuable aims for education as schooling as we sail into the aporia of the 21st Century. Clearly, the world is transitioning in large-scaled ways that will require perspicuity, a flucency with reading an ever-changing/emerging world in which we all dwell together. Extensive changes include climate change, but others too (economic change-where we work, and health change- where food/medicines come from), are producing patterns that diverge from what was known prior, offering novel precipitation and clouding headings. People need to learn epistemic and poesis knowledge, but also, as Bateson (1972) put it, they need to learn to learn, to be active and critical participants in life’s dance. The English word *wherewithal*, out of fashion now, perhaps offers relevance to this *place-binding knot map*. *Wherewithal* is defined as “[t]he ability and means required to accomplish some task” by Wiktionary (2020), and as, “the money, things, or skills that you need in order to be able to do something” by the OED (2020). *Wherewithal* dates to “Chaucer’s ‘Canterbury Tales’: ‘c1386 CHAUCER Wife’s T. Prol. 131 Wher with sholde he make his

païement If he ne vsed his sely Instrument?”, as cited by juggler-ga (2003), owing tether to land by making sense of life lived in place. This *place-binding knot map* offers educational disposition (educational ecstasy), unplaced educational discourse and practice, a triangulated map that grounds phronêsis, kairós, and tópos, as practices of local outdoor learning that guide how leadership, learning, and phronêsis might instantiate in time spent in local outdoors, adventuring. Wherewithal is an expression of familiarity, bringing to bear knowing as street (stream)-smarts with book smarts of epistemic and techne-as-poiesis. The school aim of fostering educated citizens might include helping learners explore their wherewithal to become their own tour guides.

11 Wrapping Up Yarn/Plotting Bearings: On the Spool and Bearing Down

Through my guiding experiences, my worldviews have taken shape. I know my ontology as experiential, existential/phenomenological, and hermeneutical. My axiology navigates between adventure and safety. My epistemology is constructivist, empirical, and pragmatic. The legend of my *place-binding knot map* is shared here, terminologically, to draw connections between my experience as an outdoor guide and how my phronêsis entwines and guides my worldviews and practices as a teacher and person. In a sense, my practices and worldviews do not merely mutually inform, through their emergence, but only “make sense” through their interrelationships (Bai and Banack 2006). Thus, I recognise that I constantly change as I calibrate and re-calibrate bearings and headings through living. I am not suggesting that I know my positionality at every (any) second (*chrónos*), but rather that stories of my positionality and my confusion qua *aporia* triangulate possible roles for local outdoor learning, as phronêsis, in education as schooling. I have learned a key part of success is *kairós*, good timing. As an outdoor guide, *kairós* was demonstrated and evidenced to me through the decisions taken, by myself or others, that resulted in holistic wellness for the journey. Phronêsis in schooling and learning offers much to the success of learners’ journeys, adventures that include career and economics, but are not limited to those two trajectories. Journeys develop stance, balance, and bearing as readiness for life’s wild and unknown adventures, and thus learning should also be *useful*. Through this story-mapping task, I sense I have been able to show how leadership, learning, and phronêsis instantiate in time spent in local outdoors (*tópos*) as understandings of time as *aíon* and *kairós* (Kennedy and Kohan 2008; Rämö 1999). School learning, explored as phronêsis, *kairós*, and *tópos* through local outdoor learning, may offer relevant and responsive learning opportunities to learners that bring usefulness to their lives. Perhaps my messy *place-binding knot map* compels insight for learners, educators, and scholars as they contemplate why and how phronêsis, *kairós*, and *tópos* are valuable, and how leadership might be learned in local *outdoors*, just as sailors learn the ropes out at sea, eventually becoming captains.

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Part III

Exemplary Learning Locations 1: Museums, Cultural Institutions and Memorials



The German Emigration Center Bremerhaven: A Migration Museum as an Extracurricular Place of Learning

Simone Blaschka

Abstract

In its educational work, the German Emigration Centre focuses thematically on conveying German migration history. In doing so, a comparative approach is used to highlight differences and similarities between emigration overseas and immigration to Germany. Biographical stories of emigrant and immigrant families provide an easy introduction to the often complex causes, reasons and consequences of migration. The museum offers an extensive programme for pupils to explore the history of migration, which, in addition to imparting factual and methodological skills, also focuses on an impressive museum experience. In addition to historical and current political aspects, numerous philosophical questions also open up, the processing of which is driven forward by an established cooperation.

Keywords

Migration · Museum education · Welcome culture

S. Blaschka (✉)

Deutsches Auswandererhaus, Bremerhaven, Germany

e-mail: s.blaschka@dah-bremerhaven.de

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Springer Nature 2024

M. Tiedemann (ed.), *Philosophical Education Beyond the Classroom*,
https://doi.org/10.1007/978-3-476-05948-2_7



Fig. 1 Exhibition room “An der Kaje”

1 Overview

“Turning fear into curiosity.” – this is the self-imposed educational mission at the German Emigration Center.¹ The focus is on the fear of the unknown. All migrants know this feeling – whether they are emigrants, migrant workers, refugees or displaced persons. But the fear of the unknown is also familiar to all those who live in an immigration society and who, in their everyday lives, have to and want to ask themselves anew questions about the way they live together.

As an adventure museum, the German Emigration House shows several large staged rooms. For example, visitors are transported to a quay from 1890, which contains a 35-m-long and 8-m-high ship’s wall, a harbour basin with water, original Duckdalben and over 30 life-size emigrant figurines. The stagings serve above all to convey the immaterial aspects of migration: the thoughts and feelings. Since the museum opened, the quay has been its most popular space, as it vividly simulates for visitors the bittersweet feeling of parting forever coupled with the hope of a new life (Fig. 1).²

¹See, for example, „Angst in Neugierde verwandeln. Das Forum Migration am Deutschen Auswandererhaus Bremerhaven: Evaluation, Oral History und Vermittlung von Interkultur”, published by the German Emigration House. Bremerhaven (2015).

²Analyses of the anonymous quantitative visitor surveys of the German Emigration House 2005 to 2018; participants 25,623 out of 2.55 million visitors in the mentioned period.

With the new permanent exhibition, which opened in the summer of 2021, the museum expanded its didactic concept: the teaching of migration history is broadened to include several perspectives: the German one is supplemented by several European ones, both in terms of immigration and emigration. At the “Critical Thinking Stations”, museum visitors can first express their opinions on questions about migration and inclusion and reflect on them at the end of the tour. The critical questions posed to visitors are those that require political answers above all.

2 The Communication of Migration History

The German Emigration Center is located in Bremerhaven at a historic site: between 1830 and 1974, more than 7.2 million emigrants and refugees set sail from the city on the Weser estuary for the USA, Canada, Brazil, Argentina or Australia. Of these, 3.8 million came from Germany and 3.4 million from Eastern European countries; among them were many Jewish families. The historical location lends an authentic aura to every visit to the museum. This authenticity is echoed in the museum by the numerous commemorative objects and stories that families have donated to the museum and which symbolize specific moments, thoughts or feelings in the family’s migration history. Among them, for example, is a teddy bear that a 6-year-old girl took with her on her flight from Silesia to West Germany and later had with her again as a 17-year-old when she emigrated first to Great Britain and later to the USA. Among them are the airline ticket with which an ethnic German immigrant flew from Russia to the Federal Republic of Germany and a Muslim prayer calendar for Bremerhaven belonging to a Turkish woman.³ The biographical objects of memory are embedded in the museum’s permanent exhibition on 300 years of migration history.

The German Emigration Center opened in 2005 with a permanent exhibition on the history of German overseas emigration between 1830 and 1974. The permanent exhibition shows the acculturation of German emigrants, with a focus on the period of socialization, the crossing and arrival. The focus is on the USA, the main destination of German overseas emigrants.

In April 2012, the house opened the extension on 300 years of immigration history to Germany. It presents 15 groups of immigrants who have come to Germany since 1683, including Huguenots, Ruhr Poles, expellees of German origin, Italians, Turks, ethnic German immigrants and Syrians. The exhibition focuses less on the political, social or economic causes of migration from the countries of origin and more on the personal stories of immigrant families in Germany who exemplify certain aspects of inclusion and exclusion. The German Emigration Center is the

³The extensive collection of the German Emigration House on the history of migration is described in more detail in: Deutsches Auswandererhaus, *Das Buch zum Museum der Aus- und Einwanderung*. Bremerhaven (2017; 3., überarbeitete und erweiterte Auflage), S. 118–124.

only museum in Germany that tells and conveys both the history of emigration and the history of immigration.

The founding of the Deutsches Auswandererhaus coincided with the first official recognition of Germany as a country of immigration. The museum has grown along with the social debate of the last 15 years around the topics of “integration”, “Leitkultur” and “Willkommenskultur”: Especially since the expansion to include the topic of immigration history, the German Emigration Center has become more political. Therein lies the advantage of having to develop programmatic concepts on how to react as a museum to daily and socio-political events or debates – something that is much more difficult for an institution like a museum, which is focused on the longevity of its permanent exhibition and collection, than it is for a newspaper or the social medias.

At the same time, the museum considers it essential to draw attention to the existing deficits in knowledge of migration history through its outreach work and to offer educational opportunities. Neither in the GDR nor in the FRG was migration considered part of one’s own history, let alone an existential component of human coexistence. Until the end of the 1990s, migration history led a niche existence at universities, in museums and in schools. Overseas emigration history was often treated as part of population history from a purely statistical point of view of inflows and outflows. Immigration history to Germany often did not begin until 1945, and here, too, statistical accounts predominated; economic-political analyses were added. The influx and reception of millions of German refugees and expellees of German origin were generally not understood as migration. The significance of migration for society as a whole received little attention.⁴

The term “guest worker” appeared in German textbooks in the 1970s, “foreigner” in the 1980s and “asylum seeker” in the 1990s. The term “immigrant” has only been mentioned since the 2000s.⁵ Today, therefore, a generation of schoolchildren is growing up who are taught somewhat more naturally about the history of Germany as a country of immigration; all previous generations of schoolchildren learned little or nothing about it. Knowledge of the “normal case of migration” – the title of a book published by the two migration researchers Klaus J. Bade and Jochen Oltmer (2004) – is nevertheless still quite limited on the whole; knowledge is mostly

⁴See, for example, Marschalck, Peter: *Bevölkerungsgeschichte Deutschlands im 19. und 20. Jahrhundert*. Frankfurt (1984); Hans-Ulrich Wehler, *Deutsche Gesellschaftsgeschichte*. München (2008), Bd. 2, S. 17 f., 549, Bd. 3, 10 f.; Bd. 5, S. 34–43. In this volume, which presents the history of the Federal Republic, there is, for example, neither the term ‘Islam’ in the subject index (S. 528), nor is the special situation of migrant children dealt with in the chapter on ‘The class-specific perception of educational opportunities’ (S. 193–197).

⁵On the subject of immigration in textbooks, see for example Thomas Höhne/Thomas Kunz/Frank-Olaf Radtke: *Bilder von Fremden. What our children should learn about migrants from schoolbooks*. Frankfurt a. M. (2005); *Beauftragte der Bundesregierung für Migration, Flüchtlinge und Integration* (Hrsg.): *Schulbuchstudie Migration und Integration*. Berlin (2015).

restricted to individual migration movements, such as that of the so-called “guest workers”.⁶

However, the positive benefit of greater knowledge is obvious: comparisons with historical migration events make it possible in current situations to weigh up or even assess potential courses of action on the basis of historical actions. A more recent example of this is a comparison between the upper limit debate in the Federal Republic of Germany in 2016/2017 with the debate surrounding the so-called “Quota Acts” of 1921 and 1924 in the USA, which regulated immigration differently for each nation according to percentage upper limits.⁷

Certain well-known processes that seem to take place almost schematically in the migration process can also be used to think of possible new paths and thus break through the schemata. An example of such processes is the historically repeated overturning of a pronounced welcoming culture for migrants into an atmosphere of rejection, of verbal and physical violence. In order to illustrate such effects, the Deutsches Auswandererhaus repeatedly works with comparative representations. In 2015, for example, it showed in the special exhibition “Suddenly there. German Petitioners 1709, Turkish Neighbours 1961”, it showed two ways in which migrants were received in their destination country: On the one hand, by means of Turkish migrant workers in the Federal Republic of Germany. And on the other hand, on the basis of a group of German immigrants who came to London in 1709 as so-called “Palatines” and expected the British to give them land in the North American colonies. While the Turks were supposed to be welcomed in Germany as “guest workers” only for a limited period of time, the Palatines experienced a generous welcoming culture for about 3 months with donations of food, clothing and money and with volunteers who took care of them. After those 3 months, the mood in London and politics tilted and London society thought about how to get rid of the Palatines. Violent attacks began to occur. As luck would have it, the special exhibition ran while the overwhelming welcome culture for the Syrian and Afghan civil war refugees resulted in tough social and political disputes and right-wing violence.⁸

⁶Bade, Klaus/Oltmer, Jochen: Normalfall Migration: Deutschland im 20. und frühen 21. Jahrhundert. Bonn (2004).

⁷On the upper limit debate cf. for example „Wie sich Seehofer mit seiner Obergrenzen- Forderung isoliert“, by Bauchmüller/Braun on sueddeutsche.de, 03.01.2016 or „Mein Deutschland: Die Obergrenze – eine typisch deutsche Debatte“, Zhang Danhong on dw.com, 12.10.2017 and „SPD kommt Union bei Flüchtlingsobergrenze entgegen“, Specht, Frank on Handelsblatt.com, 12.01.2018. On the Quota Acts see for example Benton-Cohen, Katherine, “Inventing the Immigration Problem: The Dillingham Commission and its Legacy“. Cambridge, (2018).

⁸See also the extensive catalogue on the special exhibition: Blaschka-Eick, Simone/Bongert, Christoph (Hrsg.): Plötzlich da. Deutsche Bittsteller (1709), Türkische Nachbarn 1961. Bremerhaven 2016.

2.1 Immersive Mediation: Staging and Virtual Reality

The productions at the Deutsches Auswandererhaus show reconstructions of certain places that represent key locations or moments in the migration process. In addition to the quay already described, there are various ship rooms of emigrant ships. The Registry Hall of the Ellis Island immigrant station in New York has been reconstructed in parts, as has New York's Grand Central Terminal station, from which many European immigrants travelled inland. For the immigrant history, a Federal Republic store passage from 1973 – the year in which the so-called recruitment stop for immigrant workers was enacted – was reconstructed. There, in five different shops, museum visitors will find traces of immigrants who have come to Germany over the past 300 years. The shops are assigned themes: At the hairdresser's, for example, it's about appearance – if I look different from the majority, what consequences does that have for my life in Germany? In the department store, for example, it is about how one can earn a living as an immigrant in Germany. All the productions are built on the basis of historical models, true to detail.

For example, the ship's side in the exhibition room "An der Kaje", which shows a farewell scene from 1890 in the emigrant port of Bremerhaven, was built according to the construction plans of the ship "Lahn" from the shipyard Fairfield SB & Eng. Co. Ltd. in Glasgow. In the same way there are historical models for the clothing of the more than 30 life-size figurines, the barrels, the crates etc.. The staged character becomes clear to the visitor, among other things, by the fact that the ship disappears, so to speak, in the wall of the shed as well as by the ceiling spotlights that hang in the middle of the picture.

The entire space was dedicated to the moment of farewell, because farewell is a ceremony that every migrant commits. Publicly or privately. But goodbye is also a ceremony that everyone knows, migrant or non-migrant. The sadness of saying goodbye to the old life, the fear of the unknown new life, on the other hand, is not known by everyone. But farewell is of course also always the hope for the opportunities that lie in the unknown (Fig. 2).⁹

The exhibition space is a collage of historical realities, it is a reproduction of a stereotype. The staged museum space here enables an immersion in history and an immersion in a moment: firstly, visitors can relive the departure of a transatlantic emigrant ship, which no longer exists in this form today. Second, visitors can relive the moment of departure as experienced by a migrant. Visitors can thus develop empathy for a feeling they may not have experienced themselves. So here immersive works in the sense of the Latin word *immergere* (to immerse). The immersion

⁹The moment of farewell of emigrants in port was repeatedly depicted pictorially in lithographs of the nineteenth century and in photographs of the twentieth century. The description of the farewell is found in many letters written by emigrants to their family and friends. Many of these lithographs, photographs and letters are in the collection of the Deutsches Auswandererhaus. See also: Helbich, Wolfgang/Kamphoefner, Walter/Sommer, Ulrike: *Deutsche Briefe aus Amerika: Auswanderer schreiben aus der Neuen Welt 1830–1930*. Munich (1988).

Fig. 2 Lithograph “The Farewell”



happens even though green emergency exit signs light up in the middle of the staging, yellow LED lights indicate steps, text panels can be found throughout the staging, ceiling spotlights protrude into the picture and a ship disappears into a shed wall. The static staging is strong enough to trigger a “mental cinema” in the visitor (Fig. 3).

As a partner in the joint project “museum4punkt0” funded by the Federal Government Commissioner for Culture and the Media, the Deutsches Auswandererhaus has conducted a study on another form of immersive mediation, the use of virtual reality in museums. With more than 700 participants, the project investigated, among other things, the extent to which virtual reality enhances the museum experience and influences learning behavior. For this purpose, the museum experience and learning behavior were tested once in a classic exhibition with objects, audio stations and text panels and once in a pure virtual reality application. The exhibition and the virtual reality application showed the same content – prisoner of war as forced migration – and worked with the same objects and texts. The result shows that both young and older visitors found the Virtual Reality application more



Fig. 3 Departure “Bremen”

entertaining than the classic exhibition. The contents of the exhibition – it was about the feelings of powerlessness and longing in a prisoner of war – were perceived and retained both cognitively and emotionally stronger in the classic exhibition.¹⁰ The study results, the high acquisition costs and the complex handling of the VR glasses make further virtual reality applications in normal museum operations unlikely. On the other hand, the museum has decided to use augmented reality in its new permanent exhibition. (see section “Outlook”).

3 Change of Perspective: Biographical and Family Narratives

Migration is not just something that others do or that happens to others. A great many Germans have already thought for themselves about whether emigration would improve their lives. The percentage of Germans who would emigrate temporarily or forever was 55%, according to a 2018 survey.¹¹

¹⁰See the study „Berührt es mich? Virtual Reality und ihre Wirkung auf das Besucherlebnis im Museum – eine Untersuchung am Deutschen Auswandererhaus“, published by the German Emigration House. Bremerhaven 2019.

¹¹See representative Yougov survey, published in dpa-newschannel of 10 October 2018, among others. 2109 adults participated. Of the 55% wanting to emigrate, 23% want to go forever, 22% temporarily. Older people in particular want to emigrate, the younger ones between 18–24 years much less.

In addition to this very personal interest that many visitors bring with them, migration often touches on one's own family history: many German families know about their own emigrated ancestors and find this part of the family history extremely exciting. Many visitors from Germany also have a family history in which their grandparents or great-grandparents immigrated. Such as those who immigrated after 1949 and are now statistically recorded in official statistics as a "population with a migration background": In 2018, this was a total of 25.5% of the total German population; 20.8 million out of 81.6 million¹² In addition, there are those who are not all included in these statistics: The descendants of the 12 million German refugees and expellees who came between 1945 and 1949. Or also those in whose families the migration was several generations ago, but who still remember this part of their family history, including above all the descendants of the Huguenots and the Ruhr Poles.¹³

The interest in personal migration stories is therefore high. For didactic reasons, the introduction to migration history via a family narrative is particularly suitable, because it can be used to explain the connection between personal reasons and social and political causes in migration decisions.

Every visitor receives a "boarding pass" upon entering the museum. It is the key to two life journeys that the visitor accompanies on his tour through the permanent exhibition. The one of an emigrant and the one of an immigrant; emigrated or immigrated in the last 300 years from or to Germany. They themselves or their descendants live today in the USA, Argentina, Brazil, Australia or in the Federal Republic – in some cases for seven or eight generations. Selected according to whether criteria such as their age, origin, marital status or profession correspond to those of most emigrants of a certain era. But also selected according to how individually and uniquely their biography can nevertheless be told. Only family histories that are well documented by documents, photographs, mementos and oral histories are suitable for telling their story in a museum's permanent exhibition. There are a total of 18 such biographical pairs of emigrants and immigrants. The pairs are put together according to whether they can tell a migration aspect from multiple perspectives: For example, one pair is formed by the German who begins to work his way up from a steel worker to a company owner in the United States in the 1950s and the Turk who receives a scholarship in the Federal Republic of Germany as a hotel manager in the 1970s and then studies here. Another pair is formed, for example, by the German maid who leaves home in 1923 at the age of 17 to earn money in New York, and the Vietnamese schoolgirl who goes to the GDR as a contract worker in 1981 at the age of 18.

¹² German Federal Statistical Office: microcensus, cited here www.bpb.de as of 19/09/2019.

¹³ Cf. in Bade, Klaus J., Emmer, Pieter C., et al.: *Enzyklopädie Migration in Europa*. München 2007: Bauerkämper, Arnd: *Deutsche Flüchtlinge und Vertriebene aus Ost-, Ostmittel- und Südosteuropa in Deutschland und Österreich seit dem Ende des Zweiten Weltkrieges* (S. 477–485); Asche, Matthias, „Hugenotten in Europa seit dem 16. Jahrhundert“ (S. 635–643); McCock, Brian, *Polnische industrielle Arbeitswanderer im Ruhrgebiet (Ruhrpolen) seit dem Ende des 19. Jahrhunderts* (S. 870–879).

By comparing their own life plans with those of the migrants, museum visitors not only experience a change of perspective, but are also offered the opportunity to take stock of their own opportunities in the world. At the same time, the comparisons between German emigrant biographies and stories of immigration to Germany offer new transnational perspectives. The biographical and family migration narratives are also heavily used in educational outreach programs.

4 Educational Programmes

In addition to the classic offerings such as guided tours and rallies, the German Emigration Center also offers various workshops in its educational program.¹⁴ There are two podcast workshops on the topics “Immigration to Germany” and “Flight and Expulsion”, whereby the latter is clearly more in demand. In both workshops, which last between 120 and 180 min, there are various elements: research in the museum’s permanent exhibition on immigrant and refugee biographies, concept development for one’s own podcast, and production of a podcast in the museum’s own recording studio with interview and feature elements. The aim is to promote factual and methodological skills; it is also a matter of self-organisation, as the responsibilities must be determined by the students themselves: who is responsible for the research? Who is responsible for the podcast concept? And who is responsible for the recordings? Self-organisation is a big challenge for middle school students and in the end often needs the support of the museum staff. In the end, the students receive a finished podcast that they can use freely.

With the workshop formats “Writing Workshop Poetry Slam” and “Film Workshop YouTube”, two focuses are placed on poetry and fiction. Unlike the podcast workshop, these workshops last 3 days and are not offered regularly.

In the writing workshops on poetry slam, the participants learn from professional slammers how to contest a poetry slam, especially how to express their feelings linguistically. Certain topics, such as “Home” or “Arrival”, were determined, about which poems were to be written.

The YouTube workshops focus on the storytelling forms “fairy tale” and “fantasy”: A fairy tale or a fantasy story with a migration reference should be filmed with the participants’ own smartphones in the museum’s permanent exhibition. Among other things, a script had to be written and costumes had to be provided. The workshop also included professional support for film editing.

In these two workshops, there is always a public event at the end of the 3 days with the presentation of the participants’ own poems or films. The workshops have so far been offered free of charge because they were sponsored by the Dieckell Foundation from Bremerhaven.

¹⁴A detailed description of the entire offer can be found at www.dah-bremerhaven.de/Bildung

5 Cooperation with Philosophical Education

The German Emigration Center remains primarily committed to historical education and current social discourse. However, numerous focal points also touch on very fundamental questions: What exactly does it mean to be “foreign”? What does homeland mean? What are the moral obligations of newcomers and those of immigrant societies? Does a right to cultural identity exist? What ethical criteria can be used to evaluate conflicts between cultures or between secularism and religious character? Philosophy, with its conceptual-analytical tools and its range of anthropological and ethical theory, appears to be an ideal cooperation partner for dealing with these complexes of issues.

Since 2015, there has been intensive cooperation between the German Emigration Center and the Institute of Philosophy at the Technical University of Dresden. During numerous excursion seminars, students have visited the museum and developed teaching units for different class levels and age groups. Some results have already been published.¹⁵ The cooperation will be continued.

6 Outlook

In early summer 2021, the German Emigration Center opened its new permanent exhibition. With the new permanent exhibition, the museum is primarily pursuing an educational goal: it wants to show that conflicts are normal in immigration societies. The only question is: How can conflicts be negotiated in such a way that the rights of all are preserved? To this end, the museum designed, among other things, a new exhibition space: it presents various migration conflicts in history and the present that have repeatedly ignited over issues such as housing shortages, wage equality, social and cultural equality, and that have often led to xenophobia and anti-semitism. These conflicts are presented from multiple perspectives: all those involved have their say. Various experts also analyse conflicts in retrospect, but also present new ideas for living together in the future. Museum visitors can look at a conflict theme through time: How were similar conflicts dealt with 70 years ago, how 50 years ago, how 5 years ago? What were good, what were bad solutions?

The museum’s visitor guidance system is also new: Visitors are not only accompanied through the permanent exhibition by life stories of emigrants and immigrants, but also by the Critical Thinking Stations. The Critical Thinking Stations were developed as part of the joint project “museum4punkt0” at the Deutsches Auswandererhaus, which is testing digital strategies for the future of

¹⁵Cf.: Vogt, Lucy/Bach, Maria: Akim rennt; Baumgart, Tim/Goldhahn, Anika: Unser Einwanderungsgesetz. In: Markus Tiedemann (Hrsg.): Migration, Menschenrechte und Rassismus. Herausforderungen für ethische Bildung. Schöningh/Paderborn (2020). S. 141–168 bzw. S. 169–192.

museums.¹⁶ The aim is for visitors to digitally document their opinion-forming processes during the museum tour, in order to have them statistically processed at the end in the museum's new research centre and, if necessary, to reconsider and change them in a reflexive momentum. In concrete terms, a total of 15 questions are sporadically inserted into the staging at five stations in five exhibition rooms through projectors and touchscreens and can be answered digitally. These are primarily political migration questions that immigration countries must answer for themselves in relation to their principles and laws.

The scientific supervision of the Critical Thinking Stations will be one of the tasks that the "Academy of Comparative Migration Studies" (ACOMIS) will take on in the future. The foundation and opening of this academy at the German Emigration Center will also take place in 2021. An educational institute for children, youth and adult education as well as a museum research institute for migration studies will be established in the academy. In the future, research projects will be carried out together with universities in the field of historical and comparative migration research. In the same way, however, the academy will also give young scientists and prospective teachers the opportunity to try out practical applications. (cf. for example the cooperation with the TU Dresden under the leadership of Professor Tiedemann in the chapter Education Programme).

As a museum of migration, the German Emigration Center is an extracurricular place of learning with a high political topicality and social relevance. In its educational work, it not only imparts broad-based knowledge, but also skills to deal with the complex issues of migration. At the same time, it wants to arouse curiosity to discover the unknown and to form one's own opinion in order to be resilient against populism and hostility towards democracy.

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¹⁶Further information on the joint project "museum4punkt0" can be found at www.museum4punkt0

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The Military History Museum of the Bundeswehr in Dresden

Cindy Düring

Abstract

After 10 years of redesign, the Military History Museum of the Bundeswehr (MHM) in Dresden opened its new permanent exhibition in October 2011. The revision of the existing collection broke away from the classic pattern of a military museum and from then on presented military history in its multifaceted range up to the present day with numerous ramifications in political, social, mental and cultural history research. The attractiveness of the museum is based on several pillars and in a very special way enables visitors to access historical, political as well as cultural and probably also philosophical education.

Keywords

Multiperspectivity · Historio-political education · Extracurricular learning venue · Museum education · Controversy · Military history · Ambivalence

1 The Architectural Effect in the Permanent Position

With the spectacular new building by Daniel Libeskind, the house offers an architectural experience unique in Dresden. The wedge-shaped new building was driven through the Saxon arsenal building from the late nineteenth century as an image, as it were, of the many ruptures in German history. In 2002, the American star architect Daniel Libeskind was commissioned with the basic renovation and the extension, for which he dealt intensively with Dresden's urban history. For this reason, there is a symbolic connection with the city and its destruction on 13 and 15 February 1945.

C. Düring (✉)

Militärhistorisches Museum der Bundeswehr, Dresden, Germany

e-mail: cindyduering@bundeswehr.org

At 40.1 degrees, the acute angle of the new building wedge has the same opening as the triangle of the destroyed city area, where up to 25,000 people lost their lives. The tip of the new building also points to the other side of the Elbe, where the light markers set by Allied pilots indicated the time and place for the bombing.¹

Inside, sloping walls and high shafts continue the impression and testify to numerous faults caused by the past. No right angle dictates the measure. Incisions and new lines of sight invite the museum visitors to change their position, to change their perspective and gain new insights.

The formal language of the architecture thus translates the guiding idea of the Military History Museum for all to see: to recognize the traditional and handed-down views of a history condensed in violence, to question them through new perspectives, and to break them where necessary.²

In addition to a classic chronology, divided into three epochs (I: 1300–1914, II: 1914–1945, III: 1945 – today), the exhibition focuses on topics that one tends to associate less with the military, such as language, fashion and animals. Over 10,000 exhibits tell moving stories from around 1300 to the present day. With the help of vertical breakthroughs, the museum has succeeded in creating inter-storey rooms of up to 28 m in height, in which large exhibits are effectively staged. In this way, connections between the military and society as well as between politics and society can be presented.

Located on the ground floor of the wedge is a “V2 missile” measuring 14 m from the Second World War. This was called “V2” in the linguistic usage of the Third Reich. The “V” stands for *Vergeltungswaffe* (“retaliation weapon”). The top of this protrudes into the “War and Play” exhibition area on the second floor, where the doll’s house of a little girl from London is located. The child modified the classic toy together with her father. The two of them built gas beds for the dolls’ children, made blackouts for the windows and a shelter next to the doll’s house, a so-called Anderson Shelter, like the ones that stood in the front yards of many houses in Great Britain. The toys were made fit for war, and here at the latest it becomes clear that play had become serious and that the real war was perceived even in the children’s room.³

The presentation makes it possible to experience the “V2” missile in all its ambivalence. On the one hand, it is considered a technical marvel and the starting point of civilian space

¹Pieken, Gorch: 40.1°. Architecture. Dresden: Sandstein Kommunikation 2013.

²Pieken, Gorch/Rogg, Matthias (Hrsg.): Militärhistorisches Museum der Bundeswehr: Ausstellung und Architektur. Dresden: Sandstein Kommunikation 2011, S. 15.

³Cf. Pieken, Gorch/Rogg, Matthias (Hrsg.): Das Militärhistorische Museum der Bundeswehr. Ausstellungsführer. Dresden: Sandstein Kommunikation 2011, S. 24–25.

travel; on the other hand, it was developed and used as a weapon against the civilian population in London and Antwerp during the Second World War.⁴

During its construction in the underground factory and concentration camp Mittelbau-Dora, located north of Nordhausen in Thuringia, thousands of prisoners died. To fully exhibit the ambivalence, the Military History Museum of the Bundeswehr in Dresden shows not only the V2-missile in its entirety, but also private utensils of prisoners. On loan from the Mittelbau-Dora Concentration Camp Memorial, the museum exhibits a dinner bowl with two prisoner numbers and an engraved name, whose bearers were the successive owners of this utensil. If a prisoner died, another prisoner took over the bowl, which was important for survival, and marked it as their property.⁵ A self-made saw is also on display.

In a play with the constant search for shifting perspectives, what the conception sets forth and the design of the museum congenially takes up is physically expressed: there is no clear, no binding, and certainly no prescribed line of historical knowledge or interpretation. Rather, we are called upon to understand our own location as the starting point for evaluating historical contexts.⁶

Ambivalence represents a central key concept for the entire permanent exhibition. Numerous exhibits are illuminated from different perspectives, so that multiperspectivity is a given at the Military History Museum of the Bundeswehr. For example, visitors can see a pair of paintings by the French artist Nicholas Edward Gabé. On it, one and the same barricade of the revolution in Paris in 1848 can be seen, but once from the perspective of the soldiers and once from the perspective of the revolting population.⁷ This contradiction but also the diversity of reality, depending on the position in history, is shown again and again in the permanent exhibition of the museum. It becomes apparent to visitors that there are always several perspectives on a historical event or occurrence.

2 Events

With the help of evening events under the motto “Forum Museum”, the house creates a platform for public discussions on current political topics or the current reference to historical events is taken up and debated. With free admission, visitors

⁴Pieken, Gorch/Rogg, Matthias (Hrsg.): Das Militärgeschichtliche Museum der Bundeswehr. Ausstellungsführer. Dresden: Sandstein Kommunikation 2011, S. 25.

⁵Cf. Grün, Simone: Militär und Technologie, In: Pieken, Gorch/Rogg, Matthias (Hrsg.): Das Militärgeschichtliche Museum der Bundeswehr. Exhibition Guide. Dresden: Sandstein Kommunikation 2011, S. 106.

⁶Pieken, Gorch/Rogg, Matthias (Hrsg.): Militärgeschichtliches Museum der Bundeswehr: Ausstellung und Architektur. Dresden: Sandstein Kommunikation 2011, S. 18.

⁷Cf. Pieken, Gorch/Rogg, Matthias (Hrsg.): Das Militärgeschichtliche Museum der Bundeswehr. Ausstellungsführer. Dresden: Sandstein Kommunikation 2011, S. 24.

have the opportunity to experience top-class guests and to enter into discussion with these experts. The list of previous evening events is long and very diverse in terms of content.

Among other things, the Military History Museum invited the renowned historian Professor Bernd Wegner to give a lecture. He dealt with the question of when the Second World War actually began. Here, the specialist for military history showed a global perspective on the events, which is still hardly known.

In cooperation with the Dresden 2025 Capital of Culture Office, the lecture: "What holds societies together" took place, with the American sociobiologist Mark Moffett presenting his findings from psychology, sociology and anthropology to clarify the question. The event at the MHM was moderated by the curator of Dresden's Capital of Culture application, Michael Schindhelm.

In addition to lectures, there was, for example, a book presentation by the author and historian Ronny Heidenreich. Together with his publisher Christoph Links, he presented the book: *Die DDR-Spionage des BND – Von den Anfängen bis zum Mauerbau*. His work is one of the latest publications of the Independent Historical Commission investigating the history of the BND post 1945–1968.

The MHM bases the conception of its events on current debates, research results as well as anniversaries and jubilees.

3 History of the Bundeswehr/Historical Education

The house aims to give visitors an understanding of soldier life as well as the Bundeswehr itself and its missions. Since the Bundeswehr is a parliamentary army, the ballots of Angela Merkel and Gerhard Schröder for the decision-making procedures in the Bundestag, for example, are on display. The participation of the Bundeswehr in Afghanistan was carried out by the German Bundestag in two votes in November and December 2001 at the request of the then Chancellor Gerhard Schröder. On 22 December 2001, the Bundestag decided by a large majority that the Bundeswehr would participate in the United Nations (UN) ISAF peacekeeping mission in Afghanistan. The task of the German soldiers was to support the Afghan government in rebuilding the country but also in stabilising security. At the time, 581 votes were cast, of which 538 were in favour and 35 against. Eight of the parliamentarians abstained from voting. In addition to the SPD, the Alliance 90/The Greens, the FDP and the CDU/CSU were in favour of the mission. Most of the votes against came from the ranks of the PDS.

In this context, a 2004 model Wolf motor vehicle damaged by explosives in an attack in Kunduz is on display. On 27 November 2004, a remotely detonated explosive device exploded next to a Bundeswehr patrol near Kunduz airport (Afghanistan).⁸

⁸Cf. Pieken, Gorch/Rogg, Matthias (Hrsg.): 60 Jahre Bundeswehr. Ausstellungskatalog. Dresden: Sandstein Kommunikation 2015, S. Jahr 2004.

In 2006, after further attacks on the Bundeswehr in Afghanistan, the then Federal Minister of Defence Franz Josef Jung ordered patrols to be carried out exclusively with protected vehicles. Since then, almost only the better armoured models Wolf MSS⁹ and Wolf MSA¹⁰, in addition to other armoured wheeled vehicles such as Dingo and Fennek, were used in Afghanistan. But also in the following years soldiers of the Bundeswehr were injured or killed in attacks.¹¹

This display case not only shows visitors that the Bundeswehr is a parliamentary army, but also that its missions are life-threatening for the soldiers.

By presenting the current deployments of the Bundeswehr, the MHM simultaneously deals with the current history of the German military. Among other things, the museum focuses on the deployment in Mali and the Good Friday battle in Afghanistan in 2010. Furthermore, the museum shows the uniform of a soldier who was one of the last to perform his military service after it was suspended after 55 years on 1 July 2011. The diversity of the Bundeswehr, its tradition and history form the focus of the third chronology. But also the international view on the missions and their consequences are shown by a photo collage of the American photojournalist and war correspondent James Nachtwey, from American war hospitals in Iraq. This brief introduction to the exhibition makes it clear that the MHM Dresden can be used as a teaching facility by the Army Officers' School, but also by civilian schools, to gain a comprehensive picture of the Bundeswehr, but also of German military history.

4 Educational Showcases

Museums aim to make history tangible and thus easier for visitors to understand and grasp. They often limit themselves to visual and auditory aids. In the permanent exhibition, special learning stations were created with the help of 25 stations that encourage interaction.

The offer is especially aimed at visitors who want to explore the exhibition together with children, because here they are allowed and even encouraged to touch things and get active themselves.¹²

⁹MSS (= "modularer Splitterschutz"): modular fragmentation protection, i.e. the vehicles are protected against fragments or anti-personnel mines with steel plates.

¹⁰MSA (= "modulare Schutzrüstung"): modular protective equipment, i.e. the vehicles were equipped with adapted protective plates as well as armoured glass.

¹¹Pieken, Gorch/Rogg, Matthias (Hrsg.): 60 Jahre Bundeswehr. Ausstellungskatalog. Dresden: Sandstein Kommunikation 2015, s. year 2004.

¹²Stilidis, Avgi: Museum Pedagogy. In: Pieken, Gorch/Rogg, Matthias (Hrsg.): Das Militärhistorische Museum der Bundeswehr. Ausstellungsführer. Dresden: Sandstein Kommunikation 2011, S. 39.

But adults are also welcome to try things out for themselves. For example, a display case deals with the footwear of soldiers of the Napoleonic Wars and thus provides an insight into their everyday lives. On a map of Europe, visitors can trace their marches over several thousand kilometres. The soldiers of that time had to endure these physical exertions in shoes that were not adapted to the shape of their feet. For cost reasons, the right and left shoe were shaped the same, which caused numerous foot ailments.

The museum as an extracurricular place of learning has set itself the task of making history tangible and thus more understandable for visitors.

A station on the smell of war and death developed by olfactory researcher Sissel Tolaas for the Trench Warfare Cabinet in the “1914–1945” chronology section reminds us that war is an experience that burns itself into all of man’s senses. He hears, tastes, smells, sees and feels the violence. Smells associate themselves in man’s memory with pleasant but also traumatic experiences.¹³

As the First World War developed from a war of movement to a static war, the soldiers lay in the trenches or bomb shelters for days. There they could not escape the stench of decay from dead soldiers and animals. The visitors experience this smell and can put themselves in the shoes of the soldiers.

The exhibits in the showcases as well as in the educational stations are set in a historical, cultural and political context. This is brought home to the visitors again and again as they experiment on their own. The Museum of Military History also offers guided tours of the exhibition. Public tours on various topics or group tours can be arranged by appointment. In addition, visitors can explore the exhibition themselves in various languages by means of a multimedia guide, which is constantly being expanded.

5 Importance for Soldiers

The Military History Museum of the Bundeswehr depicts the history of the soldiers. Since the Bundeswehr has been in existence since 12 November 1955, it is not surprising that it can look back on a long history of tradition, operations and disaster relief. The assistance provided during the severe storm surge in northern Germany in 1962 is still remembered. Helmut Schmidt, at the time Senator for Police and from June 1962 Senator for the Interior, asked numerous military commanders-in-chief for support. However, the involvement of the Bundeswehr was unconstitutional at the time, since according to the Basic Law no tasks in the interior could be taken over. Helmut Schmidt later explained that it was a supra-legal state of emergency and every minute counted, as more than 10,000 people were in extreme danger. After

¹³Stilidis, Avgi: Museum Pedagogy. In: Pieken, Gorch/Rogg, Matthias (Hrsg.): Das Militärhistorische Museum der Bundeswehr. Ausstellungsführer. Dresden: Sandstein Kommunikation 2011, S. 40–41.

the emergency laws were passed by the German Bundestag on 30 May 1968, the deployment of the Bundeswehr in internal emergencies and disaster relief was no longer a problem. For this reason, the assistance in the Oder flood (1997) was no longer unconstitutional. The Bundeswehr also helped during the Elbe floods in 2002 and 2013. These relief missions are included in the recent history of the Bundeswehr in the permanent exhibition. In addition, there is the variety of uniforms or memorabilia from foreign missions. The soldiers can identify with this period, as some of them were involved in these missions themselves. For this reason the comrades donate exhibits to the museum with the request to show them to the visitors. Some of them are private objects, such as postcards that were sent home from the place of deployment or that were received in Afghanistan or Kosovo, for example. In addition, both official and private objects that were useful during deployment or on duty, or that tell a particular story of the Bundeswehr, are given to the museum. For example, the flight suit of Lieutenant Ulrike Flender, who was the Bundeswehr's first female fighter jet pilot. The Basic Law initially did not allow women to serve. In 1975, the career of officers in the medical service was first opened to women who were already doctors or pharmacists. In 1991, they were allowed to enter all careers in the medical service and in the military music service, and in 1992, top female athletes were also promoted. Since 2001, women have been able to pursue all careers in the armed forces.

It is evident that the Military History Museum of the Bundeswehr not only depicts the multifaceted military history itself, but also that of the soldiers. In addition to the history of the Bundeswehr, visitors are given an understanding of life as a soldier and the associated dangers during deployment.

6 Diversity in the Museum and Educational Offers

For all special exhibitions as well as for the permanent exhibition there are mediation offers especially for schools and families. In addition, special programmes are offered on selected dates during the school holidays, on International Museum Day or during the Dresden Museum Night.

The museum education department, as part of the education division, also offers numerous guided tours for different age groups and school types on a wide range of topics. Even young children of nursery school and primary school age can visit the Military History Museum of the Bundeswehr in Dresden. Under the motto "This is what I would like to show you from the museum", children are guided through the museum in a dialogue-oriented tour and are given an overview of the numerous exhibits. A lot of space is given to the children's questions and thoughts. At the end, they summarize their impressions by collecting them in a picture. They take the drawing home with them. This way their family can see what they would like to show them from the museum. Furthermore, an individual project day with the little ones in the house would be possible. The trained staff of the museum education department will respond to their wishes.



Fig. 1 Animal – catwalk in the MHM. (© David Brandt)

For pupils from the fifth grade onwards, there is a more extensive range of options. A guided tour for the respective age group is always offered for the current special exhibition.

From grade seven to 13, the overview tour “Love & Hate” is a good choice. Here, a tour that focuses on the wedge-shaped new building discusses specific topics such as the military and technology or animals in the military. For the young people, the views are perplexing, as they tend to associate them less with the military. Especially the animal catwalk on the first floor of the museum stimulates the young people to think, especially on a very emotional level (Fig. 1).

Among others, an elephant, a lion, a carrier pigeon, a sheep, a dromedary, a horse and much more can be seen. At first glance, visitors think that the biblical story of “Noah’s Ark” is being re-enacted here. It is only when the animals are studied in detail that it becomes apparent that they served man in acts of war.

Many of the animals exhibited here are scarred by warfare, some were wounded, others met their death. Even in ancient times, animals were used by humans in a variety of ways as aids in war. As beasts of burden, they transport weapons, soldiers, and rations to remote locations that can only be reached on foot.¹⁴

¹⁴Geißler, Andreas: Tiere beim Militär. In: Pieken, Gorch/Rogg, Matthias (Hrsg.): Das Militärhistorische Museum der Bundeswehr. Ausstellungsführer. Dresden: Sandstein Kommunikation 2011, S. 90–91.

Dogs took over very diverse tasks in the military. There were ambulance dogs, messenger dogs or parachute dogs. The most striking, however, is the 'Panzersprenghund' (armored blast dog), as it is exhibited on the catwalk. The animals were first used as such by the Red Army in 1942 to destroy the vehicles of the Wehrmacht. For this purpose, the animals were trained to look for food under the tank. The dogs were equipped with an explosive charge on the back. Now they crawled under the hull of the vehicle, where by means of a rocker arm the explosive charge was released. The tank was destroyed, but the dog was also killed. The students can hardly grasp this use and discuss such a use of animals very lively at this station. Another example of this is the minesweeping sheep. There is a sheep with three legs on the catwalk. Animals have been used to clear personal mines since they were used. During the landing of Allied forces in Normandy in June 1944, sheep were herded ahead of soldiers to clear minefields. The British military also used these animals in the 1982 Falklands War. At the time, plastic-sheathed mines, SB-33, were used, which could not be cleared with conventional military clearance equipment. For this reason, sheep were herded across mined fields as an emergency measure to clear the way for the British military. Even today there are 117 mined fields in the Falkland Islands. It is estimated that up to 20,000 landmines are still hidden, and robots are now used to defuse them.

In addition to this overview tour, there is also the possibility of guided explorations and workshops in the museum. Themes such as "Discovering History", "The First World War", "Biographies under National Socialism", "The Bundeswehr in Action" or "The Military and Society" are dealt with. Most of the courses can be implemented from the seventh grade onwards. In the workshops, the pupils work independently in working groups after a brief guided tour of the thematic course. This is the case, for example, with "Bundeswehr in action".

After an introduction to the exhibition area „Bundeswehr since 1990“, the pupils work in small groups on exhibits that originate from deployments at home or abroad. The results are presented in the joint tour.¹⁵

During this workshop, the young people not only learn about the background of the Bundeswehr and its missions, but also discuss the pros and cons of these missions.

Since the Military History Museum can be used as an extracurricular place of learning, it also offers the classic epoch tours in addition to these workshops, where the content is based on the curricula. Here, teachers can choose between the following offerings: The Long nineteenth Century, World War I, National Socialism and World War II, Age of the World Wars 1914–1945, Cold War in Germany – Bundeswehr and NVA until 1990, From the "Army of Unity" to the "Army in Action" – The Bundeswehr since 1990. It becomes apparent that there are a multitude of variants to use the house for history or politics lessons. If none of the offers appeals to the teachers, individual arrangements can be made.

¹⁵ Militärhistorisches Museum Dresden: Educational offers for schools. www.mhmbw.de/media/documents/Schulklassen/Angebote_fuer_Schulklassen.pdf (09.06.2020).

As a service of the Bundeswehr, the Military History Museum is however not only there for the public. Within the framework of the legally prescribed “historical-political education” for soldiers, the museum makes an essential contribution to the fulfilment of these tasks for many services of the Bundeswehr. In addition, the museum is an elementary component in the training of sergeant and officer candidates in preparation for their later command duties. In workshops or guided tours, the soldiers are trained, among other things, in the area of “Tradition of the Bundeswehr”. But also the history of the armed forces or military history itself can be extensively illuminated at the museum. The training section also designs seminars for historical-political education lasting one or more days according to the thematic ideas of the other services, which are then held in the museum.

However, the Bundeswehr itself does not only maintain the MHM Dresden and its branch in Berlin-Gatow, which focuses on the history of military aviation in Germany. The museum also occupies the Old and New Armouries at Königstein Fortress in Saxon Switzerland (Sächsische Schweiz). In more than around 100 locations in the Federal Republic of Germany, more or less extensive teaching collections, military history collections and regional exhibitions are operated for the “historical-political education” of members of the armed forces as well as for the general public. The MHM supervises and advises these exhibitions and collections, and trains the staff of these institutions. With an annual museum conference, the MHM also provides a platform for the exchange of experience between the exhibitions and collections of the Bundeswehr.

7 Cooperation with Philosophical Education

There is no elaborated offer that has been specifically tailored to ethics or philosophy classes. However, the previous explanations should have clarified numerous thematic overlaps. Anthropologically, the question is whether violence, aggression and war are part of human nature. The dispute about the possibility of a just war and legitimate warfare has been part of the canon of practical philosophy since Cicero. The critique on this utopia asks the question whether a global, lasting peace should be regarded as a naïve pipe dream or as a real political possibility. Moreover, philosophical analysis and conceptual work helps to focus discussions and avoid misunderstandings. For example, it would have to be clarified whether a “perpetual peace” should be understood as a conflict-free world or non-violent world politics in Kant’s sense. In recent years, students of philosophy have repeatedly worked in the Military History Museum and, under the guidance of Professor Tiedemann, created teaching units for different grades of philosophy and ethics. A continuation of the cooperation would be desirable.

The Military History Museum of the Bundeswehr in Dresden offers a wide range of possibilities for use as an extracurricular place of learning. The aim is to provide visitors with a multi-perspective view of historical events and to illustrate the latest research findings with the help of changing special exhibitions. A visit is worthwhile.

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Theatre Pedagogy at the Staatsschauspiel Dresden

Bettina Seiler and Marie Hahn

Abstract

How can a link between theatre education and philosophy didactics be profitably realised? The potentials of the arts – in this case, in particular, theatre reception and acting – still do not seem to have been comprehensively investigated and exploited for the teaching of ethics and philosophy. Using the example of the Staatsschauspiel Dresden as an out-of-school learning venue, this article explores the possibilities and limits of philosophizing in a theatrical setting. Theatre pedagogical exercises and philosophical connections to the play example HOOL are presented.

Keywords

Theatre · Theatre education · State theatre · Hool

1 The Staatsschauspiel Dresden as an Out-of-School Place of Learning

26 students from a seventh-grade class at a Dresden high school are crowded together on the stage of the Schauspielhaus. They whisper and giggle. Suddenly a short, shrill bell sounds and the first of the three stage platforms – exactly the one the young people are standing on – begins to move. It's going down. Almost 11 metres.

B. Seiler (✉)
Staatsschauspiel Dresden, Dresden, Germany
e-mail: bettina.seiler@staatsschauspiel-dresden.de

M. Hahn
TU Dresden, Dresden, Germany
e-mail: marie.hahn1@tu-dresden.de

The students stand very still and enjoy this unusual ride silently and in amazement, as well as the surprising insights into the lower stage. But a look upwards is also worthwhile. The laced floor of the theatre seems to be unreachably far away. The stage manager calls out to the machinist to bring the podium back up to stage level. They pass shelves where frames and parts of the turntable are stored, and doors in the portal wall that seem to lead to nowhere. The young people are excited and curious. The stage technology expert patiently answers the students' questions before sending them off stage again – in a friendly but firm manner. The rehearsal has to be prepared and parts of the decoration behind the barriers still have to be assembled.

In the remaining 70 minutes of the guided tour through the Schauspielhaus, the class will get to know the building, its history, the architectural features as well as theatre professions and work processes in a repertory theatre. The pupils have just experienced firsthand how the listed technical stage equipment works, in German lessons at an out-of-school place of learning.

A short time later we are standing again in front of the stage entrance of the Schauspielhaus with many new impressions. The sun is shining and the ice is slowly melting. The students suddenly see the building as if from different eyes. Now it no longer looks like a huge white concrete block, but it seems inviting, lively and full of history. The whole class hopes to visit it again soon and see the people and things they learned so much about today in action.¹

The theatre pedagogues of the Staatsschauspiel Dresden invite teachers and cultural mediators to discover the theatre as an out-of-school place of learning for themselves and their pupils and to link together the institutions of school and theatre.

Education, social competence and culture are the resources of sustainable societies. Cultural education is a basic prerequisite for developing community skills anew – contrary to the growing scepticism about the community. That is why we want to address pupils even more intensively in the future and expand the offers of the Staatsschauspiel. Together with [teachers and cultural mediators] we want to give all children and young people open access to the theatre and thus to art and culture. Because they have a right to that.²

The practical field of theatre education offers starting points for investigating topics and focal points of the Saxon curricula of various subjects outside the school building. In doing so, children and young people can enter and explore spaces of experience, raise research questions and find out what theatre has to do with them and their lifeworld. The same applies to the theatre as to all out-of-school places of learning,

It is assumed that the pupils can have so-called 'primary experiences' here: They experience the theatre and the actors live, they are present when a newspaper is conceived and/or

¹*Hinter den Kulissen: Mehr als eine Führung*. Excerpt from a German class' report on a visit to the Schauspielhaus by Hannah Geyer, class 7/3, January 2020 [transl. by B.S.].

²Klement, Joachim: *Theater und Schule*. Staatsschauspiel Dresden, season 2017/2018. https://www.staatsschauspiel-dresden.de/download/9962/broschuere_theater_und_schule_web.pdf (Stand: 17.05.2020), S. 1 [transl. by B.S.].

printed, they are confronted with an authentic object, they walk in the footsteps of writers during literary walks, etc.“. Such primary experiences, however, cannot simply be broken down to the learning goals and areas of competence as they are formulated – especially in cognitive terms – for school. If one consequently includes the ‘cultural value’, then the research interest no longer lies solely on the survey of, for example, advantages and disadvantages for learning, as it is defined in the subject didactic context. Rather, moments become relevant, especially with regard to impact research, which have so far played a clearly secondary role in school, or at least in (subject) didactic research.³

If teachers want to integrate the theatre as an out-of-school place of learning into their lesson planning, they need to know the place. That’s why artistic director Joachim Klement, the dramaturges and theatre educators of the Staatsschauspiel Dresden invite teachers and cultural mediators to the theatre at the end of the current school year for the event “Theatre meets School”. In a format comparable to speed dating, teachers receive an overview of new productions for the next season, immanent themes and age recommendations as well as all the mediating offers of theatre education, which invite them to discover the theatre as an out-of-school place of learning again and again or completely new. In this way, inhibitions are reduced, teachers have the opportunity to formulate questions, establish contacts and make concrete arrangements with regard to cooperation with theatre professionals. For example, to accompany the creation process of a production as a premiere class or course. Here the young people become partners in a production, attend rehearsals, meet actors and the directing team and reflect on what they have seen in an out-of-school place of learning. The dramaturges and theatre teachers deepen these encounters in thematic workshops and encourage the exchange of ideas with the pupils. The highlight is a visit to the premiere.

In the “preview” format, teachers and cultural mediators can “test” all new productions in order to decide whether a visit to the performance with pupils offers impulses and in-depth moments for the subject lessons. The theatre pedagogues and dramaturges focus on conceptual approaches, ways of playing or aesthetic features of the productions with interested teachers in supplementary further training units in the theatre.

An important concern of the Staatsschauspiel Dresden is to introduce student teachers and trainee teachers to the theatre as an out-of-school place of learning during their training. In cooperation with the heads of training for various subjects, corresponding specialist days are planned. Based on a visit to a theatre production, the theatre pedagogues work with the prospective teachers to focus on the possibilities of dealing with immanent themes or focal points of the respective production in a practical way and try out theatre pedagogical methods that the teachers can transfer to their subject lessons. The spectrum of subjects ranges far beyond the didactics of German to physics and mathematics. Since the 2018/2019

³Hoffmann, Anna Rebecca: „Außerschulische Lernorte. Unter besonderer Berücksichtigung von Museen als außerschulische Lernorte.“ In: Ballmann, Jan M. (Ed.): *Empirische Forschung in der Deutschdidaktik. Vol. 3, Forschungsfelder*. Baltmannsweiler: Schneider Verlag Hohengehren (2018), p. 130 [transl. by B.S.].

season, the Staatsschauspiel Dresden has been offering a seminar on *theatrical philosophizing* in cooperation with the TU Dresden. In this seminar, teacher trainees of ethics and philosophy go on a subject-oriented aesthetic research trip with theatre professionals. At the out-of-school place of learning, they will explore which philosophical questions selected productions raise and which methods are suitable for generating them with students in the subject lessons and for deepening them through play practice. The findings will be applied both to scientific-didactic discourses and to the planning of concrete teaching units. The seminar thus not only offers inspiration for new perspectives in lesson design – students are given the opportunity here to critically question and practically examine the profitable moment of linking theatre pedagogy and philosophy didactics. This debate, which explores the question of the added value of theatre for philosophizing, will be briefly outlined below.

2 Theatrical Philosophizing: An Overview

Beauty, as the summation of its humanity, can therefore neither exclusively be mere life, as has been asserted by astute observers who adhered too closely to the testimonies of experience, [...] nor can it exclusively be mere form, as has been judged by speculative worldly-wise men who strayed too far from experience [...]: it is the common object of both drives, that is, of the play instinct.⁴

In the preface to Hubertus Stelzer's study *Philosophieren im Theater?* Markus Tiedemann notes how theatre (play), which is strongly linked to sensuality and emotional overwhelmingness, and philosophy, which in turn is characterized by distance and abstraction, clash in their educational goal of enlightenment.⁵ Enlightenment as a process towards a "mature orientation [of the concrete human being] in his life-world"⁶ encompasses more than abstract concepts and categories: "Therefore, it is just as necessary to make one's concepts sensual (i.e., to attach to them the object in intuition) as to make one's intuitions intelligible (i.e., to bring them under concepts)."⁷ Theatrical elements can supplement the intellectual work of philosophizing with sensual experience, i.e. with reference to emotion, body and subject.⁸ Furthermore, Volker Steenblock points to the general "intellectual and

⁴Schiller, Friedrich: *Über die ästhetische Erziehung des Menschen. In einer Reihe von Briefen*. Mit den Augustenburger Briefen. Ditzingen: Reclam (2000), p. 60 (Fifteenth Letter) [transl. by M.H.].

⁵Cf. Tiedemann, Markus: „Vorwort“. In: Stelzer and Opitz 2017, S. 7–8, hier S. 7.

⁶Tiedemann 2017, S. 7 [transl. by M.H.].

⁷Kant, Immanuel: *Kritik der reinen Vernunft*. 1. Werkausgabe, Bd. 3. Hg. v. Wilhelm Weischedel. Frankfurt am Main: Suhrkamp (1974) (=stw; 55), S. 98, KrV B75 [transl. by M.H.].

⁸Cf. Weintz, Jürgen: *Theaterpädagogik und Schauspielkunst. Ästhetische und psychosoziale Erfahrung durch Rollenarbeit*. Berlin, Milow, Strasbourg: Schibri Verlag 2008⁴, S. 442–443.

reflexive potential of the arts” which can enter into an “interactional relationship”⁹ with philosophy. In view of this undisputed point of contact, it makes basically sense to pursue the opportunities of theatre or theatre education for teaching philosophy and ethics.

With his *didactics of theatrical philosophizing*, Christian Gefert has brought theatrical forms into the teaching of philosophy and ethics in schools.¹⁰ *Theatrical philosophizing* is understood as a text-opening procedure “in which philosophers discuss the meaning of a philosophical text in conversation and also *embody* it *theatrically*.”¹¹ The aim is to replace passive reproduction or imitation with an *embodied activity* in which students can actively physically implement their own readings of the text.¹² In this way, the physicality, which is otherwise strongly neglected in philosophy classes, receives greater attention.¹³ Here, Gefert draws on Ernst Cassirer’s and Susanne Langer’s symbol theory as well as Derrida’s deconstructivist theory on the multiplicity of meanings of texts and thus understands philosophizing as an “*interminable process of interpreting interpretations*”.¹⁴ The meanings of the philosophical text are articulated ever more widely, whereby presentational forms can supplement philosophizing with those aspects that cannot be grasped discursively alone.¹⁵

Through *theatrical philosophizing*, the subject side should come more to the fore, i.e. the lessons are not only oriented towards the interpretation prescribed by the teacher and oriented towards the scientific discourse, but also towards the particular ideas of the students about the meaning of the philosophical text. Gefert’s didactic concept is based on four working steps: an argumentation phase, in which the meanings of the terms and arguments of the text are opened up discursively,¹⁶ a preparation phase, which is intended to sensitize the students to working with theatrical forms of expression, a trial phase, in which the theatrical modes of interpretation are tried out and worked out, and a reflection phase, which is intended to create an external view of the entire working process as well as of the possible linking and further development of the various forms and in this way to have a

⁹Steenblock, Volker: *Kunst gibt uns zu denken. Philosophieren mit Bildern und Literatur, Oper und Theater*. Bochum, Freiburg: Projektverlag (2015), S. 13 [transl. by M.H.].

¹⁰Cf. Gefert, Christian: *Didaktik theatralen Philosophierens. Untersuchungen zum Zusammenspiel argumentativdiskursiver und theatral-präsentativer Verfahren bei der Texteröffnung in philosophischen Bildungsprozessen*. Dresden: Thelem (2002) and cf. Stelzer u. Opitz (2017), S. 19.

¹¹Gefert 2002, S. 14–15 [transl. by M.H.].

¹²Cf. Gefert, Christian: „Philosophie als Performance – theatrales Philosophieren in Bildungsprozessen.“ In: *ZDPE 2* (2019), S. 23–30, hier S. 25.

¹³Cf. Gefert 2002, S. 15.

¹⁴Gefert 2002, S. 43 [transl. by M.H.].

¹⁵Cf. Gefert 2002, S. 89.

¹⁶Cf. Gefert 2002, S. 200.

synthesizing effect.¹⁷ The philosophical text is chosen here as the starting point. In the argumentation phase the students will be

asked by the teacher to clarify discursively the terms and arguments formulated in the text passage, i.e. to reproduce their ideas of the respective meaning in ‘their’ words. In doing so, the teacher repeatedly asks the students to give concrete examples of the abstract meaning that can illustrate the terms and arguments used.¹⁸

According to this model, a concrete approach to the abstract text is already assumed before the theatre play – if the students do not have any ideas about the text, it may have to be discarded.¹⁹

Playing theatre, however, could also be a source of impulses for concrete ideas and for generating philosophical questions in general. Such an approach is reflected in the project *Wir sind jung. Wir sind stark.* by Stelzer (philosophy didactician) and Opitz (assistant director). Here, professional rehearsals with young lay actors at the Munich Residenz-Theater were accompanied by phases of pragmatic-dialogical philosophizing according to Martens.²⁰ Parallel to the rehearsals, the young actors and actresses dealt with the philosophical problems that emerged from the play’s source material (textbook, film), the staging and the specific role profiles.²¹ This intensive process, which also included discussions with the audience and workshops for pupils and teachers,²² led the young people to constantly review their positions and thus reach a well-founded opinion.²³ However, the theatre play is not to be understood as a one-off thought-provoking impulse:

Pragmatic-dialogical philosophizing, which proceeds from the arts, to which the arts thus give to see, i.e. to think about, what is thought about in a conceptually-argumentatively cognizant way, can be described model-like in the image of a movement swinging back and forth, which does not rise philosophically into the realm of conceptual abstraction starting linearly from a sensual-intuitive point of departure, but rather, weighing and weighing, gets involved in a mutual enrichment of the respective artistic or philosophical activity of searching and questioning deepening and illumination or enlightenment of basic human questions.²⁴

¹⁷ Cf. Gefert 2002, p. 272 and cf. Gefert: „Theatrales Philosophieren – performatives Denken in philosophischen Bildungsprozessen“. In: Nida-Rümelin, Julian/Spiegel, Irina/Tiedemann, Markus (eds.): *Handbuch Philosophie und Ethik*. Vol. 1, Didaktik und Methodik. Paderborn: UTB 2015, p. 240–244, here p. 241–243.

¹⁸ Gefert 2002, S. 167–168 [transl. by M.H.].

¹⁹ Cf. Gefert 2002, S. 203.

²⁰ Cf. Stelzer, Hubertus: „Auf der Suche nach einem Menschen. Theatrales Philosophieren – ein Praxisbericht.“ In: *ZDPE 2* (2019), S. 71–81, hier S. 71.

²¹ Cf. Stelzer u. Opitz 2017, S. 16.

²² Cf. Stelzer u. Opitz 2017, S. 16–17.

²³ Cf. Stelzer u. Opitz 2017, S. 17–18.

²⁴ Stelzer u. Opitz 2017, S. 9 [transl. by M.H.].

What is missing is an approach that, like Stelzer (following Steenblock), understands theatre play as an occasion and space for philosophical thought processes to unfold, and makes this fruitful for everyday school life. Thus, (smaller) theatrical exercises could take place first, which evoke particular perceptions and stimulate ideas that can transcend one's own patterns of thought and action.²⁵ The uncertainties and questions that develop from this can then – according to the principle of problem-oriented teaching – in turn be met with offers of orientation from the subject philosophy. In her dissertation on *plays in philosophy classes*, Marion Hühnerfeld points out how the concrete dilemmas of the protagonists of literary tragedies can provide important impulses for working with abstract philosophical texts and questions.²⁶

As a reaction to the general shift in the humanities towards a *performative turn*, the concept of *performative philosophizing* has also developed.²⁷ In the course of this turn, conventional forms of philosophizing, such as discussions in an academic setting, are being questioned. By testing new formats of philosophical practice such as *café/club of dead philosophers*, *philosophy slams* or even *theatrical philosophizing*, the situational and social conditions of philosophizing are to be made transparent.²⁸ Whether a linguistic-discursive confrontation is decisive in order to speak of philosophizing, or whether purely presentational forms can also be philosophical, is up for debate. Central here is Matthias Tichy's objection that philosophy loses its subject-specific characteristics and goals through this opening.²⁹ Heidi Salaverría, who considers this question from the perspective of a pragmatic philosophy, sees in performative philosophizing precisely the chance to renegotiate "what [everything] can be considered philosophy at all."³⁰ In this way, the institution of philosophy remains alive and its boundaries dynamic. These developments increasingly affect the self-understanding of philosophical educational processes. Gefert and Stelzer both take the standpoint of an extended rationality paradigm, according to which presentational forms are also rational acts.³¹ Tiedemann takes a decisive counter-position to this by stating that artistic contributions that elude

²⁵Cf. Weintz 2008, S. 444.

²⁶Cf. Hühnerfeld, Marion: *Theaterstücke im Philosophieunterricht. Moralische Urteilsbildung durch Auseinandersetzung mit Dramen in schulischen Bildungsprozessen*. Dissertation, Düsseldorf, (2006), S. 259.

²⁷Cf. Salaverría, Heidi/Schierbaum, Sonja: „Theoretische und philosophiedidaktische Überlegungen zur performativen Philosophie: Blick aus zwei Richtungen.“ In: *ZDPE 2* (2019), S. 13–22, hier S. 13.

²⁸Cf. Totzke, Rainer: „Performative Philosophie und Philosophie-Didaktik. Bestimmungen und Beispiele.“ In: *ZDPE 2* (2019), S. 4–12, hier S. 5–9.

²⁹Cf. Tichy, Matthias: „Bilderdenken. Zu Tiedemanns Kritik an der Verselbstständigung präsentativer Formen im Philosophieunterricht.“ In: *ZDPE 4* (2011), S. 244–251, hier S. 244–245.

³⁰Schierbaum u. Salaverría 2019, S. 13–14 [transl. by M.H.].

³¹Cf. Gefert 2015, S. 240 and Stelzer u. Opitz 2017, S. 13.

criteria intrinsic to philosophy, such as *true* or *false*, may be desirable methods, but cannot constitute an essential part of philosophy teaching.³²

Playing theatre is certainly not a necessary element for teaching philosophy and ethics. However, even without the assumption that philosophizing itself is also possible through exclusively presentational forms, it has great potential to close gaps in conventional teaching. Among the criteria for desirable philosophizing is an all-round developed power of judgment (Dresdner Konsens 2016).³³ Classical philosophy teaching has a striking gap here: Sensual and emotional grasping as well as imagination as necessary companions of judgment do not receive sufficient attention due to the one-sided intellectual orientation of teaching. In his essay *Das moralische Urteil (Moral Judgment)*, Klaus Goergen argues for a “continuum between cognition and emotion”.³⁴ According to this, there is not one determining cognitive or affective ability on which moral judgment is built, but rather various mental processes that interact. In addition to cognitive activities such as pure reasoning or the calculation of utility, he therefore also attributes great importance to aspects such as the generation of self-image and moral feelings.³⁵ Within the framework of a “holistic conception of ethics didactics”,³⁶ theatrical learning could demand and promote work on the self-image as well as empathy with the *other* through the special perception of the present (body, space and time, objects/props, other actors etc.) and the experience of other attitudes.³⁷

“The image frees itself from the constraints of location and reality [...]”³⁸ Theatre can be understood as a space of possibilities in which real conditions and relationships can be negated through play and aesthetics, alternatives can be tried out and in this way the boundaries of thought can be opened up.³⁹ Theatre pedagogical elements can thus be used within philosophy didactics in order to train a sensing and imagining of the life-worldly as well as the possible, which drives the reflection

³² Cf. Tiedemann: „Mal mir was!“ – Ein Zwischenruf.“ In: ZDPE 1 (2011), S. 78–80, hier S. 80.

³³ Cf. *Dresdner Konsens für den Philosophie- und Ethikunterricht*, Dresden 2016. https://philosophiedidaktik.files.wordpress.com/2017/03/dresdner_konsens.pdf (Stand: 21.04.2020).

³⁴ Goergen, Klaus, „Das moralische Urteil. Ein egalitäres Modell.“ In: ZDPE 3 (2009), S. 170–181, hier S. 170 [transl. by M.H.].

³⁵ Cf. Goergen 2009, S. 173.

³⁶ Goergen 2009, S. 173 [transl. by M.H.].

³⁷ Cf. Wiese, Hans-Joachim/Günther, Michaela/Ruping, Bernd: *Theatrales Lernen als philosophische Praxis in Schule und Freizeit*. Berlin, Milow, Strasbourg: Schibri-Verlag 2006, S. 73 u. 75.

³⁸ McGinn, Colin: *Mindsight. Image, dream, meaning*. Cambridge, Mass. et al.: Harvard Univ. Press 2006, p. 137.

³⁹ Cf. Brook, Peter: *Das offene Geheimnis. Gedanken über Schauspielerei und Theater*. Translated from Engl. by Frank Heibert. With an epilogue by Hans-Thies Lehmann. Berlin, Cologne: Alexander (2012), pp. 11, 28 and cf. Annemarie Pieper, „Schön ist, was gefällt. Ästhetische Orientierung.“ In: Rolf, Bernd/Draken, Klaus/Münnix, Gabriele (eds.): *Orientierung durch Philosophieren. Festschrift zum 50jährigen Bestehen des Fachverbandes Philosophie e. V.* Münster et al.: LIT (2007) (= Philosophie und Bildung; 6), S. 27–41, hier S. 40.

process with regard to the focused problem – the theatre as an experimental laboratory.⁴⁰

3 Project Example HOOL

The production HOOL at the Staatsschauspiel Dresden was chosen for the philosophy didactic seminar on *theatrical philosophizing* in the summer semester 2019. The theatrical pedagogical preparation of the play presented here, which has already been carried out with pupils in a non-philosophical didactic setting, was now to be examined and further developed by the teacher trainees of ethics/philosophy with regard to its suitability for subject teaching. The seminar was led by Markus Tiedemann (TU Dresden), Bettina Seiler and Lisa Jäger (Staatsschauspiel Dresden).

3.1 Information on the Production

HOOL

Based on the novel by Philipp Winkler

In a stage version by Florian Hertweck

Premiere: 22.03.2019

With: Tillmann Eckardt, Jannik Hinsch, Daniel Sejourné, Oliver Simon, Steven Sowah

Director: Florian Hertweck

Stage: Mascha Deneke

Costumes: Kathrin Krumbein

Music: Moritz Bossmann, Oli Friedrich, Jan Preißler

Dramaturgy: Kerstin Behrens

Theatre pedagogy: Lisa Jäger, Bettina Seiler

Age recommendation: from grade 8

Florian Hertweck staged HOOL at the Staatsschauspiel Dresden in the 2018/2019 season, based on the novel by Philipp Winkler, a play that deals with the social or subcultural phenomenon of excessive violence by often youthful, rival groups that usually meet for major events – especially football matches – and identify with the corresponding clubs.⁴¹ The protagonist is Heiko Kolbe, played by Jannik Hinsch, a supporter of the Hanover 96 football club:

⁴⁰A similar description can be found in a contribution on theatre practice in schools by the Federal Agency for Civic Education: „Theater wird zu einem ‚Laboratorium sozialer Fantasie‘.“ Aus: Hruschka, Ole/Vaßen, Florian: Theaterpraxis in der kulturellen Bildung. Bundeszentrale für politische Bildung, 18.07.2011. <https://www.bpb.de/gesellschaft/bildung/kulturelle-bildung/60244/theaterpraxis> (Stand: 24.05.2020) [transl. by M.H.].

⁴¹Cf. Weigelt, Ina: *Die Subkultur der Hooligans. Merkmale, Probleme, Präventionsansätze*. Marburg: Tectum Verlag (2004), S. 11–14.

Heiko is Hool, body and soul. Nothing beats his club. He has never asked himself why. He rarely goes to the stadium anymore, the real thing happens after the game anyway. Far away from chanting fans and stadium controls, they meet for the fight man against man – hard, but fair. Until one of them is down, that’s the code of honour. Under the leadership of Uncle Axel, the radicalism with which he and his friends fight is the only elixir of life for Heiko. To this family he belongs, can be part of a powerful community to believe in. Fear he does not know, only adrenaline. Injuries heal.

But then a friend is seriously injured, others drop out. For them, there are now more important things than the adrenaline rush of the matches. When the rules of the game suddenly change, Heiko has to watch as his tough man’s world, the fabric with which he holds his life together, slowly but surely falls apart.⁴²

The hooligans of Hanover form Heiko’s chosen community, while between fights and drug intoxication, the past and present problems of his biological family keep coming to the surface. When the supposed unconditional loyalty to the group is suddenly broken, Heiko finds himself in an existential crisis:

You got your family, your house, your fucking white picket fence. You all have something to look forward to at the end of the day. Jojo’s doing his trainer thing and when Kai is healthy again, he’ll finish his studies and get a well-paid job somewhere. I have nothing. This is what I have. That’s all I have.⁴³

In addition to hooliganism and violence, the production also deals with themes such as family, group membership and being an outsider (Fig. 1).

3.2 Let’s Go! Preparatory and Follow-Up Exercises for Theatrical Work

The theatrical work should be possible for all participants without prerequisites, i.e. even without previous experience with theatre reception and acting. Therefore, it is necessary to first sensitize the participants to theatrical forms and to create a space in which they can express themselves verbally and non-verbally without inhibitions. The preparatory and follow-up exercises also have the function of activating, training knowledge of body language, social interaction and emotions, as well as enabling the testing of attitudes. In the following, some examples will be explained.

Name – Attribute – Gesture

Standing circle. Each participant thinks of an adjective that begins with the letter of his/her first name (e.g. aweless Alex, busy Bettina, mysterious Marie) and a suitable gesture or movement. Each participant introduces him/herself to the others by

⁴² *HOOL*, Staatsschauspiel Dresden. <https://www.staatsschauspiel-dresden.de/spielplan/a-z/hool/> (Stand: 05.05.2020) [transl. by B.S. and M.H.].

⁴³ Winkler, Philipp: *HOOL*. Reinbek, Hamburg: Rowohlt Theater Verlag. Bühnenbearbeitung v. Florian Hertweck für das Staatsschauspiel Dresden (2018), S. 45 [transl. by B.S. and M.H.].



Fig. 1 Hool. (Photo: Sebastian Hoppe)

combining the adjective, first name and gesture into a small movement choreography that all the other participants repeat together. Run several rounds.

Objectives: Arrive and warm up, get to know each other, observe and reproduce, reduce inhibitions, create an open and positive atmosphere for play and conversation.

Change of Location

Standing circle. The facilitator makes eye contact with one person in the circle and walks towards them to take his/her place. The person in question looks for a new place in the circle by indicating this to another person with a glance. It is important to know beforehand whose place you want to take – walk purposefully, don't talk, stay focused, increase your speed!

Objectives: Develop group dynamics, reduce inhibitions, body language and social interaction.

Vary Posture

Standing circle. The game leader determines a posture (e.g. angry) and selects a person in the circle to whom he/she hands a ball in the corresponding posture. The person in question takes the ball and chooses another participant to hand the ball to in a new posture – again specified by the game leader (e.g. sad). Attitudes or emotions that play a role in the play can/should be selected – for HOOL, for example, the following are possible: aggressive, determined, in love, powerful, desperate, arrogant, obsessed, intoxicated. After the facilitator has given the attitude for a few

rounds, a free round can be opened in which the participants choose the attitudes themselves.

Objectives: Follow-up of the theatre visit, testing attitudes, body language, social interaction and emotions.

Gifts from the Production

Standing circle. All participants close their eyes for 2 minutes and remember the performance – certain situations, the stage, characters, colours, sounds, pictures, props or costumes, the music, the atmosphere in the auditorium. Then participants open their eyes again. One person walks through the circle with a small ball and hands it to a person with the sentence: “I give you. . .”. The ball represents a “gift” from the HOOL production. Anything can be given away that one remembers (set elements, words and sentences, feelings, themes. . .).

The following rules apply:

1. Each gift may only be given once, so you always have to look for something new.
2. The recipient must be happy about the gift and briefly express this joy.

Objectives: Follow-up of the theatre visit, memory and visualization, open and positive play and conversation atmosphere, body language, social interaction and emotions.

3.3 From Impression to Philosophical Questioning

For the philosophical follow-up, it makes sense to collect and structure the various questions and problems raised by the production. Following the principle of problem orientation, the thematic deepening is thus oriented towards the concrete questions that the participants ask themselves after the performance.⁴⁴ It is important that during the collection of ideas and questions, an open association can take place, without being judged from the outset.

Association Circle

Standing circle. The participants throw a ball to each other and quickly name a specific term or topic one after the other in order to process and deepen the impressions from the production. Associating – not yet evaluating!

A 100 Questions in 3 Minutes

The participants are given 3 minutes to formulate as many questions as possible for the HOOL production. The number 100 should activate the participants’ desire to talk. The facilitator records this round of questions. Questions from the seminar

⁴⁴Cf. on this Tiedemann, Markus: „Problemorientierung.“ In: Nida-Rümelin, Spiegel u. Tiedemann 2015, S. 70–78.

participants were, for example: What role do rituals play? What was the vulture doing there? What is real friendship? Is all violence pleasurable? Why do people go to Hanover to fight? What is identity? What is structural violence? What are the values/norms of such violent groups? Is the human being free?

Afterwards, everyone listens to the recording again and writes down the three questions that are most important to them on a piece of paper. The participants read their questions aloud one after the other. The facilitator documents this round in order to determine from the intersection of all questions those that the participants have raised/notated most frequently. These should then be moved around together.

These questions give rise to various philosophical points of contact, e.g.:

What is real friendship?

The production HOOL raises the question of whether the relationships in Heiko's group are true friendship. When the shared passion of matches falls away, Heiko doubts the friendship and remains uncomprehending of the others' goals in life:

ULF Heiko, it's a clear-cut thing. If I continue, she'll leave me. With the little one. I'm out.

HEIKO I don't believe this.

ULF I still come along from time to time and we can go to the stadium more often again. As a balance, so to speak. I just won't go to the matches anymore. Come on, Heiko. We still remain buddies. Nothing will change.

HEIKO Everything changes, Ulf. All the time!⁴⁵

In this context, the relationships of the roles could be reviewed using Aristotle's three types of friendship: Beneficial, Pleasure and Perfect Friendship.⁴⁶

Is man free?/Is there free will?

SIEGFRIED As usual, old Siegfried sits on the arm of the chair. He has made himself very small. His feathers stand out in tufts. His chest is plucked bare. Heiko goes to the window and pulls it wide open. Fresh, cool air flows in.

HEIKO That's it, old boy. You're free. Hey! Wake up! You can finally get out of here. Get out of here, you old bastard! Hurry up before I change my mind! What are you looking at?⁴⁷

⁴⁵Winkler 2018, S. 28 [transl. by B.S. and M.H.].

⁴⁶Cf. Aristotle: *Nikomachische Ethik*. Übers. u. hg. v. Ursula Wolf. Reinbek, Hamburg: Rowohlt-Taschenbuch-Verlag (2008)², Achstes Buch.

⁴⁷Winkler 2018, S. 56 [transl. by B.S. and M.H.].

In this scene Heiko wants to release an old bearded vulture after the death of its owner. However, the vulture does not take his chance to fly out of the window and hides on the back of his chair. Although he is given the external possibility of freedom, he remains – voluntarily or involuntarily – imprisoned. Here, a symbolism can be discerned that allows conclusions to be drawn about Heiko’s life: Does Heiko act in a self-determined way? What social/psychological/. . . constraints is Heiko subject to? Building on Heiko’s example, general questions arise on the subject of freedom: Is man determined (and if so, by what?) or rather condemned to freedom?

How are violence and lust connected?

HEIKO [. . .] Blood-coated, throaty retching and red-rooted teeth being coughed up. Endless warm hands reaching out and pulling me away. And underneath it all, this rage flickers. But there’s also a contentment that doesn’t really belong there, but despite the voices pounding at me but not reaching me, it’s there, the contentment, letting me know that nothing else matters.⁴⁸

Heiko feels deep satisfaction up to a “contentment” in his matches – violence is perceived by him as pleasurable. Hooligans report positive affects when transgressing social taboos in this way.⁴⁹ At this point, a discussion of the destructive instinct according to Freud’s psychoanalysis suggests itself.⁵⁰

3.4 Philosophizing in the Theatre: Playing Theatre in Philosophy Lessons

In the following, two example exercises will be presented in which the participants can become active themselves in a playful way. Here, not only the imagination of the participants is stimulated – they also get the opportunity to try out different possibilities of action and to evaluate them reflectively afterwards.

Clique: You Belong

In small groups, scenes are developed that enable the exploration of group processes. For this purpose, the participants work together in teams of about four to five people. The scenic development alternates with the presentation of the results. The following three assignments are given to the groups one after the other:

⁴⁸Winkler 2018, S. 57 [transl. by B.S. and M.H.].

⁴⁹Cf. Elbert, Thomas/James K. Moran/Maggie Schauer, „Lust an der Gewalt: appetitive Aggression als Teil der menschlichen Natur.“ In: *Neuroforum* 23 (2017), H. 2, S. 96–104, hier S. 96–97.

⁵⁰Cf. Freud, Sigmund: „Das Unbehagen in der Kultur (1930).“ In: Ders.: *Das Unbehagen in der Kultur und andere kulturtheoretische Schriften*. Einleitung v. Alfred Lorenzer u. Bernard Görlich. Frankfurt on the Main: Fischer 2018⁵, S. 29–108, hier S. 80–86.

(a) Become a clique

Think about what unites you and makes you a clique. Give your clique a name. Formulate a statement that identifies you as a group, such as: “We dance the night away.” Invent and rehearse a battle cry with an attitude. Present your findings and a still image of your clique. Finally, perform your battle cry three times in a row!

(b) Negotiating rules

What are the rules for your group? What are the penalties for breaking the rules? Invent a concrete greeting and farewell ritual! What external characteristics make you recognizable as a clique (clothing/mask or make-up/props)? Present your results to the others.

(c) Dropout: I want out!

Develop a scene in which a member wants to leave the clique. Come up with an idea of where the scene takes place, what her/his reasons are for wanting to leave and how the others react. Look for as wide a variety of reactions as possible, ranging from incomprehension to understanding. (Remember the rules of your clique!) Find a solution and a conclusion to the scene! Presentation.

In this exercise, the participants can experience and reflect on the formation, processes and (conformity) constraints of groups. In the process, the identification with the positively valued own group can also be felt through the differentiation from the foreign group.⁵¹

Fishbowl Improvisation

Similar to a fishbowl discussion, the participants sit in a larger outer circle and observe the events or play in a smaller inner circle – here consisting of two participants. These two participants enter a selected scene of the play and then find different courses and exits through improvisation. If a participant from the outer circle wants to take part in the scene in the inner circle, he/she claps his/her hands – the actors then go into freeze and the participant can tap on one of the actors whose position he/she would like to take.

The following dialogue between Heiko and Kai in the hospital, for example, is suitable for the question “What is friendship?”:

KAI I’m thinking about doing an internship abroad. For a semester. Or maybe two.

HEIKO And where?

⁵¹Cf. Girth, Heiko: *Sprache und Sprachverwendung in der Politik. Eine Einführung in die linguistische Analyse öffentlich-politischer Kommunikation*. Berlin: De Gruyter (2002) (=Germanistische Arbeitshefte; 39), S. 33.

- KAI I'm thinking about doing an internship abroad. For a semester. Or maybe two.
- HEIKO And where?
- KAI London. The examiner at my master's thesis got a mate there at Deutsche Bank.
- HEIKO London in England?
- KAI Nah. London in Rhineland-Palatinate. Of course in England, you knobhead.
- HEIKO And when?
- [. . .]
- KAI Well, this has to go first. Otherwise I'll get on the wrong plane and end up in Kazakhstan or something. Could be pretty embarrassing if I ask someone about Trafalgar Square.
- HEIKO Ha ha, not funny, Kai.
- KAI I don't know, man, sometime next year. Before I start my master thesis.
- HEIKO Oh, cool. Great. I've been sitting here for a year, busting my ass. It's stupid of me to think we're gonna get off to a great start. You and me both.
- KAI Maybe you didn't notice that I'm fucking blind!
- HEIKO But you're not gonna stay, man! Axel will retire at some point and then we can do things our way. Then Ulf will come back on board.
- KAI Do you get it? Ulf is out and nothing will change. Don't blame him. And Axel. He'll keep going until he drops dead in the field.
- HEIKO Wait and see. After the match against Braunschweig –
- KAI Heiko, get it together! I've had enough. In how many different ways should I explain it to you?! That's it for me. And you should finally stop with this shit too. Come with me.
- HEIKO Where?
- KAI London. You've got enough on the side. What's keeping you here? It's a damp squib, man. Let's go away. Just for a bit. . .⁵²

In addition to empathizing with other people's attitudes, the participants can try out different alternatives for the course of the conversation and thus explore the question of the nature of friendship. How does Heiko react to Kai's plans and his offer to come to London with him? At this point, Heiko could unselfishly support his friend's plans and see the internship abroad as an opportunity for Kai to develop further. Even in a scenario where Heiko does not directly endorse such an internship, he might still respect Kai's decision and see him as a self-determined subject. Kai's offer to go to London with him could be accepted by Heiko with the idea of thus embarking on a new path in life. Equally, however, he might admire Kai too much

⁵²Winkler 2018, S. 50–51 [transl. by B.S. and M.H.].

and leave with him without pursuing any goals of his own. In another possible outcome of the conversation, Heiko shows no understanding – if Kai turns his back on the hooligan group, that would be the end of the friendship, which only exists under this condition of mutual support and shared ecstasy in the matches.

These exercises only exemplify the diverse spectrum of a link between theatre education and philosophy didactics. With its offer of aesthetic-cultural learning, the theatre provides a productive place for philosophical educational processes. This bridge between theatre as a space of possibilities and philosophy as a “teachable and learnable cultural technique”⁵³ could thus provide new educational opportunities by creating sensual, emotional and imaginative access for heterogeneous learning groups and at the same time enabling critical distancing. Likewise, the focusing and deepening of topics by means of theatre pedagogical methods remains a special offer for the further development of philosophy lessons, which teachers of the subjects ethics and philosophy can decide to include, but do not have to.

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⁵³Ekkehard Martens: *Methodik des Ethik- und Philosophieunterrichts. Philosophieren als elementare Kulturtechnik*. Hanover: Siebert Verlag (2012)⁶, S. 28 [transl. by B.S. and M.H.].

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Get Excited First: Art, Philosophy and Self-Motivated Learning in the Museum

Alke Vierck

Abstract

The interdisciplinary school program of the Hamburger Kunsthalle was developed on the basis of creative philosophizing. How does dialogical art education develop and what part does it play in philosophical education in schools? This text breaks down five stages of the interactive viewing of works. Using concrete projects with different age groups and works of art from different eras, it illustrates how the aesthetic experience of the original can contribute to interest-led learning.

Keywords

Knowledge · Thinking · Art · Body · Philosophizing · Museum · Aesthetic experience · Multi-perspectivity · Dialogue

1 Excitement

What does thinking look like?

Jean-Honoré Fragonard's philosopher's hair stands on end. He is bending over a stack of papers and something happens to him: full of anxiousness, he has gripped the back of the chair, raised his brows and widened his eyes. What he sees at that moment, we don't know. But the excitement it puts him in fills the whole painting with tension (Fig. 1).

Fragonard has succeeded in creating an astonishing work of art; he has captured a moment of cognitive excitement in a picture. In front of the original in the museum,

A. Vierck (✉)

Kultur und Medien, Hamburg, Germany

e-mail: alke.vierck@bkm.hamburg.de

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M. Tiedemann (ed.), *Philosophical Education Beyond the Classroom*,

https://doi.org/10.1007/978-3-476-05948-2_10

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Fig. 1 Jean-Honoré Fragonard: *The Philosopher*, 1764, oil on canvas, oval, 59 × 72.2 cm. (© Hamburger Kunsthalle, bpk, Photo: Elke Walford)

one experiences this process physically. On several levels, the artwork makes the act of thinking visible and tangible.

There is a fundamental misunderstanding that regularly builds up between people and artworks like a fourth wall. In the museum, we often hear statements like this: “I don’t understand it because I know nothing about art.” Is knowledge the ultimate access code to art? Does the philosopher ask us to read the tracts before him to understand what is going on? Do we need to study the artist’s biography to perceive the tension manifested in the painting?

First and foremost we look at art with our body. At the beginning of every contemplation there is a sensitive perception and it forms the basis for every further action. Yet it is not the body, but knowledge and visual art that are traded as an immovable unity. This is a problem. While it goes without saying that we – like the philosopher portrayed – continually expand our understanding and gain increasing knowledge in the process of reading, in the case of works of art it is all too quickly assumed that further information is absolutely necessary in addition to the image in order to be able to truly grasp it.

Museums (and schools) contribute a great deal to this misunderstanding. With explanations on the wall, additional audio texts and “guided tours” by experts, it is suggested that the key to the work of art lies in the background knowledge offered besides it. Art is wrapped in information in the museum like in a magic spell.

If we take this veil aside for a moment, we are in contrast left with quite the opposite: two bodies meeting in space. Without-information what remains is a

designed object and a perceiving subject.¹ So the priority question is not so much what we need to *know*, but first of all what is actually *perceived*. . . .

Due to the unusual oval shape, we are already looking at the painting as if through a lens. The oval flatters the eye by imitating it. Through this image section, the philosopher appears to almost fill the whole picture and thus presses particularly close. He gets near to us. His right arm, moreover, helps to enter the picture; it picks up the gaze so that it can glide along the sleeve directly to the brightly lit shoulder and head – the centre of the picture. Opposite him are the open papers in which he is reading. They, too, are illuminated. Text and hair form a color parallel and now it becomes clear why the tangled curls seem like a reaction to what is being read. In the color logic, both are a mirror-image unity.

If we approach the picture more closely, we can further understand the origin of the tension in it. It is not only due to the depiction of the tense body. The sleeves and collar are in a state of flux too as they stick up vertically. What is more, the entire application of paint consists of a rapid alternation of brushstrokes of different luminosity, which set the canvas into a shimmering motion. There are no flat surfaces, only a gradual succession of light and dark beige that models spatiality.

This application of paint is an event. Fragonard has chosen to leave the rough traces of the brush visible in order to give expression to the momentary gain of knowledge represented in the painting. In this way, physical presence manifests itself in multiple ways in this work of art. The observing body is confronted with a pictorial body displaying an agitated painted body. As a human trace, however, the body of the painter is inscribed. His artistic action is depicted too. The brush has not only left behind primarily figurative elements, the application of paint also contains signs of human influence.

Jörg Fingerhut has shown that the perception of the traces of artistic action on the canvas simultaneously activates the motor cortex of the person looking at it.² The observation of the traces of movement maps itself in the viewers brain as movement. An affective, emphatic reaction, grounded in the body, to the gesture of the application of paint conveyed in the original is therefore to be considered. The picture has an effect on the viewer in the way it presents itself. It has the potential to activate physically.

Fragonard's philosopher is not only excited, he is able to excite too. In this conception of the figure lies a statement about a particular form of thinking: looking at him we might conclude that philosophy is a state of excitement not only of the mind but of the body too. In Fragonard it is revealed at the same time in the apparent

¹A detailed discussion of the significance of theories of embodiment for art education cannot be undertaken here. Enactivism and performance play a central role for the school program at Hamburger Kunsthalle and are practically explored here in terms of methodology. The theoretical basis is still provided by the anthology: Fingerhut, Jörg/Hufendiek, Rebekka/Wild, Markus (Hrsg.): Philosophie der Verkörperung. Grundlagentexte zu einer aktuellen Debatte. Berlin: Suhrkamp (2013).

²Fingerhut, Jörg: Das Bild dein Freund. Der fühlende und der sehende Körper in der enaktiven Bildwahrnehmung. In: Feist, Ulrike/Rath, Markus (Hrsg.): Et in imagine ego. Facetten von Bildakt und Verkörperung. Festgabe für Horst Bredekamp. Berlin: de Gruyter (2012), S. 117–198.

wildness of the brush. Thus he does not merely represent a man who is thinking. Thinking is a mode of painting. In Art this form of reflection shows itself in a sign-like but also sensual way.

In school contexts, students seem to follow the philosophers example and search for knowledge and insight by reading. As school subject, philosophy finds inspiration in text. In the museum, the question arises as to whether paintings can also make statements about philosophical connections and how they differ from written statements.³ Yes, the philosopher in this painting is a reader. At the same time he is a perceiving body in motion though. The contemplation of the picture derives a further question essential for art education: What part does the sensual physical body play in the act of thinking?

In its otherness, the encounter with a work of art has the effect of shattering everyday perception. Once our eyes and synapses have become accustomed to streets, houses, people, screens and posters, the immediate sensual originality of the work of art breaks into our accustomed normality like a disturbance to which we must respond. Works of art can impose themselves on the eye and perception in such a vehement way that they act like an urgent invitation.

Especially in the context of a museum visit, excitement is seen as a condition that should be avoided as much as possible. There seems to be a fear, excited visitors might be loud, unfocussed and unmanageable. On the contrary, in the encounter with art, excitement is a basic, relevant and absolutely desirable state that should be handled with the utmost seriousness. Excitement needs space, perception too. Both are mutually dependent. They are the foundation outcome of a for learning out of interest.⁴

Activated perception is impossible without the recognition of the body, its reactions and signals. It therefor needs to become the focus of methodical attention. The wall of knowledge can restrict this sensitive space, which initially lies entirely in the observation, and thus deny self-motivated access at an early stage.

An enervated contemplation of images is closely connected to the basic philosophical attitude of wonder.⁵ As an “astonished dwelling” it contains a creative openness.⁶ It enables an educational interplay between a reality that opens up and a

³On the significance and use of images in philosophy teaching see: Maeger, Stefan: Umgang mit Bildern. Bilddidaktik in der Philosophie. Paderborn: Schöningh (2019).

⁴The proposed emotionalized term of “agitation” is borrowed from the state of “crisis” in transformational educational theory and goes back to: Koller, Hans-Christoph: Bildung anders denken. Einführung in die Theorie transformatorischer Bildungsprozesse. Stuttgart: Kohlhammer (2012).

⁵Sebastian Knell distinguishes astonishment in philosophy into an impulse-giving, explanation-seeking astonishment, which is motivationally effective, and into a final astonishment, which grasps the end point of cognitive efforts. Both are active in art education. Knell, Sebastian: Thaumazein. Über das Staunen als philosophische Grundhaltung. In: Information Philosophie. 4/(2015), S. 28–37.

⁶Uphoff, Ina: Die Bildungsaufgabe des Museums. In: Zeitschrift für Museum und Bildung. 64/(2005), S. 22–29.

reality that repeatedly eludes complete comprehension.⁷ In the state of wonder, habits of thought are broken and self-evident facts are reconsidered.

First and foremost every analysis needs a brake: time and space for precise, individual, sensually motivated observation. Emotional involvement, mental stimulation, physical agitation and sensitive excitement can be methodically uncovered and form a necessary conditional field for learning out of interest.

We won't get from knowledge to cognitive reflection in a direct line. The upset body is a necessary component of group-dynamic thought processes on images. Fragonard's painting is a plea for the nervousness of mind, which shows itself in the moving body. The body thinks along!

2 Clean Up

Let's go in order! Nobody can concentrate like that. Emotional turmoil is the enemy of analytical thinking. Opposites are needed: So put everything in a pile and then sort it out neatly. Our head is a box and we decide what belongs where. . .

A fifth grade class visits the museum. In the subject combination of art and history, they want to deal with the topic of collecting. The Hamburger Kunsthalle offers the best conditions for this. It houses a rare still life that does not gather objects on a table, but sorts them across the entire surface in a shelf belonging to a "Chamber of Art".

Chambers of art or curiosities are places of wonder, but also of contemplating in terms of order. They emerged in the early modern period at European courts and brought together objects of different origins. *Kunstkammern* were intended to present a universal picture of the world in miniature.⁸ They were used for presentation and systematization. Although their classification systems are not necessarily identical to ours today, *Kunstkammern* are thus direct ancestors of modern museums. With them, collecting, arranging and researching things took on a new significance. At the same time, they demonstrated power, wealth and knowledge.⁹

⁷ Pohl, Karl: Lobpreis des Staunens. Über die Ursprünglichkeit des kindlichen Philosophierens. In: Ullrich, Heiner/Hamburger, Franz (Hrsg.): *Kinder am Ende ihres Jahrhunderts*. Pedagogical Perspectives. Langenau-Ulm: Armin Vaas Verlag (1991), p. 85.

⁸ On the history of these places cf. for example: Beßler, Gabriele: *Wunderkammern – Weltmodelle von der Renaissance bis zur Kunst der Gegenwart*. Berlin: Reimer Verlag (2012). Horst Bredekamp has dealt with the special significance of the *Wunderkammern* for recent visual studies. Bredekamp, Horst: *Antikensehnsucht und Maschinenglauben. Die Geschichte der Kunstkammer und die Zukunft der Kunstgeschichte*. Berlin: Wagenbach (2000).

⁹ Such spaces of courtly display cannot be considered independently of postcolonial issues. Aspects of colonial claims to power can also be seen in the Hamburg representation of what is probably a Danish Chamber of Art regal. On this discourse cf. also: Collet, Dominik: *Kunst- und Wunderkammern*. In: den Boer, Pim/Durchhardt, Heinz/Kreis, Georg/Schmale, Wolfgang (Hrsg.): *Europa und die Welt. Europäische Erinnerungsorte. Band 3*. Munich: Oldenbourg Verlag (2012), pp. 157–171.

“How many of you have ever lost a tooth?” All the fifth graders raise their arms and each child can report where and how they keep their baby teeth. They have a special sense of preservation and also of displaying what they have left behind. The Tooth Fairy also quickly comes into play and it is clear that the children are very engaged with this mythical figure. It slowly seeps through that none of them “really” believes? in the Tooth Fairy anymore, but they all relish the idea of her existence. They are at a threshold age where magical and empirical thinking are not mutually exclusive. Their approach to world takes place simultaneously from at least these two directions.

Why is this relevant? The world is not available to us directly, but only mediated through systems of signs and meanings. Ernst Cassirer speaks of these basic forms of understanding the world as symbolic forms. These forms are independent systems of interpretation, each with own internal structures, valid for itself.¹⁰ The perception of an object depends fundamentally on the symbolic form we are using to approach it.

If a picture conversation is based on such a philosophy of symbolic forms, it means getting to know the everyday ideas of the learners, turning towards them and understanding them.¹¹ We approach different ways of thinking with an open mind and take them into the common conversation without judgement. On this basis, a conversation can develop in which all participants can consider the artistic position from their individual prerequisites and integrate their way of thinking into the conversation.

The school program of the Hamburger Kunsthalle was developed in collaboration with Kristina Calvert on the basis of *creative philosophizing with children*.¹² Together with the children’s philosopher, the school team designed democratic forms of mediation on the basis of this attitude and looks for transfers of philosophizing into a creative and dialogical encounter with works of art in the museum. This has a strong impact on the culture of dialogue.¹³

“Why do you actually keep your baby teeth?” The answers following this question name almost comprehensively the basic order of the chambers of art and curiosities with which we shall deal later. “Because they are a part of my body.”

¹⁰Cassirer, Ernst: *Wesen und Wirkung des Symbolbegriffs*. Darmstadt: WBG (1983).

¹¹The transfer of Cassirer’s philosophy to the experience of art and the active dimension of feeling in it already goes back to Susanne Langer. Lachmann, Rolf: *Susanne K. Langer. Die lebendige Form menschlichen Fühlens und Verstehens*. Munich: Wilhelm Fink Verlag (2000).

¹²On *kreativen Philosophieren mit Kindern* (according to Calvert) see: Calvert, Kristina: *Respekt vor den Gedanken der Kinder. Philosophieren mit Kindern im öffentlichen Kultur-Raum*. In: *Standbein Spielbein. Museumspädagogik aktuell*. Heft 99/(2014), pp. 19–22. A recent exposition of her philosophical paradigm is also listed here: Calvert, Kristina: *52 Bildkarten zum Philosophieren mit Kindern*. Booklet. Weinheim: Beltz (2020).

¹³The use of philosophizing as a receptive aesthetic method in the art museum has not been extensively researched. See: *Standbein Spielbein. Museumspädagogik aktuell. Museum pedagogy topical*. Heft 99/(2014). On the interdisciplinary use of philosophizing in art lessons cf.: Duncker, Ludwig/Müller, Hans J./Uhlig, Bettina (Hrsg.): *Betrachten – Staunen – Denken. Philosophieren mit Kindern zwischen Kunst und Sprache*. Munich: Kopaed (2012).

(*Naturalia*). “Because they remind me that I was once little.” (*Memorabilia*). “Because they look extra white.” (*Artificialia*). “Because they show that everything dies eventually.” (*memento mori*). “Because later people can examine them and find out that we existed.” (*Scientifica*). . . .¹⁴

Based on two questions, the children have explained why mankind links knowledge to objects, what the core tasks of a museum are and on which fundamental grounds research is created.¹⁵ In front of the Chamber of Art shelf, they can now make comparisons. We dump out a bag full of objects that many children like to collect and gather in a circle around it. One by one, each child takes an object and puts it with another. As they do so, they give reasons why these objects belong together. In this way, order is created and more and more categories develop: everything that sparkles, things that tell stories, things that Leon likes, objects that can be used to pay, containers to keep things in. . . .

Again and again we look at the painting and check whether it deals with similar categories. Pokémon cards, rhinestones and mobile phone packaging enter into a comprehensible dialogue with medallions, pearls and ivory jugs. The artwork opens up in seamless connection with the reality of life. A corresponding mind map of objects unfolds on the floor. It mirrors the early modern painting on the museum wall like its extension in real-life space. After this introduction and the picture conversation, we now approach the third phase of the museum visit: the planning of a personal cabinet of curiosities that contains everything that makes the child marvel. It will later be implemented and photographed on shelves in the children’s rooms with their very own personal objects.

In order to address philosophical questions in the group, we first need to clear our heads. The objects make abstract thinking visible and comparable in the room. Together, the children create a “well tidied situation of a possible world” for their further reflection.¹⁶ In this respect, the procedure described is similar to the basic idea of the Chamber of Art itself.¹⁷ In model-like reflections, the children can reconstruct their reality and analyse it together.

This morning, the group not only intensively engaged with a work of art. They engaged in a metacognitive dialogue with the basic prerequisites of scientific work. Most of the knowledge negotiated here was generated by the children themselves and developed in the group. By relating their individual trains of thought to each

¹⁴The terms are taken from the order-forming basic structure of the chambers of art and curiosities. The examples given here can be roughly translated as natural objects, mementos, objects of beauty, symbols of transience, and scientific instruments.

¹⁵The core tasks of modern museums are defined as: Collecting, preserving, researching, exhibiting and mediating: cf. Deutscher Museumsbund: Museumsaufgaben. <https://www.museumsbund.de/museumsaufgaben/> (24 Juni 2020).

¹⁶Zürcher, Tobias: Gedankenexperimente. In: Pfister, Jonas/Zimmermann, Peter (Hrsg.): Neues Handbuch des Philosophieunterrichts. Bern: UTB (2016), pp. 313–331.

¹⁷On the model-like universal claim of the Kunst- und Wunderkammern cf. Collet, Dominik: Die Welt in der Stube. Begegnungen mit Außereuropa in Kunstkammern der Frühen Neuzeit. Göttingen: Vandenhoeck & Ruprecht (2007).

other and to the work of art, they were able to enter into a discourse that grasps collecting, ordering, and wondering not only as an abstract blueprint of history or as the legitimation of an alien institution, but as an elementary basic condition of a learning approach to the world.

3 Consider

What kind of knowledge supports our thinking?

Fragonard's philosopher makes it clear that there is a special kind of knowledge that does not spring from the brooding mind, but from the sensually perceiving body that is moved by the work of art. The children's interaction with the Chamber of Art shelf reveals two other forms of knowledge that are all too easily overlooked: the everyday knowledge that the children bring with them, and the knowledge that springs from looking at, describing and comparing the objects themselves.

The knowledge activated in the understanding of signs is what Ernst Cassirer calls "representation".¹⁸ With him we come back to the main symbol-forming activity. Through it, people orient themselves in their world and develop knowledge. In this sense viewing art is not a purely receptive activity either; it is productive from the very beginning. It brings forth knowledge and action. To support this process, it is absolutely essential to learn about the concepts in which children operate. Together, without external subject information, they themselves spun a web of individual thoughts and developed a new knowledge of art.

In addition to this invaluable intrinsic knowledge, there are of course also external and professional factors that support and guide the dialogue. They represent a significantly smaller, but no less important part of the museum conversation. In order not to play the four identified ways of knowing off against each other, it is important for the art mediating moderation to precisely determine the dose and timing of external information and to place it in the right moment when it supports further reflection.

A senior high school philosophy class comes to the museum as part of the exam topic on aesthetics. These students already have an enormous knowledge of philosophical texts on aesthetics and have approached the topic of beauty with Kant and Baumgarten. Being asked when they personally last felt an aesthetic experience, some falter. For them, aesthetics classes were about grasping complex systems of thought and not yet so much about experiencing it themselves.

Equipped with a list of possible physical symptoms and with markers, they slowly move from the Middle Ages to the nineteenth century. They meet again in front of a work of art by the artist Jean-Léon Gérôme. Their slips of paper are teeming with marking dots. They are able to describe exactly in which room their

¹⁸Plümacher, Martina: Menschliches Wissen in Repräsentationen. In: Recki, Birgit (Hrsg.): Philosophie der Kultur, Kultur des Philosophierens. Ernst Cassirer im 20. und 21. Jahrhundert. Hamburg: Meiner (2012), pp. 181–201.



Fig. 2 Jean-Léon Gérôme: *Phryne before the judges*, 1861, oil on canvas, 80 × 128 cm. (© Hamburger Kunsthalle/bpk, Photo: Elke Walford)

hands became clammy or their hearts beat faster. They are able to describe what happened in their bodies when they walked through and saw the art. They can single out a work of art that was perceived by several people as particularly agitating.¹⁹

Together we sit down and perceive Gérôme's painting "Phryne before the Judges" from 1861. The group is asked to find terms that describe as precise as possible the expression of their gestures and facial expressions of the angry judges sitting in a semicircle. The men dressed in red are looked at closely and given terms of emotion. We collect these single words on cards and place them on the ground in the same order as the figures in the painting. In front of the painting there a mirroring semicircle of depicting (Fig. 2).

The ancient narrative is unknown to the young people. That it is an appraisal of the unclothed woman in the foreground quickly becomes clear though. The Athenian woman Phryne, guilty of blasphemy by saying she was as beautiful as Aphrodite, is put on display before the Supreme Court. The judges are called upon to pass sentence. The defendant's lawyer pulls off her cloak and puts her naked body into evidence. This background knowledge of the picture's plot feeds into the conversation as the group opens up the depiction for themselves.

We add the name "Phryne" to the semicircle of emotions on the floor. Her surrender is the topic of discussion, as is the strange gestural reaction with which she hides not her sexual characteristics but her eyes. In order to get closer to the body

¹⁹The work of art whose effect on their aesthetic experience the pupils felt to be particularly strong was "Seashore in the Moonlight" by Caspar David Friedrich.

movements in the picture, the young people repeatedly assume postures and question the possible inner motivation behind them.

The group automatically begins to associate what is depicted with their reading of Kant. After a while, we therefore replace the name “Phryne” with the term “beauty”. What if a judgement has to be made not about the person, but about the concept of beauty itself?

The group encounters a problem, for the concepts on display are not compatible with an uninterested aesthetic judgment, nor with a moral one. Under what conditions of cognition is the situation presented, what power of judgment can these men still be trusted with? The majority of judges, they say, are compromised by an emotional stupor. In the face of the naked woman, they are obviously incapable of exercising their office. In the eyes of the students they make themselves downright ridiculous.

But what about us? We too are in the picture, for a small detail organically extends the circle of judges out of the painting into the museum room we are sitting in. The omission in the stone rows of seats is followed in the far right corner of the picture by another pair of feet, just visible, cut under a red cape hem. The circle of seats continues. Because of our perspective, we are not at all able to see all the figures present. Rather, we belong to them, for our viewing bodies are the logical extension of the judges in the picture. Are we, as art viewers, thus part of a pack salivating lustfully in the face of the naked female body?

The contemplation of art is never just about others, it is always about ourselves. Our experience, but also our reconstruction of the world is at the centre of the mediation. It moves in the field of tension between object observation and subjective reference. The image cannot be separated from the person viewing it. Thus the semicircle of concepts lying on the floor continues in our row of chairs in front of the picture. The young people are affected by this realization and feel all the more challenged in their own judgments.

Is this woman, then, as beautiful as Aphrodite? Is that what is to be proven here by contemplation? In addition to the underlying narrative and the teaching knowledge brought along, a single further component of the moderation now expands the context of the reflections on the picture. It radically changes the view of the work of art once again.

In ancient understanding, another concept plays into aesthetics that we do not necessarily think about today: the beautiful is directly connected to the true. We therefore replace the term again and the pictorial action appears in a different light all over again. Faced with the concept of “truth”, the judges (like Fragonard’s philosopher) now seem to be in a troubled moment of cognition. This is not merely a matter of contemplating the extent of beauty. It is about a legal argument: in her confirmed beauty, Phryne also touches the divine true and good.

Is knowledge itself, the recognition of truth, what is actually beautiful then? Is this a matter of physical contemplation or of a metaphysical shuddering? And does this new perspective free men from the first impression of lustful glances at a naked body? Certainly the voyeuristic moment does not disappear from the painting, but a new dimension opened up.

The work of art raises questions in its executed approach, but does not provide any final answers. The different layers of interpretation do not dissolve each other. It is necessary to endure the unfinished and to understand the current conversation as part of an ongoing process of perpetual interpretation. The students conversation in front of the picture, however, has long since arrived at a complex meta-discourse. For the most part, this has resulted from a successive and precise perception.

In the art museum, aesthetics has become something physically experienced by these young people, which they have associated with themselves and their bodies. From the perception of the image, the underlying story and from a single contextual building block, they have first developed a framework for their reflection and then experienced a common rethinking. They put forward their own thinking and visibly questioned themselves in the room to their visibility. They have experienced that processes of interpretation within the framework of the arts which do not end like a cracked code, with an achieved insight.

Unlocking a perfect meaning is not the goal of a conversation about art. A comprehensive attempt at interpretation would be frustrating and doomed to failure anyway. In the context of philosophizing, the discussion of images rather relates the form and content of the works of art to the points of reference of the individuals viewing them.²⁰ The extracurricular analyses of art in the context of philosophy lessons does not end with an added knowledge value that can be checked off in the curriculum. It gives the students multiple directions for thinking. Above all, it shakes up their interest in the long term and thus their basic motivation to learn more.

4 Speeches

What does this mean for out-of-school education in the museum?

Works of all epochs deal with the world in all its complexity, they do so in a specifically artistic and thus ambiguous way. Their contents, but also their original ways of accessing knowledge of the world are of importance for every subject area. Dealing with pictorial logic, pictorial effects and artistic modes of action opens up new approaches to subject content for learners. In a world flooded with images this imparts key qualifications that are never limited to the cultural sphere.²¹

A visit to the art museum does not mean that teaching content is outsourced to the extracurricular place of learning. At no point in time does such a discussion of

²⁰Uhlig, Bettina: 7777777 „details“ eines Lebens. Zum Philosophieren mit Kindern zu Kunstwerken. In: Müller, Hans-Joachim/Pfeiffer, Silke (Hrsg.): Denken als didaktische Zielkompetenz. Philosophieren mit Kindern in der Grundschule. Baltmannsweiler: Hohengehren (2004), S. 89.

²¹For some years now, a new focus has been placed on aspects of image competence in the field of art didactics. Cf. for example: Behring, Kunibert/Niehoff, Rolf: Bildkompetenz. Eine kunstdidaktische Perspektive. Oberhausen: Athena (2013). The approach of the school programme of the Hamburger Kunsthalle also follows a pictorial science orientation, but sees pictorial competence as a field of competence that must be approached in an absolutely interdisciplinary way in all subject areas.

images involve the teaching of Kant's theory of aesthetics. The learners themselves bring all the philosophical knowledge with them – or not. The extent of their previous knowledge is irrelevant for the contemplation of the picture insofar as it is in any case a matter of linking *their* knowledge with the contemplation of a specific artistic position. Art education that gives space to the learners' pre-concepts will always draw on the group's existing and developing knowledge.

In the museum, students put their knowledge in relation to art. In doing so, they are exposed to a shock. Faced with an alien symbolic form, they are challenged to challenge themselves. This enables them to adopt new perspectives on themselves as learning individuals. How do I look at the world, what knowledge do I bring with me, what associations play into my way of thinking, what actions are possible and: can I see, think and act differently? Are there alternative approaches to the world that I can still try out?²²

In order to achieve such a level of cultural education, the Hamburger Kunsthalle's school program relies on three fixed pillars that are constantly being further developed by the team: Theme-centeredness, dialogue, and creative interaction form the interdisciplinary offer for schools that is to be increasingly participatory. This begins in the selection of the topics negotiated with school classes.

What is a topic? This question takes on particular drama in view of 700 years of art history. In order not to indiscriminately reproduce possible contents of art history, various keys are applied that help in finding a topic. Coordinates for this are anchored in equal parts in the works of art and in the individuals looking at it.²³

An installation by Bogomir Ecker runs through the entire Galerie der Gegenwart. It transports rainwater collected on the roof to the ground floor, where it is fed to a large planter, thus arriving enriched in small quantities at the base level in the "dripstone machine". Slowly but persistently, here the lime-rich water drips onto a stone slab and deposits itself over the years. This work of art was put to an end in advance by the artist. In the year 2496, 500 years after its construction, a stalagmite about five centimetres in size is said to have emerged. Then it is finished.

It is finished? Ecker packs incalculable geological dimensions into the small chamber that produces his artificial stalacmite. The museum is called upon to preserve it and thus allow it to exist for at least 500 years. Bogomir Ecker thus develops a mind game. What else will happen, apart from the formation of the stalagmite, in the envisaged time span? Will the building even survive that long? *We* certainly won't!

The questions raised here touch all of us. As a topic of image and conversation, time has an almost global claim. No one can escape it. We too are subject to the finiteness, the change and the influence of time. Its passing becomes almost

²² Aesthetic experience is not grasped here as pure sensual perception, but as reflection of the self as perceiving. Cf. Brandstätter, Ursula: Ästhetische Erfahrung. In: Kulturelle Bildung online. <https://www.kubi-online.de/artikel/aesthetische-erfahrung> (04.06.2019).

²³ Another factor is the current debates and discussion areas of the political society in which the students live.

measurable when observers wait for the rarely but regularly gathering drop to catch it as it falls. Time is counted.

An examination of time and transience begins in the Kunsthalle with the oldest work of art, accompanies us through all epochs and does not let us go even in the present. Time is not only a focus of the collection, time is an anthropological constant and therefore time is an appropriate topic for the school programme of a museum.²⁴ How do we deal with it? Can we shape it? Can we even fix it? Can artistic processes help us?

In front of and dealing with art, not only possibilities for reflection arise, but also spaces for action, for the experimental handling of such essential topics. We approach them with philosophical questions that can be assigned to higher order. They make demands on visitors who think for themselves and require creative solutions.²⁵

Time is something you can talk about. Topics like this are not objects of mediation, but universal problem areas that are tackled together in the group. From the sensual encounter with art, in moderated conversation and in creative transfer, students develop their thoughts into a common framework of ideas that can lead them to new perspectives and insights in a model-like and self-reflective way.

Of course, this is not a game of question and answer whose educational content is predetermined. In accordance with the attitudes mentioned above, the aim is rather to make multi-perspectivity comprehensible. The many different views of a work of art and of a subject perceived as essential become the actual object of investigation. As a result, a new overall picture emerges for the individuals, one that differs from their own. The dialogue develops as a permanent comparison of and understanding about points of view until innovative insights and actions can emerge through the reference.²⁶

But enough talking now. Are there not other forms of communication? Dialogues on art do not take place solely in verbal reflection, but necessarily alternate between symbolic forms. From the alternation between cognitive dialogue and creative action different forms of aesthetic research can emerge.

²⁴Hartung, Gerald (Hrsg.): Mensch und Zeit. Studien zur interdisziplinären Anthropologie. Wiesbaden: Springer (2015).

²⁵This type of topic definition also goes back to the “higher order questions” identified in the Hattie study for learning success. For a discussion of this element of impact in the educational empirical meta-study see: Lotz, Miriam/Lipowsky, Frank: Die Hattie-Studie und ihre Bedeutung für den Unterricht. A look at selected aspects of teacher-student interaction. In: Mehlhorn, Gerlinde/Schulz, Frank/Schöppe, Karola (Hrsg.): Begabungen entwickeln und Kreativität fördern. Munich: Krea Plus Verlag (2015), S. 97–136.

²⁶In this sense rejective attitudes and disinterest are also part of multi-perspectivity.

5 Design

In the contemplation of art, sensuality and sense form an immovable unity. The non-visual sense is included in the sensual perception. Pictures are not images of an objective reality, but media of knowledge about one's own construction of reality. A dialogue on art that takes this seriously must therefore detach itself from the transmission of knowledge and open it up to an independent knowledge production. Art education is challenged to develop creative methods for this. At the Hamburger Kunsthalle, the practice was also based on philosophizing. Art discussion and artistic research merge into each other like a network and penetrate each other.

A group of teachers explored the relationship between art and time in the museum. Equipped with materials, the participants engaged discursively and creatively in small groups with artistic positions from different epochs. Among these materials were pens and papers as well as wrapped chewing gum. At the end, the group gathers together in the Galerie der Gegenwart. All participants are now asked to hand over the chewing gum. Square papers are laid out for the handing in.

After initial hesitation and irritated looks, three hours after the event began, the chewing gums handed out are placed like sculptures. None of them looks like the other. Broken, chewed, wrapped and crumpled chewing gums stand next to scraps of paper and empty black squares and form the centre of the final reflections.

Design is not necessarily a project detached from contemplation. The topic of time has manifested itself in the confectionery even without a design brief, indeed in most cases without any prior knowledge of the visual art praxis and certainly without any explicit intention to design anything. The factor of time itself, which has just been theoretically negotiated, had an effect here. However, a few chewing gums were also quickly formed at the moment of handover and now stand as sculptural signs on a base made of paper (Fig. 3).

Design begins with the representation of one content in another. From this lowest denominator, not only techniques and means of formative actions can be taught. In this case, design is reflected as a principle. What part does time play in the transformation of an object? Why do we design? And above all, in what form do we express ourselves? Which elements of our thinking can we formulate more precisely, more emotionally or more accurately in artistic terms?

For Ernst Cassirer, cognition is a process of reproducing existing orders. Also for him processes of reshaping are connected with this.²⁷ Cognition is a form of shaping and thus far less a passive absorption of what exists, but rather an active bringing forth of something new. The orders of our knowledge co-determine the perception of the object. But our actions also express knowledge in the shape of signs.

Making these processes transparent in the face of art is an essential task of philosophical art education. This can and will always be done in the mode of language. In view of the diversity of artistic methods and the talents in a group,

²⁷ Cassirer, Ernst: *Das Erkenntnisproblem in der Philosophie und Wissenschaft der neueren Zeit*. Erster Band. Hamburg: Meiner (1999).



Fig. 3 Final presentation as part of a training course. (Photo: Alke Vierck)

however, purely verbal interaction falls short. It is combined with creative units in stages, which do not interrupt the conversation but continue it in a different way. From there, it can also lead into a longer, aesthetically explorative project.²⁸

Looking at art is not merely an immediate experience of the world. A work of art is not only available to us as a material thing, it also reveals itself as a sign and presents its own form of symbolic communication. The creative art conversation is neither about imitating the observed artistic practices nor about translating something sign-like into an unambiguous language. On the other hand, creative processes do not have to be brought down to a verbal concept afterwards either. They must be acknowledged and discussed in their sign-like quality and thus in their ambiguity. Again and again anew, again and again differently, until our hair stands on end.

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²⁸Practice-oriented methods develop here on artistic research approaches. The most important basis for this continues to be the texts by Helga Kämpf-Jansen. Kämpf-Jansen, Helga: Ästhetische Forschung. Aspekte eines innovativen Aspekts ästhetischer Bildung. In: Blohm, Manfred (Hrsg.): Leerstellen. Perspektiven für ästhetisches Lernen in Schule und Hochschule. Köln: Salon-Verlag (2000), S. 83–114.

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The Zoo as a Place of Learning

Ulrike Barnett and Tobias Rahde

Abstract

Modern, scientifically managed zoological gardens and aquariums clearly distinguish themselves from historical approaches and are committed to four main tasks – species and nature conservation, research, education and recreation. As an extracurricular place of learning, zoological institutions are suitable for a wide variety of science topics, but there is also a wide variety of interdisciplinary topics. This article deals with modern zoo education and describes the educational mission of zoological gardens with its formal and informal offers as well as the claim of sustainable learning and gives incentives for the integration of zoos and animal parks into school lessons in subjects such as biology, mathematics, philosophy and ethics.

Keywords

Zoological gardens · Zoos · Extracurricular learning · Ethics · Zoo

Tobias Rahde died before publication of this work was completed.

U. Barnett (✉)

Leitung Zooschule und Tierparkschule, Zoologischer Garten Berlin und Tierpark Berlin-Friedrichsfelde, Berlin, Germany

e-mail: u.barnett@gmx.de

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M. Tiedemann (ed.), *Philosophical Education Beyond the Classroom*,
https://doi.org/10.1007/978-3-476-05948-2_11

1 Tasks of Modern Zoological Gardens and Aquariums

Zoological gardens and aquariums have undergone a significant transformation over the past 150 years. In the nineteenth and early twentieth centuries, menageries were purely show enterprises and served the pleasure of the upscale and educated population. Modern, scientifically managed zoological gardens and aquaria are clearly distinct from these historical approaches and are committed to four main tasks – species and nature conservation, research, education and recreation.¹

Zoological institutions see it as their task to actively participate in species conservation. For this purpose, special breeding programmes (e.g. EAZA Ex-situ Programme, EEP) and partly reintroduction projects exist for endangered species. Many institutions also have their own conservation projects, which are run directly on site (in situ) to protect the habitats or the specific species.

In addition to the scientific staff of zoological gardens, who regularly report on in-house research in specialist journals, there are dynamic collaborations with universities and other research institutions in order to gather veterinary knowledge alongside research into animal behaviour (e.g. social and reproductive behaviour).

Especially in urban agglomerations, zoos with their botanical and zoological holdings are important local recreation areas where the population can experience peace, relaxation and deceleration.

One of the central tasks is educational work in scientifically managed modern institutions. This takes place in the zoo in a variety of ways. Larger zoological gardens have their own zoo school, which fulfils the educational mandate and provides premises for extracurricular teaching. The zoo educators are networked in the Association of German-speaking Zoo Educators (VZP).² The educational offers are mainly aimed at children and adolescents, but the offers for adults are also steadily increasing. The trend now is to design each zoo facility not only according to zoological aspects, but also to include the educational mission in the form of appealing signage or a world of experience and adventure in the planning.

2 What Is Zoo Education?

The statutory educational mandate of zoological gardens includes the promotion of public awareness for the conservation of biological diversity,³ as well as the communication of zoological and biological content and their ecological interrelationships to visitors.⁴ A fundamental pillar of zoo education are the guidelines of the UNESCO World Action Programme Education for Sustainable Development (ESD).⁵ These are intended to enable future generations to understand

¹ www.vdz.de (20.03.2020).

² For more information, visit www.vzp.de (20.03.2020).

³ www.vdz-zoos.org (20.03.2020)..

⁴ Pies-Schulz-Hofen 1996.

⁵ For more information, visit www.bne-portal.de (24.03.2020).

the consequences of their own actions on a global level in order to make responsible decisions in the sense of a sustainable way of life.

In addition, zoos are strongly networked nationally and internationally (cf. Verband der Zoologischen Gärten e. V., VDZ³; European Association of Zoos and Aquaria, EAZA⁶; World Association of Zoos and Aquaria, WAZA⁷) and zoo educators also exchange information intensively on educational issues. WAZA's conservation strategy also states that zoo education should generate "wonder and respect for the web of life and our role in it"⁸.

This wording already includes that zoo education wants to create emotions in the visitors, on the basis of which a deep connection to the living animal can be created and the visitors should be encouraged to behave accordingly in the sense of a resulting conservation ethic. This can only be successful if complex connections between different areas are communicated in such a way that a situation or problem is understood as a global issue and learners can also understand the influence of their own actions.

The goals of zoo education must go beyond simply imparting knowledge about an animal species and its habitat. Since many animal species found in zoological gardens are endangered or even threatened with extinction, the zoo educational work should in the best case lead to the knowledge and emotional connection to a species or to a general problem leading to active action. Such action can be triggered by the visit to the zoo and the information and emotional bonds received there. Here, zoo education does not only take over the motivation phase, in which the value attitude can be changed, but in the best case it should also point out concrete possibilities for action that are relevant for the visitors (e.g. careful use of resources, renouncing tropical woods and plastic, buying FSC-certified products, etc.). The zoo and the educational department can also help with the so-called volition phase,⁹ i.e. the concrete planning of an action (e.g. the plan to avoid palm oil in the future), and thus turn a visit to the zoo into a sustainable experience from which further actions for environmental protection and species conservation arise. This is a new and large field of activity for zoos and their educational departments and can contribute to making zoos even more important nature conservation centres than before. The work of zoo educators is not limited to teaching purely biological topics. The presentation of the animal world also takes place under economic, cultural and political aspects.¹⁰

Zoos function as extracurricular places of learning in the diversity of their educational offerings. The term "extracurricular place of learning" was coined by the German Education Council.¹¹ At these informal places of learning, the focus is on experience-oriented learning.¹² In order to promote this on various levels,

⁶www.eaza.net (24.03.2020).

⁷www.waza.org (24.03.2020).

⁸WAZA 2005 S. 59.

⁹Schlüter 2007.

¹⁰WAZA 2005.

¹¹Deutscher Bildungsrat 1974.

¹²Nährstedt et al. 2002.



Fig. 1 School tour at the Berlin Zoo. (© Zoo Berlin)

sensory-emotional experiences are created here that promote cognitive learning processes. In zoological gardens, this is achieved primarily through the presentation of live animals. However, this alone does not lead to any gain in knowledge. Therefore, “[...] *the institutions pursue the concept of supplementing scientific knowledge with meaningful methods of mediation, so that there should be an interlocking of cognitive and emotional aspects.*”¹³

According to the educational study of the Association of Zoological Gardens, more than 170,000 special educational offers were carried out in the 71 VDZ zoos in 2018, reaching more than 1.2 million visitors.¹⁴ Education in zoological gardens takes place both informally and formally and is addressed to a wide range of age and target groups.

2.1 Formal and Informal Learning Opportunities

Formal learning opportunities are defined as lessons that are carried out in the zoological institutions according to the respective framework curricula of the federal states. These take place for the 1st-13th grades according to the topics to be covered in the form of specially designed school tours or project days (Fig. 1).

The zoological gardens in Berlin (Zoo and Aquarium Berlin, as well as the Tierpark Berlin) do not only offer activities for school classes on biological topics,

¹³ Groß 2007 S. 36.

¹⁴ Verband der Zoologischen Gärten 2019.

even if these are the main subject area (cf. Sect. 2.2.). Many teachers use the zoo as an extracurricular place of learning to supplement their lessons at school. There are different approaches how a trip to the zoo can be integrated in a meaningful way:

- As an introduction to a new topic: even if a topic is just being started, a visit to the zoo can already be useful as a kick-off event. However, a certain amount of preparation is necessary here as well. The teacher needs to be aware of the objectives before the visit in order not to demand too much from the students and the teaching unit. With the help of the trained educators of the zoo school, terms of the subject area can be introduced. It would also be possible to create a collection of questions on the topic based on the guided tour or the enclosure signage. Behavioural observations can also lead to specific questions, which can then be theoretically supported in lessons at school.
- To deepen a topic: it has proven to be particularly useful in practice that the children come to the zoo with a certain amount of prior knowledge. With a basic understanding of the topic, the pupils can then better grasp in-depth focal points and develop their own meaningful questions. A look at the breadth of the topic is also often possible based on the abundance of species in the zoo. Here, the knowledge gained can be transferred to other animal species.
- At the end of a topic: Here, the visit to the zoo can be seen on the one hand as a reward for the learning effort to open up the topic, but on the other hand it can also be used to apply what has been learned. By observing animals, enclosures or special forms of behaviour, the terms and contexts learned can be applied and placed in new contexts.

Basically, however, it should be noted that a visit to the zoo always requires a certain amount of preparation in class. If the students come to the zoo completely unprepared and without a work assignment, the learning effect will be low and completely random.

The zoo visit can also be designed as a meaningful hiking day. Many school classes use this excursion to deal with a topic that otherwise finds little space in the lessons in the time constraints of a school year.

Informal learning opportunities are much less clearly defined than formal ones. Livingstone (1999) defines informal learning as

[...] any activity associated with the pursuit of insights, knowledge or skills outside the teaching provision of institutions organising educational activities, courses or workshops. Informal learning can take place outside institutional teaching in any conceivable setting.¹⁵

In addition to the classic enclosure signage, this also includes research trails, laboratories, adventure workshops and the like. Through these informal learning opportunities, self-directed and self-motivated learning processes can be set in motion. Here, visitors experience familiar and new aspects of the animals and

¹⁵Livingstone 1999, S. 68.

habitats on display and are, at best, gently guided and led to the desired sustainable learning goal. The advantage of informal learning opportunities is the large number of people that can be reached on a daily basis. In modern zoos, the educators are already involved in the design of new enclosures and can thus already pay attention to didactic mediability in the development.

At the Zoological Gardens Berlin, much of the education takes place through informal learning opportunities. In addition to the above-mentioned examples, this also includes the popular children's birthday tours, kindergarten tours and various offers for adults. There is an opportunity for all ages and almost every occasion to complement a visit to the zoo with an informative but equally eventful programme.

The foundation for a lifelong education can already be laid with very young children at nursery school age. Here, access is first of all paved by the great curiosity of the little ones and by emotions. Based on these emotions, the first building blocks of knowledge can be imparted, which can then be deepened with further age in other offers such as the children's birthday parties, themed holiday programs or the youth club as a leisure activity for interested school children.

Here too, the emotions that the animals trigger in the children play an important role, as they lead to an intrinsically motivated interest. Learning based on this has a high permanence. Vogt (2007) writes in his article that learning with interest is more sustainable than learning without interest.¹⁶

Especially in this area, zoological gardens with their information boards and of course the living animals can start. Through an intensive human-animal relationship, it can be possible to associate an object with positive feelings and experiential qualities, which can lead to an interest.

The aim of the zoo cannot be to cover a topic in its full breadth and to impart complete knowledge. Rather, its task should be to fulfill the *catch component* for learners named by Mitchell (1993). Mitchell refers to the initial situational state of interest as the *catch component*. This can then be built upon in the classroom and thus the *hold component*, i.e. the maintenance of situational interest, can be achieved.¹⁷ In the informal learning domain, the catch component also acts as a pull factor for further engagement with a specific topic in the follow-up.

All guided tours in the Berlin Zoological Gardens are enriched by a variety of exhibits. This breaks up the frontal lecture style and the visitors are actively involved in the topic. The exhibits include various parts of the animals, such as skins, claws, horns or antlers (Fig. 2). Models are also used on the guided tours, such as a real-size replica of an elephant's tooth. Pictures are also used to explain facts, as are food samples. The exhibits ensure that something newly learned is not only perceived acoustically, but can be experienced through as many sensory channels as possible, with the intention that what is learned finds a deeper anchoring through the complexity of the experience. The visitors therefore not only heard and understood new information, but were also able to reinforce this information visually and, if

¹⁶Vogt 2007.

¹⁷Mitchell 1993.



Fig. 2 The content of the guided tours is conveyed in the Berlin Zoological Gardens by means of a large number of exhibits. (© Tierpark Berlin)

necessary, tactilely or olfactorily. In addition, the experiential character leads to a better assimilation of what has been learned and to consolidate it through repeated narration afterwards. This is also the reason why informal guided tours in Berlin's zoological institutions are accompanied by a feeding. Here, a reward effect also comes into play, the prospect of which increases the motivation for the guided tour and thus also for the absorption of knowledge.

In addition, many visitors find it easier to support the conservation of animal species that have moved them emotionally. This is another reason why zoos are important, because only the real encounter between humans and animals, the observation of species-specific behaviors and characteristics, and any interactions that may occur can lead to a bond that makes one rethink one's own actions and can lead to making more sustainable decisions in the future.

2.2 Learning Content

Naturally, the learning content in zoological gardens focuses on natural science topics, especially biological topics.

Based on the animal world to be observed, a wide variety of zoological topics can be covered. In general, the characteristics of different animal species and groups are

observed more closely. This gives the children and adults an overview of common features and special characteristics and they learn to classify animals into groups on the basis of these or to assign corresponding behaviours. This often leads to surprising new insights, for example when the visitors learn that rhinos, hippos and elephants are not closely related to each other despite their outward similarities in terms of their grey and large stature.

The learners learn interesting facts about the anatomical and physiological characteristics of the animals. For example, different locomotion patterns can be investigated and understood. In this way, the students gain insights into the diverse functions of the tails of different animal species, for example, or the conditions that must be met for animals to be able to conquer the airspace by flying.

The various subject areas are indispensably intertwined, so that conclusions can be drawn about relationships on the basis of similar anatomy, or a convergent development can be assumed on the basis of analogous characteristics. Anatomy and physiology also form the basis for investigating the different sensory performances of animals and thus for developing an understanding of how corresponding animal species view their environment. Often these do not resemble the human perception of the world due to different physiological conditions.

Referring to sensory physiology, communication in the animal kingdom is also a popular topic in zoo pedagogy, which examines different communication pathways, but also information content intraspecifically (intraspecific) and interspecifically (interspecific).

Here, too, it is particularly interesting that humans mostly assume their own perception and communication and assume the same preferred communication channels in the rest of the animal world. However, the opposite is the case. Man is mediocre in the expression of his sensory-physiological performance. He uses the various sensory channels (visual, auditory, olfactory, and tactile) in a very generalized manner and does not show any particularly marked abilities here in comparison with other animals. Nevertheless, humans tend to occupy a central position in the observation of other living beings and to evaluate the performance of others from this position (cf. Sect. 2.3).

Even with evolutionary topics, which can be taught very well in zoological gardens, visitors often see humans as the pinnacle of evolutionary development. In order to understand evolution as a process that never ends, zoo educators can provide helpful support.

In particular, through the diversity of exotic animals, various evolutionary trends can be illustrated and specific groups of animals can be better understood (such as the reduction of toe rays in odd-toed ungulates). Likewise, humans are recognized as primates and their kinship relationships to non-human primates living today are discussed. The evolution of humans is more vivid and understandable for many visitors in the zoo than alone theory-based at home or in the classroom. Especially when certain characteristics can also be observed in the non-human primates and differences between the great apes and the great apes can be worked out independently, the learning effect is much more lasting than without these direct observations.



Fig. 3 When comparing emperor penguins and spectacled penguins, Bergmann's rule can be made very clear to schoolchildren

Another major subject area is ecology. Different habitats, their characteristics and the creatures that live in them are a frequently covered topic. In the zoo, the adaptations of nature to special habitats and temperatures can be seen in a particularly impressive way and the understanding of the occupation of individual ecological niches, as well as the interactions of different species with each other and with their environment can be promoted. Predator-prey relationships, symbioses and special survival strategies are popular topics for school classes.

The consequences of ecological conditions such as Bergmann's rule¹⁸ or Allen's rule¹⁹ can also be directly observed using various animal species (Fig. 3) and ecological cycles and their influences are usually better understood by the pupils due to the practical examples.

Here, the emotions associated with the protagonists' observations again play an important role, as interest in the subject area is heightened through the experience

¹⁸Bergmann's rule states that animal species in colder regions are larger than related animal species in warmer regions and thus have a better body-to-volume ratio for the cold temperatures.

¹⁹Allen's rule states that the relative length of the body appendages of animal species in cold regions is shorter than that of related animal species in warm regions.

and observation of living animals, and knowledge can thus be imparted on a different basis than if this were to happen on a purely theoretical basis.

The connection to very current topics, such as climate change, can be made well here, since the adaptation achievements of the animal world, as well as the speed of evolutionary adaptations can be discussed. It can also be discussed to what extent humans are mainly responsible for climate change and what options exist for action to counteract climate change.

Behavioural biology studies can often be integrated into lessons as an exploratory approach. Through the teaching of behavioural biology methods and their application, own behavioural observations of social systems and social interactions can be carried out. Also different cognitive performances of animals are usually an exciting topic for many visitors.

Often, a human-centralized position is again taken when looking at the intelligence of other animals. Zoo educators often have to fight prejudices here. All too often, visitors make sweeping statements about the alleged stupidity of goats and donkeys, and the cognitive performance of the animals is usually underestimated. Other often negative characteristics are also attributed to some animal species in a sweeping manner, for example monkeys are usually described as banana-eating, cheeky animals, hyenas are characterised as devious and the harpy eagle is classified as vicious. Targeted observation tasks and subsequent evaluation discussions can then help to put the results into a professional context and detach behaviours from the prejudices.

In general, the animal-human relationship is a very exciting topic, which can be discussed in different age groups through different approaches. For children of nursery school age or lower primary school classes, access via a story that is familiar to them is one possibility. For example, fairy tales such as Little Red Riding Hood and the Big Bad Wolf or Disney films can be used here. The animals portrayed there can be compared with reality – is the wolf really as evil as it is portrayed in the fairy tale? Does he really eat people? Equally, however, it can also be discussed why some film characters do not behave well towards humans. For example, the tiger Shir Khan in *The Jungle Book* has a good reason to dislike humans, as they tried to kill him and when he was a child, his father was killed by a bullet.

For older learners, the approach to the topic is less playful and usually leads to explaining the threat situation of a species and then discussing what human influences may have led to this situation and what actions could lead to an improvement. For example, the use of palm oil products in children's everyday lives when consuming certain biscuits, chocolate, cosmetics, butter, etc. can have a direct impact on palm oil production in Indonesia, for which huge monocultures are established and rainforest dwellers such as orangutans lose their habitat. At the same time, it can be discussed why some people want to have orangutans as pets, only to abuse them.

The domestication of animals in the past, as well as the difference between keeping wild animals and keeping pets/domestic animals, also has an educational place in the zoo as a learning space. The relationship between animals and humans is usually closely linked to the topic of species conservation as a central theme in

zoological institutions. At the same time, nature can also serve as a model for humans, which is reflected above all in bionics.

Of course, zoological knowledge can also be taught in the zoo and special knowledge about animal husbandry and care, but also about animal management and reproduction management. These offers are preferably used by students or vocational school students.

As many zoos and animal parks nowadays do not only aim to show zoological rarities, they are often integrated into parks or park landscapes. The animals in the Berlin Zoo are housed in an area of 34 hectares, in which many botanical features are also laid out. The Berlin Zoo is laid out over a total area of 160 hectares and has small forest areas as well as well-kept park areas. Botanical knowledge can be taught here as well as zoological, especially in spring when the early bloomers populate the park.

The topics presented so far mainly cover natural science and biology, although there is plenty of scope to take them further at other levels.

2.3 Interdisciplinary Learning Content

Zoological facilities can also be put to good use outside of biology or natural history lessons for schools, or biology can be combined well with other subject areas so that interdisciplinary learning can take place.

2.3.1 Interrelationships of Biology, Art, Mathematics and Languages

An in-depth observation of selected animal species can lead to drawing the animals on site. In this way, the students are encouraged to observe more closely and through the drawing itself, the anatomical features are consolidated. Likewise, the animals can be drawn in motion, which can be used as a basis for discussing the locomotor system. The description of the drawings or observed behaviors also promotes language skills.

Mathematics can also be combined with the experience of the living animal world at the zoo, animal park or aquarium. For example, percentage calculations can be brought to life by having the students calculate the percentage of the total population of animal groups such as mammals, reptiles, birds and amphibians. Likewise, the percentage of young animals in a group, for example, or the percentages of different sexes can be determined on the basis of tasks given directly on site. The tasks are varied. Theoretical concepts are consolidated through the practical reference and the zoo as an excursion destination and the prospect of being able to experience the animals in real life can also lead to increased motivation for the study of the subject.

Foreign languages can also be combined well with biological topics. Thus, all guided tours in Berlin are at least also bookable in English and many additionally in French, Spanish or Italian. Language courses or bilingual schools often accept this offer in a foreign language, which expands the vocabulary with scientific terms. The dialogue character of the guided tours, as well as the use of the exhibits, increase language competence in the corresponding language.

2.3.2 Ethics and Philosophy in the Zoo

There are also many opportunities to design interdisciplinary lessons in the field of ethics and philosophy. Ethical questions are regularly discussed in the area of extracurricular learning in zoological gardens, as they often appear as a spontaneous side topic. So far, there are no specific guided tours on ethics in Berlin's zoos, although the topics have been dealt with in an individually designed guided tour on request, if teachers have specifically requested this for their ethics lessons.

The questions frequently discussed were whether zoological gardens have a right to exist in modern times and whether the keeping of wild animals in human care is generally ethically justifiable.

This is a very complex topic that certainly cannot be debated in a blanket manner. Zoological gardens worldwide differ in their standards for animal husbandry, research, education and as a recreational facility. However, as described in 2, most modern zoos and aquariums are organised into zoo associations whose membership is bound by high standards and regular inspections take place to ensure compliance. The fulfilment of the four main tasks of zoos (cf. 1) are also bound to these guidelines.

So a zoo today is no longer just a show business, but a complex enterprise with species conservation and educational goals. A zoo is also an economic enterprise and an employer that employs a large number of different professional groups and must generate most or even all of its income itself in order to cover its expenses. A zoo can therefore not only be considered from an animal ethics perspective, but must be recognised and discussed in its complexity in order to find the best compromises here for animals, employees and the public.

When dealing with this topic, teachers can also provide students with background information on reintroduction programmes, breeding books and also on the zoo's staff situation as a basis for discussion. The zoo's current annual report is a good source for this, as are documents relevant to animal welfare such as the mammal report of the Federal Ministry of Food and Agriculture.²⁰

Students can also discuss different approaches to measuring animal welfare in order to replace the purely subjective level of interpretation of facial expressions of animals with well-founded methods. The facial expressions of animals cannot serve as a basis for assessing whether an animal is well or not, as the possibilities for different facial expressions in most animals are not comparable to those of humans.

How can you tell if an animal in human care is doing well or not? By the fact that it reproduces regularly and raises healthy offspring? Or by the fact that the animal's enclosure is modeled on its natural habitat? The Animal Welfare Committee of the AZA (Association of Zoos and Aquaria) defines animal welfare as a collective of an animal's physical, mental, and emotional status over a period of time, which can be measured by a continuum from 'good' to 'bad'. Various inputs and outputs can determine factors that negatively or positively influence animal welfare.²¹

²⁰Bundesministerium für Ernährung und Landwirtschaft 2014.

²¹For more information, visit www.aza.org/animal_welfare_committee (06.04.2020).

The assessment of the welfare of an animal is therefore also more complex than initially assumed by many visitors. But here, too, there are many opportunities for further discussion, for example, what is the minimum level of animal welfare that should be achieved and what could be the consequences if a certain status is not achieved over a long period of time?

2.3.2.1 Philosophy Meets Cognitive Research

Animal species differ, not only in their biological prerequisites and characteristics, but also in their cognitive abilities. Many visitors would intuitively describe a primate as more intelligent than an oryx antelope. But again, the issue needs to be looked at more closely to decide what constitutes intelligence. Intelligence is an anthropocentric concept that cannot be applied to the animal world in this sense, or only with difficulty. That which is called intelligent in humans may not be present in another animal species because this characteristic is simply superfluous for that species.

Therefore, the cognitive abilities of animals need to be studied differently. The term cognition includes a wide range of abilities, from simple learning by trial and error to the mental representation of thoughts.²² Especially in the study of mental representation, philosophical questions are often taken as a basis.²³ In his dissertation on the stages of mental representation in keas (*Nestor notabilis*), Rahde (2014) pursued an interdisciplinary approach between cognitive research and philosophy, in which he processed the philosophical stage model of Proust (2003)²⁴ empirically from a natural science perspective using studies on keas in zoological gardens. A simple mental representation can be interpreted as the presence of thoughts.²⁵ Rahde notes in his paper:

An important task for cognitive research in connection with animal philosophy is to find out what such thoughts might look like and what level of content they can reach. Animals do not possess words to describe the world and express their thoughts. The fact that some animals also perceive the world with other senses or sensemaking abilities suggests that humans will never truly understand what it feels like to be a particular animal. Since animals cannot sufficiently make themselves understood through language, behavior may be a key by which inferences about thoughts can be made.²⁶

The achievement of complete mental representation is equivalent to the formation of consciousness. This enables us humans, for example, to develop an ego-consciousness and to reflect on our own thoughts.²⁶ Also, whether some animal species have a “*theory of mind*” is always discussed and studied.²⁷

²²Rahde 2014.

²³Metzinger 2010.

²⁴Proust 2003.

²⁵Rahde 2014, 17.

²⁶Keenan 2005.

²⁷E.g., Call and Tomasello 2008.

Not only can the philosophical and cognitive foundations be discussed and debated with the students, but ethical discussions can also follow. What would a different level of consciousness in different animal species mean for the keeping of animals? Should animal species with a higher level of cognition be kept differently from those species that only reach the level of category formation? The recurring question of what basic rights should be granted to animals and whether human rights should be transferred to animals can also be discussed here in connection with the level of consciousness.

2.3.2.2 The Relationship Between Man and Animal

In Sect. 2.2, the anthropocentric view of humans in many zoological topics has already been briefly addressed several times. Paradoxically, humans take on a double role in the human-animal relationship: on the one hand, they tend to regard themselves as external to the rest of the animal world. Thus, he often talks about animals in comparison to humans, apparently forgetting that humans are also assigned to the animal kingdom and are part of nature. Also in connection with the group of primates, the visitors often speak of primates and humans separately, instead of seeing humans as a species within the primates and speaking of non-human primates in the case of the others. Too often, humans are perceived as opponents of nature instead of belonging to it.²⁸

On the other hand, when looking at zoo animals, visitors often use the abilities of humans as a standard and compare the characteristics of other animals on this basis. Thus, visitors often assume their own view of the environment when looking at that of a specific animal species. Initially, the visitors assume that the animal opposite them has a similar perception to their own. That an owl can see better than a human being is widely known, but that an aardvark does not rely on its sense of sight, but recognizes its environment primarily from the processing of olfactory and acoustic stimuli, is already more abstract for the audience. Visitors often find it strange that some animals communicate in the infrasound or ultrasound range, or perceive colour spectra that are not perceptible to us humans. Since these stimuli are foreign to us humans, it is difficult for us to form an idea of the perception of those animal species. Our anthropocentric approach, however, all too often presupposes human characteristics as the normal standard against which the abilities of other animals are measured and evaluated. Nevertheless, it is interesting to consider the question of what kind of communication is possible for humans with other animal species? To what degree are the contents understood in the same way and how does the information differ on both sides due to different states of consciousness and different perception?

Interspecific interactions are an exciting topic, which can also be considered philosophically in various ways. Animals are naturally not only in exchange with individuals of their own species, but also with various individuals of other species in their habitat. Biologically one distinguishes symbiosis, commensalism, parasitism or

²⁸Groß 2007.

mutualism as different ways of living together. On a philosophical level, one could take up the topic of friendship in the animal kingdom as a special form of symbiosis, which can be discussed intraspecifically, i.e. within species, and interspecifically, i.e. between species. It can be discussed whether and in what form friendships exist, and also the topic of friendships between humans and another animal species can be examined here from the most diverse ethical-philosophical and also biological perspectives.

The relationship between humans and non-human animals is a highly complex topic with many possibilities for discussion with the audience. Species protection aspects can be woven in here as well as man's duty of care towards the rest of the animal world and man's influence on today's nature. Animal domestication can also be expanded into conversations about what it would be like if other animals could domesticate other animals as well. Would an ape be able to keep a pig? What if? This kind of questioning can lead students to the fundamental question of anthropological difference. What is the fundamental difference between humans and animals? For this, different possibilities within animal philosophy are discussed. In addition to the theory of mind and the general consciousness, the ability of mental time travel, i.e. forward planning and long-range memories, is also conceivable.²⁹

3 Conclusion

Zoological gardens and aquariums are places of learning for a wide range of subject areas. First and foremost, scientific phenomena can be discussed and investigated, but the examples in this chapter show how the zoo can also be used for other areas of learning. The opportunities for this are many and well combined, allowing learners to work on and understand cross-curricular topics and to incorporate their own thoughts and interpretations. In addition, zoological institutions are a place of learning with a highly motivating character due to the experience factor. This is a good prerequisite for sustainable learning.

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²⁹Wild 2006.

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Part IV

Exemplary Places of Learning 2: Social Institutions



PeerMediation Behind Bars: A Project for Violence Prevention and Constructive Conflict Management in the Juvenile Detention Centre Berlin

Birgit Lang

You listen a lot in mediation and you think, ‘Do I look like that when I argue with people? Am I that extreme too?’ I can better put myself in the shoes of people I’ve taken the phone away from, how they felt at the time against someone stronger. It also makes me wonder, what did I do to those people? Why did I do that in the first place? –Karliczek, Kari-Maria: Peer-Mediation hinter Gittern – Evaluation eines Projekts, Berlin 2015, p. 18

Abstract

“Peer mediator behind bars” is a four to five month training for imprisoned young people and adolescents with the aim of implementing conflict mediation in everyday prison life and strengthening social skills. In the context of the training, fundamental aspects of violence, aggression or justice are reflected upon as well as concrete conflict situations in society and prison.

Keywords

PeerMediation · Aggression · Conflict

B. Lang (✉)
Jugendstrafanstalt Berlin, Berlin, Germany
e-mail: Birgit.Lang@jsa.berlin.de

© The Author(s), under exclusive license to Springer-Verlag GmbH, DE, part of Springer Nature 2024
M. Tiedemann (ed.), *Philosophical Education Beyond the Classroom*,
https://doi.org/10.1007/978-3-476-05948-2_12

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It's Monday morning, the sun's rays are filtering through the skylights into the large hall of the Berlin Juvenile Detention Centre. Ten young men in jeans and burgundy T-shirts sit in a circle and make thoughtful faces. They are considering the answers to the weekly round of queries with which each meeting during the peer mediation training begins. "What are the rules of mediation?" one of the trainers asks. The person asked rummages in his memory and answers haltingly, "Listen, hear it out, and... and no insults, no violence." The trainer turns to the next participant and looks at him expectantly: "What are the characteristics of conflict?"

The scene described takes place behind bars, in a special kind of school, the Helmuth-Hübener-Schule of the Berlin Juvenile Detention Centre. Here young men learn who have been imprisoned for several months to years. Their school is separated from the outside world and is located behind high walls secured with barbed wire.

Since 2007, detained juveniles and adolescents have been trained here as peer mediators over a period of four to five months. This variant of social skills training was initially tested as part of an EU-funded project. In autumn 2008, the predominantly positive experiences led to peer mediation becoming a fixed component of the violence prevention work of the juvenile detention centre and finally, as of 4 April 2016, also being anchored in the Berlin Juvenile Detention Act under the paragraph on "consensual conflict resolution, educational measures".

Conflict resolution may include, but is not limited to, making amends, apologizing to aggrieved parties, providing services to the community, participating in mediation, and temporarily remaining in custody.¹

The original idea for the project PeerMediation Behind Bars arose from two observations or basic assumptions that generally apply to human coexistence, but take on a special significance in prison:

- **Conflicts Are Everywhere**
Conflicts are an omnipresent phenomenon of human coexistence and occur frequently in coercive contexts.
- **Conflict Management Has to Be Learned**
The ability to deal constructively with conflict is a multi-layered learning process and by no means self-evident.

1 Conflicts Are Everywhere

Approximately 300 male prisoners between the ages of 14 and 27 are serving sentences in the Berlin Juvenile Detention Centre (as of January 2020). Most of the juveniles and young adults are accommodated in two-storey brick buildings from

¹Jugendstrafvollzugsgesetz Berlin 2016, §96, Abs. 2.

the 1980s. Each of the six identical pavilions has four living groups, a landscaped inner courtyard and various communal and dining rooms. Three other detention buildings are older. Despite the outdated prison architecture, the young inmates are also given the opportunity to live in small groups here. Each residential group is managed by a social worker or a psychologist and supervised by employees of the General Correctional Service.

During the day, the inmates attend a school or vocational preparation measure, complete work training or training in one of the prison's numerous workshops. In the afternoons, they take part in leisure and sports activities, receive visits from their relatives or cook together in their shared flats. In these living, school and work contexts, smaller or larger conflicts between individuals or groups of inmates occur on a daily basis. The conflicts range from verbal slaps, insults, threats, oppression and jostling to physical confrontations. In particular, communication through the windows of the detention rooms leaves a lot of room for misunderstanding and allows disputes to escalate quickly. Often the wrong person feels addressed, dubious stories are told about third parties or a young person believes he has to save face by distributing or returning insults or threats. Conflicts are thus part of the detainees' everyday life – just as they are outside the high walls. However, the extreme living conditions in prison certainly contribute to an accumulation and exacerbation of conflicts. The constant competition for scarce resources (e.g. tobacco or time for telephone calls to relatives), the daily tactics in the hierarchical system, the formation of groups and the constant climate of mistrust towards each other and towards the prison system encourage behaviour among detainees that can lead to escalation even in the case of minor misunderstandings. However, these conflicts not only carry the risk of mental and physical injury, but also draw attention to structures and interpersonal relationships that are not working. Conflicts therefore also offer the opportunity to reshape life together by means of constructive processing strategies.

2 The Ability to Deal with Conflict Has to Be Learned

Around 60% of the young men in Berlin Juvenile Prison are imprisoned for violent offences. These include assault, robbery, extortion and also sexual offences or homicide. It is therefore reasonable to assume that the detainees often have a low capacity for conflict. Their frustration tolerance often seems to be as poorly developed as their ability to take the perspective of the other person and to avoid conflictual situations. Many obviously find it difficult to perceive and differentiate between the different levels of a conflict, to mediate, de-escalate, clarify or appropriately resolve an existing conflict or to contribute to an appropriate solution. In childhood and adolescence, they rarely learned to address problems and conflicts and to discuss them objectively. Their willingness to engage in conflict without resorting to violence is therefore low. In addition, the subcultural structures of the corresponding peer groups often cement violence as the ultimate means of solving problems. This also applies in particular to conflicts that arise when different cultures, religious confessions and value systems clash. The insecurity and sense

of threat that arise in such intercultural overlap situations are often answered by these young people with aggression and violence. Talking is interpreted as weakness. With the help of supposedly simple solution strategies, they try to establish “clear” structures and power relations in their own sense. “Clear” in this context means that there is a clear winner and loser. The space for solutions that lead to a win-win situation in the sense of the Harvard concept,² i.e. that represent a win or positive outcome for both conflict parties, must first be opened up and the appropriate tools acquired.

3 Constructive Conflict Resolution

Based on these basic assumptions, the Berlin Juvenile Prison uses the method of peer mediation to establish constructive conflict management in the prison. Dealing with the emergence of conflicts, one’s own conflict behaviour and the consequences of conflicts have an important moral dimension for life behind prison walls. Mediation in prison emphasises the aspect of taking responsibility for one’s own actions. Up to now, the young men have mainly been familiar with the concept of guilt, which is one-sidedly brought to the fore by court hearings and sentences. However, paragraph 8 of the Berlin Juvenile Penal System Act calls for a so-called “offender-centred correctional system”, i.e. a focus on the idea of responsibility:

The correctional system shall be geared to ensuring that juvenile offenders come to terms with the consequences of the offence for those who have been injured and, in particular, also for their relatives, and accept responsibility for their offence.³

The mediation method meets this requirement because it does not refer exclusively to the past, i.e. it does not focus on the question of guilt. Rather, mediation is a procedure directed towards the future, which seeks answers to a conflictual event together with the participants and considers how living together in mutual responsibility can be shaped peacefully.

Especially in juvenile detention, which is supported by the educational mandate, the shift from the concept of guilt to the idea of responsibility is central. With this change of perspective, the alleged offender is on the one hand given the opportunity to intervene in a corrective manner and on the other hand the injured party and the actual offence are the focus of attention.⁴ Mediation gives the conflict parties back the responsibility for their conflict and its resolution, the mediator moderates this process but does not make any decisions. This strengthens the young men’s self-efficacy because they feel they can exert influence themselves. However, this assumption of responsibility also demands from the detainees the ability to reflect

²Cf. Fisher, Roger/Ury, William: Getting to yes. Negotiating an agreement without giving in. London: Random House Business 2012.

³Jugendstrafvollzugsgesetz Berlin 2016, §8, Abs. 2.

⁴Cf. Hamack, Klaus: Scham und Verantwortung statt Schuld. In Die Mediation IV/2018, S. 28 ff.

and empathise, which must be trained. Here, peer mediation training offers a great field for experimentation, and later experience as a peer mediator also opens up insights into how conflicts arise and the responsibility of all those involved. In this way, the concept of responsibility and the tool of mediation complement each other in terms of the further development of social skills and thus the resocialisation of the young men.

4 Peer Mediation Training

In peer mediation training, trainers and participants discuss together in detail the relationship between needs, feelings and behaviours. They start from the idea that conflicts arise because needs are not met. In a further step, they develop constructive ways of reacting – as an alternative to violence – that are suitable for satisfying unmet needs and still saving face.

The participants of the peer mediation training also learn that conflicts are an immanent part of human coexistence and often announce or initiate necessary changes. The next step is to reflect on and understand how conflicts arise and one's own behaviour in conflict situations and to develop alternative courses of action. In a next step

- the process of mediation,
- the corresponding theoretical models of communication and conflict development, e.g. the four ears model,⁵ the iceberg model⁶ or the escalation stages of a conflict⁷ as well as
- the central methods and tools (e.g. active listening, mirroring, positive reformulation of criticism, questioning techniques, brainstorming) of mediation

presented and practiced within the framework of lectures, group discussions, exercises and, in particular, practical role plays.

The young people slip into familiar or unfamiliar roles and adopt new perspectives in and on the conflict. Ideally, they develop empathy for the conflict parties and reflect on their own conflicts. When the detainees' own conflicts become the subject of role-playing, the aim is to consider which conflicts are typical of life in prison and what impact life behind bars has on their own conflict behaviour. In order to establish a constructive attitude, images of masculinity are questioned, feelings of discrimination are addressed and prejudices and stereotypes are discussed. These discussions

⁵Cf. Schulz von Thun, Friedemann: *Miteinander reden*. Reinbeck bei Hamburg: Rowohlt 1981, S. 25 ff.

⁶Cf. Besemer, Christoph: *Mediation. Die Kunst der Vermittlung in Konflikten*. Karlsruhe: WfGA-Buchversand 2010, S. 33.

⁷Cf. Glasl, Friedrich: *Konfliktmanagement. Ein Handbuch für Führungskräfte, Beraterinnen und Berater*. Bern: Freies Geistesleben 2009.

can provide impulses that encourage the young men to adopt new perspectives, break down entrenched opinions and broaden their horizons. In the process, they discover to their own amazement that the communicative methods of mediation open up greater scope for action, give them control over tricky situations and enable them to exert a positive influence on their counterparts. “Instead of being a seemingly insurmountable problem, their conflict becomes a task for the conflicting parties to solve together.”⁸

This is the beginning of a complex learning process that is further developed on a daily basis in the living and working contexts in prison and can be consolidated through regular activity as a peer mediator. For the target group described, the development of conflict skills in the context of peer mediation training thus represents a decisive key to lasting social and professional reintegration during and after release from prison.

Peer Mediation Behind Bars

In juvenile detention, there are a large number of observations, e.g. of tense relationships between individual detainees, of verbal slips towards staff, jostling or shouting at each other, which cannot be ignored. These observations are duly noted and forwarded by a staff member in the form of a so-called official report. The factually written reports then trigger a process of conflict management, which relieves the conflict parties of control over the course of the proceedings and the responsibility to find a solution themselves. Both parties to the conflict are independently questioned about the incident, after which consequences such as exclusion from recreational events are pronounced. Experience has shown that acceptance of these decisions, which are made by third parties without the direct involvement of the conflict parties, is low and is usually perceived as unjust. The PeerMediation Behind Bars project is based on the assumption that holistic violence prevention in prisons will only work if the young people have the opportunity to play an active role in shaping the culture of communication and conflict in conflicts that do not have penal consequences, and to develop self-determined solution scenarios. This does not apply to conflicts in which one party to the conflict is reported because another detainee has been massively harmed. In this case, criminal prosecution by the police is the first step; mediation can only take place afterwards and in consultation with the investigating judge.

In principle, the staff of the juvenile detention centre could also act as mediators in conflicts, and of course they do. What are the advantages of using the inmates themselves as so-called peer mediators? In this case, the term “peer” describes people who are the same age, share similar socialisation experiences, have a comparable status and are currently in a similar life situation. PeerMediation is

⁸Haumersen, Petra/Liebe, Frank: Wenn Multikulti schief läuft? – Trainingshandbuch Mediation in der interkulturellen Arbeit. Mülheim an der Ruhr: Verlag an der Ruhr 2005, S. 13.

based in the tradition of PeerEducation⁹ on the concept of learning from the model according to Albert Bandura.¹⁰ Model persons are young people or adolescents of the same age in the juvenile detention centre who are recognised in the peer group and have social skills and a special qualification, in this case a 40-hour mediation training. These models are motivated, speak the same language and move on the same level with the target group, they are credible and a reliable source of information. As a result, they are more likely to gain the trust of the conflict parties in the context of mediation, and their role as an impartial third party is accepted more quickly than if a member of the enforcement staff were to take on this task alone.

The method of peer mediation also relies on a double learning effect, i.e. not only do the conflict parties experience an alternative way of settling conflicts independently, but the peer mediators themselves can also learn something about how conflicts arise. By taking on the role of mediator, the peer mediators are given the opportunity to take a detached look at conflicts that they themselves have experienced or are experiencing, and to reflect on their own conflict behaviour. A central role is played here by the evaluation meeting that the trainers hold with the two peer mediators after each mediation. A mediator from the team of the juvenile detention centre is present during the mediation.

These participatory forms of work supplement one-sided emotionally or cognitively oriented prevention strategies with a social level and ensure greater identification with the goals of peaceful conflict resolution.

5 Anchoring and Sustainability

The overarching goal is to structurally anchor peer mediation as a regular instrument of constructive conflict resolution in the everyday life of a prison. In this way, the PeerMediation Behind Bars project fulfils the mandate formulated in the Juvenile Penal System Act to deal with prisoners' violations of duties imposed on them by or on the basis of this Act in an educational manner.

The anchoring in the everyday life of the prison takes place on different levels. The central pillars are

- the training of detainees as peer mediators,
- the further training of the trained peer mediators,
- the implementation of peer mediations between detainees and
- the formation of an interdisciplinary working group of prison staff, and
- the structural anchoring of the idea of peer mediation in everyday prison life.

⁹Cf. Heyer, Robert: Peer-Education – Ziele, Möglichkeiten und Grenzen. In Harring, Marius/Böhm-Kasper, Oliver/Rohlf, Carsten/Palentin, Christian (Hrsg.): Freundschaften, Cliques und Jugendkulturen – Peers als Bildungs- und Sozialisationsinstanzen. Wiesbaden: VS Verlag für Sozialwissenschaften 2010, S. 407 ff.

¹⁰Cf. Bandura, Albert: Lernen am Modell – Ansätze zu einer sozial-kognitiven Lerntheorie. Stuttgart: Klett 1976.

The training takes place once a week for one and a half hours in the rooms of the school, in the workshops or in the residential areas of the juvenile detention centre. A training group consists of a maximum of ten participants and is always led by two trainers. Occasionally, already trained peer mediators support the trainers as co-trainers. The training measure comprises a total of 40 hours and is thus similar in scope to the training of conflict mediators or arbitrators at Berlin schools. Participation in the mediation training requires that the detainees understand the German language and can express themselves in an understandable way. Detainees who prefer to resolve their own conflicts violently or who oppress other detainees can only participate in the mediation training under certain conditions. In any case, they are initially excluded from working as peer mediators. The mediation training is then understood for these detainees exclusively as an opportunity to deal intensively with their own conflict behaviour.

At the end of the training, the young people take a written and a practical examination. The written exam includes a catalogue of about 15 questions about mediation. The oral examination is taken in pairs and is basically a classic mediation in which the two trainers play the conflict parties. It is not assessed whether the prospective peer mediators achieve a solution to the conflict at hand, but whether they are confident in mastering the individual phases of mediation and can work in a team. Mediation in a team requires that people can rely on each other, have roughly equal parts of speech and complement each other. Both parts of the examination are designed to ensure that the most important fundamentals of mediation have been internalised. Participants then receive a certificate, can purchase a mediation T-shirt with their name on it and are regularly deployed as peer mediators behind bars. The prerequisites for working as a peer mediator are, on the one hand, the interest of the prisoners, i.e. voluntary and motivated cooperation in the project, and, on the other hand, an exemplary prison record. Incidents that must be reported, such as oppression of other inmates, physical altercations or even ongoing criminal charges, preclude the use of a peer mediator.

The mediation team of the juvenile detention centre also regularly offers further training for peer mediators who have already been trained. They deal in more detail with certain methods of mediation, typical difficulties that arise during peer mediations and topics of conflict emergence and management.

The contents are suggested and selected by the trainers as well as by the peer mediators themselves. The young men participate in these training sessions voluntarily. They feel taken seriously and valued.

In addition to professional input, these meetings also serve as an opportunity for peer mediators to exchange ideas and form co-mediator teams. The peer mediations are always conducted by two detainees. These two should get along well, trust each other and complement each other's skills.

Since 2008, suitable conflicts in the Berlin Juvenile Detention Centre have been brought to a constructive resolution in peer mediations on a selective basis and in the following years more and more comprehensively. In the meantime, more than 50 mediations take place annually. A peer mediation is conducted by two trained, imprisoned peer mediators and a professional mediator who observes the mediation,

prevents abuse of the process in extreme cases and supports the peer mediators if desired. At the end of the PeerMediation there is a written agreement, which the two conflict parties formulate with the help of the PeerMediators and then sign. This agreement is forwarded by e-mail to the responsible persons (e.g. social workers, teachers, foremen) and is used to decide whether, for example, two inmates can work together again in a company or whether a separation order can be lifted. A separation order means that two detainees are not allowed to meet each other and is issued to maintain order and security if a physical conflict between two or more detainees is threatening or has already taken place.

Participation in mediation is in any case voluntary and confidential. The mediators' duty of confidentiality only lapses if criminal offences are named during the course of the mediation. One mediator aptly describes it:

The inmates know exactly: what is spoken stays in the room. I know they take me seriously as a mediator. I see that in their eyes – doesn't have to be that way for everyone, but for most.¹¹

Peer mediation can either be initiated by the parties to the conflict themselves or recommended by prison staff who have identified the conflict.

In general, peer mediation is always useful when it takes place in the run-up to a physical escalation and is used to prevent violence. Typical observations, situations or indicators of atmospheric tensions or an incipient escalation include:

- conspicuously aggressive tone between detainees,
- verbal abuse and insults,
- increasing number of fouls or unfair actions in the field of sports,
- Conflicts of interest arising from necessary arrangements in the workshop or in the living environment (e.g. distribution of tasks and resources),
- Conflicts of values arising from intercultural, religious or linguistic misunderstandings,
- Bullying in the sense of repeatedly and regularly harassing fellow detainees, spreading false facts about others, assigning meaningless work tasks, threatening violence, and social isolation.

Following a peer mediation, an intervision meeting is held with the responsible peer mediators. The idea of intervision is that (peer) mediators reflect together on the process of finding a solution at eye level. In the process, the peer mediators learn a lot about the origins of conflicts and the bird's eye view enables them to examine their own conflict behaviour from a different angle.

In order to anchor the idea of peer mediation in the behavioural repertoire of prisoners in the long term, it is essential that all key actors in the prison system work together to create a constructive conflict culture and that a conscious approach

¹¹ Karliczek, Kari-Maria: Peer-Mediation hinter Gittern – Evaluation eines Projektes, Berlin 2015, S. 15.

to conflict becomes a matter of course in everyday prison life. In order to come closer to this goal, it is important that, in addition to the training and further training of peer mediators and the implementation of peer mediation, activities are also initiated at the cultural, structural and practical level within the prison.

At the level of organisational culture, the clear and unequivocal vote of the prison management to implement constructive conflict resolution as a guiding principle in the prison and to promote its widespread establishment is a basic prerequisite for the successful implementation of a peer mediation project.

At this level, the internal and public presentation of the topic is of great importance. In the form of information flyers, internet and intranet sites or as part of the training and further education of employees, peer mediation can be repeatedly brought to the attention of all key players.

In addition, at the structural level, the fundamental decisions and course must be set for the implementation of peer mediation in everyday prison life so that it does not fail due to trivial obstacles. Here, the organisational, personnel and spatial conditions must be created.

At the organisational level, for example, the ongoing formulation of target agreements for peer mediation behind bars is recommended. The goals are set at the steering level, regularly reviewed, the difficulties in transferring them into practice discussed and, if necessary, alternative goals set or existing goals redefined.

In order to involve the key players in the implementation process, an interdisciplinary peer mediation working group has been in place at Berlin Juvenile Prison since autumn 2012. The interested colleagues meet once a month to look at the topic of “constructive conflict management” through critical everyday glasses and to develop ideas for adequate establishment in everyday prison life. The fact that all professional groups, i.e. social services, educational and psychological services, works services and prison services, sit around the same table and pull together, has made a fundamental contribution to bringing about a cultural change in the way conflicts are dealt with and to increasing the level of awareness of peer mediation within the prison walls. It also raises awareness of the strengths, but also the limitations, of this method of conflict resolution. The aim of this working group is to recruit one or two colleagues in each accommodation and work area as members who can then act as contact persons and multipliers. In addition, these employees receive internal training and are released to participate in the working group.

A first structural success of this working group is a service instruction that describes peer mediation as a method and regulates the fields of application as well as the procedure for all employees of the juvenile detention centre. Since December 2013, peer mediation at JSA Berlin has also had its own room in which all mediations and meetings of the working group can take place. This spatial anchoring is so important because mediation is thus omnipresent and the mediations can take place on neutral ground.

In a further step, on the practical level, it is important to integrate the cultural change and the structural changes into everyday routines. One possibility is to put mediation on the agenda, e.g. of conferences in the accommodation areas and when dealing with disciplinary conspicuities, so that it is always present and considered as

a possibility of conflict resolution. Peer mediation can also be raised as an item at inmate meetings.

In addition, a form was developed in the JSA Berlin and placed on the intranet, with which every colleague can easily and quickly initiate or request peer mediation.

An updated list of trained peer mediators is also available to all staff online and in print, so that these detainees can be approached directly and without complication.

As already mentioned, the trained peer mediators can buy a T-shirt with the mediation logo – designed by a fellow inmate – in addition to their uniform work and leisure clothing. This T-shirt is used for internal public relations and identifies the PeerMediators as contact persons for other inmates and the staff of the juvenile detention centre. The T-shirts are very popular with the inmates because they differ from the standard clothing on the one hand and are an appreciation of their work as mediators on the other.

6 Challenges

At the beginning of the project PeerMediation behind bars, attitudes on the part of both staff and inmates ranged from ignorance to scepticism to rejection. For example, it was doubted that the conflict parties would show their true colours and actually change their behaviour in the context of peer mediation.

The detainees initially interpreted it as a sign of weakness to participate in peer mediation themselves. For them it seemed “unmanly” not to be able to solve their problems themselves and to accept the help of others.

In addition, detainees worried that they would lose the respect of their fellow detainees if they asked for peer mediation. They were afraid of being seen as traitors or snitches because they openly addressed misunderstandings, atmospheric tensions or conflicts. Due to constant information and education work in a wide variety of internal committees and panels, the continuous implementation of peer mediation training and conflict training courses, as well as cooperation within the framework of the PeerMediation Working Group, the ignorance and scepticism has meanwhile given way to a satisfactory level of knowledge and a high level of acceptance.

Participation in the training to become a peer mediator and the subsequent work as a peer mediator was relatively quickly highly regarded among the young and adolescent men, so that in the meantime numerous inmates have been trained as peer mediators. Only in rare cases does a peer mediation lead to further disputes or conspicuousness between the detainees involved. In addition, the trained peer mediators are usually conspicuous for their prosocial behaviour and are relatively rarely involved in massive disputes themselves. The results of the 2015 evaluation¹² underline these positive effects. However, a healthy scepticism still helps to keep things moving and to always critically examine the procedure and develop it further

¹²Cf. Karliczek, Kari-Maria: Peer-Mediation hinter Gittern – Evaluation eines Projektes, Berlin 2015.

on the basis of experience. It is important to constantly create and maintain an atmosphere that allows for the honest handling of conflicts and makes it a matter of course.

The implementation of the basic idea of peer mediation behind bars is by no means complete after many years and will require constant educational and public relations work both internally and externally in the near future. In addition, there are also further ideas and visions that go beyond the previous activities, e.g. the intensification of cooperation with external institutions, the establishment of regular discussion rounds and the exchange with other juvenile detention centres.

7 Cooperation with External Partners

In recent years, we have already succeeded in initiating cooperation with schools or youth work organisations and thus giving the trained peer mediators – provided they have been released from prison – the opportunity to use their acquired skills and competences in mediation training, social competence training or anti-violence training.

In the future, it would be desirable to establish long-term cooperation with schools, youth facilities and external sponsors. Through this cooperation, the young men can also experience after their incarceration that solving conflicts with words has a high value and that they can contribute to other young people not committing crimes. The possibility of switching to the role of the trainer enables the peer mediators to change their perspective, which has a positive effect on resocialisation.

Another exciting addition to these activities of relaxed prisoners in freedom is the discursive exchange between juvenile peer mediators from the Berlin Juvenile Prison and juveniles from Berlin's hotspot schools, for example. The central objective is to enable an exchange of ideas on how to deal with conflicts within the peer group without a pedagogical pointing finger. In addition, all participants are sensitized to conflict situations and their potential for escalation. By adopting different perspectives within the discussion, all participants broaden their own horizons of experience and reflect on the emergence of destructive scenarios from a new angle.

In Berlin, compulsory ethics lessons seem to be a particularly suitable starting point for such cooperation. On the one hand, all children and adolescents of a grade level are gathered in a discourse community regardless of cultural or religious character.¹³ On the other hand, conflicts, violence, aggression or justice belong to the classical topics of this teaching. A win-win situation seems possible. While the peer mediators experience their effectiveness in the social sphere, the ethics lessons benefit from a direct connection to the world of life.

¹³Cf. Tiedemann, Markus: Ethikunterricht für alle – das Gebot der Stunde. In: Tiedemann, Markus (Hrsg.): Schule, Migration und ethische Bildung. Stuttgart: Kohlhammer 2018.

However, the visit of a school class in prison is not a matter of course and must be well prepared on both sides of the wall. In order to avoid reducing the prisoners only to their crime or making the security measures behind bars too intimidating or deterring for the guests, it is advisable to choose a common topic. A topic that is of interest to everyone involved. The discussion, for example, about conflict-ridden places in Berlin and the experiences of the pupils and peer mediators in their home neighbourhoods enables an exchange at eye level. It is no longer decisive who is serving a prison sentence here, who has already had a run-in with the law or who has no experience at all with the police and the justice system. The various experiences fit together like mosaic stones to form a picture that provides everyone with a new perspective on their own conflict behaviour.

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Hospice Is Not a Place, but an Attitude

Angela Hörschelmann

Abstract

In addition to comprehensive hospice care and palliative care, a central concern of hospice work since its beginnings has been to promote social dialogue and discussion of the existential topics of illness, dying and death – also with children and young people. The text presents offers for kindergartens, schools and other children's and youth institutions, the aim of which is to admit and share uncertainties in dealing with these topics. The projects described not only serve to impart knowledge and provide orientation, they also open up a variety of spaces for emotional, mental and expressive forms of dealing, which can be helpful and instructive for all involved when confronting farewell, loss and illness.

Keywords

Dying · Death · Grief · School · Kindergarten · Hospice

1 The Hospice Idea

Seriously ill and dying people and those close to them need care and support at the end of life. The fact that this realization has been gaining more and more acceptance in Germany since the 1980s is primarily due to hospice and palliative work. It has its roots in the deep discomfort, initially mainly of volunteers, who no longer wanted to accept the lonely dying in hospitals, where the dying were often pushed into the bathroom and left to fend for themselves.

A. Hörschelmann (✉)
Berlin, Germany
e-mail: a.hoerschelmann@dhpv.de

In addition to comprehensive hospice care and palliative care, a central concern of hospice work since its beginnings has been to promote social dialogue and the discussion of the existential issues of illness, dying and death. This also applies to children and young people. Although hospice care and palliative care are much better than in the early days of the hospice movement, most deaths still occur in institutions such as hospitals and nursing homes. As a result, children and adolescents hardly ever experience dying and the death of a relative directly and have less and less opportunity to understand life in its finiteness. In view of the great challenges associated with these existential topics, the demands on day care centers and schools become particularly clear. For example, the loss, serious illness and/or death of a close person, (fellow) pupils or teachers have an impact on the life situation of individuals as well as on the entire school community and can lead to a crisis.

2 The “Learning Hospice” Project

Children already deal with dying and being dead according to their stage of development and thus ask fundamental questions about life. School children have a high level of factual interest in questions on the subject; young people in the transition between childhood and adulthood ask themselves questions about the meaning of life and thus also about the significance of having to die.

Although young people are interested in dealing with the topics of dying, death and mourning, adults often approach the topic in the pedagogical space of kindergarten and school with fears and anxieties. When children or adolescents are in mourning situations or when they themselves have a life-shortening illness, the insecurity and helplessness of adults increases. But it is precisely in these situations that children and adolescents need adults who can meet them without fear and with sensitivity.

The death of a child or adolescent is a great challenge for all those working in the kindergarten or school system, but also for the other living and social spaces of children and adolescents, for example for clubs, youth clubs, organised youth work and youth welfare institutions. It is of particular importance that this situation is dealt with appropriately and that adults are able to act. One approach of the hospice movement is therefore to encourage and strengthen educators, teachers and parents to face the topic of death together with children and young people. In doing so, they need competences and strategies to act; because analogous to a widespread social attitude towards death and mourning, day care centres and schools still too often reflect taboos and avoidance tendencies.

Against this background, the project “Hospice Learning” of the German Hospice and Palliative Association (DHPV¹) shows ways how adults – especially parents,

¹The German Hospice and Palliative Association (Deutscher Hospiz- und PalliativVerband e. V.) has represented the interests of the hospice movement and numerous hospice and palliative facilities

teachers and educators – can be encouraged and strengthened in their competencies to deal with the life issues of dying, death and mourning together with the children and young people entrusted to them.

“Hospice Learning” includes four exemplary, nationwide projects for day care centers, elementary and secondary schools as well as for the further training of educators, which have been developed and implemented in recent years and systematically impart knowledge, skills and attitudes in the sense of a preventive approach – in close cooperation with the hospice movement. The hospice movement provides a variety of impulses and offers itself as an extracurricular cooperation partner to provide theoretical knowledge and practical experience.

The four projects, which have all been implemented and evaluated, address different age groups. They are all characterised by high quality and systematic preparation or training and are intended to show ways in the form of concrete practical examples and to encourage interested parties to take the initiative in dealing with the life issues of illness, dying, death and mourning in their schools and educational institutions and together with the children and young people entrusted to them. This can take place in the school itself, but also – as will be explained below – in other places where children and young people experience life. The place of learning is the hospice idea itself. Because – to use the words of Cicely Saunders, the founder of the modern hospice movement: “Hospice is not a place where we set up, but an attitude with which we meet.”

2.1 Learning Hospice I: Give Me a Little Bit of Security//Hospice Projects for Children and Young People

Under the umbrella of “Gib mir’n kleines bisschen Sicherheit” (Give me a little bit of security), Malteser Germany has been developing a variety of formats in cooperation between local hospice services and partner institutions from the social areas of children and young people since 2011. The project idea aims to open up protected spaces for children and young people to think, feel, express and deal with dying, death and mourning. The individual hospice projects that have emerged since then want to encourage, give children and young people a little bit of security in an uncertain time of illness, farewell and loss and, last but not least, bring dying and death back into life.

In our everyday lives, dying, death and mourning are still taboo and largely ignored. Yet children and young people in particular are regularly confronted with dying, death and loss in the media, from news programmes to crime stories and computer games. Both make it increasingly difficult for children and young people to deal with the subject naturally and make it difficult to trust their own feelings. The

in Germany since 1992. As the umbrella organization of the state associations in the 16 federal states as well as other supra-regional organizations of hospice and palliative work and as a natural partner in health care and politics, it stands for more than 1250 hospice and palliative services and facilities, in which more than 120,000 people are involved on a voluntary, civic and full-time basis.

project wants to take away the anonymity, the strangeness and part of the horror of dying and death. It gives young people answers to their (“knowledge”) questions and helps them to express and bear their feelings. And it gives them rituals and helps them to find symbols that give them the security to dare to deal with these topics.

Dying and death are as much a part of life as breathing, and yet dealing with them is anything but a matter of course. They burden us, change our everyday life, question our own life. Just as mourning is a natural and healthy reaction to the loss of a person, dying and the experience of death are part of life. This requires a culture of care that is ultimately anchored in society itself. This culture of care is embodied by the people who volunteer in hospice work. By familiarising children and young people with the idea of a culture of care through their own experience and through sharing the wealth of experience of the volunteers, the hospice movement on the one hand ties in with its own roots and on the other experiences a new form of vitality through the interested participation of the children and young people.

“I would have loved to see him again. . .” Girl, 15 years.

Partly because of the described helplessness in dealing with loss and grief, but also because teachers themselves know how important it is to deal with these life issues, hospice services are repeatedly invited to schools or asked for advice by nursery school teachers. Malteser Germany has reacted to this and has developed a number of projects in the last few years that specifically address children and adolescents and involve their environment. The following three aspects are important for this:

2.1.1 First Aspect: Voluntary Work

The project focuses on volunteerism as a central characteristic of the hospice movement. Hospice projects with children and young people are usually carried out by volunteers from the hospice services. As authentic witnesses of the hospice culture, they become tangible contact persons for the young people with their “life” experiences in the accompaniment of dying and mourning people, who are willing to endure and share the uncertainties of life with the children and young people.

“They really want to know what we think. . .” Boy, 16 years.

2.1.2 Second Aspect: Diverse Living and Social Spaces

While some of the inquiries can still be located in the broader or even closer environment of concrete hospice work, it was surprisingly clear early on what diverse approaches there are between hospice services and the living environments of children and young people.

Even if the institutionalized space of school significantly shapes the developmental phases of children and adolescents, especially through compulsory education, there are also other social spaces in which children and adolescents move. If you want to talk to children and young people about dying, death and mourning, you have to do it in the places where they move. And these places are not only in the context of school. This is confirmed by the regular requests from the youth work of associations, from confirmation and confirmation groups and from professional companions of the children and young people. People who are in contact with

children and young people in these other life worlds seek counselling support from hospice services with their bereavement services. In the meantime, the project is being carried out in kindergartens, youth groups and schools with children and young people between the ages of three and 19.

Examples of requests outside of school:

Themed day seminars “The Tree of Life” | Children’s, youth, parents’ groups, | Family afternoons | Further training for youth welfare workers | Events in specialist schools for nursery school teachers | Advice for nursery school teachers and other children’s and youth facilities | Support for nursery school teachers in the case of grieving children | Project day in the nursery school | Further training for childminders in cooperation with the Bildungswerk | Discussion evening with confirmands | Referral to specialist counselling services | Teaching nursing schools | Cooperation with orphaned parents.

2.1.3 Third Aspect: No Project According to a Pattern: Dynamic and Individual

It is part of the self-image of hospice work that everyone grieves differently and not every form of grief work helps everyone. Dealing with loss, dying and death is as different as the children and young people who are to benefit from the Malteser project. Therefore, there is no rigid project programme that is presented to the young participants. Each offer is different. It follows its own dynamic and adapts exactly to those for whom it is meant and by whom it is made. There are tried and tested concepts that are divided into pedagogical units and prepared. However, this does not mean that these units have to be used.

Already in the preparation phase, teachers and parents are asked about specifics, the framework is defined and focal points are determined. Perhaps one of the children or adolescents has just died in the family, one of them is seriously ill or a teacher or educator has died. Together with the caregivers, teachers and supervisors, the experienced hospice workers can deal appropriately with the unforeseen and react at short notice. For this reason, the teams that work in the kindergartens, schools or groups usually consist of several employees (at least two) who carry out the project together. It has been proven that the groups of children and young people should not be too large in order to create a trusting and safe atmosphere.

“Hospice projects with children and young people – Give me a little bit of security” can be experienced in different formats: | on a pedagogical day | in project days (project week) | in weekend workshops, together with teachers and parents “Give me a little bit of security” can be experienced: | in addition to subjects such as religion, ethics or philosophy, etc. | by visiting our hospice staff, with authentic reports of their experiences | Or: in completely individually compiled programmes and concepts.

2.1.4 Heart and Attitude Formation

The many years of experience of the individual sub-projects show that the pupils and even kindergarten children are almost without exception open and interested and that learning about grief and death has a preventive effect right into the families.

Preventive, because it prevents grief from being covered up, and because it promotes talking in the families. In this way, grief is perceived and practiced as an expression of mental and physical health.

However, where agreements are missing, sudden changes of teachers (to substitute teachers), non-transparent previous events, etc. have an effect, it can sometimes be tough or lack participation.

Experience also shows that it is worth examining how much of the volunteers who carry out the projects go into the encounter with children and young people in the role of imparting knowledge or as narrators and listeners. Again, it is important not to underestimate either the teaching materials available or the teachers themselves. What makes the difference is telling from one's own experience, without having an answer to all questions. So it goes from heart to attitude formation.

From the now almost 10-year wealth of experience around "Hospice projects with children and adolescents – Give me a little bit of security", a multitude of methodological building blocks has grown, from which the conception of a project can be drawn. In 2-day training events for multipliers, this knowledge of best practice is passed on to new colleagues.

In the meantime, this work with children and adolescents has become an integral part of the Malteser hospice services and facilities. Small teams from all fields of hospice and bereavement care are made up of volunteers and full-time staff who enter into the joint learning process with children and young people with joy, humour and commitment.²

2.2 Hospice Learning II: Hospice in School//A Concept for Pupils of the 3rd and 4th Grade

The project "Hospice makes school" was initiated in 2005 by the hospice movement Düren-Jülich e. V. within the framework of the federal model programme "Intergenerational voluntary services" with the DHPV and financed for three years by the Federal Ministry for Family Affairs (BMFSFJ). Here, too, the project aims focus on accompanying children in dealing with the topics of dying, mourning and death. In doing so, they should be able to playfully put their own experiences into practice, verbalise them and discuss them with qualified volunteers and class teachers. The inclusion of the primary school as a place of learning as well as the parents is helpful for the vision of bringing about a change in society that leads to recognition and accompaniment of finiteness.

"Hospice goes to school" is aimed at primary school children in the 3rd or 4th grade. The project is implemented on five project days, which deal with becoming and passing, illness and suffering, dying and death, being sad, as well as comfort and

²Wegleitner, Klaus/Blümke, Dirk/Heller, Andreas/Hofmacher, Patrick (Hrsg.): Tod- kein Thema für Kinder? Zulassen – Erfahren – Teilen. Verlust und Trauer im Leben von Kindern und Jugendlichen. Anregungen für die Praxis. Ludwigsburg: Hospizverlag 2014.

consolation. Five qualified volunteers as well as the class leaders use the methods of small groups, creative design, making music, dialogical interaction, quiet work and movement.

Through a preceding parents' evening, family structures are taken into account and included in the design of the project week. Previous experiences show how naturally children perceive the handling of the topics described above and address them within the project week in the home environment. In this way, encouraging conversations can arise that lead to emotional strengthening and thus take the adolescents with them on their journey through life and empower them.

This is illustrated by the quote from Bela Bernards, now a young adult who participated in the project week as a nine-year-old:

It is difficult for any human being to mentally grasp death, let alone comprehend it. Especially for a child's mind. I wouldn't say I understood what death is, you can't. But this project helped me understand that nothing is forever, that grief and the comforting feeling of letting go are part of a natural process.

Another aspect is the childlike description in the intercultural exchange, which is especially taken up in the afterlife concepts. A promotion of integration and compassionate togetherness is a special aspect of the project "Hospice makes school". A learning diary for children and the existing evaluation of the project week offers all participants a development from what they have experienced. The existing curriculum for this project week offers a basis and scope at the same time.³

2.2.1 Excursus: Didactics and Methods of Hospice Makes School

The didactics and methodology in the project "Hospice makes school" is based on an action-oriented understanding of education, which sees itself as a holistic, lifelong, participant- and process-oriented. The examination of a topic in the group and in relation to one's own person as an individual as well as lively learning through experience and interaction form the framework.⁴ "Education is not understood as pure knowledge transfer and does not take place solely on the level of consciousness. Head, heart and hand" (Johann Heinrich Pestalozzi, 1746–1827), i.e. cognitive, affective and psychomotor learning of the pupils should be brought into a balanced relationship with each other. In addition, a lively learning atmosphere is to be created that takes into account the individual performance potential and strengths of the different participants. "Orientation to the participants' resources is important so that they can take positive stock of the process and emerge stronger, especially if stressful

³Graf, Gerda (Hrsg.): Hospiz macht Schule. Ein Kurs-Curriculum zur Vorbereitung Ehrenamtlicher im Umgang mit Tod und Trauer für Grundschulen. Esslingen: Hospizverlag 2010.

⁴Cf. Theme-Centred Interaction according to Ruth Cohn. Ruth Cohn Institute for TCI international: What ist TCI? Theme-Centred Interaction. <https://www.ruth-cohn-institute.org/files/content/zentraleinhalte/dokumente/TZI-Broschuere/WAS-IST-TZI.pdf> (08.06.2020).

issues have been dealt with.”⁵ There is no performance orientation and the interaction between all participants takes place on a respectful eye level.

In concrete terms, this means that there is an alternation of different forms of organisation, such as large groups, small groups or individual work. The individual teaching phases are varied in order to address different levels and types of learning, but also to maintain motivation and concentration.

In order to convey the topics of dying, death and mourning in a way that promotes development, the pupils need sufficient time, space and security. Qualified volunteers in hospice work are needed who have already dealt with this topic and know what children in this age group think. The pupils should feel that they are being listened to attentively, that they can ask their questions and that they are also allowed to show different emotions. In addition to the process orientation and the orientation towards the participating pupils, structure and rituals are important for a safe and trusting framework. The same applies to the natural openness of the volunteers and the inclusion of their own experiences and uncertainties. All this is useful for the implementation and can build a bridge. Participation, i.e. the participation of the pupils, is also an important element in order to be able to realise the aspects mentioned. Through methods and attitudes, the students should be given the space to participate, to express their opinions and to help shape the project. The feedback session at the end of each day is only one possibility.

When talking to children, it is important to consider the following aspects:

- accept the children’s statements and do not comment negatively on them
- not offer ready-made opinions, but develop solutions together
- not have all the answers
- not to represent one’s own point of view as authoritative

The many reports on “Hospice makes school” that can be found in the media show how well the local implementation succeeds in filling the project with life time and again.⁶

2.3 Learning Hospice III: Finally: Dealing with Dying, Death and Mourning: A Concept for Students in Grades 9 to 13

The concept for the project lesson “Finally. – Dealing with dying, death and mourning” was developed in summer 2009 at the Centre for Palliative Medicine,

⁵Haller, Susanne/Kasimirski, Kristina: Lehren in der Tradition von Elisabeth Kübler-Ross. In: die hospiz zeitschrift 2/2019, S. 22.

⁶Südkurier: Herdwangen-Schönach: Hospiz macht Schule: Grundschüler lernen Tod als Teil des Lebens zu sehen. https://bit.ly/HmS_Ramsberggrundschule (08.06.2020); Wuppertaler Rundschau: Hospiz macht Schule: Ist der Himmel voller Döner? https://bit.ly/HmS_Wuppertal (08.06.2020); Sauerlandkurier: „Trauer hat viele Farben“/“Hospiz macht Schule“: Sauer- länder Grundschüler gehen unbefangen mit dem Thema Tod um https://bit.ly/HmS_Wehrstapel (08.06.2020).

University Hospital Cologne. The project was supported by the DHPV, the Federal Ministry for Family Affairs, Senior Citizens, Women and Youth (BMFSFJ) and the Ministry of Labour, Health and Social Affairs of the State of North Rhine-Westphalia (MAGS NRW). The project was carried out in all types of schools and discussed, evaluated and continuously developed with experts from the federal, state and local levels.

The project lessons developed for schools give young people the opportunity to work out individual strategies for dealing with the topics of dying, death and mourning as well as suicide in a protected space among their peers and with the help of a wide variety of methods. The flexibility of the project lessons enables them to be carried out at school on several days or in individual modules.

By means of lectures, practical reports, discussions, self-awareness exercises, creative work, role plays and film reviews, the young people are encouraged to face their own difficulties and needs with good self-care and at the same time to engage with those affected without fear. They learn about the professional and voluntary support services for seriously ill people and, as an essential multiplier in our society, can help to make palliative medicine and hospice work more widely known and thus accessible to a broad section of the population.

More and more often, school internships and/or voluntary work in palliative and hospice institutions develop from this.

Student Quotes

“Nothing so far has bonded our class community like this seminar.”, “Time to think about a lot of things.”, “Helps me with my grandma who is sick.”, “You draw a lot of strength from it personally.” and “I’m not afraid of death now.” motivate to push this project further.

Due to the positive experiences, some schools have already started to implement project teaching on a permanent basis.

In nationwide two-day seminars for the multipliers, teachers from all types of schools as well as employees from psychosocial teams, e.g. from the areas of school social work, school psychology, pastoral care as well as employees from the hospice and palliative sector receive a qualification. The aim is to carry out the project lessons together at the schools, to bring in their rich experience and to network with each other. At the end of the training and with the help of the curricula in the accompanying manual “Palliativ und Schule. Dying, Death and Bereavement in the Classroom with Adolescent Pupils*”, they will be able to work together to run a varied and creative project day in secondary schools. Through the additional modules: “Crisis Intervention”, “Suicide” and “Dealing with Grieving Pupils”, those carrying out the project receive in-depth knowledge and gain confidence in dealing with the needs and distresses of young people. To date, over 600 people have been qualified in multiplier seminars.

With the help of an online platform developed especially for the multipliers, the implementers are guided through the possibilities and tasks that arise from the implementation of their project lessons. Due to the clear structure and the easy usability, they are pointed to upcoming steps. Preliminary and feedback questionnaires, for example, can be answered anonymously by the young people via a barcode or a link. Afterwards, the multipliers receive a clear presentation of the survey results of the young people in aggregated form.

The experiences of the teachers and hospice workers in the schools are discussed at regular quality assurance seminars in order to ensure sustainable and high quality.

Quote from a multiplier: “That death and dying don’t just bring sad moments – that you can laugh too!”

2.4 Hospice Learning IV: Life, Dying, Death and Mourning in Schools/in-Service Training for Educators

Since 2004, the German Children’s Hospice Association (DKHV) has also offered seminars for teachers and other school staff, such as school social workers, school psychologists and therapists. Here, too, the seminar work is seen as an offer and support to understand and establish death and mourning as part of the school culture. However, the focus of the training is on sensitizing and strengthening the school staff in order to be able to accompany children and adolescents with life-shortening illnesses and/or in mourning situations.

Contents include:

- the life situation of children and young people with life-shortening illnesses and their families
- Mourning/Child Mourning/Mourning of Children and Adolescents with Intellectual Disabilities
- Supportive rituals and symbols for classes and school communities
- Remembrance and remembering at school
- Parenting

On the one hand, the seminars take place within the school in close consultation with the respective school and thus enable either an impulse for the development of a mourning culture or the further development of existing structures and thus sustainability and vitality of the mourning culture. A wide range of addressees is possible here. Depending on the agreement with the individual school, all staff members and parents can participate in the training in addition to the teachers.

On the other hand, the seminars are held in educational institutions for school employees from different schools and types of schools and promote a broad discussion and mutual inspiration through the exchange of participants in order to ultimately consolidate a culture of mourning in one’s own school.

The experiences made so far show that the participants feel much more confident in dealing with the topic after the training. The participants state that dealing with

death and mourning is less fraught with fear and that they have the confidence to perceive and accompany children and adolescents with life-shortening illnesses in their situation. Furthermore, they emphasize that the development and establishment of elements of a mourning culture in their own school is indispensable.

Basically, it can be observed that in-service training for teachers is most effective when it is carried out in times of no stress at school and not in a crisis situation, e.g. after the death of a school member. In this way, it can preventively strengthen school staff to be prepared in difficult times.

2.5 Opening up New Spaces for Children and Young People

Illness, dying, death and mourning are part of life. And they belong in the midst of life. The projects and approaches presented here have set themselves the goal of making this hospice premise tangible and practical, especially for children, adolescents and young adults, as well as for the educators involved. In contrast to the early days of hospice work in the 1980s, there are now hospice and palliative services and inpatient hospices throughout Germany that are open to requests from kindergartens, schools, vocational schools and the teachers who work there.

As the presented projects under the umbrella of the DHPV initiative “Hospice Learning” show, these reach the students not only in school, but also in other areas of life such as youth, confirmation and confirmation groups, etc. Extracurricular, hospice learning places in the narrower sense are inpatient hospices, in which seriously ill and dying people are accompanied and cared for in their last phase of life. These facilities are also open to direct enquiries from schools, etc., and with a great deal of imagination are constantly developing new ways of familiarising children and young people of all ages with the life issues of illness, dying, death and mourning.

2.5.1 A Day in the Hospice

One example among many is the hospice in Esslingen, which opened its doors to children and their parents in 2017 as part of the “Türöffner-Tag” (door-opening day) of the “Sendung mit der Maus” (show with the mouse). The children were guided through the house in different groups by trained children’s and young people’s bereavement counsellors, while their parents were able to find out about the outpatient and inpatient hospice work from the hospice staff.

The children learned that the hospice houses seriously ill people who know that they will have to die in the foreseeable future and that they are not called patients but guests. They also learned firsthand that an inpatient hospice is not a sad place, but is about living life to the end. They learned that music and art can help deal with feelings in the face of one’s own death and the importance of caring. The importance of eating at the end of life was also explained, for example when guests who can still get up gather in the kitchen at the large round dining table and eat together with relatives and staff.

The children were also introduced to mourning and remembrance rituals as part of the door-opening day, such as the fact that a candle is lit in the memorial corner whenever a person has died in the hospice. A lantern also burns outside the door of the deceased person's room at that time and each name of a deceased person is written in a book so that they are not forgotten. The staff explained that the deceased are not taken away immediately because relatives and friends often want more time to say goodbye. After the tour, the children created a memory box to put things in that reminded them of someone or something they lost. One girl wanted to put a necklace in it that her grandfather gave her before he died, another girl wanted to put memories of a school friend who moved far away.

On this day, it was also important to talk about one's own losses – the death of grandparents or other relatives, but also animals that died. The children had the opportunity to ask their questions, which they did eagerly, for example whether children also come to the Esslingen hospice, whether people are also kept quiet about the fact that they have to die and whether someone is also there at night for the guests of the hospice. Yes, of course, said one of the staff, it is very important that someone is always there, because some people are also afraid.

3 Hospice: A Topic for the Curricula?

There are no limits to the imagination in the implementation in practice and valuable impulses often come from the children and young people themselves. This is confirmed – according to the results of three successive symposia on the topic of “Hospice as an educational asset”, which were funded by the Federal Ministry for Family Affairs, Senior Citizens, Women and Youth (BMFSF) and organised by the DHPV in the years 2016 to 2018 – by teachers who approach the life topics of mourning, death, dying and finiteness as part of their teaching subjects.

The symposia served to exchange experiences on the already existing school projects for children and adolescents presented in this article, as well as on training and further education offers for educators and teachers. Here, not only participants from hospice practice, philosophers, scientists, representatives from politics, but also educators discussed how it can best succeed in setting up and implementing the respective daycare and school projects in cooperation with the educational institutions.

On the part of the hospice services, the question of which minimum criteria should be used to implement the respective projects and how a comprehensive qualification and training of the volunteers involved in the hospice services can be achieved was of particular interest. But also on the side of the educational institutions there are promoting and inhibiting factors in the implementation of the existing projects. An important demand of the DHPV during the event was therefore to enable children and young people to deal with loss, mourning, death and dying as part of their school education and to provide them with knowledge about the possibilities of hospice care and support at the end of life.

It is true that the topics of death and dying are included in the ethics and philosophy curricula of all German states for pupils from the 7th grade onwards. Here, questions are posed from an individual, social and ideological-historical perspective, such as: What comes after death for me? Do I want to be immortal? How do different societies, philosophies, religions and world views deal with the question of dying, death and the afterlife? What is important here is philosophical reflection that is in principle open-ended and controversial. The philosophical tradition knows numerous voices that do not see death in a conciliatory light and regard it as an existential evil. These voices must be included in the discussion, even if pedagogical care and reverence may stand in the way. It requires a methodical-didactic tact to integrate these aspects in the right measure at the right place in the learning process. Here, the inclusion of an explicitly hospice perspective holds great potential – either as a supplement or as a counter-voice. On the one hand, through the hospice understanding that dying is a natural part of life and belongs in the midst of society. On the other hand, through the very practical advice on how to deal personally with the dying, with loss and one's own grief. Thus, the inclusion of hospice projects can build a bridge from philosophy to the reality of the students' lives.

At the state level, there are already some good initiatives in cooperation between hospice associations and the responsible ministries. For example, the Bavarian Hospice and Palliative Association (BHPV), in cooperation with the Bavarian State Ministry of Education and Culture, Science and the Arts, has initiated a working group on the subject of farewells, dying, death and mourning and developed a handout.⁷ The handout provides food for thought on how to deal with the topic of farewell, death and dying in schools in a preventive manner at various levels and with varying degrees of intensity. It makes suggestions for the implementation of the topic in the school, comments on questions of cooperation with parents, with the crisis intervention teams, the school psychologists and counselling teachers and contains suggestions and materials for the design of teaching units, project days and a project week. Before the concrete implementation in the classroom, the handout offers an initial orientation. It shows what preparatory work needs to be done in order to involve the entire school family in this sensitive topic and to develop a common consensus on how to deal with farewells, dying, death and mourning. A subsequent overview of the many links between the topic and the curricula of different types of schools, subjects and grades supports teachers in their efforts to deal with this sensitive topic across subjects and with other colleagues in the classroom. Based on the suggestions in this handout, the teachers then decide anew in each case, against the background of their respective professional experience and pedagogical practice, with which methodological-didactic instruments and

⁷Bayrisches Staatsministerium für Bildung und Kultus, Wissenschaft/Kunst und Bayerischer Hospiz- und Palliativverband: Hospiz und Schule. Abschied, Sterben, Tod und Trauer als Thema für Schule und Unterricht. https://www.isb.bayern.de/download/16998/hospiz_und_schule_inter_net.pdf (08.06. 2020).

with what degree of depth they would like to address the handling of farewell and dying in their lessons. The spectrum here ranges from one-hour teaching units to project days and is illustrated in this handout with a few selected examples.

The BHPV regularly organises specialist conferences on the subject of “Hospice and School”, at which experiences with the various projects are exchanged, current challenges for dealing with these topics are discussed and new ideas for teaching are developed.

3.1 Also a Possibility: Social and Professional Internships

For older students, an internship in an inpatient hospice is also an option. And after school, hospices offer the opportunity to complete a voluntary social year (FSJ). Reports of experiences both about school internships and about an FSJ in an inpatient hospice can be found again and again in blogs of the young people themselves. But the media also like to report about it, certainly also because it is still perceived as rather unusual that young people “voluntarily” deal with the topics of dying, death and mourning.⁸

In principle, professional trainees from the fields of nursing, psychology, nursing sciences and social work are also welcome in inpatient hospices. If you are interested, you must contact the hospice in advance. The prerequisite is a fundamental interest in getting involved with the topics of dying, death and mourning in a committed, professional and personal way. The cooperation of the interns is integrated into the multi-professional full-time and volunteer team, consisting of hospice nursing and housekeeping staff, psychologist, social worker and volunteer hospice companions.⁹

⁸Düsseldorfer Anzeiger: Gar nicht traurig: Lena (17) macht ein Praktikum im Hospiz. https://www.duesseldorfer-anzeiger.de/duesseldorf/gar-nicht-traurig-lena-17-macht-ein-praktikum-im-hospiz_aid-36019025 (02.10.2020); Hospiz Esslingen: FSJ im Hospiz: Von den Menschen im Hospiz viel gelernt. <https://www.hospiz-esslingen.de/news/06-06-2017-fsj-im-hospiz/> (02.10.2020); Südwestpresse: Hospice: 18-Jährige erlebt die Endlichkeit. <https://www.swp.de/suedwesten/staedte/goeppingen/ein-alltag-mit-der-endlichkeit-24441072.html> (02.10.2020).

⁹Hospice Luise: Erfahrungsbericht: 5 Wochen Praktikum einer Auszubildenden. <https://www.hospiz-luise.de/content/erfahrungsbericht-5-wochen-praktikum-einer-auszubildenden> (08.06.2020); Ricam Hospiz-Stiftung: Erst Angst, dann Dankbarkeit – Ein Pflegeschüler erzählt. <https://www.ricam-hospiz.de/2017/hospiz-diskurs/erst-angst-dann-dankbarkeit-ein-pflegeschueler-erzaehlt/> (08.06.2020).

4 To Carry the Hospice Idea Out into Life

Dying, death and mourning can create insecurity and helplessness. The aim of the offers for kindergartens, schools and other children's and youth institutions is to allow and share the insecurities that affect children, young people and adults together in dealing with these life issues and to gain a common security.

In addition to imparting knowledge and offering orientation opportunities, the projects described are intended to open up spaces for the most diverse forms of feeling, thinking, expressing and dealing that we encounter when we are confronted with farewell, loss and illness. This not only has a positive effect on the students and teachers involved. It is also a benefit for the hospice idea itself, as the projects in their various forms ensure that the hospice idea will continue to be known and become even better known in the future as an expression of lived solidarity and humanity, especially in existential life crises. Whether this will also result in young volunteers for the hospice services is desirable, but not mandatory. Because even without future voluntary commitment in the direct accompaniment of seriously ill and dying people, the young people will carry their knowledge and skills in dealing with illness, dying, death and mourning out into life and into society.

5 Further Information

5.1 Hospice Learning/Hospice Makes School

Contact persons at the DHPV for all questions on the topic of "Hospice learning"/ "Hospice makes school" are Gerda Graf and Dirk Blümke. Gerda Graf is honorary chairwoman of the DHPV as well as a founding and board member of the Hospice Movement Düren. Gerda Graf has played a decisive role in the development and implementation of "Hospiz macht Schule". Among other things, she is the editor of "Hospiz macht Schule, Curriculum for the Preparation of Volunteers in Dealing with Death and Mourning for Primary Schools".¹⁰ Dirk Blümke has been head of the Malteser Hospice, Palliative Medicine and Bereavement Care Unit of the Malteser Association since 1996 and in this function is responsible for "Hospice Projects with Children and Adolescents" and the project "Young People in Dying and Bereavement Care" (funded by the BMFSFJ in cooperation with the DHPV and the University of Graz). He is a member of the executive board of the DHPV and co-editor of the book "Tod – kein Thema für Kinder".¹¹

¹⁰Graf, Gerda (Hrsg.): Hospiz macht Schule. Ein Kurs-Curriculum zur Vorbereitung Ehrenamtlicher im Umgang mit Tod und Trauer für Grundschulen. Esslingen: Hospizverlag 2010.

¹¹Wegleitner, Klaus/Blümke, Dirk/Heller, Andreas/Hofmacher, Patrick (Hrsg.): Tod- kein Thema für Kinder? Zulassen – Erfahren – Teilen. Verlust und Trauer im Leben von Kindern und Jugendlichen. Anregungen für die Praxis. Ludwigsburg: Hospizverlag 2014.

www.dhpv.de

Mail: info@dhpv.de

5.2 Give Me a Little Bit of Security//Hospice Projects for Children and Young People

Contact persons: Dr. Bernadette Groebe and Dirk Blümke.

www.malteser-hospizarbeit.de/gib-mirn-kleinesbisschen-sicherheit.html

Mail: dirk.bluemke@malteser.org, bernadette.Groebe@malteser.org

5.3 Finally: Dealing with Dying, Death and Mourning//A Project Lesson for Students in Grades 9 to 13

Contact persons: Kirsten Fay and Nicole Nolden.

<https://palliativzentrum.uk-koeln.de/forschung/weitere-projekte/oberstufenprojekt/>

Mail: palliativzentrum-schulprojekt@uk-koeln.de

5.4 Life and Dying, Illness and Death in Schools/Seminars Offered by the German Children's Hospice Academy for Teachers and Pedagogical Professionals

Contact person: Kornelia Weber.

www.deutscher-kinderhospizverein.de

Mail: kornelia.weber@deutscher-kinderhospizverein.de

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Pro Familia: Ethical-Philosophical Aspects of Sexuality Education

Ralf Müller and Bettina Niederleitner

Abstract

The article presents the sexuality education work of pro familia. Against the background of human rights, sexuality education is always to a high degree ethical-philosophical education. It is discussed with which methods and which attitude ethical questions are dealt with in sexuality education (youth) groups and how students, teachers and professionals can be sensitized for a boundary-preserving, self-determined handling of sexuality.

Keywords

Sexuality · Ethics · Self-determination · Human rights · Methods of sexuality education · pro familia

1 Sexuality: More than Sex

“Why are there different genders?”

“Why do people have sex?”

“Who invented sex?”

“When is one ready to have a child?”

“Why are you scared when you’re in love?”

“Why do women get raped?”

R. Müller (✉)

IU International University, Nürnberg, Germany

e-mail: ralf.mueller@iu.org

B. Niederleitner

pro familia, Munich, Germany

e-mail: bettina.niederleitner@profamilia.de

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M. Tiedemann (ed.), *Philosophical Education Beyond the Classroom*,

https://doi.org/10.1007/978-3-476-05948-2_14

“Why do boys laugh more than girls on the subject of sex?”

“If the aunt adopts a child, it’s not really a cousin, is it?”

As these questions from group sessions with fourth graders show, children recognize early on that sexuality touches on many aspects of being human. Children and adolescents ask questions about the body, feelings, identity and fertility, about communication and relationships. The cultural, social and political dimension of sexuality is also a topic. What is considered desirable, accepted, normal, tolerable or immoral in sexual terms, or even falls into the realm of the punishable, is socially negotiated. Homosexuality has been punishable in Germany until 1994, gender incongruence was seen as a ‘disorder’ till the new ICD-11 changed that in 2022, and marital rape has only been a criminal offence in Germany since 1997 – to name just three prominent examples.

Sexuality thus touches on biological, psychological, social, cultural and political aspects – usually several at the same time. In the process, countless ethical questions are raised. They concern the body, the psyche, identity, the shaping of relationships and extend to social framework conditions and legal regulations, which in turn can shape life down to the most intimate details.

Sexuality education should and must reflect this comprehensive view of sexuality. The range of topics is correspondingly wide: bodily functions, puberty, masturbation, desire, gender roles and identity, pregnancy and birth, abortion, contraception and the desire to have children, friendships and love relationships, family, sexual diversity, language, messages from the media, culture and religion (e.g. with a view to virginity or circumcision), rights and laws, devaluation, discrimination, shaming and sexual violence.

The goals of sexuality education are consequently broad. The WHO sees the task of sexuality education as, among other things, the preparation “for life [. . .], especially with regard to the establishment and maintenance of satisfying relationships. It [sexuality education] promotes self-determination and positive personality development.” (WHO 2010, P. 26). The International Planned Parenthood Federation (IPPF) – of which pro familia is a founding member – formulates “Sexual Rights” based on human rights (IPPF 2009) and states in relation to sexuality education:

A rights-based approach to Comprehensive Sexuality Education seeks to equip young people with the knowledge, skills, attitudes and values they need to determine and enjoy their sexuality – physically and emotionally, individually and in relationships. It views ‘sexuality’ holistically and within the context of emotional and social development. It recognizes that information alone is not enough. Young people need to be given the opportunity to acquire essential life skills and develop positive attitudes and values. (IPPF 2010, p. 6)

UNESCO also sees the following as tasks for sexuality education:

To equip children and young people with knowledge, skills, attitudes and values that will empower them to: realize their health, well-being and dignity; develop respectful social and sexual relationships; consider how their choices affect their own well-being and that of others; and, understand and ensure the protection of their rights throughout their lives. (UNESCO 2018, p. 16)

A philosophical, rights-based approach to sexuality is thus acknowledged to be indispensable.

2 pro familia: Self-Determined Sexuality as a Human Right

For pro familia this kind of sexuality education was not a central concern from the beginning. It was founded in 1952 as “pro familia – Deutsche Gesellschaft für Ehe und Familie” (German Society for Marriage and Family), initially with the central concern of providing access to contraceptives and the focus on promoting traditional family forms (cf. pro familia 2012). The renaming to “pro familia – Deutsche Gesellschaft für Familienplanung” (German Society for Family Planning) in 1965 marks the orientation of the association since then. “It was no longer the responsibility for marriage and family as institutions that was to be the focus of the work, but the strengthening of individuals in their responsibility for themselves and their concrete partnership and family.” (Kleber 2009, p. 4). Counselling open to all people is still a central part of pro familia’s work today. In 1975, pro familia first wrote “Theses on Sexuality Education” and it was not until 1993 that the name was changed to “pro familia – Deutsche Gesellschaft für Familienplanung, Sexualpädagogik und Sexualberatung e. V.” (German Society for Family Planning, Sexuality Education and Counselling), a name that has been retained to this day. The development and focus of pro familia’s work through the decades is closely linked to the social developments and challenges of the time: First the commitment to access to contraceptives, education and counseling in the 50s and 60s, then the commitment to women’s rights in the 70s. The 80s were marked by the fight against AIDS and for the destigmatisation of the disease. In the 90s, the topics that arose from German reunification and the “IPPF Charter of Sexual and Reproductive Rights” were the focus of the work. Since the beginning of the new millennium, topics such as the “desire for children – desired children”, the sexual rights of self-determination of people with disabilities or the prevention of sexualised violence have become focal points (cf. the overview in Altmann 2012, p. 4f.).

Today, pro familia’s sexuality education services include: youth counseling on site and in the secure anonymous online portal [sextra.de](https://www.sextra.de), counseling for parents, guardians, teachers and professionals in all educational and social areas (daycare centers, all types of schools, residential groups, in counseling work, . . .) as well as sexuality education group events at schools and other youth facilities and training on sexuality education topics for professionals and teachers. The respective setting varies depending on the pro familia counselling centre and its capacities and is usually discussed with the client in a customised manner.¹

pro familia is often invited for group events at schools or school classes come to the pro familia rooms for project days. For many (shame-ridden) topics it can be useful to invite external professionals who have practiced speaking about sexuality

¹For more information: <https://www.profamilia.de/themen/sexualpaedagogik.html>

and can take back their own biography in a reflective way. Because speaking about sexuality without reservation and with confidence is not always easy. Pupils also find it a good addition to be able to ask questions of a specialist who has special knowledge and whom they will not see again. The conversations are also helped by the fact that the external specialists do not have to assess the pupils – not even in other subjects or in the next school year. The topics of the events are set in consultation with the teachers and are prepared in an age-appropriate manner. Accompanying parent evenings are also frequently requested by the schools.

At least two things can be read from the history of pro familia:

1. As in many areas of society and jurisdiction, a continuous development towards strengthening individual rights and the ideal of a self-determined life can also be observed for the topic of sexuality. Accordingly, it is an imperative of (sexuality) education work (so far not always well fulfilled) to reflect on what self-determination means, how it is related to responsibility and where limits, possibilities and excessive demands are to be sought.
2. The attitude towards sexuality and the right to a self-determined life are the subject of social negotiation processes. pro familia is on the one hand subject to this negotiation process, on the other hand it actively shapes this negotiation process through education, counselling and political engagement. pro familia advocates a life that is as self-determined as possible and understands sexuality as an educational topic. A rights-based, informative approach based on ethical-philosophical reflection is the guiding principle in this educational work.

3 Ethical Issues in Sexuality Education Work

Based on the objectives and topics of sexuality education and in relation to the history of pro familia, it has become clear that sexuality education is very often ethical-philosophical education at its core. Among other things, the students' power of judgement should be strengthened, which is also a core goal of philosophical education (cf. Dresdner Konsens für den Philosophie- und Ethikunterricht 2016). It is about finding well-founded personal attitudes: to one's own person, to interpersonal relationships and to cultural-social-political contexts. These three dimensions are inseparable and influence each other in the socialisation process. In the following, the topics of sexuality education will be discussed in more detail in relation to these dimensions. Many topics are suitable for addressing in interreligious dialogue and in the context of universal human rights (cf. also BZgA 2016). Some topics, such as the gender debate, have already been increasingly addressed by philosophy didactics (cf. Bussmann & Tiedemann 2019).

3.1 Ethical-Philosophical Questions in the Cultural-Social and Political Dimension

Of several statements and discussions that the German Ethics Council has initiated in recent years on topics of sexuality,² two are particularly significant for children and adolescents and in their legal implementation: the statement on intersexuality (German Ethics Council 2012), which contributed to the introduction of the third gender, and the discussion on “Trans-identity in children and adolescents: Therapeutic Controversies – Ethical Issues” (German Ethics Council 2020a), which was followed by an “Ad Hoc Statement”. Among other things, it is postulated:

A destigmatizing approach to trans identity in children should be promoted and a discriminatory pathologization of gender incongruence counteracted. Corresponding offers of psycho-social counselling and their cooperation with medical facilities should be strengthened. (German Ethics Council 2020b, p. 3)

The question of how to deal with trans identity shows particularly clearly how biological, legal, cultural, social and personal aspects of sexuality are interwoven. The fact that we are often dealing with questions that are not about right or wrong, and that even legal regulations cannot provide clear orientation, is shown, for example, in the statement of the German Ethics Council on pre-implantation diagnostics (PID) in 2011. Thirteen members of the Council voted for a limited approval, 11 for a ban, and one member cast a special vote (German Ethics Council 2011, pp. 80–152). PID is an example of the fact that the sharpening of individual ethical judgement is indispensable for coming challenges and questions.

In the cultural-social-political dimension, many other public discussions of the last few years could be thematized: marriage for all, #metoo or the question of better protection for children and young people from sexualized violence and abuse. All these public discussions have in common that they influence the lives of many people on a very personal level.

3.2 Ethical-Philosophical Questions in the Personal Dimension

In recent years, the topics of sexual identity and sexual orientation have seen a clear opening up, both socially and legally. However, this does not mean that a lot of educational work for tolerance and anti-discrimination is not still necessary, as the

²Statements have been published on the following topics, among others: The problem of anonymous child relinquishment (German Ethics Council 2009); Preimplantation Genetic Diagnosis (PGD) (German Ethics Council 2011); Prohibition of incest (German Ethics Council 2014); Embryo donation, embryo adoption and parental responsibility (2016). All publications of the German Ethics Council are available at: <https://www.ethikrat.org/publikationen/>; accessed: 27 July 2020.

studies “Coming out – und dann. . .?” (Krell/Oldemeier 2015) and “Queere Freizeit” (Krell and Oldemeier 2018) show.

Another example of a common theme in boys’ groups that concerns the personal dimension of sexuality is the consumption of pornography. While one adolescent in an eighth grade high school is of the opinion that it is morally more acceptable to watch professionally filmed pornography while masturbating than to think of his classmates (who, unlike the professional porn performers, would not have agreed to the ‘film’ in his head), others point to the inhumane depictions of women and men and the often equally inhumane production conditions of commercial pornography. Also repeatedly addressed are feelings associated with pornography consumption, such as lust, shame, disgust and lust for disgust, but also social references such as peer pressure or involuntary exposure. In any case, dealing with pornography cannot be solved by bans. Therefore, it is a task of sexuality education to support young people in developing their own attitudes. In doing so, the fundamental questions arise again and again, regardless of the topic:

- What are my feelings, needs and values – and how do I deal with them? What actions do I derive from them?
- What do I orientate myself by when I can and must decide for myself?
- What kind of relationships and sexuality do I want to live?
- What does sexual self-determination mean to me and how can relationships be formed with respect for boundaries and with recognition for the needs of the other?

In order to be able to think and talk about such questions, children and adolescents need above all opportunities, also at school. For 43% of boys and 37% of girls between 14 and 17 years of age, the teacher is one of the “most important people when it comes to sexuality education” (Heßling and Bode 2015, p. 14). In the BZgA study on youth sexuality 2020, 69% of both 14- to 17-year-old boys and girls cite “school lessons” as one of the most significant sources for their knowledge about sexuality (Scharmanski and Hessling 2021, p. 2).

3.3 Ethical-Philosophical Questions in the Interpersonal Dimension

In the interpersonal dimension, the crucial mode, not always but usually, is language. Speaking – and not speaking – about sexuality conveys both explicit and implicit messages. When parents resort to fairy tales or remain silent when their children ask questions, they may be conveying the message that there is something mysterious, dangerous, unpleasant, or abnormal associated with sexuality. Furthermore, talking about sexuality is often charged with different (problematic) messages for boys and girls. Thus, the anxious thematization of lust, as well as that of contraception and pregnancy, towards girls can often contain the message: Sexuality holds dangers – loss of honour, stigmatisation in case of early pregnancy and threat of sexual

violence. Boys, on the other hand, are repeatedly told that being ‘strong’ and sexually active is part of masculinity. Male sexuality is often portrayed as something that has to function without preconditions, always and everywhere. Visits to the doctor or talking about fears, disappointments and problems do not occur in such narratives. In the pro familia online counselling sextra.de it becomes clear that many people hesitate for a long time before seeking help. Those affected shy away from bringing up the topic of sexuality, especially with their partners. Social stereotypes and a lack of opportunities in childhood and adolescence to speak clearly and calmly about sexuality also cause insecurities with regard to expressing one’s own wishes and boundaries.

Even among professionals, there is not always consensus on what language should sound like that is appropriate to their role, context, as well as the target and age group. However, there is agreement that the language skills of professionals (and parents) are the linchpin of any education and prevention work. In order to gain confidence here and to work in a boundary-preserving way, a lot of exchange and practice as well as reflection on one’s own biography is necessary.

4 Methodical Implementation of Sexuality Education on Philosophical Questions

In the following, three of pro familia Munich’s methods, which place an emphasis on philosophical and ethical reflection, are described by way of example. Because sexual self-determination is not regulated by laws alone, but requires competencies that must be learned and practiced.

4.1 Exercise on Language Skills

Group evening in a mother-child institution. The invited sex educator asks at the beginning if it is difficult to talk about sexual topics. The young women unanimously answer in the negative. Later, the specific question arises whether a woman can say when she feels pain during sex. Everyone looks down in embarrassment until one participant says that this is difficult and that one is afraid of how one’s partner will react. In order to be able to first think and then express one’s own feelings, values and attitudes, the ability to speak is crucial – without it, the right to sexual self-determination is difficult to achieve.

During puberty and the transition from peer relationships to an intimate relationship, many experiences are made for the first time: a (female) doctor’s visit, dealing with intimacy, first sexual experimentation, possibly the choice, procurement and use of a contraceptive, the confrontation with caring parents and much more. During this phase, young people are particularly vulnerable. The protection of privacy becomes more important. Many everyday situations present them with the challenge of spontaneously sensing their limits and making them clear.

Therefore, it is methodologically viable to practice fictitious but concrete experiences from the everyday life of young people and to put them up for discussion. Young people should therefore formulate answers to challenging situations that are as concrete as possible. Examples of such language tasks:

- A friend confides in you that he is gay. That's one way to react: . . .
- A boy/girl wants to bring up the topic of contraception. This is how she/he can start: . . .
- The aunt asks at the family feast: "So, are you in love?" You can answer: . . .
- The internship supervisor puts his arm around the intern. She reacts like this: . . .
- A boy loses his erection during sex. His counterpart says: . . .
- On the Internet someone asks: "Do you actually do masturbation?" You can answer that: . . .
- The mother says, "Now try a tampon!" The daughter replies: . . .

Several such examples are given out on coloured pieces of paper. Each participant writes an answer idea individually on a piece of paper that matches the colour of the task in order to enable the assignment to the question and to avoid an assignment to a person. The instructor then reads out the young people's proposed responses to the situation in plenary so that no conclusions can be drawn about the authors, even from their handwriting. In the subsequent discussion, the following questions can be raised, for example: What is the motivation of the person asking/acting? What feelings does the situation trigger? Does one really dare to answer in this way? What counter-reaction is one afraid of? Do you have to remain polite? Who could you tell about the problem, and how? Which suggestion do you think is the most successful? What do 'personal integrity' and 'discretion' actually mean?

The exercise aims at three things: Firstly, the perception of the sometimes contradictory feelings associated with a situation, which are often not perceived as a matter of course. Secondly, the encouragement to express one's own needs even in the face of presumed resistance and to break silence where necessary. Thirdly, it is a matter of choosing words that do justice to the situation and to one's own person.

4.2 Exercise on Boundary Perception

Where and when exactly a person draws a boundary varies, but it does not only refer to physical contact, but also concerns personal offences in interaction, shame boundaries and privacy. In order to talk about personal boundaries, a method is suitable in which concrete, everyday situations are classified on a scale of 1 to 10. The 1 stands for "harmless, okay, no problem", the 10 for "bad, no go, boundary violation". The numbers are laid out on the floor. Now each participant receives a situation on a piece of paper. The following cases, for example, could be put up for discussion:

- A girl checks her boyfriend's smartphone out of jealousy.
- A boy doesn't want to use a condom.
- Religious parents forbid their son to have a relationship with a girl of a different faith.
- A boy asks a girl for a nude photo.
- A teacher shouts, 'I need three strong boys to help me out!'
- A boy sends a picture of a penis to a girl.
- A girl ends a relationship via WhatsApp.
- Someone wants oral sex from his/her partner.
- A teacher is using the boys' room.

Everyone turns over their sheet at the same time, reads it and decides, each for him/herself, at which number they place their situation. In the next step, the participants are allowed to read all the situations along the scale in silence. The instructor then asks who would judge or assess a situation differently. This starts the discussion about underlying attitudes, norms and values. An example may illustrate this: The situation "A boy asks a girl for a nude photo" is evaluated differently by boys and girls in an eighth grade class. While many boys classify the situation as "harmless" ("He's only asking, she can say no!"), some girls perceive the question alone as a violation of boundaries ("What kind of girl does he think she is?"). They associate the question with the identity and status aspect. At the same time, the question may trigger a girl to feel flattered, desired, and accepted, but to balance these positive feelings with fears about her reputation. These thoughts and contradictions can become conscious through the exercise. The discussion not only helps to perceive and formulate boundaries, but also to develop understanding and empathy. In addition, the different social evaluation of male and female sexuality becomes clear here. This means that it is also about the question to what extent a girl can lose status by saying yes and a boy can gain status by saying yes.

4.3 Exercise for Self-Reflection

The following method can be used to discuss personal attitudes and values with students. The instructor distributes to each participant an attitude sheet with about ten striking statements, each with a scale of five levels: "completely disagree", "rather disagree", "don't know", "rather agree" and "completely agree". For example, the following statements could be on the attitude sheet:

- If you watch porn a lot, you get kinky.
- Early pregnancy blocks the future.
- Jealousy is important in a love relationship.
- Pedophiles should go to prison for life.
- Surrogacy is morally highly questionable.
- Abortion must be forbidden.
- Gay people should come out at school and in the workplace.

- Marriage is for romantics.
- Disabled people should not have children.
- When a girl says no, maybe she means yes.
- A girl who has slept with several boys is a slut.
- Whoever is infected with HIV today has only himself to blame.

In individual work, each person first ticks off for him/herself how he/she feels about the respective statement. Afterwards, the sheet is put away – it remains a personal matter. In the next step, the evaluation scale is laid out on the floor in the room. Now individual statements are selected by the group and/or the instructor and put up for discussion one after the other. For this purpose, the participants stand up for the position they have chosen. It is important to point out that it is not necessary to represent the previously marked opinion in front of the others. Everybody is allowed to position him/herself freely and in a new way, also to change his/her position, and there is the possibility to skip a question or to position oneself with “don’t know”. The instructor moderates and asks for requests to speak on pros and cons. If the entire group is on one side, they can take the opposing position to spur debate. Basically, this exercise is about sharing values and arguments for and against an attitude. In addition, the culture of discussion can be practiced on topics that are sometimes very emotionally charged.

5 Attitude and Working Methods of the Educators

Conducting sexuality education projects means a special responsibility, given the inherent personal involvement of educators and students in the topic. For specially trained sex educators, reflection on their own attitude and biography is therefore an integral part of their work.

Furthermore, it is important to know and observe social and cultural currents and to reflect and adapt the methods used in relation to the target group.

An open, appreciative and boundary-respecting attitude is fundamental, but must first be developed in relation to the various topics of sexuality education. As with every person, the acting and talking of teachers and professionals in sexuality education events are also based on beliefs acquired from their own biography and gained through reflection. It is therefore a central component of training to make these convictions and implicit assumptions about sexuality conscious and to reflect on them again and again. The leader of a sexuality education group must also be aware of their position of power and the group dynamic processes in a youth group, because emancipatory education must take these factors into account. In addition, there is the reflection on the group with which sexuality education is to take place. The leader must be aware of the age, composition (forced community) and specificities of the group (culture, social environment, etc.). In addition, each method that is available for selection still has specific requirements for implementation (cf. Müller/Niederleitner 2020). The following questions can serve as a basis for reflection in order to select and implement a method in a meaningful way:

1. Which (learning) goals do I want to achieve with this method, which processes do I want to initiate?
2. For whom is this method simple?
3. For whom is this method difficult?
4. Can group dynamics lead to the reproduction of already existing (or potential) exclusions?
5. Does the method run the risk of reproducing social relations of domination?
6. Can the method make you afraid of being ‘exposed’?
7. Is there a risk of shaming/offending/harm?
8. Does the method allow participants to be reserved or not very involved?
9. Does the choice of methods focus on the needs of the leadership or those of the young people?

The aim of every educational event is to convey reliable information and to initiate thought processes through the choice of methods, the language and the attitude of the educators, while at the same time respecting the personal boundaries of all participants at all times. In this way it should be achieved that sexuality can be lived in a self-determined way, in respect of one’s own limits and the limits of others, responsibly, rights-consciously and happily – always in the awareness that for every person this also includes unpredictability, mistakes and failure.

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The “Clemens Winkler” Support Centre and the Inclusion of Project Work and Extracurricular Places of Learning

Ute Schnabel

Abstract

The article presents the work at the “Clemens Winkler” support centre in Saxony. Particular attention is paid to the method of project work. One of these projects is explicitly linked to the subject of ethics.

Keywords

Support center · Project work · Extracurricular learning · Ethics · Religious studies

1 The “Clemens Winkler” Support Centre

The Förderzentrum “Clemens Winkler” is a public institution for the education and care of children and adolescents with special educational needs in the special focus of emotional and social development in the sponsorship of the district of Central Saxony. It consists of the general education special school with the special focus on emotional-social development for pupils in classes one to six and the counselling centre.

At the main school in Brand-Erbisdorf, 80 girls and boys between the ages of six and 13 are currently taught and cared for by 15 teachers and six educational specialists as well as a school social worker within the framework of a bound all-day school. In addition, about 250 pupils in the region are advised and accompanied in inclusive schooling at primary and secondary schools and grammar schools.

The facility has developed into a centre for education, diagnostics and counselling and is one of the two support locations in the region. It enjoys a high

U. Schnabel (✉)
Brand-Erbisdorf, Germany

level of acceptance in the school landscape, among parents and institutions and among youth welfare organisations.

This acceptance results, among other things, from our pedagogical concept of designing lessons that are close to life for the children and young people, of networking in the region and of using many extra-curricular offers in order to convey curriculum offers holistically and to the reality of life of the boys and girls entrusted to us. In doing so, we work with a special annual motto each school year, which is based on the interests of the pupils on the one hand and on anniversaries, historical events, outstanding personalities or sporting highlights nationwide and worldwide on the other. Here is a selection:

- 2005 /06 “Football is round like the world”.
- “From TV to flat screen”
- 2011 /12 “Full speed ahead through the school year”.
- 2016 /17 “I make the world as I like it”.
- 2018 /19 “Curtain up! – Manege frei!”
- 2019 /20 “Once to the moon and back”

This annual motto provides the framework for many additional school events, whether reading competitions, mathematics and English Olympiads, or even the design of the school building and homepage.

The situation of children and adolescents with a need for support in emotional experience and social action is characterised by constant conflicts between social conditions and requirements and their own personality development. Developmental disorders, illnesses, an unfavourable learning tendency at school and unfavourable social living conditions have an additional problem-reinforcing effect. The most all-round and consistent support possible in the living space and experience of school represents a real chance for children and young people to overcome their – not only school-related – problems and to lead a self-determined life.

Within the framework of the implementation of the UN Convention on the Rights of Persons with Disabilities, we see our main task as a special school for the special focus of emotional-social development in the transfer of competencies with the surrounding daycare facilities, elementary and secondary schools, high schools and vocational schools. Preventive measures introduced at an early stage can counteract serious developmental disorders in children. This requires first and foremost comprehensive information about possible disorders and all-round advice for all those involved in the educational process, as well as holistic, early and professional pedagogical and special educational diagnostics. The transformation of our support centre into a competence centre opens up perspectives for network work in the support focus of emotional-social development in the interest of the children and adolescents concerned for the region. Based on the individual resources of the children and adolescents and their parents, we work together on successful and comprehensive participation in social life. As a member of the network “School without Racism – School with Courage”, we place particular emphasis on the areas of democracy education and political education, especially with regard to both a

perceived socio-economic divide in society and the increasing radicalisation in language and social networks.

Education for democracy and political education on the basis of the Beutelsbach Consensus of 1976 is a universal teaching principle, above all of course in the subjects German, geography and ethics, but also art, music and foreign languages.

2 Offers and Programmes

“The educational mandate for the primary school is derived from the constitution of the Free State of Saxony and from the School Act for the Free State of Saxony. It is determined by the ‘right of every young person to an upbringing and education appropriate to his or her abilities and inclinations, regardless of origin or economic situation’ (Schulgesetz für den Freistaat Sachsen § 1 Abs. 1). The school has the task of imparting education which contributes to the development of the pupil’s personality in the community (cf. School Act for the Free State of Saxony § 1 para. 2). The primary school fulfils this mission by enabling all children to acquire basic knowledge, methodological, learning and social skills and to develop an awareness of values in a common educational pathway. In an atmosphere of trust and mutual respect, independent thinking, learning and working are to be developed and the joy of learning is to be maintained and awakened. Primary school thus creates the prerequisites for the transition to further education.”¹

The same applies to the Oberschule, where the focus remains on the acquisition of intelligent and applicable knowledge with the development of learning, methodological and social competence and value orientation. Pupils should acquire knowledge with which they can participate appropriately in social life and meet the demands of school and their future adult lives. Essential areas of our society and culture are explored and appropriate knowledge is imparted and acquired in order to be able to apply it flexibly and in a targeted manner. We pay special attention to the teaching of learning and working techniques, so that the children and adolescents are increasingly able to independently obtain information, to responsibly evaluate and classify it and to competently deal with different media. In doing so, they recognise, both for themselves and for others, what influences different media can have on feelings, ideas, prejudices, clichés, stereotypes and thus also behaviour. The pupils experience „rules and norms in social interaction, recognise their meaningfulness and strive to comply with them. They learn to act reliably, to take responsibility, to criticize and to deal with criticism constructively. Through the experience of values in everyday school life, the experience of appreciation and the reflection of different world views and value systems, the pupils develop individual ideas of values and norms on the basis of the free democratic basic order.

The curricula of the primary and secondary schools in Saxony in the subject ethics describe with the supra-disciplinary goals furthermore intentions which are

¹Comenius-Institut: Leistungsbeschreibung der Grundschule (2004, S. 3).

directed towards the personal development of the pupils and which have to be concretised and implemented in every subject. Special importance is attached to political education as an active contribution to the maturity of young people and to the strengthening of civil society. The focus is on the ability and willingness to actively participate in a free democracy against the background of democratic options for action. As an overriding educational goal of the secondary school, political education is anchored in the Saxon School Act and must be given appropriate attention in all subjects. In addition, it is included integratively in particular in the supra-subject objectives of value orientation and education for sustainable development as well as social competence.”²

In order to be able to implement these tasks, which result from the curricula, we have carried out various projects in cooperation with different project partners in the past school years:

- Application for the title “School without Racism – School with Courage”, 2015
- Junior Election for the Bundestag Election 2017 and Saxon State Election 2019 in cooperation with the Federal and State Agency for Political Education
- What is history to me? – All-day program for grades 5 and 6 on the Holocaust and Jewish life in and around Freiberg yesterday and today in cooperation with Yad Vashem/Israel, the Mittelsächsisches Theater Freiberg/Döbeln and the Freiberger Zeitzeugnis e. V. association.
- Jewish Life in Saxony – Class 6 ethics lessons in cooperation with the association HATiKVA e. V., Dresden
- Anne Frank Day of Remembrance in cooperation with the Anne Frank Centre Berlin

I would like to elaborate on three of them.

2.1 “School Without Racism: School with Courage”

In 2015, there were an increasing number of incidents with a right-wing extremist background at our institution. The school’s own furniture and walls were smeared with swastikas, individual pupils uttered anti-Semitic insults and believed that this was covered by the freedom of opinion enshrined in the Basic Law. In a meeting with parents, teachers were threatened with statements from the right-wing spectrum. These were reported to the police, but in our view this could not and should not be the end of dealing with the problem that had arisen. Our college sat down together and we decided to approach the problem even more offensively. Together with the student and parent councils, we decided to apply for the title “School without Racism – School with Courage” for our institution. We wanted and want to work actively on the school climate and consciously and visibly oppose all forms of

²Sächsisches Staatsministerium für Kultus: Lehrplan Oberschule Ethik (2019, S. VII).

discrimination, exclusion, bullying and violence. With the possibility of nationwide networking in the Courage Network, we can exchange ideas with others about successful projects, find ideas and seek support. In March 2020, over 3300 schools in Germany belonged to the network.

Already the examination of the goals of the action showed us that our students are quite willing to comply with the democratic principles of coexistence. What they needed more of at that time was knowledge to be able to counter half-truths and fake news more competently. It soon turned out that one or the other had smeared swastikas on tables and chairs, for example, without knowing about the historical background. If we confronted the student concerned with these facts in a conversation, we often heard that older friends in the clique or even parents would have done it at home, it wouldn't have been so bad and one should finally stop with the “guilt cult”. It quickly became clear to us that we could only make progress with clarification and, above all, without blaming the child or young person.

We, as the school management, organised further training on the topic and thus strengthened the colleagues in recognising and dealing with radical statements, indexed music, anti-constitutional symbols, discrimination, exclusion, mobbing, xenophobia and anti-Semitism.

2.2 “What’s History to Me?”: All-Day Offer for Pupils in Classes 5 and 6

In the all-day program, we saw the opportunity to offer the students a program that deals intensively with the time of the Second World War and the Holocaust. According to the history curriculum, the examination of this period takes place in grade 8, but our students already had many questions in grades 5 and 6. If we did not answer them, the space would be open for anti-democratic considerations.

The aim was to give victims a face and thus to wrest them from anonymity. By choosing to focus particularly on Jewish life and the Jewish victims in Freiberg, we established a regional reference and thus also a personal significance, because suddenly there were families living “around the corner”. At the same time, we highlighted Freiberg's Jewish children and young people, this enabled an age-appropriate approach to this very sensitive topic.

In the run-up, some parents were also concerned that we might overtax the children both cognitively and emotionally by dealing with this topic. To prevent this, I took part in a teacher training course on the topic in Yad Vashem/Jerusalem in February 2018. Here I learned a great deal about methodological-didactic approaches and acquired many age-appropriate materials, which we then worked with extensively. A very convincing argument for the necessity of such an offer was given to us by a pupil of the 6th grade at that time, who said that whoever is old enough to utter right-wing radical slogans or anti-constitutional graffiti is also old enough to learn the historical truth about that time.

In the 2018/2019 school year, the students began their virtual search for Jewish families in Freiberg, Saxony, in the victims database in Yad Vashem. They

researched the biographies of the people, especially the children, and compared them with their own lives so far. They were shocked to discover that some were much younger than themselves when they died. Naturally, the students wanted to see where in Freiberg these families had lived. On a walking tour of the city, we looked at the locations and the Stolpersteine that have since been laid. New questions arose from the experience, such as these:

- Why didn't the roommates in the houses do anything?
- What did school life look like at that time for the children themselves and for Jewish children in particular?
- Why did Jews allow this to happen in the first place?
- When Jews left Germany, where did they go?
- Were there actually concentration camps in and around Freiberg?

In order to make it easier for children to relive the time, many historical documents, newspapers, photographs and city maps were included. A great support was Dr. Michael Düsing, a Freiberg local historian and author. He dealt with Jewish life in the area of the district of Central Saxony and researched in particular the Holocaust.

A particular turning point was the Echo Award ceremony in April 2018. In ethics lessons, a Year 5 pupil said that it could not be possible that a title with such an inhumane text about the Auschwitz prisoners should receive an award in Germany, and that around the worldwide Holocaust Memorial Day. Of course, we discussed this in class, checked the German constitution to see if this was not covered by freedom of speech or freedom of art, and had a lot of discussion about whether we still have or need to have any connection to what happened back then. The students agreed that we or they are not to blame for what happened back then, but that we all together and everyone for themselves must take responsibility for ensuring that something like this never happens again.

At the end of the school year, we went on a field trip to the Sachsenburg concentration camp memorial, one of the first on Saxon soil. The pupils produced a timeline of the concentration camp and were able to contribute their previously acquired knowledge about Freiberg victims. The children and young people reported afterwards that the visit to the memorial site was a very lasting experience. Standing in the former dormitories, in the detention cells or on the roll call square was something completely different from reading about it in books, and also different from looking at photographs.

In the 2019/2020 school year, we focused especially on the lives of Jewish girls and boys in the concentration camps, because a student came to us with the question of what life was like in the camps at that time, because at home he had seen a film that showed how the children learned, laughed, and played, and now he didn't know what to make of it. We realized that he had seen the Nazi propaganda film from the Theresienstadt concentration camp. This led us to use our work with the children's opera "Brundibár" to explore the lives of children in the ghetto. At the beginning of the school year, we watched the film "Wiedersehen mit Brundibár," a 2014 cinema

documentary by German director Douglas Wolfspurger, together. This takes as its theme the work of the Berlin youth theatre group "Die Zwiefachen", who work with children and young people from difficult circumstances in order to come to terms with the ruptures in their biographies. "When they are asked to rehearse the children's opera *Brundibár*, their enthusiasm is limited. *Brundibár*, composed by Hans Krása, was performed in the Theresienstadt ghetto and the background around the opera is heavy fare. But when they travel to Theresienstadt together with Holocaust survivor Greta Klingsberg, who played and sang the lead role at the time, an unusual friendship develops."³ This led to the idea, together with the children, to work on a scene of the opera together with an opera singer from the Mittelsächsisches Theater. On two days we rehearsed in the theatre and could then perform the victory scene together. Unfortunately, a public performance fell victim to the consequences of the Corona pandemic. The pupils slipped into different roles and tried to retrace the life of "their" part by means of historical documents. The frequent cast changes made it clear that the children were often either transferred to other camps or died in extermination camps. We tried to get in touch with the main actress in Israel, but so far we have not succeeded.

Now it would be logical to go to Theresienstadt with the pupils. This was also planned, but cannot take place due to the Corona pandemic. If school trips abroad will be possible again in the new school year, we will of course make up for it.

Anne Frank Remembrance Day takes place in June. Actually, the commemoration of Anne Frank should be the content of the history group in the next school year. However, since the Anne Frank Centre Berlin provided a lot of online materials, we are now using them to be able to continue working on the topic, but in a "contactless" way.

2.3 Jewish Life in Saxony: Class 6 Ethics Lessons in Cooperation with the Association HATIKVA e. V., Dresden

The Ethics curriculum sets the following objectives for Grade 6: "Students acquire knowledge about the religion of Judaism and the history of the Jews. The pupils reflect on their encounters with different people and groups of people, especially with those who are foreign to them. They learn to reduce prejudices and develop appropriate ways of dealing with strangeness."⁴

In order to give the pupils an insight into the early history of Judaism, we work on the contents (Moses and Exodus, Holy Land, King David, King Solomon, Temple, Wailing Wall) at stations in ethics lessons. The young people record their findings in a lapbook that they design themselves. There they also present their findings on the central beliefs and ethical demands of Judaism, collect current newspaper reports, recipes corresponding to the dietary rules and gain an insight into Jewish life through

³https://de.wikipedia.org/wiki/Wiedersehen_mit_Brundibar, Zugriffen: 06.06.2020.

⁴Sächsisches Staatsministerium für Kultus: Lehrplan Oberschule Ethik (2019, S. 11).

films and music. Through the project of the Central Council of Jews in Germany “Meet a Jew”, the pupils were to be able to meet a Jewish young person in class who would report on Jewish life in Germany from his or her own experience. This too could not yet take place due to the Corona pandemic. Personal festivals, festivals in the annual cycle and a synagogue have been taught to the pupils at our support centre for several years now directly on site, in the Dresden synagogue.

Most of our students are not religious and have had no access to religious places from their families. Therefore, they often do not know which behaviour is usual and desirable in sacred places and which should be avoided.

In order not to treat the three monotheistic world religions separately from each other and to make clear what they have in common, our excursion traditionally begins in the Old Masters Picture Gallery with an age-appropriate guided tour of the Prophet Abraham. On up to four paintings, it is explained in an age-appropriate way and with consideration of the special educational needs in the emotional-social experience, which is often connected with attention problems and cognitive restrictions, how one can “read” pictures, which symbols are used, which can be found in the Torah and the Bible and which symbolic power is behind the most famous work of the exhibition, the “Sistine Madonna”. For many students of our institution, who often come from precarious living conditions and educationally deprived homes, this is their first encounter with the old masters. The tour of the gallery is followed by a walk through Dresden’s Old Town to the Frauenkirche. On the way up to the viewing platform, the children and young people find many typical things of a church and collect them in their notebooks. Looking over the city, they count Christian symbols and notice that they cannot easily recognize the synagogue and mosques that also exist in Dresden.

When visiting the synagogue, it has always been noticeable so far that there was a police car in front of the synagogue for protection and that the synagogue cannot simply be entered like a church. Here, the boys and girls learn for the first time that the anti-Semitism discussed in class represents a real threat in Germany for Jewish people.

The community educator adjusts to the sometimes challenging pupil behaviour in advance by making it possible to touch and try out many things, and she is also able to react calmly, competently and objectively to provocatively formulated questions. She also takes into account the fact that only a few girls study in the classes of our institution and therefore focuses on boy-specific topics. For example, experience has shown that our students show great interest in how the Star of David of the old Dresden synagogue could be saved.

After the visit to the synagogue, a visit to a mosque is still on the agenda. However, this can only be realized if the respective imam allows me as the supervising teacher to enter the rooms as well. So far this has been successful and also here the pupils could ask their questions, got competent answers and drew interesting comparisons between the three world religions.

We have been conducting such an excursion for five years now and we can always say that it is a very long and exhausting but also extremely successful day of instruction for the students.

3 Requirements for a Cooperation Partner

The basis of a cooperation is of course always the Basic Law of the Federal Republic of Germany and the acceptance of the Saxon School Law, that must be clear to everyone.

Furthermore, it is particularly important for us that our cooperation partners are able to adapt to the age of the pupils on the one hand, and on the other hand that they are able to meet the special challenges of the special educational needs of our pupils. These often show themselves in inappropriate, often perceived as disturbing, social behaviour. Especially in unfamiliar situations and towards strangers, our pupils behave provocatively, sometimes insultingly, even verbally-aggressively. The boys and girls often do not succeed in listening intently for a long time and in putting their own needs aside. Long texts, peppered with many foreign words scare them off, although they would be able to understand them.

It is better to use many different sensory channels, to change the methods frequently and to let the children and young people try out a lot themselves. When questions are asked, it is important for the boys and girls to get them answered right away – being put off until later quickly frustrates and then the child or young person switches off.

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Sächsisches Staatsministerium für Kultus: Lehrplan Oberschule Ethik. 2019, S. VII.

Part V

Exemplary Places of Learning 3: Sacred and Meditative Places



Interreligious Encounter as a Self-Reflexive-Spiritual Experience: Open Mosque Day as Religious Education Practice

Tarek Badawia and Sezai Cakan

Abstract

Compared to an exchange, a dispute or a discussion, the encounter has some important characteristics which make it a particularly suitable medium of understanding. Its important ethical prerequisite is the mutual dependence of the two partners on each other. From this dependence arises an attitude of equality. On this basis of mutual recognition and encounter at eye level, the Open Mosque Day (TOM) takes place regularly in many mosques in Germany. As a generation of diversity, the TOM now also enables students to meet in an extracurricular place where they can encounter the other, the previously foreign. The purpose of such an encounter cannot be mutual persuasion, but rather the reflection of one's own ethical attitude in dealing with difference and the joint highlighting of commonalities.

Keywords

Intercultural opening · Muslim organisations · Mosque as an extracurricular place of learning · Interreligious encounter

In his address to the guests on the “Open Mosque Day”, the cleric of the community (the Imam) opened his speech with the following words, among others:

T. Badawia (✉)
FAU Erlangen-Nürnberg, Mainz, Germany
e-mail: tarek.badawia@fau.de

S. Cakan
Berlin, Germany

After a long period of embarrassment and uncertainty in dealing with the German public, we want to use the Open Mosque Day to send a signal that our mosques are open to everyone in our society. Our mosques are places for building trust. When we open our mosques to everyone, we also open our hearts to them and our ears to their questions! We invite everyone, following the example of the Prophet Muhammad. His mosque was a meeting place for all people and not only for Muslims [...] We ask the Creator God for our society for the wisdom of Moses, for the love of Jesus and for the mercy of Muhammad [...]¹

We will let the words speak for themselves without comment and refer back to them later. Starting from these words, we want to ask the following self-reflexive questions as an introduction to our contribution: What happens in the moment of encounter in the mosque (as a sacred and social space)? What happens to people who offer such an encounter as a medium of public theology, and to those who avail themselves of it?

In the first section of our contribution, we will begin by explaining the theological background to the central importance of peacemaking through dialogue and exchange. The experiences from the public project “Day of the Open Mosque” (TOM), for which the Coordination Council of Muslims (KRM) as well as the Central Council of Muslims (ZMD) are responsible and organize nationwide, will be discussed in the third part of the contribution against the background of what role the opening of the sacral spaces (by the example) of the mosque can contribute to the change of consciousness of our society. Subsequently, the significance of such experiences in school practice will be reflected on by means of some empirical values from the field of interreligious learning. The explanations are based on the core idea of a change in consciousness or a change in the self-image of Muslim organisations. The encounter made possible on the Open Mosque Day exemplifies this change and opens up options for ethical education in the interest of peaceful coexistence. In the second step we deal with the encounter as a medium of religious education. We conclude with a theological reflection, which we draw from our line of argumentation to justify the following thesis: In the example of TOM as a medium of religious-public education, a twofold educational experience takes place: The experience of certainty and that of relativity. Both horizons of experience concern one’s own standpoint (in faith). It becomes clear in the exchange what certainty the reflection of one’s own arguments can trigger. In the encounter with people it also becomes clear how relative one’s own point of view can be, if one considers it under the maxim of the diversity of world views and philosophical points of view.

¹Excerpt from the greeting of an imam of the Bosnian community in Mainz, 2018.

1 1st “Open Mosque Day” (TOM): An Initiative for Encounters

1.1 Mosque Communities (No Longer) as “Homes Away from Home”

For more than 20 years, mosques in Germany have organized the Day of the Open Mosque (TOM). Once initiated by the Central Council of Muslims in Germany (ZMD) in 1997, the event has been held under the responsibility of the Coordinating Council of Muslims (KRM) since 2007.² According to the KRM, more than 1000 mosque communities across Germany participate in the project “Open Mosque Day” every year on 3 October. The event is supported by thousands of volunteers who are active in the local communities. The TOM stands for a social participation of Muslims in Germany and should be a sign of openness.³ This intention is often supported by the reporting of the local press, which additionally emphasizes the claim to participation. In this sense, the participating Muslim associations and communities understand the TOM as a space for dialogue, exchange and getting to know each other. The aim is to overcome prejudices and misunderstandings caused by disinformation and to build bridges between religions and cultures.⁴ Accordingly, the mosque communities take on a task for society as a whole and thus make their contribution in the interest of the common good.⁵ The TOM is also seen as a pioneer for many other projects such as Islam weeks or events for breaking the fast together. Since the event is implemented at the local level, local representatives from politics or congregations of other denominations also participate as appropriate.

The planning and coordination of the RRM has given the TOM a structure in recent years. The members of the KRM collectively determine the framework and content of the project. Every year, a specific topic is dealt with particularly intensively under a jointly determined motto. While the KRM as a central control centre provides information material such as posters or brochures, the project itself takes place in the local mosques. The topics are often based on current discourses and events in politics and society or are topics that affect and concern society as a whole. In 2016, for example, in the course of the wave of refugees from Syria, the emigration of the Prophet was dealt with under the heading “Hijra – Migration as

²The Coordinating Council of Muslims consists of the following Muslim associations: Turkish-Islamic Union of the Institute for Religion (DITIB), the Islamic Council for the Federal Republic of Germany (IRD), Union of Islamic-Albanian Centers in Germany (UIAZD), the Association of Islamic Cultural Centers (VIKZ), the Central Council of Muslims in Germany (ZMD) and the Central Council of Moroccans in Germany (ZRMD).

³Cf. Koordinierungsrat der Muslime: Ziele und Zwecke, <https://tagderoffenmoschee.de/ziele-und-zwecke/>, (06.06.2020), S. 5.

⁴Cf. Koordinierungsrat der Muslime: Ziele und Zwecke, <https://tagderoffenmoschee.de/ziele-und-zwecke/>, (06.06.2020), S. 7.

⁵Cf. Koordinierungsrat der Muslime: Ziele und Zwecke, <https://tagderoffenmoschee.de/ziele-und-zwecke/>, (06.06.2020).

a Challenge and Opportunity”. In addition to the thematization of the Hijra as a historical event, however, a reference to the present was simultaneously established in the implementation, in which the opportunities and risks of the admission of refugees, which was controversial at the time, were discussed. In addition, the KRM described migration as a common fate of many prophets⁶ and derived from it a task for the Muslim community. Mosques were already involved as contact partners in the solution of problems and tasks.⁷ In this example, the overall social reference of the TOM can be clearly seen. For while on the one hand by dealing with a certain topic historical and current social points of reference are established and those involved deal objectively with the problem, on the other hand a discussion takes place with a view to chances and risks of the present, as in the example of the demographic change in Germany. At the same time, the willingness of Muslim communities and associations to take responsibility for solving the problem is affirmed, since mosque communities are a contact point for many refugees. In this context the mosques see themselves as “bridge builders”.⁸ Furthermore, suggestions such as the organisation of language courses for the successful integration of refugees are made. Furthermore, risks and dangers such as stigmatisation or attacks on refugee homes are pointed out.

Accordingly, the Muslim associations and communities try to deal with everyday and socially relevant issues with the TOM. They take a stand and draw attention to positive and negative aspects in order to ultimately propose solutions to remedy the problem. Proposals in which the mosques as actors are to assume responsibility for society.

2 The TOM and the Self-Confidence of Muslims in Germany

After the presentation of the organizational framework conditions for the TOM initiative, which arose from the need for dialogue and for getting to know other points of view as a religiously highly regarded commandment of Islam, the following section is to recall in broad outline the specific migration history of Muslims in Germany and consequently the context in which the Muslim organizations or associations in Germany came into being. Associations in Germany with the aim to clarify that the empirically observable condition of the “closedness of Muslim living worlds” or “Muslim community life” – up to the populist accusation of a parallel society – is rather due to the migration-historical background and by no means represents a commandment of Islamic theology.

⁶Cf. Koordinierungsrat der Muslime: Ziele und Zwecke, <https://tagderoffenmoschee.de/ziele-und-zwecke/>, (06.06.2020), S. 10.

⁷Cf. Koordinierungsrat der Muslime: Ziele und Zwecke, <https://tagderoffenmoschee.de/ziele-und-zwecke/>, (06.06.2020), S. 15.

⁸Koordinierungsrat der Muslime: Ziele und Zwecke, <https://tagderoffenmoschee.de/ziele-und-zwecke/>, (06.06.2020), S. 18.

Regarding the current situation of the Muslims, one can meanwhile assume the following state of affairs: “Muslims are in the process of shedding the long-prevailing psychological and actual “guest worker” status and establishing a religious infrastructure that takes account of their permanent presence in the country”.⁹ According to this assessment, the (culturally and denominationally diverse) Muslim community is undergoing two parallel processes of change: (1) A change of consciousness within the Muslim self-image in Germany, namely from the functionalist self-image as guest workers to the necessary rethinking in intercultural structures as citizens of this society with a corresponding intercultural mindset; (2) A process of change within the organizations, namely from the “backyard mosques” of the post-war period in the context of recruiting foreign workers to mosque building as a demonstration of presence and as an expression of a public representation of the new self-confidence of Muslim immigration in Europe: “We build because we want to stay”.¹⁰ Active participation in social life was – as Schiffauer¹¹ makes clear through his ethnological case studies – not part of the self-image of the communities founded in the context of worker migration. It was, and currently still is in almost 80% of the communities (estimated due to lack of empirical studies), rather about coping with the (consequential) problems of immigration in practical confrontation with questions of everyday religiosity than about questions of cultural integration into German society.¹²

As is generally known, the first emergence phase of the backyard mosques in Germany was more or less inconspicuous and silent. In the course of labour migration, Turkish Muslims began to fill the vacuum in the social and religious dimension of their lives independently. Mosques were institutions that helped to assert themselves in a problematic environment and to pass on their own norms, values and orientations to their children in a difficult context. The question of cultural integration into the majority society (and the related aspects of demarcation and self-assertion) was not the core problem that the Islamic communities addressed

⁹Rohe, Mathias: Zur rechtlichen Integration von Muslimen in Deutschland. In: Bendel, Petra/Hildebrand, Matthias (Hrsg.): *Integration von Muslimen*. Schriftenreihe des Zentralinstituts für Regionalforschung. München (2006), S. 89.

¹⁰Beinhauer-Köhler, Bärbel/Leggewie, Claus: *Moscheen in Deutschland. Religiöse Heimat und gesellschaftliche Herausforderung*. Stuttgart: Beck'sche Reihe (2009), S. 118.

¹¹Cf. Schiffauer, Werner: *Parallelgesellschaften. Wie viel Wertekonsens braucht unsere Gesellschaft? Für eine kluge Politik der Differenz*. Bielefeld: Transcript (2008).

¹²Cf. Chbib, Raida: *Organisation des Islams in Deutschland: Diversität, Dynamiken und Sozialformen im Religionsfeld der Muslime*. Baden-Baden: Ergon (2017); Schiffauer, Werner: *Parallelgesellschaften. Wie viel Wertekonsens braucht unsere Gesellschaft? Für eine kluge Politik der Differenz*. Bielefeld: Transcript (2008), S. 49 f.; Klinke, Sebastian: *Interkulturelle Arbeit in Migrantenvereinen in Frankfurt am M.*, (2005), Online-Dokument unter: <https://www.idaev.de/publikationen/texte/interkulturelle-oeffnung/> (25.05.2020), S. 55 f.; Jagusch, Birgit: *Praxis der Anerkennung. „Das ist unser Geschenk an die Gesellschaft“ – Vereine von Jugendlichen mit Migrationshintergrund zwischen Anerkennung und Exklusion*. Schwallbach/Ts.: Wochenschau Wissenschaft (2011), Abschn. 7.2 .

in their district work, but rather how to cope with everyday life.¹³ Conclusion: Migrant organisations, which originally pursued purely country-of-origin-oriented policies, are currently called upon to promote the safeguarding of migrants' interests in Germany, and this is done, as is well known, under extremely high pressure of public expectations.

It makes sense and is helpful to bear in mind the history of the emergence and genuine tasks of these originally completely apolitical associations in shaping intercultural processes with or in Muslim organisations. For the "Day of the Open Mosque" (TOM) represents a process of change in the self-understanding and awareness of Muslims in Germany. On this day, more than a 1000 mosques offer guided tours, lectures, exhibitions, information material and opportunities for encounters. The fact that this change within Muslim organizations does not take place in a social space without resistance is also a dimension of this phenomenon that must be taken seriously. Interfaith opening of Muslim organizations as a project and process is overshadowed by contentious issues of cultural hegemony, mosque building conflicts, and security policy. Viewed positively, such discourses are a healthy concomitant, which should necessarily be shaped within the framework of opening processes of Muslim organizations. In this way it can be prevented that such social and cultural processes do not degenerate into pure actionism, "abstract solidarity"¹⁴ or pseudo-dialogues, in which Muslims and their associations are not regarded as an end or are reduced to the function of integration or to the clarification of questions of security policy.¹⁵

With regard to the thesis of the change of consciousness in this article, part of the process of interreligious opening is to give Muslims the feeling that their religion is respected. It is one of the preconditions for the success of such intercultural openings that thereby the migrants or Muslims as partners of the intercultural opening processes are relieved of doubts regarding the right to freedom of religion guaranteed in the sense of the Basic Law and consequently the right to ideological and religious-cultural differences. Consequently, the differences of "the Muslims" are just as worthy of respect as all others. For conflict topics in principle hold in themselves great chances for the further development of a new consciousness of Muslims in

¹³Cf. Jessen, Frank: Türkische religiöse und politische Organisationen in Deutschland III. Herausgegeben von der Konrad-Adenauer-Stiftung, Zukunftsforum Politik, Nr. 72, Köln (2006), S. 13 ff.; Schiffauer, Werner: Parallelgesellschaften. Wie viel Wertekonsens braucht unsere Gesellschaft? Für eine kluge Politik der Differenz. Bielefeld: Transcript (2008), S. 50.

¹⁴Bundschuh, Stephan: Abstrakte Solidarität – Konkrete Konkurrenz. Das Verhältnis der klassischen deutschen Jugendverbände zu Jugendorganisationen von MigrantInnen. In: Badawia, Tarek/Hamburger, Franz/Hummrich, Merle (Hrsg.): Wider die Ethnisierung einer Generation. Beiträge zur qualitativen Migrationsforschung. Frankfurt am Main: Iko-Verlag (2003), S. 326–336.

¹⁵Badawia, Tarek: Pseudo-Dialogical Discrimination. In: Mercheril, Paul/Melter, Claus (Hrsg.): Rassismuskritik. Bd. 1: Rassismustheorie und -forschung. Schwalbach i. Ts.: Wochenschau-Verlag (2009), S. 230.

Germany. The flip side of such conflicts would be what Hartmut Griese¹⁶ warned against, namely the “ethnicization of the social”. I.e.: “The description of human coexistence in categories such as culture, religion, people, ethnicity creates or constructs a new reality and thus produces a new problem view of conflicts and tensions – regional, social and global. The critical question is which *interests* and which *consequences* accompany the ethnicization of social, i.e. also economic and political conflicts”;¹⁷ “On the one hand it happens with an exclusionary intention [. . .] on the other hand with an appropriating intention [. . .] Both variants have a flip side, the renaissance of national thinking and perception and the generation of exclusionary “we-feelings” on the part of the majority”.¹⁸

3 “Dear Children! Today We Will Visit the Mosque!”

3.1 The Mosque as a Place of Experience

Sort cards on the fluffy carpet, make different bead necklaces or climb up the mihrab. The mosque as a place of experience? That’s possible. More and more often, mosque communities participate in projects and events and provide a large target group with access to the world of Muslims. One of these projects is the “Open Mosque Day”.¹⁹ The mosque is particularly suitable for school classes as an extracurricular place of learning, as a visit to the mosque complements the theoretical treatment of the topic in school. The visit to the mosque opens up spaces of experience that support pupils²⁰ in the process of forming an opinion and help them to form an objective and reflective opinion. This is a process in which they can explore the subject area with the help of information in the company of a teacher, experience the mosque as a community and the Muslims as contacts and question them in order to ideally reach a well-founded opinion. Accordingly, after a theoretical introduction, the pupils should visit a mosque as an experiential space, which should give them impressions and emotions from the world of Muslims. At the end, this experiential process

¹⁶Cf. Griese, Hartmut M.: Die Ethnisierung von (sozialen) Konflikten. In: Griese, Hartmut M./Kürsat-Ahlers, Elcin/Schulte, Rainer (Hrsg.): Was ist eigentlich das Problem am „Ausländerproblem“? Über die soziale Durchschlagkraft ideologischer Konstrukte. Frankfurt am Main: Ika-Verlag (2002), S. 99–117.

¹⁷Griese, Hartmut M.: Die Ethnisierung von (sozialen) Konflikten. In: Griese, Hartmut M./Kürsat-Ahlers, Elcin/Schulte, Rainer (Hrsg.): Was ist eigentlich das Problem am „Ausländerproblem“? Über die soziale Durchschlagkraft ideologischer Konstrukte. Frankfurt am Main: Ika-Verlag (2002), S. 106.

¹⁸Griese, Hartmut M.: Die Ethnisierung von (sozialen) Konflikten. In: Griese, Hartmut M./Kürsat-Ahlers, Elcin/Schulte, Rainer (Hrsg.): Was ist eigentlich das Problem am „Ausländerproblem“? Über die soziale Durchschlagkraft ideologischer Konstrukte. Frankfurt am Main: Ika-Verlag (2002), S. 118.

¹⁹For simplicity of language, the term „Open Mosque Day“ will be abbreviated as TOM.

²⁰For simplicity of language, the term students is abbreviated to SuS.

should provide the participants with answers to their questions and resolve ambiguities. But much depends on the planning and implementation in the mosque as well as the preparation and follow-up in the school. All this requires pedagogical understanding and flexibility so that the concept and content can be tailored to the target group. Whether or not there is a well thought-out pedagogical concept behind the TOM? The fact is that the possibility for a sustainable, reflected opinion formation is given.

As a rule, a visit to the mosque begins after a short welcome and introduction with the presentation of the different stations in the mosque. This includes, for example, the prayer niche and the pulpit, but also objects such as the prayer chain or the head covering that Muslims use during prayer. Pupils (hereafter referred to as pupils) have the opportunity to wear a head covering themselves or to make their own prayer chain with which they can then say the prayers. They will get an idea of the duration, number and intensity of the individual prayers said. The supplication prayers can also be said together. The main point here is to experience the feeling of spirituality in praying together. The melodic reading of the prayers is reminiscent of choral singing. The melodic harmony is continued with a recitation of the Koran. Here the pupils get an impression of the phonetics of the Holy Scripture and the art of reciting the Koran. Afterwards, the translation of the recited chapter is read aloud. Often Quranic verses about Moses and Jesus are recited and a common point of reference is established, since the students are usually familiar with one of the two. In this way, the viewpoints of the different religions on the same topic can be exchanged and reflected upon. This phase is also the transition to the question and discussion round, which concludes the first part of the mosque tour. Here an intensive exchange takes place. Experience shows that there is more agreement on content in discussion groups with Christian or Jewish groups of pupils, since the belief in one God already offers a common basis for discussion. Often differences and similarities are presented, while with other groups of visitors values such as tolerance, freedom or love of one's neighbour are rather in the foreground. With this step-by-step approach, pupils are first familiarised with terminology. Through haptic perception using the example of the prayer chain and the common prayers, an insight into the material and spiritual dimension is provided. Finally, the Qur'an is introduced through the presentation of Qur'anic excerpts and their meaning. This can have a special benefit from an interreligious and intercultural point of view, for example, if pupils of Jewish or Christian faith can make a comparison with their own holy scripture and recognise differences or similarities. For non-religious participants it could possibly be the first encounter with a religious scripture. Since it is therefore a new experience, there is also an added value for this group of visitors from the perspective of religious education. Thus, students are introduced to the topic step by step and develop an idea of the mosque as a place of worship, prayer as a religious act and the Qur'an as the Holy Scripture of Islam at the beginning of a mosque visit.

The next step in a mosque tour is a tour of the congregation's premises, which are often divided into themed areas. Here, the visitors find reading panels or videos on a certain topic, which they can study on their own. These deal with Islamic topics relevant to everyday life, such as belief in God, daily prayer or halal nutrition. Some

of them will certainly discover parallels to their own world. At this point, the pupils have the unique opportunity to perceive familiar things from their own everyday life in a different perspective or to identify a possible problem between religion, everyday life and society. Finally, a change of perspective takes place, a critical questioning takes place, in which the role of religion in everyday life and society is discussed. This mental constructive engagement with the topic can be further supported by combining theory and practice on the spot. This occurs, for example, when a lecture on prayer is ideally followed by prayer time and the visiting group observes the congregation praying together. The prayer as observation supports the consolidation of the learned theoretical knowledge. In the best case, the pupils make connections to everyday life on the basis of their observations, try to transfer topics such as prayer or obligations to worship in everyday life to the real world, in order to finally recognise possible problems in the field of tension between religion and society. This phase of a mosque tour takes place largely on the visitors' own responsibility. In the last part of a mosque visit there is usually a panel discussion, often with guests from other religious communities, or a classical discussion round. Here, mostly topics from lectures are taken up, but also socially relevant topics and questions are discussed. However, it is not uncommon to have very controversial and challenging discussions on topics such as the headscarf and the role of Muslim women in public life. Such complex issues could overwhelm a group of students. However, with preparation in school, students are able to tackle even complex topics because they are part of everyday life. Therefore, such topics should not be kept from the students. Discussion rounds offer an open space for questions and speaking and can therefore make an important contribution to getting to know each other. In the case of a group of pupils, it is a good idea to focus on the content of the visit. A spontaneous discussion round in a role-playing game makes it possible to take on different roles and reinforces the effect of the change of perspective. At the same time, such an approach coincides with the original goal of the mosque visit, since the pupils put themselves in different positions and thus deal with different points of view on certain topics. The teacher, in turn, can make an initial assessment of the state of the learning process in the mosque on the basis of their observations.

Finally, a visit to a mosque can make a constructive and supportive contribution to the process of opinion-forming. The observations and experiences in the mosque community, the conversations with Muslims or even the processing of all these impressions directly on site supports many visitors in forming a differentiated opinion on Islam and Muslims. However, such a demanding learning process can only develop under certain pedagogical conditions and requirements. As long as events of this kind do not provide any added educational value, they miss their target, at least for school groups. Therefore, the suitability of long-established concepts and formats in the pedagogical context should definitely be reviewed.

3.2 Possibilities and Limits of the TOM

A closer look reveals some weaknesses at some points. First of all, the mosque communities often lack professional staff. The mosque tours are often done by volunteers. Although they are generally well prepared, they do not always have the answers to theological questions. Nevertheless, this does not necessarily mean that the quality of their work is not good. On the contrary, experience shows that they are very motivated and prepare themselves intensively on the basis of questionnaires. But they are not theologians and this leads to the fact that some questions cannot be answered adequately. This deficit is often caused by the fact that Imams do not always have sufficient knowledge of German. Thus in many communities an important reference person and source of information falls away. An alternative for this would be information material for visitors. Despite great progress in this area in recent years, the communities often lack adequate information material and publications for outsiders. Especially for non-Muslim visitors, explanations and sources of information in written form are important, as they can refer to them again and again.

However, deficits are not limited to the mosque communities. There are also some conspicuous features among groups of pupils. It is often observed that students are not well enough prepared for a visit to the mosque. This conclusion can be derived from some questions. However, adequate preparation is of great importance for the success of the mosque visit. This can be done, for example, by preparing a list of questions. But what makes a mosque visit successful and how can success be measured? Is the gratitude and satisfaction of the teacher enough to speak of a successful mosque visit? In cooperation with those responsible for the mosque, expectations and requirements for the event should be clearly and transparently defined and learning objectives then formulated. Depending on how many of these learning objectives are ultimately achieved, the success of an event can be rated accordingly. In this context, an open and transparent presentation of the objectives of the visit is recommended for pupils so that they can understand the framework in which the event is taking place. Moreover, the success or failure of an event is equally important for the organisers. In order to get an opinion about the quality of their work, mosques should evaluate their events. Only a factual and transparent evaluation can provide important conclusions about positive and negative aspects. Questions about the format, content and implementation should therefore definitely be included in it, because mosque communities should also gear their offerings to the expectations of their target groups. The content of a guided tour of a mosque for a group of pupils should be agreed between the mosque community and the teacher. However, since the time frame is rather limited, a reduction and pedagogical preparation of the contents makes sense here. Thus a thematic limitation takes place at the same time. This also has a religious pedagogical sense, since the pupils can deepen their knowledge in the selected topics. The thematization can lead to critical questioning and new questions, which in turn would prove a lively cognitive discussion. However, depending on the learning group, avoiding complex topics can

be equally advantageous, as in the worst case they could lead to confusion and possibly have a counterproductive effect.

In general, an adaptation and differentiation for school groups visiting mosques is unavoidable, because the format and content on the “Open Mosque Day” are very often much too strongly oriented towards adults. An adaptation of the content and the level could possibly be ensured by integrating pupils into the implementation of the event. For example, Muslim pupils could be involved in the mosque tour by giving short lectures. Beyond the event, such a contribution would be particularly valuable because it would give students insights into the life of a fellow student as a kind of experience report. With a view to all these aspects, it is therefore advisable to involve pedagogical staff in planning and implementation, as is common practice in museums, for example. Ultimately, the mosque should guide students as they enter a new subject area and create spaces for experience and encounter. In addition, the mosque as an extracurricular place of learning serves as a substitute for school and lessons. Therefore, the conditions for a learning process must be given.

It is not known to what extent the visit to the mosque is followed up in school. However, given the intensity and scope of the knowledge transfer, it would make sense to revisit the visit in class and to summarise the key points. A renewed thematisation could also be further developed in relation to other subjects, as the possibility for interdisciplinary teaching is given. Here are some ideas for subjects and topics:²¹

Subject	Subject
History	Origin of Islam, history of Muslims in Germany and Europe, etc.
Philosophy	Question of the epistemic or normative claim of religious traditions and images of man, e.g. in relation to the story of creation, the image of man as the “crown of creation” or the existential question of the meaning of life, etc.
Politics	Current political discourses such as “Does Islam belong to Germany?” or German Islam conference (DIK) etc.
Art	Architecture in Islam, decorations and ornaments in the mosque, calligraphy, etc.
Music	Adhan – The call to prayer, instruments from the Islamic world, etc.
Ethics	Friendship, respect, being different, etc.
Religion	Interreligious dialogue, image of God of the religions, prophet stories, etc.

Consequently, the mosque visit can also be interesting for other subjects in certain contexts.

On the whole, visiting and touring a mosque can make a constructive contribution to the process of forming opinions about Islam. The mosque creates experiences and encounters, awakens impressions and emotions that are elementary in this process. In addition, interviews or simple conversations with members of the community can open up a space for interreligious learning and exchange and consequently strengthen the learning effect. In such phases of exchange, students intensively perceive the “otherness” of the other person. When transferred to the overall social

²¹ The topics are only suggestions that could be linked thematically to a mosque visit.

context, they experience a manifestation of the plurality of the local society in the mosque. In conclusion, it can be said that mosque tours at TOM and beyond have great educational potential. It is important to exploit this potential in the form of a well thought-out and coherent concept. The mosque as a place of experience? Yes, that is indeed possible!

4 Encounter and Education: A Theological Reflection

Compared to an exchange, an argument or a discussion, the encounter has some important characteristics that make it a particularly suitable medium of understanding. Its important ethical prerequisite is – according to the philosopher of life and educational theorist Otto Friedrich Bollnow²² – the mutual dependence of the two partners on each other. This dependence gives rise to an attitude of equality. According to Bollnow, it is on this basis of mutual recognition and encounter at eye level that the development of human powers is possible. In such an arranged moment of encounter, education is possible. At this point we refer to the opening quotation of the community leader (Imam) and want his greeting to be an invitation to fulfil the above-mentioned conditions for a conscious encounter within oneself. Is the Imam's statement a position of integration politics or a theologically anchored position after all?

Among the basic information of the Islamic history of revelation is the fact that the original Muslim community gradually opened itself to the public. The process of opening up at the beginning of the history of Islam took place over approximately 15 years (of a total of 23 years of revelation) dialogically and exclusively through the building of social and discursive networks. The path accompanied by the successive revelation from the internal building of an *Islamic educated community* to the public call “[. . .] *You shall speak to all people in a kind way*”²³ was a path of becoming aware of the ethos of revelation. Accompanied by Revelation, the early Muslim community learned, among other things, that opening up the community is an unsteady and progressive process, fraught with certain difficulties and challenges. In Revelation, it is said, “*You will go through states, the one more difficult than the other*”.²⁴ The value to be conveyed here is the discontinuity (re)orientation processes. Transferred to the current situation of intercultural opening, this means that the process of revelation as well as the process of opening is not only of a structural or institutional nature, but can only be shaped *with, in and for* people. These are the people who change in the internalisation and processing of ideas and principles and who also open up under conditions of recognition and mutual appreciation.

²²Cf. Bollnow, F. Otto: *Begegnung und Bildung*. In: *Zeitschrift für Pädagogik*, 1. Jg. Heft 1, (1955), 10–32.

²³Koran 2:83.

²⁴Koran 84:19.

The heaviness (within the process of change) alluded to in the above verse²⁵ indicates the mindset to be developed. The original community of Muslims had to learn: “*Allah does not change anything in a people until they change (in turn) what they have in themselves*”.²⁶ With this verse, the revelation draws the individual, the subject into full responsibility. Revelation calls upon the individual to change and thus create the legitimacy for the development of a new mindset. Under the motto “Creating peace through active presence in society”, the Prophet gives the following answer to the question of the original community: “*O Messenger of Allah! Who lives Islam best?*” the answer is: “*He from whose tongue and hand people are safe.*”²⁷ The answer can be loosely translated as follows: The one who makes peace among people by word and deed is considered a Muslim. It was clear from the beginning of Revelation, as a matter of course, that the new Muslim community was only in a historical relation to other worldviews and religions. Revelation unequivocally taught the early church the following principles:

If [the] Lord willed, verily all the earth together would become believers. Do you want to force people to become believers?²⁸

And if [the] Lord had willed, He would truly have made men one community. But they remain different²⁹

It is clear from both general principles that diversity in the way people think and act is basically the universal principle and therefore the normal case. “The people of the Islamic cultural area of the classical period had a high tolerance for ambiguity, which enabled them to *look at the world calmly*”.³⁰ Particularly with regard to the ambiguity of the foreign, Bauer generalizes the thesis through the analysis of numerous historical documents: “Where Islam gained a foothold in the course of time, it entered into a close symbiosis with the existing cultures”.³¹

Revelation addresses Muslims to a conceivable rigid attitude that is to be prevented at all costs in order to make the (inter)cultural dynamic work. The early church certainly did not live in a cultural vacuum. The cultural space was characterized by values of bravery, power, masculinity, and militant survival culture. The new revelation, on the other hand, put forward “Islam” as a way of life that sought a deeper rethinking of self-understanding as well as everyday life in the sense of *aslama* (pacification). It therefore always sought common ground with others and offered compatible approaches to solutions. With regard to the development of new

²⁵ Koran 84:19.

²⁶ Koran 13:11.

²⁷ Buchari, Kap. 2, H. 4.

²⁸ Koran 10:99.

²⁹ Koran 11:118f.

³⁰ Bauer, Thomas: *Die Kultur der Ambiguität. Eine andere Geschichte des Islams*. Berlin: Verlag der Welreligionen im Inselverlag (2011), 314.

³¹ Bauer, Thomas: *Die Kultur der Ambiguität. Eine andere Geschichte des Islams*. Berlin: Verlag der Welreligionen im Inselverlag (2011), 365.

moral standards against war and for the protection of man in Al Arabia as a process of rethinking, the Orientalist Khoury³² notes: “Here one need not be timid and fearful when considering morality in Islam, for this religion shares all the major religious values with Judaism and Christianity: if one considers the Qur’an and Tradition, which together form the legal basis of Islam as a religion, one sees how this religion is biblically steeped. [...] [Islam] is consequently completely against all violence.”³³ What should be highlighted from this historical reference by way of example is the following central idea: Muslims must learn to make the transition from the idea that man is a product of culture to the active and dynamic process of creating (new) culture (i.e. religion, worldview, way of life, etc.) under the leitmotif of pacifying human coexistence.

Even more important in relation to the dialogical character of this formative process seems to be the reference to the limit for influencing others or the absolute prohibition of any repressive way of enforcing religious content. The basic dialogical attitude is defined by Revelation as follows: “*Invite to the way of your Lord devoutly and with wisdom; discuss with them in the best way.*”³⁴ The limit of the dialogical is marked in such a way that the contents can be communicated in an atmosphere of freedom, and “*If they turn away, it is incumbent on you [you Prophet, addition by T.B.] only to convey [the message] clearly.*”³⁵ For “*if your Lord willed, verily all on earth would become believers together. Do you [O Mohammad, addition by T.B.] want to force people to become believers?*”³⁶ After this and many similar verses, the revelation forbids Mohammad himself to be missionary, that is, in the sense of converting those of other faiths to Islam. This is simply because the need and idea of missionary work is absent in Islam. The only thing that exists in this direction is the presentation and exposition of doctrine.³⁷

The original Muslim community learned to respect the diversity of ways and to act according to the principle of “competition” among the followers of different cultures and religions. Revelation addressed them to it in plain language thus: “*For each of you We have established a law and a clear way. And if Allah had willed, verily He would have made you a single community. But (it is so) that He may test you in what He has given you. So strive after the good things! To Allah will be the return of all of you [...]*”³⁸ What should be anchored here on the level of regulative

³²Cf. Khoury, Raif Georges: Ethik und Menschenwürde im Islam. In: Siegetsleitner, Anne/Knoepffer, Nikolaus (Hrsg.): Menschenwürde im interkulturellen Dialog. Freiburg/München: Alber Philosophie (2005), 91–122.

³³Khoury, Raif Georges: Ethik und Menschenwürde im Islam. In: Siegetsleitner, Anne/Knoepffer, Nikolaus (Hrsg.): Menschenwürde im interkulturellen Dialog. Freiburg/München: Alber Philosophie (2005), 102.

³⁴Koran 16:125.

³⁵Koran 16:82.

³⁶Koran 10:99.

³⁷Cf. Bauer, Thomas: Die Kultur der Ambiguität. Eine andere Geschichte des Islams. Berlin: Verlag der Welreligionen im Inselverlag (2011), 365; Falaturi, Abdoldjavad: Der Islam im Dialog. Hamburg: Islamische Wissenschaftliche Akademie⁵(1998), 91.

³⁸Koran 5:48.

ideas in the consciousness of *the* original Muslim community is the principle of the *irreversibility of plurality*, from which it was generally assumed in Islamic cultural history. According to Bauer in 2011,³⁹ plurality has always been regarded as a gift in Islamic cultural history, and disagreement (*ikhtilāfāt*) is, according to classical theory, an indispensable component of law, which is based on a divine legal order on the one hand and unfolds as man-made law on the other.⁴⁰ Basically, there is no justification whatsoever for restricting this disagreement only to Islamic culture or legal doctrine (*fiqh*), when it could – in Kant’s sense – be considered a law for all.

The original Muslim community learned to distinguish between two things: personal certainty with regard to one’s own point of view and, at the same time, the necessary relativism with regard to the other ideological and ethical points of view, which – as mentioned at the beginning – are regarded as expressions of God’s will. This attitude of mind can seem paradoxical at first sight. It probably is so. However, it legitimizes the multi-perspective respect for one’s own and for the other or foreign. Any other attitude of mind would be unjust and may even be racist in that it would create an ideal basis for a culture of superiority that only cements intolerance and hierarchizing value judgments. In contrast, in the case of difference of opinion and even in the extreme case of enmity, the early Muslim community practiced justice when they read in Revelation: “*Believers! Stand witness (when you bear witness) to Allah for righteousness! And let not the enmity of a people tempt you to act otherwise than righteously. Be just! That is more like the state of being God-conscious. Be ye fearful of Allah! Surely Allah is knowledgeable of what you do.*”⁴¹ What should be emphasized even more at this point is the danger of manipulation by power-political or other theological or ideological differences. Such a basic understanding of justice clearly states that there can by no means be any legitimation for injustice in the name of God (Muslim: Allah).

What the original Muslim community still learned from this commandment was the boundless association of God and justice as the basis for social peace. In other words, God cannot be held responsible for social inequalities and grievances, because man as God’s representative (*khālīfāt Allah*) is fully responsible for shaping the social. In his writing about “Germany and its Muslims” Kermani⁴² criticizes an erroneous development among fatalistically thinking believers in dealing with religion, who are only looking for primordial reasons in the religious sources for all problems, phenomena and approaches to solutions in their world of life, ignoring the importance of the responsibility of the individual. Following Reinhard Schulze, he uses the expression of the “fundamentalist trap” into which the Muslim

³⁹ Bauer, Thomas: Die Kultur der Ambiguität. Eine andere Geschichte des Islams. Berlin: Verlag der Welreligionen im Inselverlag (2011).

⁴⁰ Cf. Bauer, Thomas: Die Kultur der Ambiguität. Eine andere Geschichte des Islams. Berlin: Verlag der Welreligionen im Inselverlag (2011), S. 184.

⁴¹ Koran 5:8.

⁴² Vgl. Kermani, Navid: Wer ist Wir? Deutschland und seine Muslime. München: C.H. Beck (2010).

intelligentsia has fallen.⁴³ Such a fundamentalist trap is accompanied by a renunciation of any opportunity for development through plurality and of dialogue with the social environment. In his contribution on ethics and human dignity in Islam, the Orientalist Raif G. Khoury⁴⁴ reconstructs, among other things, the common basic understanding of culture in the Western tradition (Latin *colerecultum*) as well as in the Islamic tradition as “*umrān*” as the common basis for meaning to cultivate, inhabit, care for, honor, and thus, in the sense of the historian Ibn Khaldūn, civilization in social life.⁴⁵ Accordingly, Muslims are even theologically obligated to reflect on their new role in an egalitarian dialogue, so that they can bring their insights and the ethical principles associated with them into the social discourse.

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⁴³Cf. Kermani, Navid: Wer ist Wir? Deutschland und seine Muslime. München: C.H. Beck (2010), S. 119 f.

⁴⁴Cf. Khoury, Raif Georges: Ethik und Menschenwürde im Islam. In: Siegetsleitner, Anne/Knoepffler, Nikolaus (Hrsg.): Menschenwürde im interkulturellen Dialog. Freiburg/München: Alber Philosophie (2005), S. 91–122.

⁴⁵Cf. Khoury, Raif Georges: Ethik und Menschenwürde im Islam. In: Siegetsleitner, Anne/Knoepffler, Nikolaus (Hrsg.): Menschenwürde im interkulturellen Dialog. Freiburg/München: Alber Philosophie (2005), S. 93ff.

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Mosque as an Extracurricular Place of Learning

Tuba Nur Tekin

Abstract

This article aims to explore the role of mosques as an extracurricular place of learning. In addition to its traditional function as a place of prayer, mosques fulfill a variety of multifunctional tasks, particularly for Muslims living in Germany. This article will provide an empirical examination of the ways in which mosques intersect with philosophical-ethical questions, the topics that are addressed within them, and why they are suitable as extracurricular places of learning.

Keywords

Mosques · German muslims · Education · Sense of belonging · Student · Pupil · Social work

1 The Mosque as a Place of Learning

The Arabic words for mosque, “masjid” and “jami,” reflect the function of the mosque as a place of worship and social exchange. “Masjid” contains the root meaning of prostrating oneself in prayer and means “the place of prostration,” while “jami” is derived from the verb “to assemble” and means “a place of gathering.”¹ These terms characterize the function of the mosque for the community as a place of worship and social exchange of all kinds (seminars, weddings, religious festivals, tutoring, conferences, youth meeting place, open retreat in everyday life,

¹Cf. Pedersen, Johannes: *Masdjid, Moschee*. In: Houtsma, Martin Th./Arnold, T.W./Basset, R./Hartmann, R. (Hrsg.): *Enzyklopädie des Islām*. Leiden: Brill 1936, S. 372.

T. N. Tekin (✉)
Berlin, Germany

etc.). The mosque serves as a religious-social institution where Muslims of different backgrounds can meet and exchange ideas, and it serves the common good. Larger mosques were – and still are – primarily considered multifunctional community centers, integrating various facilities.² These include libraries, schools and research facilities as well as the so-called hamams, which were built around a mosque.

Historically, larger mosques have been considered multifunctional community centers, integrating various facilities such as libraries, schools, research facilities, and so-called “hamams” (bathhouses) built around the mosque. The mosque has always been centrally located to ensure accessibility. The first mosque, the Kaaba in Mecca, was built by the Prophet Adam and later by the Prophet Ibrahim and his son Ismail. In this regard, the Qur’an Sura 3 verse 96 also states:

“The first house built for mankind is certainly that at Bakka (i.e. Mecca); full of blessings is it and guidance for the inhabitants of the world.” This mosque was also later considered the prototype of mosques.³

With the spread of Islam in the seventh century, the beginnings of historical information about religious education in private rooms in Mecca and subsequently in the first mosque of Muslims in Medina have already been recorded. Throughout Islamic history, the tradition of learning in the mosque has been maintained, expanded, and institutionalized.⁴

In many cities around the world, such as Cologne, this spatial centrality, like that of the Kaaba, is still sought after today. Over time, Islamic places of worship also became established in Germany, which also represent the center of everyday life for the Muslim population.⁵ Their initial primary tasks and functions, however, expanded over time according to the needs and the changing context in Germany in various fields. Nevertheless, the focus remains – in accordance with the original model – on providing religious and social services as well as community offerings such as the performance of prayers, gatherings on religious holidays, religious education for children, young people and adults, counseling services, and discussion events.⁶ In addition, tasks such as marriages, funerals, and prayers for the dead, ritual washing of corpses, or Hajj preparation courses and guided tours are undertaken.

²Cf. Beinhauer-Köhler, Bärbel; Leggewie, Claus (Hrsg.): *Moscheen in Deutschland. Religiöse Heimat und gesellschaftliche Herausforderung*, München: Beck 2009, S. 62 ff.

³Cf. Mete, Ali: *Moscheen sind Orte des Gebets, der Kultur und der Erziehung*. <https://www.islamiq.de/2014/09/29/moscheen-sind-orte-des-ge%C2%ADbets-der-kul%C2%ADtur-und-der-er%C2%ADzie%C2%ADhung/>. (12.06.2020)

⁴Cf. Ceylan, Rauf: *Cultural Time Lag: Moscheekatechese und islamischer Religionsunterricht im Kontext von Säkularisierung*. Berlin: Springer 2014, S. 31.

⁵Cf. Ceylan, Rauf: *Islamische Religionspädagogik in Moscheen und Schulen: ein sozialwissenschaftlicher Vergleich der Ausgangslage, Lehre und Ziele unter besonderer Berücksichtigung der Auswirkungen auf den Integrationsprozess der muslimischen Kinder und Jugendlichen in Deutschland*. Hamburg: Kovač 2008, S. 56.

⁶Cf. Mühe, Nina; Spielhaus, Riem: *Religiöse Angebote der Gemeinden (2008)*. In: *Islamisches Gemeindeleben in Berlin*. Berlin: Der Beauftragte des Senats von Berlin für Integration und Migration 2008, S. 44.

In addition to being sacred institutions, mosques are also places of communal and individual devotion to God and contemplative reflection, while at the same time fulfilling a profane function. This can be inferred from the already mentioned Turkish as well as Arabic translation for mosque, namely *Jāmi'*, which means "the gathering".⁷ Thus, it serves as a lecture hall, overnight accommodation, or even in the Orient for a short breather while shopping or for children to play tag loudly there.⁸

This uncomplicated behavior is based on well-known traditions about the Prophet. For example, the Prophet is said to have put down a child that was playing on him during his prayers when he bowed down and to have taken it up in his arms again when he sat up. An aura of the 'sacred', as it arises in Christianity via the devout behavior of church-goers, is thus less present in mosques.⁹

For Muslims living in Germany, the mosque goes far beyond its traditional functions of religious services. The congregations dedicate themselves comprehensively and multidimensionally to the needs of Muslims living in Germany and of society. Furthermore, tasks in the field of education and psychosocial care are now required, which are established structurally and organizationally. The mosque communities try to solve the problems of the people in the non-Muslim everyday life under the perspective of Islam. They cover different fields such as counselling work in marriage and family problems or in dealing with young people, bi-religious marriages and also pastoral care. In the case of family disputes, illness and death, in addition to the imam, who already has a variety of tasks, they provide employees who rush to the aid of the families and offer assistance. Furthermore, in recent years there has been an increase in activities in the field of pastoral care in hospitals, prisons, old people's homes and the armed forces, which for the most part fall within the fields of activity of the religious officers or the imam.

However, the Muslim communities are also increasingly focusing on the education, upbringing, and socialization of the younger generation of Muslims, and are developing new programs and initiatives to address these needs. These programs are often tailored to the specific needs of the younger generation and aim to provide them with the skills and knowledge they need to navigate the challenges they face in society. They include religious education, language classes, and cultural activities, as well as opportunities for personal and professional development. These programs are an important way for the Muslim communities to support the growth and

⁷Cf. Ceylan, Rauf: *Islamische Religionspädagogik in Moscheen und Schulen: ein sozialwissenschaftlicher Vergleich der Ausgangslage, Lehre und Ziele unter besonderer Berücksichtigung der Auswirkungen auf den Integrationsprozess*, S. 56.

⁸Cf. Beinhauer-Köhler, Bärbel; Leggewie, Claus (Hrsg.): *Moscheen in Deutschland. Religiöse Heimat und gesellschaftliche Herausforderung*, München: Beck 2009, S. 41.

⁹Beinhauer-Köhler, Bärbel; Leggewie, Claus (Hrsg.): *Moscheen in Deutschland. Religiöse Heimat und gesellschaftliche Herausforderung*, München: Beck 2009, S. 41.

development of their young members and to help them integrate into society (see implementation of the *IGMG Youth/igmgstudents*).¹⁰

In summary, the mosque serves at least three central functions. Firstly, it serves as a place where Muslims perform their religious practices and gather with their community. Secondly, it allows for direct interactions and exchange between Muslims and non-Muslims. Thirdly, the mosque is often portrayed in the media as a building and a social institution that represents Islam. These different functions all contribute to the role of the mosque as a central aspect of Muslim life and culture, and as a point of connection and dialogue between different communities.¹¹

2 Visits to Mosques

For Muslim parents, visiting a mosque with appropriate instruction in Islam is an important aspect of religious education for their children. Many parents may not feel competent enough to provide religious instruction at home, and so visiting a mosque can provide an important opportunity for children to learn about their faith and culture.¹² An increasing interest in mosque visits is also reported by the majority of the communities (90%) interviewed in Berlin. Many of them offer guided tours of the community rooms, where both Muslims and non-Muslims can meet upon request.¹³ Muslims interact consciously with each other in the mosque as believers and can take advantage of the opportunity to interact with non-Muslims in interreligious events. These interactions go beyond media-mediated images, allowing for authentic exchange between different faiths to take place.¹⁴

When visiting a mosque, the expectations of the visitors are very diverse. Ali Özgür Özdil explains that most visitors do not so much want to visit the space of Muslim prayer, but see this as an opportunity for a first encounter with the religion and religiosity of Islam.¹⁵ For schoolchildren, who may also have classmates of other denominations, the mosque visit is primarily of interest in terms of space and

¹⁰Cf. Hamdan, Hussein; Schmid, Hansjörg: *Junge Muslime als Partner: Ein empiriebasierter Kompass für die praktische Arbeit*. Weinheim: Beltz Juventa 2014, S. 42.

¹¹Cf. Schmitt, Thomas: *Moschee-Konflikte und deutsche Gesellschaft*. In: Halm, Dirk/Meyer, Hendrik (Hrsg.): *Islam und die deutsche Gesellschaft*. Wiesbaden: Springer VS 2013, S. 165.

¹²Cf. Ceylan, Rauf: *Islamische Religionspädagogik in Moscheen und Schulen: ein sozialwissenschaftlicher Vergleich der Ausgangslage, Lehre und Ziele unter besonderer Berücksichtigung der Auswirkungen auf den Integrationsprozess der muslimischen Kinder und Jugendlichen in Deutschland*. Hamburg: Kovač 2008, S. 60. Further important motives for the visit almost Ceylan summarizes in his book on S. 60 ff.

¹³Cf. Spielhaus, Riem/Mühe, Nina: *Moscheebesuche und -führungen*. In: *Islamisches Gemeindeleben in Berlin*. Berlin: Der Beauftragte des Senats von Berlin für Integration und Migration 2008, S. 114.

¹⁴Cf. Schmitt, Thomas: *Moschee-Konflikte und deutsche Gesellschaft*. In: Halm, Dirk/Meyer, Hendrik (Hrsg.): *Islam und die deutsche Gesellschaft*. Wiesbaden: Springer VS 2013, S. 164.

¹⁵Cf. Özdil, Ali Özgür: *Wenn sich die Moscheen öffnen: Moscheepädagogik in Deutschland; eine praktische Einführung in den Islam*. Berlin: Waxmann 2002, S. 29 ff.

function. In order to provide a comprehensive learning experience, good preparation in class and effective consultation with mosque staff are essential.

The choice of mosque when visiting is a central factor. For example, the decorated domed building in Ottoman style of the Şehitlik Mosque in Berlin makes it a popular choice for visitors, particularly for school classes. Other mosques also depict certain historical realities and can be informative in this regard, such as the Mevlana Mosque in Berlin-Kreuzberg, which experienced a fire at the construction site in 2014. Given the increase in mosque fires in recent years, it is advisable to also briefly address this topic during the visit.

In principle, almost all mosques are suitable for a visit. The distance to the mosque is also an important consideration for school classes, so it is essential to make prior arrangements by telephone and to establish initial contact with the mosque guide. It can be helpful to ask the parents of Muslim pupils to help establish contact, as not every mosque has experience with school classes or someone with the relevant expertise. This step may be the most challenging when organizing a visit to a mosque, so it's important to be patient.

The architecture of mosques can be very diverse and different. It is advisable to review them with visual materials. Many different pictures of mosques from all over the world can be useful in understanding the different architectural styles of mosques. For example, a mosque in Singapore, Mali or China may look very different from one in Turkey.¹⁶

3 Lesson Preparation for the Mosque Visit

After basic agreements with the mosque staff regarding class level and group size are made, the class can be gradually introduced to the topic. It is beneficial to activate existing knowledge about mosques from both Muslim and non-Muslim students and to build upon it. Prior knowledge can be recorded through methods such as mind maps, etc. Basic elements of a mosque, such as the prayer niche (Arabic *Mihrāb*), the chair (Arabic *Kursī*), the pulpit (Arabic *Minbar*), the place of the caller to prayer (Arabic *Muezzin*), the carpets, the Qur'an stand (*Raḥle*) and the prayer chain (*tasbīḥ*) should be introduced. These elements can be presented to the students through short presentations, adapted to the grade level. Several manuals or religious books are suitable for this purpose as they handle this topic in a didactic manner and are easily accessible. Rules such as taking off shoes, appropriate dress, and no consumption of food should be explained in advance to avoid any confusion or irritation.¹⁷

¹⁶See for this the Nuijie Mosque in China, Faisal Mosque in Pakistan, Great Mosque of Djenne in Mali, Jameasr Hassa al Bolkia Mosque in Brunei and Sultan Ahmet Mosque in Turkey.

¹⁷The wearing of the headscarf is usually left to the visitors themselves. However, there are mosques that require this or expect it for reasons of respect. This should be communicated in advance so that they bring the appropriate clothing.

The effect of the prayer area is very special for the pupils as it is designed as a walk-in space. The pupils find the unusual form of the prayer area very interesting, and it is perceived as an invite to contemplation and concentration as there are no decorations or furniture apart from the calligraphy and decorations on the walls. This “emptiness” is intended to provide a sense of peace and familiarity, sparking feelings of protection and security.¹⁸

Upon entering the prayer area, the children should be given the opportunity to move freely and explore the space on their own. Ample space and time should be provided for versatile exploration and observation experiences. Afterwards, in a sitting circle, the different impressions can be collected and discussed. Guiding questions that can be used include: What do you see? What do you notice? How does this room affect you? This approach allows children to engage with the space on their own terms, and to reflect on their personal observations and experiences.

In the next step, the imam can be invited to the sitting circle to answer content-related questions about Islam and being a Muslim in Germany. Especially at a young age, children have many questions that occupy their minds, also due to social developments and current events. These questions go beyond everyday practical questions, such as why Muslims do not eat pork or wear headscarves, to include ethical and philosophical questions. The sitting circle is an ideal setting to talk openly about these questions from an Islamic perspective and to receive important information from religious leaders. Questions that might be asked include: “Why do people have to die?”, “Why are there wars?”, “Why are there rich and poor?”, “Why can’t I see God?”, “Do Christians go to hell?”, “What happens after death?”, “Does God punish me if I ever lie?”. The protected space of the mosque is very important for openness and encourages children to reflect on deeper questions about existence and the meaning of life.

While the Muslim pupils perceive this platform as an opportunity to gain security in their faith and to experience a reflective approach, the lively exchange for non-Muslim children can provide more education, information and dialogue about and with Islam, and awaken their interest in Islam. The mosque can thus serve as a bridge between different religions and cultures. Especially these encounters can prevent prejudices on the part of non-Muslim pupils that result from ignorance and lack of understanding, and contribute to the improvement of knowledge about Islam. The Muslim pupils learn to understand non-Muslims and to treat them with respect. All in an open atmosphere where they do not have to be afraid or shy.

A highlight of the mosque visit, in addition to the encounter with the premises and the imam, is especially the experience of attending a communal prayer. Children can hear the call to prayer and observe how the congregation members gather and line up for prayer. They are attentive to the closeness of the prayer, the absence of a certain hierarchy or fixed structures in prayer, as well as the sound and the acoustics. During the prayer, they should be mindful to not stand, sit or walk in front of those praying

¹⁸Cf. **Brüll**, Christina: *Synagoge – Kirche – Moschee: Kulträume erfahren und Religionen entdecken*. München: Kösel 2005, S. 12.

and to not speak too loudly, in order to show respect for the religious practices and the participants.

Depending on the grade level, the students notice different things in the mosque. While the younger ones tend to pay attention to the carpet patterns and colors, which also mark the prayer rug of each individual, and the colored stained glass and decorated lamps. The older ones are more interested in the art forms, such as calligraphy, and the ornaments on the walls. They may also ask more questions about the religious, historical, and cultural significance of the different elements of the mosque. This shows that different grade levels may have different levels of understanding and curiosity, and thus teachers should adapt their approach accordingly.¹⁹

4 Cooperation with Philosophical Education

The cooperation of philosophical education is already considered as a lived practice in many parts of Germany. The examination of world religions is an essential part of all ethics curricula, and a visit to a mosque is a common educational component in this context. In Berlin, ethics instruction is compulsory, providing opportunities for shared experiences and discourses across cultural, religious, and social backgrounds. The examination of religion and religious questions is also a subject of philosophical metaphysics.

While mosque visits primarily target primary school children, they are also suitable for older students and adult education. However, as visitors grow older and engage in more intensive philosophical reflections, challenges may arise. These challenges include the social dynamics of coming together and the nature of philosophy. On a social level, double roles may emerge; the mosque community serves as a host and representative of a religious conviction, while visitors may have previous experiences and possibly prejudices, and are expected to show a minimum of reverence. On a professional level, philosophical consideration goes beyond the study of religion and includes criticism of religion and metaphysics.

Giving all participants and positions the necessary space at the right time and in the appropriate place is a methodological and didactical challenge. Accepting this challenge is worthwhile, as it opens up possibilities for understanding and broadening horizons for all participants.

¹⁹A series of questions by students and teachers can be found in: Özdil, Ali Özgür: Wenn sich die Moscheen öffnen: Moscheepädagogik in Deutschland; eine praktische Einführung in den Islam. Berlin: Waxmann 2002, S. 137.

5 Summary

The mosque visits are seen as a valuable tool in fostering these virtues, as they provide an opportunity for students to gain a deeper understanding and respect for different cultures and religions. Through these visits, students are exposed to diverse perspectives and are able to reflect on their own beliefs and biases, leading to a greater ability to communicate and interact with others in a peaceful and loving manner. Additionally, by promoting the individuality of the students and encouraging them to think critically, the mosque visits help students to become more self-confident and responsible members of society.

A basic goal of the mosque visits for Muslim pupils as well as for non-Muslim pupils is to promote education for tolerance. This competence is crucial for peaceful coexistence. Tolerance is the precursor to recognition and respect, and every individual deserves the utmost respect. Only students who meet each other within the framework of respect can grow into self-confident individuals and support society together. Understanding of other religions and lifestyles must always be developed and lead to dialogue.

The respect for ethical guidelines or the moral education of the pupils takes place in parallel with the basis of religious education. Many of the ethical guiding values (protection of life, love of one's neighbor, modesty, etc.) are shared by Jews, Christians, non-religious people, and Muslims. Additionally, Muslims have the special religious self-perception that Islam is a continuation of the Jewish and Christian tradition, whose scriptures and prophets are recognized as sent down from the same God, and that the task of "working out" the fundamental recognition does not arise at all. This is already given as an obligatory basis for Muslims, so discussions about subordinate topics like the understanding of prophecy and revelation or the unity of God build on it. Thus, a very basic foundation is formed.

It is a great challenge to give pupils an authentic impression of practiced or internalized faith. Without this encounter, the meaning of the faith taught cannot be fully understood. Depending on the age group, it is advisable to address aspects of the mechanisms of the media construction of "Islam" and its discrepancy with the reality of life of German Muslims. The image of a scary Islam conveyed by the media does not align with the principles of majority Islam. It is important to note that the practice of individual Muslims, which is not always carried out correctly, should not be taken as a yardstick for the entire religion of Islam.

The new generation of Muslims born and raised in Germany faces new problems and demands, such as discrimination, anti-Muslim racism, and the balancing act between the ideas of their parents and the local society. In mosques, they should be given the opportunity to develop and unfold their religious and cultural identity. It is important that offers are provided that go beyond the dry imparting of catechetical knowledge. The "why" and "wherefore" or the ability to reflect, the "right" reference to faith on the part of the young people and children must be promoted in order to build the bridge between one's own religion and the German society. Only when Muslims know what characterizes their identity, what goals their religion follows,

and what customs exist in German culture, will they be able to become self-confident, recognized, and integrated Muslim citizens.

At the primary school level, lessons that are based on concrete experiences are particularly effective. However, it's not only young students who benefit from visiting different places of learning. Older students also gain motivation and knowledge through direct encounters with the content of their lessons. These students take the opportunity to explore, investigate, and learn new things by engaging multiple senses, and usually do so with a lot of interest and motivation. Extracurricular places of learning have always played a special role. Through these experiences, children have the opportunity to benefit in the long term, for example, by continuing to visit places of worship or houses of prayer beyond these isolated day trips. The interactions during these visits are characterized by respect, and they can also have a positive impact on social interactions within the class. Finally, it's important to evaluate the impressions and experiences gained during these excursions.

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“Why Doesn’t Your Mosque Have a Cross?” The New Synagogue Dresden as an Out-of-School Place of Learning

Gunda Ulbricht

Abstract

The question was asked by a girl of about 12 standing in front of the synagogue. It shows many of the aspects that play a role in the encounter with the New Synagogue Dresden as an out-of-school place of learning and which will be explored here. What is striking is a diffuse lifeworld knowledge with a simultaneous failure to differentiate between different religions, the understanding of symbolism and the double occupation of “Why?” between causal and final cognitive interest. On the one hand, then, the question speaks to the consideration of for what reason, and on the other hand, for what purpose, certain signs and practices occur. After an introduction to the New Synagogue, its potentials for the development of competencies, especially among children and young people, are explored. After that, the focus is on the conditions necessary for its use, and another section deals with the specific difficulties that can arise. The book concludes with a plea for the synagogue as an out-of-school place of learning, also beyond the topic of Judaism.

Keywords

Synagogue · Judaism · Anti-Semitism · Dialogue

G. Ulbricht (✉)
Dresden, Germany
e-mail: ulbricht@hatikva.de

1 **“My House Shall Be Called a House of Prayer for All Peoples.” The New Synagogue Dresden**

This verse from the Book of Isaiah (56:7) was placed as a motto above the entrance to the New Synagogue Dresden (see Fig. 1 at the end of the article). It already was written above the gate to the Dresden Synagogue, which was built from 1838 to 1840 according to designs by Gottfried Semper. The site is accessible via four dimensions: the architecture of the building, the history of the Jewish Community of Dresden, the essentials of Jewish culture and Jewish life in Saxony today.

The New Synagogue Dresden is located on the site of the Semper Synagogue. After an architectural competition in 1997, the Jewish community chose the third-place design by the Saarbrücken office *Wandel Hoefler Lorch + Hirsch*. The project was honored with several awards, including the *World Architecture Award 2002*.

The complex is formed by two cubic buildings in a strict architectural language, connected by the courtyard and its enclosing wall. The synagogue is lit almost exclusively from above and consists of 35 rows of sandstone-colored concrete blocks, each row of which is slightly twisted and rests on the one below. This ensures that the top row faces east. The room is accessible only from the courtyard, through a glass door more than five meters high. Sixteen plane trees grow in the courtyard. The façade of the community centre opposite is characterised by irregularly distributed rectangular window openings and a glass front on the courtyard side. The architects themselves describe the exterior of the complex as a replica of the two known Jerusalem temples, and thus a basic experience of Jewish history reflected in the architecture.

In addition to several sandstones from the previous building, the surrounding wall has an inscription in Hebrew and German commemorating those persecuted as Jews from 1933 to 1945. Above the entrance door of the synagogue, one of the two Stars of David from the towers of the Sempersynagogue was placed in the glass field. Two further places of remembrance can be found in the vicinity of the community centre: a memorial stone in the form of a six-armed menorah from 1975 and a so-called memorial depot.¹

The actual prayer room inside the synagogue is separated from the outside by a mesh of stainless steel and brass. This symbolizes the mishkan – i.e. the transportable temple. Outside, there is a cloakroom, hand basin and lockers, as well as an anniversary plaque in memory of the deceased. Including the gallery, there is seating for 299. The Torah shrine (Aron haKodesh) is set into the east wall of the wooden interior, with an abbreviation of the Ten Words (Aseret haDibb'rot) and the Eternal Light (Ner Tamid) above it. Furthermore, there is a brass menorah and a similar hanukkia. There is also an electronic organ in the east wall. The bima is located in the centre of the room and is equipped with candlesticks for Shabbat and holidays.

¹Cf. Dresdner Mahndepots. Kunstprojekt „Gravuren des Krieges“. <https://www.mahndepots.de> (29.09.2020).

This arrangement of the reading desk creates an architectural tension between the longitudinal orientation towards the Torah shrine in the east wall and the central orientation towards the place of Torah reading. The spatial order refers to an older tradition before the reform synagogues of the nineteenth century, which were structured according to the church model. It expresses an ambivalence in the congregation's religious self-image. As a unified congregation, it claims to be welcoming to all people who find Jewish religiosity relevant to their lives. At the same time, it feels associated to the liberal tradition of Dresden's community life.

At present, the Jewish Community of Dresden has about 700 members, the majority of whom are families who came here from the territories of the former Soviet Union. The members' ideas about community life and the practice of religion are diverse. The congregation is governed by a 15-member representative body and five people on the board of directors. The rabbi is a congregational employee. It sees itself as part of the Conservative (Masorti) stream within Judaism.

2 ***"You Can Tell a Jew by His Yellow Star."* Learning About It: Potentials for the Development of Competencies in Young People**

The statement introduced here was also made by a child in the fourth grade, and it testifies to the fact that many people have little contact with religions in everyday life and few opportunities to meet religious people. This is especially true of Judaism, with, for example, about 2500 congregation members among 4 million inhabitants in Saxony or 4500 members of the Jewish congregations in Hesse outside Frankfurt.²

At the same time, political actors of various stripes frequently refer to Judaism, anti-Semitic incidents are reported in the media, and the culture of remembrance refers to the Shoah in significant places. The statement of the primary school pupil in the headline shows this historicisation and victimisation. There is a danger that the present and changing Jewish communities are lost from view.

The widespread contradiction between little knowledge and self-confident opinion leads to great uncertainty and, in the worst case, to diffuse prejudices that make people susceptible to anti-Semitic slogans. It is therefore important to enable children, young people and adults to encounter and experience Jewish culture, so that they can form their own opinions on the basis of the knowledge thus acquired. The focus must be on Jewish life today.

Getting to know the synagogue is part of cultural and religious education in subjects such as ethics, LER and religion as well as in extracurricular programmes, e.g. during confirmation preparation. However, it also offers numerous starting points for other topics in history, German, music, arts, but also mathematics, physics or geography.

²Cf. Zentralwohlfahrtsstelle der Juden in Deutschland e. v.: Mitgliederstatistik 2019. <https://www.zwst.org/de/service/mitgliederstatistik/> (29.09.2020).

Moreover, the building complex is both a historical site and a manifestation of the culture of remembrance and thus a component of historical identity formation.

Access to the synagogue as a place of learning takes place both literally and figuratively from the outside in, from the visible in passing to the tangible and discoverable to the earthly. Educators welcome the young people and see themselves as guides through the synagogue.

Dealing with this is a great challenge for differentiated and ad hoc changeable offers, because the adaptation to the target groups has to take place in two dimensions. On the one hand, age- or better developmentally appropriate didactics are necessary for the different stages of learning psychological development, on the other hand, very strong reference must be made to the diverse previous knowledge of the participants from the families, the church communities, the youth culture up to prejudices against Jews. Aspects of diversity-sensitive education must also be taken into account, such as the question of whether Jewish participants are able and willing to participate. The type of school, on the other hand, plays only a subordinate role.

Without being able to make a concrete demarcation according to age groups, there are three interrelated building blocks: first encounters with Judaism, the basics of Jewish culture and religion, and the Dresden synagogue as a place of cultural history.

Each of these modules works through the four approaches described in the first section, whereby the focus changes depending on the participants and the accompanying persons. Experiencing the place with the senses is the starting point for dealing with the synagogue. Of course, basic terms of Jewish religion are explained and symbols and objects are shown.³ For the experience of certain rituals and the celebration of holidays, however, the participants are referred to the hospitality of the Jewish community; out of respect for the believers, there is no re-enactment.

The following examples illustrate some of the educational potential.

The basis of Jewish religion and culture is the Torah. It includes both the five books of Moses used in a handwritten scroll in the synagogue and the so-called oral Torah, which interprets them. It is understood to include mainly the Prophetic Books and the Writings, as well as rabbinic literature from the Talmud to modern times. Traditionally, the Torah counts 613 commandments and prohibitions (*mitzvot*), all of which are of equal value and of which, without an existing Temple in Jerusalem, about 270 can still be observed. The totality of religious rules is called *halacha*.

The first encounter with the Torah scroll focuses on the young people's amazement at the precious ornaments and the effort involved in writing them. Only a photograph and a model are shown, as the Torah shrine remains closed out of respect. At the same time, this provides an opportunity to discuss how to deal with this custom, which is initially incomprehensible to many. Furthermore, the

³A good introduction by: Nachama, Andreas/Homolka, Walter /Bomhoff, Hartmut (Hrsg.): *Basiswissen Judentum*. Edition for the Federal Agency for Civic Education. Bonn: bpb 2018; Rothschild, Walter L.: *Der Honig und der Stachel*. Gütersloh: Gütersloher Verlagshaus 2009.

discussion can lead to the forms of interpretation of the Torah and, with the tradition of lifelong learning, to a momentous cultural-historical characteristic of Jewish communities.

Astonishment to rejection is often expressed by the participants for the large number of regulations. Many have a preconception about the strictness of the Jewish religion, especially often in the Christian context. Against all their own experience in Christian communities, at school and in everyday life – e.g. in traffic – it is assumed or demanded that all Jews always fulfil all mitzvot. The common translation of halacha as *law* contributes to this. However, the Hebrew noun is related to the verb stem for *go*, so that *way* or *signpost* would be more appropriate.

Connected to the Torah is the issue of Hebrew language in worship. In daily life, young people often encounter Hebrew names and Hebraisms unconsciously and largely without reflection.⁴ They are used as a matter of course in our society and are usually not recognized as such, a sign of the close interweaving of Jewish and non-Jewish history. The balanced relationship between the familiar (phonetic spelling, separation of words, many sounds similar to German) and the unfamiliar (consonant spelling, guttural sounds, direction of writing) makes the topic particularly suitable for discovery learning at the encounter level. There is a connection to linguistic-historical topics, such as foreign and loan words, as well as to the systematics of foreign languages and of alternative numerals in mathematics.

Prominently above the Torah shrine, an abbreviation of the Ten Words in Hebrew letters catches the eye, providing an occasion to discuss rules and norms, also comparatively.

Young people already know that life is determined by numerous rules and that these rules are culturally conditioned and consequently different. They have first insights into the historical binding nature of law and justice. For manageable situations, young people can negotiate rules themselves, they reflect in real and fictitious situations on how rules are to be applied and whether the stipulations are appropriate to the situation. The totality of the topics, as they appear in the Ten Words as an outline of the essential questions of life, is particularly suitable for scattered reference in different subjects, taking into account the current situation in the groups.

Using the Shabbat/holiday candlesticks and the Hanukkia, Jewish holidays in the annual cycle are discussed, drawing comparisons to the identity-forming function of festivals in the lifeworld of young people. Menorah and Magen David, in addition to explaining their meaning, offer a discussion of why and in what ways symbols are used and function within and outside of religions. Understanding that people identify with these symbols and consequently feel offended when they are disrespected is initiated.

The architectural language of the synagogue is also symbolic. Through its simplicity and the interpretation offered by the architects themselves, it offers a

⁴E.g. zocken, (Groß)kotz, Kohl (erzählen); more at: Nachama, Andreas: Jiddisch im Berliner Jargon oder Hebräische Sprachelemente im deutschen Wortschatz. Berlin: Stapp 2000.

good opportunity for a relatively uncomplicated reading of this architecture and thus for cultural education. If the external view, modelled on the temples, stands for solidity and permanence, the mesh around the interior recalls the wanderings through the desert and the tabernacle, thus illustrating change and fragility. The fabric has a strong sensual effect through the weight, which can be felt on a small part, and the optical effect, which makes it possible to look out, but only to a very limited extent to look in. Just as through the room acoustics, a connection to physical themes is established.

If one looks at the anniversary plaque, the Jewish calendar becomes apparent on the basis of the dating used there. Many young people notice for the first time that it is not self-evident to determine the year *after the birth of Christ*. The Jewish tradition of calendar counts after the creation of the world and has its own monthly division. Both invite conversion. Some of the name plaques also commemorate people who were murdered in extermination camps. At least some young people associate the term Auschwitz with knowledge about the Shoah, so that they can answer questions from other participants themselves.

In the encounter in and with the New Synagogue as a place of learning, there is of course also the problem of whether and how to deal with the history of the Shoah in this context. The places of remembrance give rise to a conversation about the destruction of the Sempersynagogue and the perpetrators involved, about the rescue of one of the Stars of David, and about contemporary forms of commemoration.

All in all, the New Synagogue Dresden is a place that is particularly suitable for working on the local and media competence of the participants with the aim of introducing the tools and developing the ability for an increasingly autonomous appropriation of social coherence. It challenges, for example, to formulate questions to experts appropriately, to draw on one's own knowledge from other fields of knowledge and to be open to what is initially unfamiliar.

3 "What Is the Significance of the Synagogue for the People of Dresden?" Requirements

The work with the New Synagogue Dresden is fraught with specific requirements for preparation and embedding, which are to a large extent generalizable for other extracurricular places of learning with religious connotations.

Since the entire building complex is conceived as a community centre for the Jewish community, it is subject to different logics of use than one would choose for educational contexts.

The synagogue is the central building for Jewish religious practice and is primarily committed to this. Compared to a museum or a memorial, the interest of young and adult visitors must therefore take a back seat to the requirements of the community. Thus, on Jewish holidays and Shabbat, no visitation is possible, but only by invitation and to a limited extent participation in the service. Jewish institutions in Germany are also subject to increased security requirements. With the help of long-term registrations and central planning, an attempt is made to

accommodate as many interested persons as possible, but with the consequence that only a limited time window is available for each group. Methods of self-organised learning, which are ideally particularly productive in out-of-school places of learning, can only be used severely limited in the synagogue. The short time frame also means that the participants are confronted with a great deal of impressions and information. If the density of information can still be adapted relatively easily and from the situation to the needs and interests of the young people, the complex issues cannot always be reduced sufficiently didactically. Already the selection of the persons who receive the young people must take this into consideration. In confirmation preparation, for example, companions are needed who can competently compare with the Christian view, quite different for participants preparing a stay in Israel.

Often it remains a one-time visit. If young people come again, a currently largely unused potential for deepening and knowledge-based discussion becomes apparent. In our work with educationists, we try to draw special attention to this opportunity.

It is therefore important to select topics that provide an appropriate introduction without overwhelming the children and young people. The temptation is great given the breadth of possibilities, as the overly complex question on a teacher's worksheet for 12-year-olds that introduces this section shows. Very detailed work assignments often prevent interested and unbiased perceptions. Add to this the requirement for detailed note-taking with the prospect of assessment, and the benefits of an out-of-school learning venue can be lost sight of. Untrained participants are then so focused on the given questions that they cannot follow the conversation. For young people up to the upper secondary school level, it is highly demanding to note down impressions or information from a context. Both strategies of weighting and appropriate linguistic forms, such as bullet points, can only be useful after thorough practice in the field trip. Other forms of recording, such as photographs or sound recordings, may not be used in the synagogue because of the special character of the place. However, corresponding files are available in large numbers.

The discussion quickly becomes morally overloaded when it comes to the topic of the Shoah or simply rules of conduct for the synagogue, and the young people can no longer develop an unbiased curiosity.

Especially for the first visit, it makes sense to have a preliminary talk. Here the organisational requirements can be clarified, but also the wishes and questions of the young people can be discussed. Experience shows that these are different from what the educators assume. It has proven useful to collect notes on the questions in advance and to explicitly encourage them to ask. Very often young people shy away from asking their questions because they fear appearing tactless or uneducated.

Some rules should also be known before arrival, such as the need for male participants to wear headgear. The Jewish community in Dresden allows any headgear. For groups of primary school age, making or sewing a kippah can be an impressive and action-oriented learning opportunity already in preparation for the visit to the synagogue.

Special needs of individuals or groups should also be discussed in advance. There are numerous possibilities for a differentiated approach, for example for pupils with

sight or hearing problems. Access is barrier-free for mobility aids. Likewise, solutions are found for those with speech comprehension difficulties. Together we also have the chance to provide arguments for discussion with sceptical young people and parents.

The synagogue as a place of learning needs to be integrated into larger contexts and other formats as well as repeated reference. Some possibilities can be directly combined in a project, such as a visit to the Jewish cemeteries in Dresden or a city exploration based on geocaching. Particularly effective is the reflective self-activity following the synagogue visit, which can range from writing in Hebrew to clarifying the physical discoveries or the geometry of the synagogue, and is thus not limited to the teaching units explicitly reserved for Judaism. Only with the connection to other learning contents and to the life world of the participants, as well as through the use of the newly acquired competencies, can it be possible to set in motion a longer-term learning process beyond the one-time excursion.⁵

4 “Jewish Fellow Citizens” and Other Problems

The greatest difficulty in exploiting the possibilities of the New Synagogue Dresden as an out-of-school place of learning is due to the fact that the logic of school cannot be suspended.⁶ The learning situation remains bound to the respective curricula and is under the influence of the respective school culture with regard to the appreciation of questions, the admissibility of opinions and assumptions, and evaluation.

The curricula of Protestant and Catholic religious education in the primary level consider Jewish culture above all from the perspective of explaining Jesus as a Jew and the Jewish roots of Christianity. As a digression, so to speak, the encounter with contemporary Judaism is encouraged, which can be very productive, but is not without problems. Both the short-circuit that Jesus lived like today’s Jews and, conversely, the demand that Jewish communities live like Jesus, strongly require thorough processing and discussion in such an approach. Furthermore, almost everywhere the biblical portrayal of Abraham and Moses as well as the treatment of the Ten Commandments from the Christian point of view, but often also with first hints to the Abrahamic dialogue of the great monotheistic world religions, are provided.

Care must be taken to distinguish between the various translations of biblical texts, since they sometimes reflect factually different interpretive traditions.⁷ A now

⁵Cf. Sauerborn, Petra/Brühne, Thomas: *Didaktik des außerschulischen Lernens*. Baltmannsweiler: Schneider Hohengehren 2012, S. 28f.

⁶Cf. Budde, Jürgen/Hummrich, Merle: *Die Bedeutung außerschulischer Lernorte im Kontext der Schule – eine erziehungswissenschaftliche Perspektive*. In: Erhorn, Jan/Schwier, Jürgen (Hrsg.): *Pädagogik außerschulischer Lernorte*. Bielefeld: transcript 2016, S. 45.

⁷For an impression of the Hebrew text is recommended: *Die fünf Bücher der Weisung*. German translation by Martin Buber and Franz Rosenzweig, Heidelberg 1987. In their translation, first

well-known example is the difference in the second book of Moses between "Thou shalt not kill" in the Luther Bible and "Do not murder" in Jewish translations.

The chosen cultural approach cannot replace theological study of the relationship between Judaism and Christianity. But this belongs to the religious youth education of the congregations, whose interpretations of revealed religion may well contradict the cultural-historical view.

Ethics lessons (elementary social studies) usually focus on the encounter with contemporary Judaism with an acquaintance with the festivals and holidays, the places of worship, etc. Judaism is thereby placed in the context of the monotheistic world religions, often also of the religions par excellence. Here an overtaking of the young people with regard to a multiplicity of equally foreign terms and concepts is obvious. The curricula as well as the available textbooks often assume a Christian shaped living environment, which is no longer the case. They focus on religious Jews and, beyond that, on an Orthodox practice of worship. But especially Orthodox Jews are not or hardly to be experienced by the young people in public. Moreover, not everything is practiced today as it was at the time of the Torah records. As a result of media portrayal, many people merely associate Orthodox Judaism with greater strictness, which is not tenable in that way. The liberal tradition, to which the Jewish Community of Dresden feels connected, can be practiced very strictly. It is characterized by the endeavour to preserve the content of the ritual laws, but to adapt the form to the respective time and place. Revelation is seen as a process of understanding, and from this is derived the obligation to preserve Jewish tradition, but also to its constant renewal.

A certain monolithic Judaism in the sense of *the Jews* does not exist and has never existed.

Apart from this overlaying of the encounter by curricular logic, there is the danger of emotional overwhelming by the synagogue as a historical place. Despite a long debate, no consensus has yet been reached among educationists on the proposals for an early confrontation with the murder of European Jews.⁸ Already at primary school age, children encounter the topic on the Internet and in other media. This abstract knowledge from hearsay often includes disconcerting rumours. When looking at and walking through the ground plan of the destroyed Sempersynagogue and hearing about the few relics, participants repeatedly experience a reality shock that confronts them with the violence as a local event. If this happens unprepared

undertaken in 1926–1938, Buber and Rosenzweig strove to be as close as possible to the Hebrew. The text is also available online.

⁸An overview in: Enzenbach, Isabel/Pech, Detlef: Zeitgeschichte thematisieren in der Grundschule. Zum Stand einer Diskussion und ihrer Leerstellen am Beispiel der Thematisierung von Holocaust, Nationalsozialismus und jüdischer Geschichte. In: MEDAON – Magazin für jüdisches Leben in Forschung und Bildung, 6. Jg., 2012, Nr. 11, S. 1–13, online at https://medaon.de/pdf/MEDAON_11_Enzenbach_Pech.pdf (15.05.2020); Becher, Andrea: Erinnerungskultur gestalten. Zur Thematisierung von Holocaust und Nationalsozialismus im (Sach-)Unterricht. https://www.annefrank.de/fileadmin/Redaktion/Themenfelder/Geschichte_vermitteln/Dokumente/150910_Becher_in_Zeitschrift_Gs_Sachunterricht_2015_3.pdf (15.05.2020).

with young people to whom the cognitive level is not yet accessible, it can completely override the intended encounter with contemporary Jewish culture. A sufficient understanding of time for differentiation is only achieved later or must be established on the spot by comparison with family data. It is no longer the grandparents of today's teenagers who experienced the November pogroms of 1938, for these were born in the 1960s.

Another difficulty lies in the undoubtedly didactically necessary reduction of complexity both in terms of religious and cultural ideas and in relation to the history of the synagogue. This, too, will be illustrated by two examples:

Even before entering the Dresden synagogue, the male participants are asked to wear a head covering, which must be explained as a matter of course. On a first level, respect for the customs of religious people can be referred to here. Nevertheless, the question of why remains. Contrary to the general reference of religious commandments to the Torah, the custom of head-covering is not anchored there at all, unlike the ritual fringes (*tzitzit*). Originally there was no commandment for men to cover their heads when praying. It was only customary on special occasions. The Talmud mentions head covering as a sign of reverence for God.⁹ But it was not until the sixteenth century that the wearing of special head coverings became widespread. For a very long time these were not *kippot* in public but, depending on the region, streamers, hats or berets similar to those worn by Protestant pastors. The derivation of the wearing as a religious regulation is therefore only half the explanation as well as the reduction to a mere habit, the obligation of which for the guest is then furthermore not at all obvious. If a habit is practiced for a very long time and accepted by the majority, it is equated with a religious commandment according to Jewish understanding.

At the ground plan of the Sempersynagogue or one of the other memorial sites, the November pogrom of 1938 becomes a topic. It is especially important to irritate attributions to *Hitler* in the process. Lengthy research and discussion would be needed on the perpetrators who participated in the destruction of the synagogue, from named Dresden GESTAPO officials to the SA storm troopers to the Technical Emergency Aid and the demolition company that removed the blast debris. Photographs show a large crowd of bystanders, about whose motives contemporary witnesses give contradictory accounts. Possible descriptions of the perpetrators as *National Socialists*, *Dresdeners*, *Germans* are accompanied by different directions of reduction, each posing its own problems. Thus, the first description in a sense absolves the bystanders, the latter excludes Jews from the concept of Germans.

The unintentional reproduction of anti-Semitic stereotypes must be countered with particular care. Apart from the linguistic juxtaposition of *Jews* and *Germans*, a prejudice is also consolidated when Jews appear in the portrayal mainly as objects, just as *Jewish fellow citizens*. The frequent question as to why Jews have always been persecuted in history comes from this. Young people even experience that *Jew*

⁹Babylonian Talmud, Shabbat 156b.

and *victim* are used synonymously as swear words in the schoolyard.¹⁰ One can counter this with the fact that for centuries records were only kept in cases of conflict, i.e. life without problems does not appear in the sources. The often chosen method of highlighting the achievements of individual entrepreneurs or patrons, on the other hand, easily reinforces the prejudice that all Jews were rich or influential.

Excluding young people with anti-Semitic reservations from visiting the synagogue per se misses an opportunity for irritation. A lasting change of existing or assumed attitudes cannot be expected from a one-time experience, but a process of awareness can be triggered. Naturally, action is taken against anti-Semitic statements, but here the place itself has a preventive effect. The demand on the analytical and pedagogical skills of the accompanying persons remains high, however.

Most educators are not readily aware of the local and regional level of Jewish history as well as the present dimension of Jewish culture itself, which reinforces the perception of Judaism as foreign. There is usually a lack of role models for the appropriation of Jewish history in the concrete local environment. The commitment of individuals to corresponding projects is at best perceived as a special interest. This results in the widespread opinion that time resources are not sufficient for a study of Judaism, since the majority society demands other priorities, e.g. the natural sciences – as a constraint. The interdisciplinary approach lends itself particularly well to alleviating this problem.

Our general essential didactic strategies in dealing with the difference between the real life of Jewish communities in Germany today and the image that is communicated about Jews and Jewish culture are the strict commitment to the region, which is understood as a means of breaking down clichéd generalizations; the preservation of the biographical integrity of contemporary witnesses, who are not subsumed into groups, as well as in the right of individual staff members to contribute their individual views; and concepts that are differentiated according to the stage of development.

5 ***"And I'm an Atheist and I Feel Jewish."* Beyond the Topic of Judaism**

The New Synagogue Dresden as an out-of-school place of learning introduces a religiously influenced culture. It is the culture of a small minority in Dresden and Saxony and those who are specifically interested in it can find a whole range of literature, podcasts and information sources on the internet. One can even ask questions to rabbis online.

¹⁰Cf. Salzborn, Samuel/Kurth, Alexandra: Antisemitismus in der Schule. Erkenntnisstand und Handlungsperspektiven. Wissenschaftliches Gutachten 2019. <https://www.tu-berlin.de/fileadmin/i65/Dokumente/Antisemitismus-Schule.pdf> (15.05.2020).

So what more can a visit to this place achieve, and at what point can it provide impetus beyond the limited object?

The interpretation of the building is a contribution to the aesthetic education of young people. Contemporary architecture is brought into view, and the synagogue offers an expressive example of this that is relatively easy for lay people to understand. The documented and ongoing public debate about this type of architecture also makes it possible to compare different interpretations.

The encounter with Judaism further establishes contact with other systems of thought and ways of life. The young people can apply their experience of encountering religiously influenced culture and religious people when dealing with other religions. In order to develop from this experience a positive stimulation to reflect on their own life and to be curious about other ways of life as a basis for tolerance and acceptance, however, high demands are made on the pedagogues. In addition to professional knowledge, a great deal of own willingness to reflect and the ability to present complex religious-philosophical facts are necessary.

Furthermore, the study of Jewish history has some specific advantages for the development of historical competences. The focus is on a small minority, which is consequently exceptionally visible in its entirety. Dresden Jewish registers from the eighteenth century, for example, also name the poor with marital status and occupation. In this way, they provide an insight into the socio-economic structure of the city's society that the sources elsewhere hardly provide. The "fragmented identities"¹¹ of many Jews, which were also influenced by class, gender, age, location and many other factors, shed light on interesting intersections of fields such as economic history, migration history and cultural history.

In discussing on the reflection or non-reflection of Jews in representations of the city's history, one can watch collective memory emerge and detach from individual remembering: For example, many people think they remember that the majority of lawyers or doctors in Saxony were Jewish, while statistics show 1% and 3%, respectively.¹² Moreover, regional and local Jewish history shows particularly clearly the dislocations and the contradictory nature of historical processes and the unavailability of individuals for identitarian constructs. It was neither *the Jews* nor *only Jews*, but people for whom Jewishness played a very different role in their lives.

With the sentence in the heading of this section, a Dresden woman over 70 years old described her attitude to Judaism in an interview in 1995. The apparent contradiction is not easy to resolve. Not all people who consider themselves Jewish view their Judaism in a religious dimension. Some joined Jewish communities after 1945 to preserve them, some as a community of survivors. There are Jews who locate

¹¹Höppner, Solvejg: Milieu – Ethnizität – Identität: jüdische Minderheit in einer sächsischen Großstadt; Überlegungen zur Beschreibung der Juden als Gruppe im 19. u. beginnenden 20. Jh. In: Bramke, Werner/Adam, Thomas (Hrsg.): Politische Kultur in Ostmittel- und Südosteuropa. Leipzig: Leipziger Universitätsverlag 1999, S. 223–239.

¹²Cf. Statistisches Jahrbuch für den Freistaat Sachsen 1924/1926, 1927/1928, 1930, Statistik des Deutschen Reichs Bde. 401 and 403, both passim, as well as Zeitschrift des sächsischen statistischen Landesamts 1928/1929, S. 469–472.

themselves primarily culturally and those who conceive of Judaism as a people or a nationality. This ambiguity is very often unfamiliar to young people. With the insight into Jewish culture, they get to know a view of society that is essentially characterized by ambiguity. The Jewish tradition of thought is dialogical with on the one hand and on the other hand and often gets by without a synthesis.

In the synagogue itself, this can be seen in the example of the gallery. Since the Middle Ages, women in Jewish communities in Europe have taken part in the service separately from the men. In the nineteenth century, women's galleries became commonplace in the large synagogues.¹³ The Semper Synagogue also had them. The New Synagogue in Dresden has a gallery, but it is not used for the separation of men and women. Instead, they currently sit separated by the central aisle. The congregations are fundamentally autonomous in such decisions, dependent on consensus-seeking and not beholden to any religious executive.

The experience of this void seems strange at first, especially since no striving for clarification seems necessary. But beyond the synagogue and Judaism, it holds one of the most important opportunities for thinking about society: many things are not simply like that. It could also be different.



Fig. 1 The New Synagogue Dresden, copyright: Archiv HATiKVA

¹³Cf. Baskin, Judith R.: Mehiza. In: Diner, Dan (Hrsg.): Enzyklopädie jüdischer Geschichte und Kultur (EJGK). Band 4: Ly–Po. Stuttgart/Weimar: Metzler 2013, S. 108–114.

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Zen and Contemplation: “Raum für spirituelle Wege Berlin”

Liliane Ortwein

Abstract

For a successful cooperation between schools and spiritual centres, the following questions will be discussed: What contribution can the cooperation make to philosophical education in primary and secondary schools? In what way can the learning space support the goals of philosophical education, such as strengthening judgement, using the example of a spiritual centre in Berlin, Raum für spirituelle Wege Berlin (Space for Spiritual Paths Berlin)? What suggestions can a spiritual centre draw from the demands of the institution of school and the individual needs of young people? As an offer to answer these questions, a short overview of the self-understanding of Zen, contemplation and the Raum für spirituelle Wege is given. From the description of the practical experiences already gained with children and young people, opportunities and challenges will be derived, as well as summarizing recommendations for the three groups involved: students, educators and spiritual centers.

Keywords

Zen · Contemplation · Mindfulness · Raum für spirituelle Wege · Students

1 Introduction

For a successful cooperation between schools and spiritual centres, the following questions will be discussed: What contribution can the cooperation make to philosophical education in primary and secondary schools? In what way can the learning

L. Ortwein (✉)
Berlin, Germany
e-mail: kontakt@lilianeortwein.de

space support the goals of philosophical education, such as strengthening judgement, using the example of a spiritual centre in Berlin, Raum für spirituelle Wege Berlin (Space for Spiritual Paths Berlin)? What suggestions can a spiritual centre draw from the demands of the institution of school and the individual needs of young people? As an offer to answer these questions, a short overview of the self-understanding of Zen, contemplation and the Raum für spirituelle Wege is given. From the description of the practical experiences already gained with children and young people, opportunities and challenges will be derived, as well as summarizing recommendations for the three groups involved: students, educators and spiritual centers.

1.1 Zen

Zen is not a religion and not a philosophy. Zen is immediate awareness in the present. Through being present, that is, being completely at one with what is, the present is experienced. *Zazen*, sitting in silence, leads to this experience of reality. Various methods are used to gather the mind, often focusing on the breath. This focusing and listening into silence, into vast and infinite space, is maintained in *kinhin*, mindful walking, and *samu*, mindful work. From the perspective of Zen, ratiocination, terms and concepts limit the timeless space of vastness and silence. Zen therefore takes place primarily as a transmission of experience from person to person outside of sacred writings, through sitting itself, through lecture, one-on-one conversation and koan training, as well as sharing in a group.

Japanese and Korean Zen emerged from the Buddhist tradition of Chinese *Chan*. Throughout the centuries, Zen traditions came to terms with the respective cultures in which they were practiced and continued to develop. This was supported by the didactic freedoms and the work of the various masters and teachers.¹ When institutions rich in tradition – possibly even with centuries of history – meet the expectations and needs of other groups in society, the question always arises as to how far both sides can move towards each other. In the best case, tradition-conscious associations grow along with changes in society. History shows that this usually happens with a longer time lag.

Since only a selection can be made to further explain Zen in the twenty-first century, the following examples will illustrate the most important aspects.

Zen leads into everyday life, into the here and now. Access to becoming one with the present can only be achieved through the senses and one's own body awareness. These can be felt in everyday activities. The practice of *zazen* is not an end in itself, but enables the practiced inner attitude to be practiced in daily life. Therefore, a serious spiritual path must prove itself in everyday life, as described in the twenty-

¹Cf. West-Östliche Weisheit. Willigis Jäger Stiftung: Zenlinie Leere Wolke, <https://west-oestliche-weisheit.de/verstehen/ueber-zen/zenlinie-leere-wolke/> (13.03.2020).

first case of the koan collection *Mumonkan*: "A monk asked [Master] Unmon in all seriousness, 'What is Buddha?' Unmon said, *Kanshiketsu!*"² – a fecal spatula that monks used to clean their buttocks. Ordinary everyday activities allow one to experience oneness with one's true being: "Our lives cannot be divided into sacred and unholy. Every true spiritual path leads back to the marketplace and everyday life."³

Zen achieves nothing, according to the Japanese Zen master Kodo Sawaki (1880–1965). From the point of view of Zen, there is nothing to achieve because everything has already been achieved and is inherent in all living beings. Nothing needs to be added artificially. The realization of one's own true being is therefore only possible when *zazen* is practiced without the desire for goal attainment and success. Nor is the path the goal, as is so often said. Rather, it is a perpetual process of perceiving life moment by moment. In this, the moment is not a point on a timeline, but is outside of time.

Zen promotes personal freedom and enables the release of conditioning. The Japanese Zen master Bassui (1327–1387) encourages his listeners to rely only on themselves:

If you decide to come here, you do it yourselves. If you want to ask a question, you do it yourself. You don't rely on anyone else, and you don't use the Buddha's teachings. Clever worldly sentences, written word, common sense and duty, discrimination and intelligence cannot reach this Zen.⁴

Zen enables and demands a radical personal responsibility of each individual. For this reason, Zen teachers do not proselytize, but leave it entirely up to the participants to get involved in the path or not. The title of Shunryu Suzuki's fundamental work on Zen already names the core: 'Zen Mind – Beginner's Mind'. Turning to life with curiosity and openness like a beginner or a newborn baby means at the same time being able to let go of conditioning and automated behaviour and thus react more freely and appropriately to what is at hand.⁵

Freedom and independence also develop through the realization that one's ego has no permanence, but that the human being is always connected to the One, the 'not-two', as they say in Zen. It is not a matter of giving up one's ego, since there is no fixed ego. There exists only Being itself, which takes place in every moment and in all things. "Being is the real me."⁶

² Yamada Koun Roshi: 21. Fall Unmons „Kanshiketsu“. In: Fabian, Ludwig/Lengsfeld, Peter (Hrsg.): *Mumonkan - Die torlose Schranke*. München: Kösel 2004 (engl. 1979), S. 123.

³ Jäger, Willigis: *Anders von Gott reden*. Petersberg: ViaNova Verlag 2007, p. 14f.

⁴ Bessermann, Perle/Steger, Manfred: *Verrückte Wolken: Zen-Meister, Zen-Rebellen*. Berlin: Theseus 1999 (engl. 1991), S. 75.

⁵ Cf. Suzuki, Shunryu: *Zen-Geist Anfänger-Geist: Einführung in Zen-Meditation*. Berlin: Theseus 2007 (engl. 1972).

⁶ Zölls, Doris: Zahllos sind die Lebewesen. In: Jäger, Willigis/Zölls, Doris/Poraj, Alexander/Braun, Fernand/Ahlhaus, Dirk: *Raum und Gegenwart*. München: Kösel 2013, S. 60.

Zen is located beyond morality. Compassion that grows out of the practice of Zen no longer needs moral precepts or ‘thou shalt’s’. Verses from the poem *Hon-shin no uta* by the Zen master Bankei (1622–1693) illustrate this:

Loathe hell, long for heaven
 so you create suffering in a happy world.
 You think: Good is hating evil. Evil is only the hating spirit.
 You say: Good is doing good. Evil is only the speaking spirit.
 Good and evil together roll into one ball.
 Wrap it in paper and away with it and forget it!⁷

The changed relationship to reality through Zen can lead to a different ethical behaviour out of a natural inner impulse.

Zen changed to an egalitarian view of all genders. Confirmed by the Confucian social hierarchy, Buddhist teachings in the fourteenth century claimed that women could not attain enlightenment. To hear its rebellious discourses, many women came to Zen Master Bankei’s lectures: “Men are the Buddha-body, and women are also the Buddha-body. You should not have any doubts on this point.”⁸ Nevertheless, it was not until the twentieth century that more equality was achieved between men and women, and between monks and lay people in spiritual communities.

1.2 Contemplation

Contemplation refers to the mystical path of Christianity. This path follows mystics such as Meister Eckhart (1260–1328), Teresa of Avila (1515–1582) or John of the Cross (1542–1591).

Contemplative practice can lead into a transpersonal space of consciousness that is non-dual and cannot be grasped with the intellect: “The transpersonal space of consciousness holds forces of silence, love and oneness.”⁹ Professor emeritus of religious studies Michael von Brück adds: “Love is the basic structure of reality”, from which the manifold forms of life arise in the first place.¹⁰ In contemplative practice, one does not encounter a Thou or a personal God. Rather, the contemplative experience of being is transpersonal: “The experience of God is not the experience of an object. It is the experience of nothingness that transcends all containment.”¹¹ In the experience of the oneness of all things and living beings, it is recognizable that

⁷Bessermann, Perle/Steger, Manfred: *Verrückte Wolken: Zen-Meister, Zen-Rebellen*. Berlin: The-seus 1999 (engl. 1991), S. 135.

⁸Bessermann, Perle/Steger, Manfred: *Verrückte Wolken: Zen-Meister, Zen-Rebellen*. Berlin: The-seus 1999 (engl. 1991), S. 129.

⁹Jäger, Willigis: *Anders von Gott reden*. Petersberg: ViaNova Verlag 2007, S. 40.

¹⁰von Brück, Michael: Offene Weite – nichts von heilig. In: Seitlinger, Michael/Höcht-Stöhr, Jutta (Hrsg.): *Wie Zen mein Christsein verändert* [2004]. Freiburg: Topos plus 2005, S. 39.

¹¹Jäger, Willigis: Im Grund ist alles eins in Gott. In: Seitlinger, Michael/Höcht-Stöhr, Jutta (Hrsg.): *Wie Zen mein Christsein verändert* [2004]. Freiburg: Topos plus 2005, S. 61.

there is no longer any difference or hierarchy. The mystic and theologian Meister Eckhart describes this thus: "The eye with which I see God is the same eye with which God sees me."¹²

In contemplation, too, everyday life is seen as the consummation of divine service: "Therefore, we are called to celebrate everyday life as if it were a divine service. This does not mean solemnity, but doing the most ordinary things of everyday life and experiencing God in them".¹³

The contemplative exercise, which includes silence, withdrawal into stillness and being alone with oneself, can be supplemented with prayer gestures, for example, based on the prayer practices of St. Dominic.¹⁴

Spiritual accompaniment, or soul guidance as it is often called, is an ancient tradition in Christian spirituality. Here there is no explicit teacher-disciple relationship. As a community on the path, one practices together, thereby creating an inner space of stillness. The actual guidance comes from within the contemplative practitioner. People who follow the contemplative practice path can be accompanied by authorized teachers. Great care is taken to ensure that no relationship of dependence of any kind arises.¹⁵

The Contemplation lineage Wolke des Nichtwissens (Cloud of Not Knowing) was founded in 2012 by Willigis Jäger (1925–2020) and renewed in its Christian tradition. He wanted to bring together the mystical experiences from Eastern and Western wisdom, because the guidance to contemplation is hardly known among Christian pastors and seekers in Christianity do not receive any guidance. This lineage understands itself as a path community for contemplative deepening and exchange with the aim of integrating contemplation as a practice and way of life in Christian communities and in society. It fosters dialogue with other religious communities of mystical traditions, as well as scientific and social institutions.

1.3 Self-Conception of the Raum für spirituelle Wege: Zen and Contemplation

Students of Willigis Jäger founded the Raum für spirituelle Wege – Zen and Contemplation in Berlin in 2004 to create a spiritual place in the midst of society. The term 'space' here is to be understood both literally as a place of practice and encounter and also as a symbolic place of spiritual experience. Contemplation and

¹²Jäger, Willigis: *Anders von Gott reden*. Petersberg: ViaNova Verlag 2007, S. 114.

¹³Jäger, Willigis: *Anders von Gott reden*. Petersberg: ViaNova Verlag 2007, S. 13.

¹⁴Cf. Hofstetter, Viktor: *Die neun Gebetsweisen des heiligen Dominikus*. Rome: Uffici Libri Liturgici 1992; Jäger, Willigis/Grimm, Beatrice: *Der Himmel in dir – Einübung ins Körpergebet* [2000]. München: Kösel 2001.

¹⁵Cf. Grundsätze der Begleitung in der Linie Wolke des Nichtwissens, <https://west-oestliche-weisheit.de/verstehen/ueber-kontemplation/kontemplationslinie-wolke-des-nichtwissens/grundsätze-der-begleitung-in-der-linie-wolke-des-nichtwissens/> (09.04.2020).

Zen enable the perception of a space that is significantly larger than one's own body, i.e. infinitely large, open, wide and empty.

Willigis Jäger, Benedictine monk of Münsterschwarzach Abbey has been confirmed as a Zen master by both the Japanese *Sanbo Zen school* and the Chinese *Rinzai Zen lineage*. He is the founder of the Zen lineage *Leere Wolke* (Empty Cloud) and the Contemplation lineage *Wolke des Nichtwissens*, which is oriented towards the Christian mystics.¹⁶

The self-understanding of the *Raum für spirituelle Wege* is influenced by both Christian occidental mysticism and eastern Zen, and at the same time goes beyond all denominations to what underlies all spiritual paths of the West and the East: the *philosophia perennis*, the perennial wisdom. The concern is to bring the traditional spiritual paths into harmony with the zeitgeist of Western culture and its current issues.

The community regularly offers silent sitting meditations up to courses lasting several days. In silence a space for spiritual experiences can open up, also called experience of one's own ground of being, of emptiness, of the divine ground of origin, of oneness, of the 'not-two', of knowledge and love. This experience is transpersonal. Through it, the realization of the interconnectedness with all beings grows and contributes to a peaceful coexistence in the world.¹⁷

The *Raum für spirituelle Wege* belongs to the *Wolke des Nichtwissens* lineage of contemplation and the *Leere Wolke* lineage of Zen.¹⁸ The Zen lineage founded by Willigis Jäger in 2009 is concerned with the equality of women and men, access for lay people, the trans-religious approach and a dialogue with science.¹⁹ The Japanese *Sanbo Zen School*, to which the lineage feels connected, has also broken with outdated traditions and admitted Japanese and non-Japanese lay people and women to meditation practice and appointed them Zen masters.²⁰

2 Practical Experience

According to the framework curriculum for Berlin and Brandenburg, the relevant school subjects are taught in the following grades²¹:

¹⁶Benediktushof: Willigis Jäger (1925–2020), <https://www.benediktushof-holzkirchen.de/willigis-jaeger/> (10.03.2020).

¹⁷Cf. *Raum für spirituelle Wege. Zen und Kontemplation*, <https://www.raum-spirituelle-wege.de> (09.03.2020).

¹⁸Cf. *West-Östliche Weisheit. Willigis Jäger Stiftung: Kontemplationslinie*, <https://west-oestliche-weisheit.de/verstehen/ueber-kontemplation/kontemplationslinie-wolke-des-nichtwissens/> (21.04.2020).

¹⁹Cf. *West-Östliche Weisheit. Willigis Jäger Stiftung: Zenlinie Leere Wolke*, <https://west-oestliche-weisheit.de/verstehen/ueber-zen/zenlinie-leere-wolke/> (08.04.2020).

²⁰Die grundlegende Position des Sanbōzen, https://ssl.sanbo-zen.org/position_d.html (08.04.2020).

²¹See *Rahmenlehrpläne*, <https://www.berlin.de/sen/bildung/unterricht/faecher-rahmenlehrplaene/rahmenlehrplaene/> (14.04.2020).

- Philosophy: 7–13
- Ethics: 7–10
- Political education: 7–10
- Social sciences: 5–6
- Political and Social sciences: 11–13

In Berlin and Brandenburg, it is primarily middle and high school classes that come into question for cooperation, in denominational schools also the grades 1–6 of primary school via religious education.

2.1 Secondary Schools: Middle and High School

“Our educational centers are not enough schools of life [. . .] They are focused on mental performance, on job, on career, exams, good degrees and not on being.”²² Based on this assessment and at the request of the Evangelische Schule Berlin Zentrum (protestant school), the author developed a workshop design for young people and conducted workshops autonomously. Under the title “Still totally digital or are you already living?” three workshops took place in 2018 and 2019 at the Raum für spirituelle Wege Berlin. The subtitle was: how digital detox and mindfulness enrich your day and night. The three-hour workshop during school hours was aimed separately at grades 9/10, 11 and 12. In the format Learning and Working Skills to consolidate generic skills as well as aspects of everyday practice, the students* independently selected this workshop from 80 offers.²³ The group size was between 7 and 13 participants. In grades 9 and 10, the participation of girls predominated, in grades 11 and 12 there was a balanced mix of young women and men.

At the Evangelische Schule Berlin Zentrum, understanding and mutual respect between religions is particularly important and can be experienced by the students through various formats. Furthermore, “Our vision [. . .] is to enable the students to become mature, sustainable and responsible citizens of the world [. . .]. We support and accompany the young people on their path of questioning and searching for values, meaning and orientation. We are committed to a future worth living and thus to the 2030 Agenda [. . .].”²⁴

In the following, the course of the workshops and the feedback from the young people will be described. The special form of mediation of Zen and contemplation places somewhat more emphasis on real experience than on intellectual appeal. This may at first seem inappropriate for teachers of philosophy or religion. The invitation

²²Jäger, Willigis: *Anders von Gott reden*. Petersberg: ViaNova Verlag 2007, S. 37.

²³Cf. Evangelische Schule Berlin Zentrum: Lernen in Projekten, <https://www.ev-schule-zentrum.de/schulleben/lernen-in-projekten> (10.03.2020).

²⁴Evangelische Schule Berlin Zentrum: Lernkonzept, Pädagogik und Schulkultur, <https://www.ev-schule-zentrum.de/paedagogik/lernkonzept-paedagogik-schulkultur> (10.03.2020).

here was to turn to a different form of cognition. The three-hour workshop with a refreshment break began by connecting with the life situation of the young people. Motives for going to a denominational school, belief or non-belief in God, experiences with spiritual paths and relaxation practices, as well as school stress and digital habits were discussed. After a short briefing, the teens practiced *zazen* and *kinhin*, meditative walking, in several rounds of sitting. The significant focus on the senses and body awareness was strengthened with exercises from yoga, qigong, kinesiology and sounds of singing bowl, wood and gong. Silently, they were introduced to mindful eating and drinking as an everyday action in a simple tea ceremony. Before saying goodbye, possibilities and methods of integrating what they had experienced into their private and school everyday life, sleep and mental fitness were explained in the practical transfer.

The reactions and feedback of the young people were different but mostly positive. The older pupils found it easier to get involved with the unfamiliar than the 12–13 year olds. Even chewing gum and the smartphone could not be taken into the meditation room as desired. Initial giggles subsided and gave way to a serious, focused and relaxed attitude. The young people partly expected a structured course similar to a lesson. In addition, they wanted exercises that were thematically more related to wellness. It was therefore also necessary to convey that a punctual start, silence at certain times, silent consideration for others are also expressions of mindfulness. In this way, the relationship between individual freedoms and the needs of the group was addressed. The vast majority of the young people expressed their gratitude empathically in a relaxed and detached mood. They described which exercises they had liked best and how they wanted to incorporate them into their everyday life.

For adolescents and young adults, a class size of up to approx. 25 people or class division is possible. It is helpful to explain the usual behaviour in the respective spiritual centre already at school.

2.2 Primary Schools

Participants were children at the transition from preschool to elementary school between the ages of five and seven. At the request of parents, the author conducted meditation for children on Sundays in the Raum für spirituelle Wege for one year. She was completely free in the conceptual design. In each case six to eight children took part.

Children of preschool and primary school age are still often found in a state of absorption. This is lost more and more as they grow older and through the demands of school. The mindfulness exercises are intended to reawaken these abilities and make them perceptible, so that they can be called upon again as a resilient competence even in times of emotional strain or stress. There was no intellectual exchange about meditation, religion or historical aspects of mysticism or Zen. However, the topic of meditation was approached through the simple furnishings of the Zendo and its meaning, which has no sofa, dining table, chairs or television.



Fig. 1 Leon Ruben, five years, listening to the silence. (Liliane Ortwein)

Now a short description of the content will be given.

The prolonged sitting in silence and stillness of adults, *zazen*, cannot be done with children. Here it is necessary to adjust to the needs of children. An hour of time was completely appropriate for the attention span of the children. Children of this age group have a great urge to move. So the time for mindfulness and stillness exercises was framed by active movement opportunities. To introduce them to stillness and silence, they snuck silently into the zendo on velvet paws as kittens. The first movement exercise was borrowed from the Sufi spinning dance. The children spun in circles with great concentration without getting dizzy. Towards the end, they sank to the floor, spinning, and were able to perceive their freshly excited breath while lying on their backs. Alternatively, the breath can be made visible and perceptible with soap bubbles. With contemplation and Zen, one refrains from suggestive guidance with adults, such as with the description of fantasy pictures, landscapes or colours. However, children find it easier to observe their own breath if they imagine inhaling a coloured cloud in their favourite colour, letting it flow through the body and exhaling again (Fig. 1).

Listening into silence, which is fundamental to contemplation and Zen, was introduced with various sounds such as singing bowl, gong, shells and chattering with eyes closed. This served as a good transition into the silent breathing meditation, which the children could hold cross-legged for 8–10 min. Slow motion movements help to quiet the mind. Here, a story offered animal asanas from yoga. Walking on the line of Maria Montessori was used and extended as a substitute for *Kinhin*, adult mindful walking. In this, the children took on the role of a slow train instead of the familiar ICE and put foot in front of foot. Mindful concentration was increased by balancing bowls of water or candles. Singing the same song together over and over is helpful with children, whereas this tends to be replaced by repeated

recitation of texts or sutras in non-objective meditation with adults. The lesson was concluded with a ritualized tea ceremony. Afterwards, the children were allowed to romp through the zendo.

The children in this age group found it challenging to try out unfamiliar exercises and to master more difficult exercises that require balance and body control. They performed the silent meditation, balancing on one leg, a water bowl and similar exercises with high concentration, great will and pride. At this age, repetition is considered enjoyable. The children looked forward to the similar tasks recurring at each meeting. The small tea ceremony with herbal tea and a biscuit was gratefully perceived as a highlight and reward for their mindfulness. In the ceremony, which still took place in silence, the children learned to perceive their desire for the food, to regulate it by waiting and finally enjoyed the tea and biscuit as well as being served by the author.

As a recommendation for a workable group size, a primary school class should be divided into two groups. The exercises of mindfulness can be slightly varied in their level of challenge depending on the age group.

3 Opportunities and Challenges

Judgement means more than logical analytical ability, it also holistically includes imagination, empathy and sensual perception of the outer and inner world of a person. In this way it is possible to relate one's own sensory and emotional experience to the subject of discussion in an abstracted way. As explained, Zen and contemplation are paths of experience. Here the focus is particularly on the empathic aspect – compassion in Zen and love in contemplation. If compassion and love are developed through meditative practice, moral conventions are hardly necessary. The body as a path to cognition thus represents an alternative approach to strengthening judgment. In the following, the opportunities and content-related points of contact for students as well as the specific challenges will be described. This is supplemented by possible alternative formats and exercises that can be tried out by spiritual communities or connected by teachers as an excursion downstream in time.

3.1 Opportunities and Possible Further Formats

Basically, it seems to be helpful for the mediation to pick up everyday life and living environment as well as the age-typical interests, concerns and wishes of the pupils. A motivated participation is strengthened by self-directed learning and by the free choice of the learning place or project. Visiting a spiritual place or religious centre can develop curiosity and tolerance towards other worldviews, religious and trans-religious practices. In the group of intensive users of digital offers, the sharpening of body perception with all senses is a significant balance.

What forms of excursion are possible? As possible formats for young people, either a short excursion to visit a spiritual centre (1.5 hours, talks, short meditation

practice) or a longer workshop on the topics of meditation, mindfulness, Zen or contemplation (3–4 hours, mainly meditation practice) can be agreed. If the body is to be learned about as the basis of meditation and a little-known form of gaining insight and judgement, then the young people must also be given time to practice and enjoy body awareness. As a format for primary school pupils, either a short excursion to visit (1.5 hours, talks, short practical exercises) or a mindfulness workshop (1.5 hours) with mainly practical body exercises, meditation and the singing of simple spiritual or Taizée songs is suitable.²⁵

What opportunities for body awareness are offered during a visit? Spiritual traditions begin in the body and through the body point the way to a spiritual experience. Beatrice Grimm and Willigis Jäger have described the body prayer of the 18 primordial gestures as a contemplative path, of which two gestures are briefly presented here. In the first primordial gesture – In the middle of my body – one places both hands on the navel area as a place of spiritual gathering. Beatrice Grimm reports that two 11-year-old pupils said after this prayer with their religion teacher: "One really feels the ground on which one stands every day. God is the warmth that springs from my center."²⁶ As a complementary format, the school class can view images of saints, goddesses, or sculptures in prayer postures from prehistoric times during a museum visit.²⁷ For example, in the permanent archaeological exhibition "Of Goddesses and Wisdom" in the Women's Museum in Wiesbaden,²⁸ in Egyptian museums or in churches.

In the third primal gesture – embrace the tree – one raises one's arms and embraces the space in front of one as if around a tree.²⁹ As a supplementary format, the forest bathing often practiced in Japan, *Shinrin Yoku*, can be added to this. During this bath in the atmosphere of the forest, one opens oneself to the forest with all senses and absorbs all sounds and sensations or lets them flow through oneself. Not only the ecological climate is beneficial to health, but also the meditative awareness helps to reduce stress. The spiritual dimension can be experienced very well in forest bathing with the mindful performance of the prayer gestures. In this way, spirituality is lived in everyday life: "Also [. . .] walking, just like eating, means a continuation of the presence we practice while sitting quietly."³⁰

²⁵Cf. Kreusch-Jacob, Dorothee: *Lieder aus der Stille*. Düsseldorf: Argon Sauerländer Audio 1995.

²⁶Jäger, Willigis/Grimm, Beatrice: *Der Himmel in dir – Einübung ins Körpergebet* [2000]. München: Kösel 2001, S. 72.

²⁷Jäger, Willigis/Grimm, Beatrice: *Der Himmel in dir – Einübung ins Körpergebet* [2000]. München: Kösel 2001, S. 73ff.

²⁸Cf. Frauen Museum Wiesbaden, <https://www.frauenmuseum-wiesbaden.de/de/node/8> (10.03.2020).

²⁹Cf. Jäger, Willigis/Grimm, Beatrice: *Der Himmel in dir – Einübung ins Körpergebet* [2000]. München: Kösel 2001, S. 79ff.

³⁰Jäger, Willigis: *Anders von Gott reden*. Petersberg: ViaNova Verlag 2007, S. 14.

It was also known of the Christian mystic John of the Cross that he liked to spend time in nature and in the monasteries where he visited, he chose the rooms with the clearest view of nature.³¹

Many schools offer the opportunity to get involved ecologically. For example, middle school students at the Evangelische Schule Berlin Zentrum can take on the role of climate ambassadors in the Responsibility project.³² At the latest since the Fridays for Future movement and the political and ecological commitment of young people in the Hambacher Forst, in the Plant for the Planet project³³ or similar projects, ecological and political interest can be combined with a spiritual encounter and deeper motivation.

What significance can a labyrinth take on? Since the Enlightenment, man wants to make more and more life decisions autonomously. The logical thinking and planning mind also conveys to man that this is possible. In today's global world, people experience more and more frequently in their private and professional lives that their influence on the future is more limited than expected. At the latest through unexpected events, such as the death of grandma or the Corona Lockdown 2020, even young people experience that they cannot control and achieve everything. Spiritual masters and mystics also emphasize that a deep spiritual experience, a realization of one's true self, cannot be targeted. Rather, this experience comes to one. Walking through a labyrinth, with all its detours and pendulum movements, allows one to experience the complexity of the outer and inner world in a playful way.³⁴ According to Jäger, walking a labyrinth is a spiritual path, whereby the labyrinth with its detours symbolizes the profound spiritual process of transformation that a person goes through.³⁵ A labyrinth is suitable for all ages. After walking through the labyrinth, elementary school students can color a labyrinth on paper in the Zendo. This is not just a temporal activity but a deepening and expressing of the physical experience. If there is no garden labyrinth nearby, a labyrinth can also be drawn on the ground with chalk or stuck on with masking tape. Another alternative can be walking meditation during pilgrimages. Walking part of the Spanish Way of St. James or other pilgrimage routes in Germany establishes a connection between body awareness, perception of nature and spiritual places. In 2019, the Evangelische Schule Berlin Zentrum walked parts of the Spanish Way of St. James with young people from the middle school as part of the subject Challenge.

How can sound meditation support young people in particular? Meditation with sounds enables the gathering of the mind over one's own body and thereby paves the

³¹ Cf. Jäger, Willigis: *Kontemplatives Beten – Einführung nach Johannes vom Kreuz* [1985]. Münsterschwarzach: Vier-Türme-Verlag 1999, S. 29f.

³² Cf. Evangelische Schule Berlin Zentrum: Protestantisch, mutig, weltoffen, <https://p203725.mittwaldserver.info/index.php?id=923> (10.03.2020).

³³ Cf. Plant for the planet, <https://www.plant-for-the-planet.org/de/startseite> (10.03.2020).

³⁴ Cf. Küstenmacher, Marion/Küstenmacher Werner Tiki: *Labyrinth – Neue Wege finden*. München: Bassermann 2006, S. 11.

³⁵ Cf. Jäger, Willigis: *Anders von Gott reden*. Petersberg: ViaNova Verlag 2007, S. 108f.

way to the experience of oneness. Instruments such as gong, singing bowl, Japanese wooden board or Indian tambura are suitable for this. When reciting texts or sutras together and when sounding vowels, one experiences both the focus on one's own body and the absorption in the sound of others. In all mystical traditions, the goal is to become one with the sound through listening to and making sounds.

What motivates young people to eat a vegetarian or vegan diet and how sustainable is this desire? Christine Grieger-Wehrli, contemplation teacher of the Contemplation lineage Wolke des Nichtwissens, describes on the website of the Würzburger Forum der Kontemplation e. V. how the exercise led her into an experience of oneness. Such a spiritual experience involves a much deeper connection and motivation to act than moral precepts or philosophical discussions could: "One morning I was sitting at the table in silence and peace, reading about the difficult life of an ordinary dairy cow. Suddenly a wave of love for this creature flooded over me and the cow and I became one, no separation, just pain and love. I have been eating and living vegan ever since."³⁶

How can a spiritual path accompany dealing with performance expectations, perfection and comparison? Life takes place and is fulfilled only in the present. This can be experienced through the radical acceptance of the moment: "If we experience a moment without comparing it with another, this moment is perfect."³⁷ Performance stress and dissatisfaction arise from thinking and comparing with an anticipated better or perfect state.

"We practice *zazen* so that we learn to accept ourselves as we are right now. With our feelings and thoughts, with our strengths and weaknesses. Just as stillness is always already there and does not have to be artificially created, Buddha-nature is also already inherent in all people as a potential. The more we truly accept our beingness, the more we find an inner peace. In this way, the influence of mood swings decreases more and more. Also, on the Zen path, there is no pressure to succeed and perform" that many young people suffer from. "There's nothing to do, instead it's all about just being."³⁸

Then an integration of the supposed imperfections can grow instead of the threatening perfection. A healing and healthy becoming from within or as Jäger says: "In the spiritual realm, however, it is being that counts, not performance."³⁹ Which also means that letting go, receiving, silent attention, looking inwards, devotion and waiting make up the attitude with which a person can recognise his or her true being. If the connection with all things and beings becomes more perceptible through the practice of collection, the urge for substitute satisfactions and confirmation from the outside also diminishes. Closely linked to

³⁶ Würzburger Forum der Kontemplation e. v.: Kontemplation, was ist das?, <https://www.wfdk.de/index.php/tagungen-fortbildung/367-kontemplation-was-ist-das-01-2019?tmpl=component> (12.03.2020).

³⁷ Zölls, Doris: *Jederzeit Erwachen – Zen mitten im Alltag*. München: Kösel 2012, S. 9.

³⁸ Düren, Paul: *Einführung in Zen*. Vortrag am 09.11.2019, unveröffentlichtes Manuskript.

³⁹ Jäger, Willigis: *Anders von Gott reden*. Petersberg: ViaNova Verlag 2007, S. 112.

these questions is the theme of the search for meaning: Who am I really and how might I be, a longing for contentment, perhaps even to be whole? Jäger conveyed in many lectures quite simply that the meaning of life is life itself as well as being fully human as a human being.

How can dealing with one's own feelings be experienced anew through meditation?

Especially teenagers sometimes suffer from their recurring feelings and musings. These can be unpleasant and annoying feelings but also fascinating daydreams lasting for hours. Every person is free to decide whether he wants to remain a prisoner of his own emotional world or to become freer from emotional conditioning. Regular meditation practice can contribute decisively to this, in which it is practiced again and again to let go of rising thoughts, feelings and body sensations and not to evaluate them. It is helpful to have the attitude that these sensations come and go, have no permanence and are not part of one's identity. In the sense of: I am not this anger, I have this anger and I can let it go.

How can mindfulness and meditation in silence provide a balance to media overload? The US professor Jean Twenge has evaluated numerous studies on the effects of media use by American young people. She observes increasing anxiety, depression, feelings of loneliness, thoughts of suicide and suicide attempts among the iGen generation, those born between 1995 and 2005. She cites the significant increase in screen time as the cause, which reduces other activities such as sleep, social contacts and exercise.⁴⁰ There are comparable study results for German adolescents. Spending time in silence without being disturbed by the numerous mobile devices can be a beneficial time-out – also called digital detox – to counteract sensory overload, lack of concentration and reduced attention span.

3.2 Challenges

Do philosophical discussion and spiritual paths of experience fit together?

It may seem confusing that in the context of philosophy or ethics classes, a center is visited that emphasizes sensory-physical experience significantly more than thinking and reflection. Zen and contemplation do not reject thinking per se. Professor Emeritus of Religious Studies Michael von Brück explains this as follows: “Non-thinking is not the absence of thought [. . .] but a state free of duality – of yes and no.”⁴¹

Rule-following or rule-breaking? Children and adolescents do not always follow rules, some behave emphatically not according to the rules and enjoy the pleasure of breaking the rules. The logistical effort to reach the agreed location can also be a

⁴⁰Cf. Twenge, Jean: iGen – Generation Smartphone. In: *Psychologie Heute*. Weinheim 06/2018, S. 28ff.

⁴¹von Brück, Michael: Offene Weite – nichts von heilig. In: Seitlinger, Michael/Höcht-Stöhr, Jutta (Hrsg.): *Wie Zen mein Christsein verändert* [2004]. Freiburg: Topos plus 2005, S. 34.

hindrance. When travelling through Berlin, none of the three groups of young people reached the learning location on time before the workshops began – not even when accompanied by the educator. Individual young people decided without information to participate in another offer of the school at short notice or skipped the school day.

In public, the image of the ascetically chastising monk or yogi often prevails. Especially students who have been brought up very freely and individualistically may have an aversion to the rules and discipline they assume. Zen master Bankei writes about supposedly ascetic practices:

The true essence of all being is not something achieved or attained by discipline. It is not a state of mind or religious ecstasy; it is where you stand, flawless as it is. All you have to do to realize it is to be yourself, exactly as you are; to do exactly what you do without comment, bias, or judgment.⁴²

Nor does he beat his students if they fall asleep during zazen, as was sometimes the practice in other Zen traditions in the past: "I will neither scold nor praise sleeping nor not sleeping. [. . .] When they [people] are asleep, they are asleep in the Buddha-mind in which they were awake; when they are awake, they are awake in the Buddha-mind."⁴³

In Buddhist centres there may be a concern that primary school children may break ritual objects, Buddha figures or flower arrangements in precious vases as they move and frolic. The author has learned through facilitating other classes for children, teens, and young adults that setting matters a great deal. In a quiet, aesthetic environment in contact with a serene and experienced group leader, even restless guests can engage with the silence.

The situation and the rituals in a spiritual centre are not close to life, especially for young adults, and can cause alienation or amusement. A connection to the reality of life and questions of young people, as described in the chapter Opportunities, seems helpful.

Visiting a Buddhist or other spiritual centre, foreign rites or vows can cause scepticism in families with strong ties to a different religious worldview. Here, the educators are asked to convey the goals of the excursion in a comprehensible way during the preparation.

4 Summary Recommendations for Stakeholders

At the outset, the question arose as to the compatibility of cooperation between schools and spiritual centres. If those involved prepare for the encounter, a spiritual centre – regardless of its traditional orientation – can be suitable as a philosophical

⁴²West-Östliche Weisheit. Willigis Jäger Stiftung: Über Zen. Die Übung, <https://west-oestliche-weisheit.de/verstehen/ueber-zen/die-uebung/> (12.03.2020).

⁴³Bessermann, Perle/Steger, Manfred: *Verrückte Wolken: Zen-Meister, Zen-Rebellen*. Berlin: Theus 1999 (engl. 1991), S. 125.

place of learning. All those involved in the cooperation can facilitate intersubjective dimensions of meaning and questioning in their respective roles. Recommendations for the relevant participants are given below.

4.1 Pupils

What inner attitude is helpful in approaching a spiritual centre? According to the spirit of contemplation and Zen, curiosity, respect and openness for the other, mindful movement with all senses through the space, feeling into the body and letting go of all sensory impressions and thoughts, as well as not judging and evaluating what is experienced are important prerequisites. Even if this is developed to different degrees in different age groups and schools, being on time and following the rules is simply an expression of mindfulness and consideration for the hosts and fellow students.

Typical questions as connecting points that young people often ask can be: What is the point? Who am I? How much freedom do I and the others need? Do I really have to be perfect? How much do I need to conform and how much am I allowed to be just me? What makes me lovable? How do I make myself independent of the judgment of others, of addictive substances, of social media? Who is suitable as a role model? What do I want to accomplish after high school? How can we preserve creation? How can we create a more just world? How do I get inner peace instead of stress? Where to put my feelings and musings?

4.2 Educators

A successful cooperation is independent of whether it is arranged with a denominational school or a state school where ethics lessons take place. It will be the task of the teachers to establish the connections to the subjects philosophy, ethics, religion or partly also to the social, political and social sciences.

The furnishings of the premises, the rules and rituals alone can give children and young people cause for different reactions. These can be giggles, astonishment, alienation or folkloristic curiosity. It is therefore important to explain the meaning of the rituals, which still seem foreign, so that a fascination with the exotic does not come to the fore. Common rituals and behaviors are: Taking off shoes, silence, bowing with folded hands, prostrations on the floor, recitation of sutras and texts, use of gong, singing bowl, woods and wooden board.

The lessons can establish a link to the reality of children's and young people's lives in advance. With primary school pupils, this is mainly achieved through stories and body-related play. With adolescents this succeeds because in this age range existential questions arise anyway, which are asked both in philosophical discourse and on a spiritual path. In class, these questions can be taken up in preparation. Typical topics might be: What does freedom mean? Is there an I? What is reality? What is the meaning of life? Do we need morality? Is Zen a religion? What is

esotericism? Are compassion and love the same thing? What is wisdom? What does sacred mean? Where are Christianity and Buddhism similar and different? How to deal with smartphone addiction? What fears can arise during Digital Detox?

4.3 Spiritual Centres

Traditions enable and hinder: On the one hand, traditions preserve cultural knowledge across the ages; on the other hand, they also limit the necessary adaptation to changes in culture and society. Through dogmatism and striving for power, religious associations also tend to declare their view of the world to be universally valid.⁴⁴ This contradicts the idea of freedom of Zen: "Zen liberates to a freedom of words, concepts, images, rituals. [...] Zen can be described as the systematic life exercise of becoming free from prejudice."⁴⁵ Zen practice opens the awareness that nothing is absolute, described in the first case of the koan collection *Hekiganroku*: "Infinitely wide and empty, nothing of sacred."⁴⁶ Taking up this basic understanding, it can only be enriching for both sides when traditions meet current life situations and needs of young people.

So, naturally, it is a matter of not copying Far Eastern traditions, but of developing one's own style, as exemplified, for example, by Jäger with his Zen and Contemplation lineages. In concrete terms, spiritual communities should enter into an internal discourse and negotiate which rules and rituals can also be modified and which are indispensable in order to be able to meet the needs of adult and young visitors. For even the traditional rituals are wide and empty. For example, clothing instructions are not necessary for a one-time visit, such as not wearing belly-baring, tight-fitting suntops. Chewing gum and smartphones, however, are not acceptable in the Zendo. Connecting with the realities of young people's lives is initially a facilitator for them to make contact. For Zen and contemplation itself, it is important to emphasize that when sitting in silence there is no occasion, no goal, no fulfillment of a purpose, no 'in order to'.

With globalization and digitalization, as well as the increasing use of meditation videos on YouTube and meditation apps by rather younger interested people, the access routes to meditation are also beginning to change. At the latest due to the weeks-long closure of zendos and spiritual centers on the occasion of the Corona crisis, online offers have exploded. The Raum für spirituelle Wege Berlin was one of the first centers to offer meditation via video conference.

⁴⁴Cf. von Brück, Michael: Offene Weite – nichts von heilig. In: Seitlinger, Michael/Höcht-Stöhr, Jutta (Hrsg.): *Wie Zen mein Christsein verändert* [2004]. Freiburg: Topos plus 2005, S. 30.

⁴⁵von Brück, Michael: Offene Weite – nichts von heilig. In: Seitlinger, Michael/Höcht-Stöhr, Jutta (Hrsg.): *Wie Zen mein Christsein verändert* [2004]. Freiburg: Topos plus 2005, S. 32f.

⁴⁶Yamada Koun Roshi: 21. Fall Unmons „Kanshiketsu“. In: Fabian, Ludwigs/Lengsfeld, Peter (Hrsg.): *Mumonkan – Die torlose Schranke*. München: Kösel 2004 (engl. 1979), S. 21.

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Part VI

Exemplary Learning Locations 4: Experiential Education and Outdoor Education



Alpine Experiential Education: The Mountains as a Place of Learning

Bernhard Streicher

Abstract

People have always attributed special meanings to mountains. One reason for this is that mountains have structures to which obvious analogies of human life can be found. Such structures are, for example, transitions, borders or obstacles. Alpine experiential education uses mountains as special places outside of everyday life for sustainable learning experiences. Less suitable for philosophical education seem to be the more technical methods such as rope courses or abseiling, but rather less structured measures with little technical effort such as hikes lasting several days. These enable a more intensive and open engagement with new perceptions and topics.

Keywords

Alpine experiential education · Mountains · Structural analogy · Multi-day tour

1 Mountains and Pedagogy

In 1869, the German Alpine Club was founded in Munich by German and Austrian mountaineers with the aim of making the Alps known and accessible to a larger group of people who were not familiar with the mountains. To achieve this goal, trails and huts were built, guided tours were organized, alpine expertise was published, a training system was established, guidebooks and maps were created and published, and a variety of standards were developed. This rather technical development of a mountain tourism infrastructure to open up the Alps continues to

B. Streicher (✉)
Anger, Germany
e-mail: info@bernhardstreicher.de

this day and has, on the one hand, led to questionable developments such as massive party tourism without any alpine sense or reference in so-called alpine hot spots such as Ischgl¹ or to alpine activities without mountains such as the climbing gyms present in almost all larger and smaller towns. On the other hand, the activities of alpine associations were often driven by the idea of mountains as a special place. This kind of specialness of the place was quite different from the perception of the mountain dwellers, whose image of the mountains was rather shaped by traditions, myths and naturalistic ideas such as the alpine spirits. In contrast, non-local mountaineers were then, as now, rather urbane educated citizens.² On the one hand, they had the financial and time resources to pursue an expensive leisure activity such as mountaineering. On the other hand, academic thinking is likely to have massively accelerated the idea of seeing mountaineering not only as an end in itself, but also as having meaningful meanings. In this context, mountains offered and still offer ideal projection surfaces both for one's own longings and for the most diverse interpretations. These include, for example, ideas of mountains as a place of purity, grandeur, closeness to God, heroism, contemplation, comradeship, deceleration, truthfulness, authenticity and so on. In accordance with this idea of the mountains as a special, meaningful place, the German Alpine Club was founded not only as an association of mountaineers, but also as an "educated middle-class mountaineering association".³ This meant that from the very beginning there was also an educational claim. In the first half of the last century, however, this claim tended to fade into the background, at least in the public image of mountaineering. Here, the focus was mostly on the efforts to make the first ascent of the great walls and highest peaks, told as heroic stories.

It was not until the social upheavals of the 1960s that the philosophical-pedagogical dimension of mountaineering was again emphasized, initially by a fringe group of mountaineers. Above all, the free-climbing movement that was re-emerging in Europe at the time saw mountaineering and climbing not only as an end in itself or a heroic struggle for survival, but also as an attitude to life and an alternative draft to traditional life standards. Climbing, and with it the rocks and mountains as a place for this activity, were associated with freedom, independence, self-responsibility, egalitarianism, expansion of consciousness and the renunciation of capitalist principles in order to shape one's own life. Climbing as an attitude to life and a concept of living was consciously seen as a rebellion against encrusted traditions, outdated moral and value concepts and the influence of existing hierarchies and power elites. The starting point for this development was the climbing part of the hippie movement in the Californian climbing paradise of

¹Cf. Hechenblaikner, Lois: Ischgl. Göttingen, Steidl 2020.

²Cf. Muhar, Andreas/Schauppenlehner, Thomas/Brandenburg, Christiane/Arnberger, Arne: Trends und Handlungsbedarf im Sommer-Bergtourismus. Studie im Auftrag des Bundesministeriums für Wirtschaft und Arbeit. Wien 2006.

³Deutscher Alpenverein: 150 Jahre DAV. (2019) Empfangen von https://www.alpenverein.de/der-dav/jubilaum-150/150-jahre-dav_aid_32355.html, S. 44.

Yosemite, whose ideas, lifestyle and way of climbing also found widespread followers in Europe in the early 1970s. In German-language mountain literature, Reinhard Karl marked this turning point for a broad audience with his legendary books *Erlebnis Berg – Zeit zum Atmen*⁴ and *Klettern im senkrechten Paradies Yosemite*.⁵ The episodes in the books still followed the classic narrative form of the heroic epic and told of the mountaineering achievements of the protagonist, but – unusual for the time and therefore new and exciting – they also provided deep insights into inner doubts, fears and emotional rollercoaster rides and presented climbing not as a leisure activity or a profession, but as a free and unconventional way of life in its own right. In this context, it is not without a certain tragedy that free climbing as a mass sport is today in large parts extremely strongly permeated by capitalist principles with a huge production and marketing machinery, detailed training and nutrition plans and standardized competitions up to the Olympic discipline.

The idea that climbing in particular, and mountaineering in general, is more than an end in itself, but can have a personality-developing and transcendental effect that can be used for pedagogical ends, was recognised early on in that part of the German Alpine Club that was particularly open to the new trends: the youth. As early as 1970, the youth of the German Alpine Club laid down in its educational objectives that the focus was not on mountaineering alone, but on young people.⁶ This marked the intentional use of mountaineering for pedagogical ends. From now on, youth work should not only be about educating and training young people in mountaineering, but also about supporting them in their personal development. In the course of time, this line of thinking also made it possible to be open to developments that had little in common with classic mountaineering. Today, for example, Alpine Club youth groups use so-called mobile rope courses to construct group challenges and promote social interaction within the group. For example, the young people are supposed to use harnesses and ropes to independently build a structure that enables them to cross a stream without getting wet. The material used for this may be taken from mountaineering, but it is neither a typical mountaineering activity nor are mountains or alpine landscapes necessary for such tasks.

In this way, the Alpine Club Youth had taken up an idea that had already been developed by other pedagogical movements, such as reform pedagogy or pedagogues like Kurt Hahn with his Outward Bound concept. Common to these approaches is to use less structured activities in nature as a method of individual and group pedagogy. Individuals or groups are confronted outside of a classroom or seminar room with a situation that is to some extent constructed but real, challenging but solvable. This is intended to provide immediate learning experiences in the individual and social domains, which can then be transferred to the everyday context. In German-speaking countries, these approaches are usually summarized

⁴Karl, Reinhard: *Erlebnis Berg. Zeit zum Atmen*. Bad Homburg: Limpert 1980.

⁵Karl, Reinhard: *Klettern im senkrechten Paradies Yosemite*. Bad Homburg: Limpert 1982.

⁶Cf. Dick, Andi: Nicht nur „Aus“ – 150 Jahre DAV-Bildung. *Panorama* (6), 2019, S. 40–47.

under the term experiential education. If the activities take place in the mountains or are related to mountaineering, the term “alpine experiential education” is used.⁷ Within the German Alpine Club, alpine experiential education takes place today both within the existing youth groups and the publicly offered youth courses; as an educational offer for schools, training companies or youth care institutions; as well as in-service training and qualification, for example within the framework of the so-called “additional qualification in experiential education” (Zusatzqualifikation Erlebnispädagogik) in association with other professional sports associations and youth education centers under the umbrella of the Bavarian Youth Ring.

2 Alpine Experiential Education

Among other reasons, mountaineering activities and mountains as a special place are so well suited for experiential education approaches because, firstly, the place often differs significantly from the everyday world of the participants, making new experiences more likely. Secondly, because the activity of mountaineering involves many themes relevant to developmental, individual and group psychology. These include, for example, learning frustration tolerance, agency, and self-efficacy; setting realistic goals and acquiring intrinsic motivation; dealing with uncertainty and stress; personal responsibility for planning and action; cooperation and constructive conflict resolution with others; clear, appreciative communication; or mindfulness and care for one’s own and others’ needs.⁸ In addition, mountaineering touches on many ecological contents such as learning about, appreciating and respecting the natural environment. Therefore, it is obvious to use these implicitly existing topics in a targeted pedagogical way. To this end, a wide variety of activities and methodological approaches have been developed over the course of time.⁹ The numerous facets of alpine experiential education cannot be clearly distinguished from one another. One possible distinction is along two dimensions: Firstly, with regard to the extent of the technical aids used and, secondly, with regard to the extent to which a situation is constructed. For example, the implementation of the mobile rope courses already mentioned involves in some cases a considerable amount of material and specialist technical alpine knowledge, especially if the structures are so-called high ropes courses where the participants have to be secured against falling. If these high

⁷Cf. Streicher, Bernhard/Harder, Heidi/Netzer, Hajo: Besonderheiten der Erlebnispädagogik in den Bergen. In: Streicher, Bernhard/Harder, Heidi/Netzer, Hajo (Hrsg.), *Erlebnispädagogik in den Bergen. Grundlagen, Aktivitäten, Ausrüstung und Sicherheit*. Munich: Ernst Reinhardt 2015, S. 10–23.

⁸Cf. Streicher, Bernhard/Harder, Heidi/Netzer, Hajo: Fachsportliche Grundlagen. In: Streicher, Bernhard/Harder, Heidi/Netzer, Hajo (Hrsg.): *Erlebnispädagogik in den Bergen. Grundlagen, Aktivitäten, Ausrüstung und Sicherheit*. München: Ernst Reinhardt 2015, S. 24–45.

⁹Cf. for an overview see: Streicher, Bernhard/Harder, Heidi/Netzer, Hajo (Hrsg.): *Erlebnispädagogik in den Bergen. Grundlagen, Aktivitäten, Ausrüstung und Sicherheit*. München: Ernst Reinhardt 2015.

rope courses are then set up in a forest between trees, there is not necessarily an immediate educational significance or situation, but this must be constructed, for example, by means of appropriate presentation. To a lesser extent, this also applies to abseiling or climbing, where the situation has a more immediate effect. Hiking, on the other hand, as the simplest and original form of locomotion in the mountains, can be carried out with comparatively little material expenditure. In addition, there would be no need for further embedding or explanation here: the activity and the landscape can virtually speak for themselves.¹⁰

3 Less Can Be More: Designing Less Structured Activities

The more an experiential action is structured by material, set-ups, introductions, tasks, rules or interpretations, the more likely the perceptions of the leader and the participants will focus on these specifications. This can be quite useful and purposeful from a pedagogical point of view, for example, to work on a specific topic such as group communication. In addition to this facilitation, however, there is also an impediment that is rooted in the restriction of perception. Strong guidelines by the leaders and the resulting focus make it difficult to independently develop unplanned aspects and topics and to exchange about them. For this, activities with little technical effort and little predetermined construction and interpretation of the situation are more helpful. These open up perception both internally and externally.

Although the mountain landscapes of the Alps are cultural landscapes shaped by alpine pastures and forestry and/or by tourist infrastructure in large areas beyond the forest line, it is also possible to find areas that are less developed or frequented and that are suitable for low-structured experiential education activities, provided that nature conservation measures are observed. The idea of leaving the familiar everyday environment and going to a place with no (or little) cultural and civilizational structure has a long, cross-cultural tradition in human history. It is found, for example, in numerous myths and initiation rituals. These narratives have as their brackets at the beginning the leaving of the everyday and at the end the return as a changed person or group. The extent of the change does not have to be radical in the sense that one gains exclusive knowledge, has unique encounters, or, as in initiations, enters a new phase of life. Just having new information in the form of conversations, experiences or thoughts that one would not have had in the same time in everyday life can already be a significant change for the individual.

From my experience especially suitable are hikes of several days, ideally based on bivouacs. This means that you spend the night outdoors with only a sleeping mat and sleeping bag. On the one hand, this form of being on the way makes higher

¹⁰Cf. Kraus, Lydia/Schwiersch, Martin: Die Sprache der Berge: Handbuch der alpinen Erlebnispädagogik. München: Sandmann 1996.

demands on the alpine technical and ecological competence of the leadership than overnight stays in huts.¹¹ On the other hand, the resulting flexibility in the choice of route and time allocation provides freedom that allows a more intensive examination of different topics. Multi-day bivouac tours can be designed with a performance aspect in mind, by covering as long a distance as possible, walking as many meters in altitude as possible or climbing as many summits as possible, carrying as little or as much luggage as possible, or eating and sleeping as sparsely as possible. In such a design, basic physiological needs such as hunger, fatigue, cold or exhaustion and the associated issues of motivation or support will remain the major subjects which the participants have to deal with. In order to be able to focus on other issues, the tour should therefore be designed, both in terms of the equipment and the choice of route, in such a way that the participants are not constantly travelling at their physical exertion limit. When planning the necessary equipment and catering, it makes sense to allow the participants as much personal responsibility and thus self-efficacy as possible, in order to symbolize their necessary share in the active shaping of the tour. Depending on the topic and the group, it may be appropriate to determine only the starting point, to plan the route for the first day, or to determine the entire route and the destination.

It is helpful to clearly mark the transitions from the everyday to the unusual both at the beginning and at the end of the tour. On the one hand, this conveys that the place is now different, and on the other hand, that the people can free themselves from the automatisms of everyday perception and behavior. This is to increase the willingness to be attentive to what is different and new. Now this is not very concrete and very vaguely formulated. But this is exactly what it is about, especially at the beginning: As a leader, to design the start in such a way that the participants reduce the selectivity of their perception and become more open to different information from inside and outside. A mini-solo is a good method for this. At a point in the terrain that can represent a symbolic boundary (e.g. a bridge, transition from meadow to forest), the participants should take time to pause and reflect on certain questions. These questions could be: “What do you want to leave behind from your everyday life for the tour or what do you not want to take with you on the tour?”, “What could be topics for you to think about on tour or to exchange with the others?”, “What are events, persons or thoughts from everyday life that burden you; and what would you like to or could you leave behind?”, “What are events, persons or thoughts from everyday life that please and support you?”. Part of this question focuses on what should be left behind; another part on what should or could come. For first, an object can be sought that is left behind (e.g., thrown off a bridge into a stream) when crossing the symbolic boundary. For second, an object can be sought that one takes with one on tour. The latter could then be used, for example, for exchange in discussion groups: “Who would like to tell something about his object?”, “How has the object changed? Have new wishes been added or others

¹¹ Cf. Streicher, Bernhard/Harder, Heidi/Netzer, Hajo (Hrsg.): *Erlebnispädagogik in den Bergen*. Grundlagen, Aktivitäten, Ausrüstung und Sicherheit. München: Ernst Reinhardt 2015.

become less important?“. Since methods and questions can always only possibly be suitable for the participants, it is a good idea to formulate the described task of reflection not as an obligation, but rather as an optional invitation: “One idea could be to begin our tour as follows . . .” or “If no question fits, then just think about what is going around in your head right now.”

The transition can be intensified by the participants remaining silent after the introduction and the clarification of possible open questions. Each person looks for his or her objects alone, crosses the border alone and walks alone at a clear distance from the others to a previously described common meeting point. This procedure must be discussed in detail in advance so that everyone is aware of the procedure. At the common meeting point everyone sits down in a circle. When the last person has arrived, the leader starts a so-called pow-wow round for exchange. This involves passing an object, often a stone, around the circle until no one says anything for a round. In order to end the silence phase and to give the participants back their voice, it is suitable for the first round(s) that everyone says only one or two words that describe their current mood or thoughts. Afterwards, an exchange can begin about the experience, the expectations for the tour or whatever is on the participants’ minds at the moment, whereby each participant can also ask questions of all the others. The return to everyday life at the end of the tour can be organized in the same way as the introduction described above. For this, a place should be chosen that is still in nature and out of sight of civilizing infrastructure such as buildings, so that there is still a phase of transition to everyday life after marking the exit.

Experiential educational multi-day tours or day tours can be thematically open or on a pre-defined topic such as “What does it mean to be a woman? What does it mean to be a man?” Another possibility is to take up themes where there is a reference between the geology and geography of the mountains and human perception, experience and behavior. One of the potentials of these themes is that people usually interpret their environment in human terms. One aspect of this is that they create analogies between human themes and perceptual content (i.e., the mountain environment, for example). This effect is exploited by pedagogical approaches such as the metaphorical model in experiential education.¹² This model assumes that reflection, transfer to everyday life, sustainable learning and behavioral change are more easily facilitated if there are analogous structures between the participants’ everyday experiences, the activity and the learning environment. According to this model, this would facilitate mental associations between the inner experience and the environment. Participants learn, as it were, by using the mountain world as a metaphor for their own issues.

Another aspect of interpreting the environment according to human criteria is that the way of interpretation always says something about the interpreter. Which topics are taken up, what is emphasized, which experiences are reported, in short, which

¹²Cf. Bacon, Stephen: *The conscious use of metaphor in Outward Bound*. Colorado: Colorado Outward Bound School 1983.

stories are told, varies from individual to individual. These stories or narratives, according to the model conceptions of social constructivism,¹³ have reality-constructing effects for the individual. This means that people construct their understanding of themselves, of their relationship to the world, and of the world itself through narratives. This idea can be found in pedagogy and psychotherapy in so-called narrative approaches.¹⁴ According to this approach, change and learning take place when people substantially tell new stories about themselves and their lives. Belonging, community and social togetherness are promoted when it is possible to connect and interweave individual narratives. Thus, topics that relate both to the participants' life stories and to what they are currently experiencing should be particularly suitable for stimulating exchange and the creation of new, shared (life) narratives. In the following, some such topics are outlined that can be related to both metaphorical and narrative approaches and that have proven successful in practice.

3.1 Boundaries

A wide variety of boundaries can be found in the mountains, such as vegetation boundaries (e.g. the forest boundary) or watersheds. These boundaries can merge smoothly or be abrupt; they can be clearly defined or creeping. They can be crossed (e.g. from forest to alpine pasture, from alp to high mountain, from rock to vegetation, from one side of a stream to the other) or walked along (e.g. on ridges, along streams, at the forest boundary, at the watershed).

Human life is permeated by different boundaries: physiological boundaries, boundaries of social realities or boundaries of social constructions. Some of these boundaries can be helpful because they give life structure, reliability and security. Other boundaries, on the other hand, can be a hindrance because they contradict one's own needs, motives and desires. In the course of life, new boundaries develop, others disappear or their meaning changes. From one's own inner boundaries and the boundaries of the mountain, a third form of boundaries emerges through the individually specific and selective perception of the landscape. Possible questions here are: Where are the inner boundaries found in the mountains? What is perceived as pleasant or threatening, what as steep or exposed, as challenging or overtaxing?

3.2 Barriers and Obstacles

Rock faces, rugged ridges, but also wild waters and gorges are typical barriers and obstacles in the mountains that posed great problems for our ancestors when crossing

¹³Cf. Gergen, Kenneth J.: Social construction in context. London: Sage 2001.

¹⁴For example: White, Michael/Epston, David: Narrative means to therapeutic ends. New York, NY: Norton 1990.

and opening up the Alps. The classic trade routes through the Alps were built where it was possible to avoid or bypass these obstacles. But mountains also have obstacles on a small scale: a steep rise, a slippery spot, a large stone, a stream without a bridge or a long climb.

The development of life itself can be understood as a successful process in dealing with obstacles and challenges. In relation to the individual life, topics such as confidence, support from others, self-efficacy, motivation, fear and self-confidence are associated with this. How have you managed to deal with barriers and obstacles in your life so far? When have you been successful and what have you done to achieve this? Which obstacles in your life would you like to overcome or take away their negative meaning for you? Are you more likely to be prevented from change by yourself or by circumstances? What can we learn from others about how to overcome obstacles? What stories or significant people are there in our lives about this?

3.3 Transitions

In the mountains, passages are the natural solution for overcoming barriers and borders. Even between steep rock faces there are always loopholes through which it is possible to reach the other side. Raging mountain rivers have quiet flowing stretches and fords where they can be crossed without danger; gorges flatten out so that they can be crossed or left. Some crossings not only make possible onward travel but also mark the boundary of geological units, mountain regions, cultures, countries, or vegetation. Just because they provide a crossing does not mean that they would be effortless to reach. In the great mountains of the world, some crossings can only be reached by walking for weeks along a river system. In addition to these large transitions, however, there are many smaller, changing and/or everyday transitions in the mountains, such as from light to shadow, from one side of a stream to the other, from night to day, from cold to heat, from calm to storm, or rain to sunshine.

Analogously, life is characterized both by small, everyday transformations, such as from sleeping to being awake or from hungry to full, and by major transformations, such as from youth to adulthood, from school to work or from work to retirement. These transitions may succeed better or worse, last longer or shorter, and follow fixed rituals or rules or be an individual design task. People in similar life situations often share their issues in finding the right transition to suitably shape this phase of life. Hearing that others are dealing with similar issues and that their lives are connected to your own can be a great asset in itself. Approaching a transition together and sharing the different approaches and their consequences can contribute significantly to a successful design.

3.4 Places

Mountains, and the Alps in particular, are characterized by a wide variety of different places within short distances due to the different altitudes, exposures, geology and soil conditions. Wild gorges can lie next to flat, lovely meadows; steep rock faces next to a secluded mountain forest; or flat ranges of hills opposite rugged ridges. The individual places can have very different characteristics: up, down, panoramic, hidden, insightful, inaccessible, damp, open, hard, draughty, exposed, sheltered, soft, leafy, fragrant, quiet, noisy and much more.

Life phases and important life events are often also associated with places: The garden of the grandparents, the first trip alone, school, the first shared apartment or the parental home. This can be linked to corresponding questions in experiential education activities in the mountains: In which places do I feel comfortable or uncomfortable and what characterizes these places? What is a good place for me? These topics can also be addressed in a separate action. For example, in a solo, participants can find a place for themselves where they feel comfortable. This place can be for reflection for an hour or two, or for a whole night alone.

3.5 Time

The development and decay of mountains takes place over long periods of time that are difficult for humans to comprehend. At the same time, however, there are also changes in very short periods of time, for example when a cold front covers the high peaks with snow, fog shrouds the landscape or, more dramatically, when heavy rain leads to landslides and mudslides or rockslides occur. Then what appeared to be solid, safe and stable turns out to be transient and changeable. In addition, the seasons of the day and the seasons of good and bad weather have a much greater significance in the mountains than in everyday life. They change not only the light, but also the possible activities and the conditions for being out and about in the mountains.

Birth and death, as events, are the temporal brackets of our lives, within which we make various developments and divide them into life phases. The temporal sequence of days and weeks gives our lives a structuring that has a strong effect on how we perceive and shape our lives. Time, although not conservable or tradable because everyone has it and it simply passes without action, is seen in modernity as a commodity that can be wasted or used. This capitalist notion of time can be experienced as burdensome and lead to the loss of the art of idleness. Therefore, the theme of time always touches on existential questions such as the meaning of one's life: How much time do we spend on what? What would we like to have more time for; what less? What is meaningful living time for us? What 'times' has my life had so far; how would I headline these times; what headings should still come?

4 Cooperation with Philosophical Education

Cooperation with educational institutions in schools has long been an established part of both the educational offers of the Alpine Club Youth and the self-image of alpine experiential education with regard to significant target groups. The concepts implemented range from half-day activities with problem-solving tasks for groups and individual challenges such as abseiling, to one-day activities such as hiking, to the organization of one-week school camps or hut stays. The focus is often on learning objectives in the area of social skills such as constructive conflict resolution or non-violent communication, and on geology, geography and ecology. However, cooperation with philosophical education seems no less interesting. As shown above, alpine experiential education offers intensive experiences with obstacles, borders, places, time, community and much more. Students can develop fundamental questions based on these experiences, which can then be explored in philosophy and ethics classes. At the same time, concepts and interpretations help to interpret and evaluate impressions in a differentiated way. In this way, it would be possible to take philosophical questions into the mountains as well as to address the alpine experiences in a sustainable way long after the mountains have been left behind.

5 Conclusion

Mountains are special places that stimulate reflection and exchange and thus enable new experiences. They seem particularly suitable in philosophical education as places of learning for topics where obvious and apparent analogies can be found between natural structures and events and human perception, experience and behavior. However, mountains are also places of danger. The leadership of groups and the implementation of experiential education measures in the mountains requires appropriate equipment, skills and experience.¹⁵ This can be acquired in qualified training courses.

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Outward Bound: Learning with Head, Heart and Hand

Johannes Krüger

Abstract

Outward Bound Germany is a non-profit organization, providing experiential education, which understands nature as a place of learning and a learning partner. In the programs, adolescents in particular gather experiences which are real and immediate. These support the development of personal and social competence and create a direct link to their own living environment. As an extracurricular place of learning, Outward Bound creates an offer that should be appealing to students and at the same time supports educational institutions in their educational mission. Co-founded by the reform pedagogue Kurt Hahn, Outward Bound has an almost 80-year tradition and an international network worldwide.

Keywords

Outward Bound · experiential education · out-of-school learning site

1 Development and Self-Image

1.1 Origin of Outward Bound

We are capable of more than we think. When we experience this, we will not settle for less in the future. (Kurt Hahn¹)

¹Hahn, K., quoted from Roscher, Sandra: *Erziehung durch Erlebnisse. Der Reformpädagoge im Licht von Zeitzeugen*. Augsburg: ZIEL Verlag 2005, S. 8.

J. Krüger (✉)
Dresden, Germany
e-mail: johannes.krueger@outwardbound.de

Kurt Hahn was a mover, a practitioner, a midwife to a variety of educational institutions and projects and together with Lawrence Holt, founder of Outward Bound. The first course started in 1941 with young seafaring cadets in England. Lawrence Holt, a ship owner, had noticed that shipwreck losses were particularly high among young sailors. “Hahn ‘diagnosed’ as causes the lack of physical fitness, the decay of initiative, and the inability and lack of will to survive.”² Kurt Hahn relied on the elements of his experiential therapy, physical training, expeditions, projects and service to others, in the form of rescue training.³

The term *Outward Bound* comes from seafaring and refers to a ship that is ready to sail after long preparation. It is ready to set sail. This metaphor also stands for young people who leave the safe harbor of the family to take on the journey and adventure of their lives. Ulf Händel wrote: “Behind the penetrating power of the metaphor Outward Bound lies the challenge of accepting life as a personal journey. (...) Outward Bound as an attitude towards life gives the inner security for a new departure, for a new beginning ‘at any time of your life’.”⁴ The mission of Outward Bound programs is to support participants in gaining qualities to live life actively and responsibly and above all, to be prepared for situations that are particularly challenging.

Kurt Hahn never claimed to have “invented” anything new.⁵ He drew on many philosophers and pedagogues including Plato, John Dewey, Baden Powell, William James, Hermann Lietz, Goethe, etc. Everything that could serve the formation of character was useful.

Today, there are Outward Bound centres in 35 countries worldwide. This large network under the umbrella of Outward Bound International ensures an intensive international exchange and, through regular reviews, a high quality of educational processes and safety standards.

1.2 From Short School to Education Partner

While in the early days the standard programs were still 3–4 weeks long, over time these have been shortened to mostly one-week programs. This reflects not only the cost pressure, but also the general pressure of the meritocracy to achieve more and more in less time. The particular challenge here is not to succumb the pressure of

²Händel, Ulf: *Aufbruch ins Offene. Outward Bound als Ereignis. Texte zur Erlebnispädagogik.* Lüneburg: Verlag Edition Erlebnispädagogik 1995, S. 8.

³Cf. Hahn, Kurt Martin: *Erziehung und die Krise der Demokratie. Erläuterungen zur Erlebnispädagogik.* 1962. In: Knoll, Michael (Hrsg.): *Reform mit Augenmaß. Ausgewählte Schriften eines Politikers und Pädagogen.* Stuttgart: Klett-Cotta 1998, S. 301 ff.

⁴Händel, Ulf: *Aufbruch ins Offene. Outward Bound als Ereignis. Texte zur Erlebnispädagogik.* Lüneburg: Verlag Edition Erlebnispädagogik 1995, S. 8.

⁵Cf. Hahn, Kurt Martin: *Erziehung und die Krise der Demokratie. Erläuterungen zur Erlebnispädagogik.* 1962. In: Knoll, Michael (Hrsg.): *Reform mit Augenmaß. Ausgewählte Schriften eines Politikers und Pädagogen.* Stuttgart: Klett-Cotta 1998, S. 291 f.

expectations for ever fuller programs. If so the program runs the risk of only being an impulse generator, but no longer enabling real experiences. Outward Bound consciously pays attention to a balance between action and contemplation, so that experiences can sink in and have an effect.

A large proportion of the programmes are school trips, followed by courses for students and trainees. However, single enrolment programmes in the form of summer camps are also available to adolescents and families. In addition, there are always requests from youth welfare organisations and in the area of individual accompaniment. With the Outward Bound Academy, Outward Bound offers seminars for a variety of people, e.g. teachers and trainers. The Outward Bound Academy course entails three additional training courses: Outdoor Guiding, Experiential Education and Adventure Therapy.

With the shortening of programs, the relationship between schools and Outward Bound takes on a new meaning. More and more teachers come with their students on a regular basis, either in a specific grade or with one class in consecutive years to build on the previous programs. This prepares the learner more precisely of what an Outward Bound programme means. Teachers know the potential of these programmes and give the experiential educator valuable impulses, they also ensure the transfer into everyday school life. Many schools anchor Outward Bound programmes in their school concept and return on a regularly basis.

Outward Bound sees itself as an educational partner. The experiences that participants gain in programmes are anchored in the rest of the educational context moreover, close cooperation is maintained with the cooperating institutions. This includes communication with the chaperon before the program as well as an ongoing exchange during the programme.

1.3 The Work of Outward Bound

1.3.1 The Self-Image of Outward Bound

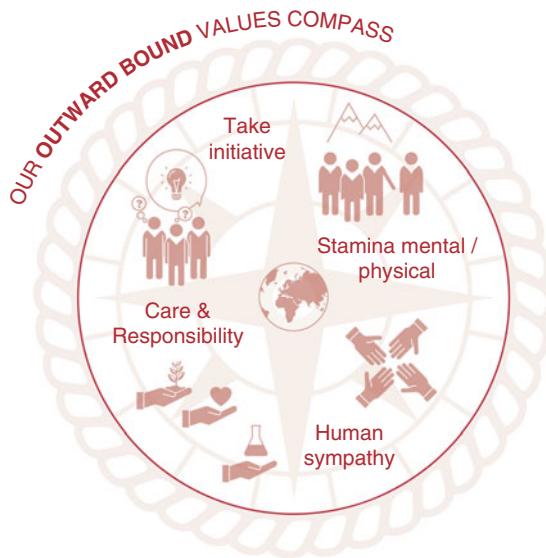
Outward Bound supports adolescents in their individual development and in their cooperation in groups through experiences in and with nature. This is the core of the Outward Bound mission. The goal is to encourage participants in their self-assessment, social skills, and shared responsibility for the community and nature, all under the motto “Learning with Head, Heart, and Hand!”

As times change, and the themes of society change along with them, there are also themes at Outward Bound that are more prominent. In recent years, for example, the issue of climate, nature experience, and conservation, as well as health have become more prominent. Outward Bound strives to provide solutions to changing societal issues in order to provide a service to society.

1.3.2 The Values Compass

The Values Compass summarizes important personal qualities that are particularly important for an active and responsible lifestyle. These values – so the conviction of

Outward Bound – have not lost their relevance, even if the topics of adolescents have changed.



1.3.2.1 Perseverance

If you are able to deal with challenges, accept them and “bite through” them, it will be easier for you to actively accept the challenges in life and overcome them. It is about consciously taking the first step and focusing on a goal and giving everything for it. Once this is done, the quality of perseverance is required. Becoming aware of our strengths, including our mental ones, is a goal of Outward Bound programmes.

In the Outward Bound programmes there are very different challenges. From abseiling to expedition and even living closely with the group can be perceived as a challenge. Deciding to face it and “go for it” allows you to experience your own strength. The challenge itself triggers very different feelings and emotions – joyful anticipation, fear and anxiety, a tense tingle, being overwhelmed, happiness or great drive. Being able to perceive your own feelings is a start. Facing them and taking a courageous next step is the goal. Recognizing actual personal limits is just as important as “gritting your teeth”. It is about making the right decisions for yourself and getting to know yourself better.

In programmes, participants repeatedly express their pride in having achieved something. Their own exhaustion, whether physical or psychological, gives way to the euphoria of for example; having climbed to the top of a mountain.

1.3.2.2 Human Compassion

Looking at fellow human beings, recognising the needs of others, consideration, and support is another central value. Due to the great bond between the participants, which they have through bonding experiences, this often happens quite “incidentally”. But the value is also actively lived in Outward Bound programmes: there are ritualized tasks like the services for the others; for example cleaning the tables or serving meals during the common meal times. These tasks are important in order to free oneself from a consumer attitude and to become actively creative oneself, to care for others and to take responsibility for their well-being.

Human compassion and its consequence can be impressively experienced on a small scale and programmes take advantage of that to address it on a societal level. “What would change in our programme if we decided either: 1. to help only when there is something in return, or 2. to help always, without the desire for personal gain?”. In order to put it into social context we then ask: “How do you experience this in our society and what thoughts do you have about it?”. Or on a smaller scale, “How do you want to act together as a group in the future?”

The participants should learn to consciously pay attention to each other and to perceive and appreciate different needs in the group. Often, the experiential educators introduce the role of the “good angels” in the group. These people consciously pay attention to how everyone is doing and take responsibility for everyone’s well-being.

1.3.2.3 Care and Responsibility

The participants are given a lot of responsibility to experience the consequences of their actions. In the process, they are able to gain experience, for example, in how to plan a hiking trip as well as planning for the catering that affects a tour that lasts several days. In addition to being conscientious when taking on tasks, it is also important to treat fellow human beings, material, and nature with respect and to be aware of possible consequences. In relation to nature, there is the principle of “leave no trace”. Participants learn to move around in nature in a way that does not damage it. In this point, the experiential educator takes on a different role and prepares the group for this.

1.3.2.4 Take the Initiative

Self-responsibility in the sense of having your own opinion, your own ideas, and standing up for them is also an important component. Along the lines of, “You want something to happen? Then take care of it.” This requires courage, self-confidence, passion, willpower, one’s own authenticity and is rewarded with the experience of self-efficacy. The goal is not to push through one’s own ideas, but to negotiate a consensus in the sense of developing democracy in the group, to participate constructively, to accompany critically and thus contribute to success. The experiential educator support participants in expressing their own opinions and getting involved. Here too, self-confidence comes easily to those who have it and self-confidence comes easily to those who dare. The group is supported above all by regular reflection rounds, in which the experiential educator supports the participants

through targeted moderation to recognise successes and to develop possibilities for improvement. Of course, it is also about actively tackling something. Not just talking about it, but doing it. An example is when participants organise a campfire after a strenuous tour and fetch wood and prepare a campfire site. It needs the idea and the initiative so that a fire really burns in the evening.

1.3.3 Basic Methodological Principles of the Work

The basic methodological principles are the cornerstone of experiential education work and enable a special quality of experience. They can also offer a valuable contribution to learning processes outside of experiential education settings.

1.3.3.1 Challenge and to the Limit Experience

Each activity is a task, the fulfilment of which, from the subjective point of view of the participants, is considered difficult but not insurmountable. Therefore, borderline experiences that are subjectively perceived are possible and probable. The perceived stress (subjective limit) can be in the physical as well as in the psychological area. Fears and resistances are to be processed. The participants can get to know themselves and others better through behaviour and reactions.

1.3.3.2 Group Self-Direction

Unlike conventional learning approaches, the potentials of the group members are challenged – usually from the very beginning. Participation increasingly turns into so-called group self-direction. This means that the instructors limit themselves to a moderating or advisory role, and the dynamics in the group determine what happens. However, safety aspects limit this principle, i.e. sometimes it is indispensable that the trainer intervenes and controls further action to ensure the safety of the group (e.g. weather, knots, trees, terrain, rapids, caves, avalanches, etc.).

1.3.3.3 Diversity and Holism

In the sporting, social, musical-creative, and organisational areas, a wide range of demands have to be met. Experiential education programmes are not purely sports courses. Nor are they limited to a particular type of nature activities. The nature activities primarily serve as a means to an end, have a high motivational character and are usually coupled with initiative games, problem-solving tasks, scenarios and reflection methods. Nature is used as a complex learning arrangement because it appeals to all the senses. For example, abseiling aims to develop courage, self-confidence, risk management and mutual trust, while a hike lasting several days with an overnight stay in a bivouac and self-catering are intended to improve planning skills, constancy, tolerance and the ability to cooperate, among other things.

1.3.3.4 Authenticity of the Situation and Inevitability of the Situation

The learning content is not imposed, but functionally necessary. The weather, the weight of the backpack, the orientation with map and compass, the waves on the lake, the approaching darkness as well as the necessary tasks won't go away, they have to be dealt with. The situations are – even if they are prepared and chosen by the

trainers – authentic. The responsibility for oneself and others is real; mistakes and inaccuracies (e.g. in navigation) have an effect and can be felt directly.

The experiential education settings are designed in such a way that the participants have few opportunities to escape them spontaneously. Jumping out of the canoe, unbuckling the snowshoes or putting down the backpack only solves the problem of the momentary situation in the short term. The group must deal with the current situation and find solutions. The inevitability of the situation also relates to the group dynamic process.

1.3.3.5 Self-Efficacy

The courses are created in such a way that self-efficacy can be experienced through one's own actions. The participants' own actions, and thus the relevance and effectiveness of their own actions and action planning, can be recognised, reflected upon and adequately experienced directly and in the social situation of the group. The group and each individual have the opportunity to experience themselves as actively shaping the process. Success and failure can be directly traced back to one's own behaviour and can thus show perspectives for further action. Whether the participants face the demands – also in daily life, and thus make their possible overcoming possible in the first place, or whether they avoid them right away, depends decisively on the self-efficacy expectation (see opening quote).

1.3.3.6 Resource Orientation

Based on the assumption that risky or unusual behaviours of people are not deviant but functional, meaningful and logical in their individual life context, there is the possibility not to negate them but to guide them. The focus is on the abilities of the participants and offers the chance to combine them in their diversity in a group. Effects can already be seen when resources are activated and not only when a problem has been eliminated. Resource orientation means to start with the strength of a person and to recognize it.

1.3.3.7 Tension: Relaxation

The activities are planned in the context of tension and relaxation. The cosy get-together, the spiky ball massage, being alone in a solo trip, keeping a course diary as well as a relaxed atmosphere for reflection have the same importance as the activities themselves. Particularly in longer programs, attention is paid to balance. Close observation of the groups moods, as well as of the individual participants, is of great importance. The course structure always allows for improvisations and necessary adjustments.

1.3.3.8 Principle of Voluntariness: "Challenge by Choice"

The participants are responsible for their own learning success and determine the degree of their personal challenge themselves. If the participants are deprived of their own decision-making ability, the responsibility for success or failure is quickly transferred to the person who prompted the participants to take part. Experiential educators encourage the participants and at the same time take their decision first,

even if they decide not to participate in the action. The ability to say “no” sometimes proves more courage than doing what others do or are supposedly expected to do. After all, personal boundaries are at stake. So saying “no” has the same value as having the courage to literally take on something and push your own boundaries.

1.3.3.9 Action: Reflection: Transfer

Special attention is paid to the longevity of the experience and the reflection in new and changed behaviour and ways of thinking for the participants after the programme. For this purpose, reflection rounds are held again and again in order to exchange ideas about the experience. Giving each other feedback is just as much a part of this as expressing one’s own impressions, emotions and thoughts. The experiential educators have a variety of reflection models and methods at their disposal. Ultimately, the goal is to ensure that meaningful experiences are preserved to a high degree.

1.3.4 Outward Bound and Ethics: Philosophy

Kurt Hahn was influenced by William James and John Dewey, two representatives of the philosophy of pragmatism. In this sense, Outward Bound makes a contribution with action-oriented pedagogy and lets adolescents come into direct contact with many topics of ethics and philosophy lessons. Here are a few selected examples from the Bavarian curriculum:

Competency Expectations: The learners . . .

Middle School:

- show readiness for a responsible and preserving approach to nature and actively contribute to the protection of nature and the environment in their everyday school and life. (Ethics 7, Learning Area 3.1)
- reflect on their own actions from the point of view of taking responsibility in society. (Ethics 10, Learning Area 1.2)

High school:

- put themselves in the place of other members of the group and recognise group dynamic processes. They can also resist these processes. (Ethics 8, Learning Area 1)
- realise that the limited situations are both challenges and opportunities for personal development. (Ethics 8, Learning Area 1)
- shape their own communication constructively and responsibly, taking into account findings in the psychology of communication. (Ethics 12, Learning Area 2)

Technical High School:

- accept the challenge to take responsibility of their own life goals as well as for individual decisions and actions. (Ethics 10, Learning Area 2)
- reflect on personal ideas of happiness. (Ethics 12, Learning Area 3)⁶

⁶Staatsinstitut für Schulqualität und Bildungsforschung: Fachprofile.Ethik. 2019. URL: <https://www.lehrplanplus.bayern.de/> (25.05.2020).

This selection shows overlaps, of which there are even more in all federal states of Germany. Basically, the topics of teaching values, developing an understanding of democracy, personal conception of life plans, nature as a habitat, self-responsibility and social skills are the intersections with school teaching in the area of ethics and philosophy. There are also intersections in other educational areas that are not considered here. Being allowed to gather experiences for life outside the classroom offers a high learning potential for students and teachers alike.

The accompanying teacher has a special role to play. During the programme, the teacher is allowed to step into the background and is not the central figure and conductor of the event as in everyday school life thus, has the opportunity to see the students from a new perspective. At the same time, the teacher is the link to the learners' everyday life and thus, important for the transfer to everyday life. The experiential educator and the teacher work closely together during the week and benefit from each other's competences in order to enable an intensive experience with the most sustainable result possible.

2 Outward Bound Germany Up to date

The educational landscape, like many other areas, is subject to constant change and so Outward Bound is also constantly evolving. Always with the attempt not to lose the roots and the core, and yet to be innovative. Currently, the topics of health, nature, and climate are important impulses for further development. Sometimes further development means focusing on core competencies. For example, the programmes are focusing more on being out in nature and thus on natural learning settings such as expeditions, herbalism and cooking on a campfire. Artificial structures and settings are taking a back seat, such as high ropes courses and problem solving activities.

Outward Bound Germany works on a mobile basis in central and northern Germany (including the northern German lake district) and in two of its own training centres. One is located in Schwangau, in the foothills of the Alps in the Allgäu region, and one in Baad, in the alpine surroundings of the Kleinwalsertal valley. Outward Bound Austria is also part of the supporting association, so that programmes also take place in Austria.

2.1 Programmes for Young People

2.1.1 School Trips

Class trips are the most common form of programmes. The programmes are put together individually according to the focus of the clients. The topics of the group and the individuals are taken up by the experiential educators in the programme. An expedition, whether up a mountain or in a canoe, can focus on individual themes (e.g. dealing with challenges) as well as group-specific themes (e.g. How have we been as a group so far? And how do we want to be in the future?). Planning the

process in advance is necessary from a logistical point of view alone. The pedagogical principle of process orientation always applies in the programmes. This means that if the group process does not fit with a planned activity, then it can be changed or replaced with another. The focus is on what the group needs at the current stage and how it can be achieved. In this sense, the work is always process-led and therefore process facilitation.

Typical topics from the teacher's perspective include:

- the positive accompaniment of group formation when grades start
- Anti-bullying
- Personal orientation for graduating classes
- the recognition of one's own strengths

In the programmes, the expectations of the individuals are also queried and included. The values and methodological principles described above can be found in every programme. The aim is to create awareness of the issues through experiences and reflections.

In order for this to take place as intensively and independently as possible, larger groups are divided up. This division is often met with some resistance, with the argument: "We are supposed to learn together." In a large group, however, the "typical" small groups form, it becomes more difficult to consider all needs, and each group round becomes very long. Outward Bound usually helps itself by having everyone have a person of their choice in their own group, but also having people close to them in the other group. This allows the small group to find each other anew and experience each other more intensely. By networking to the other group, the new relationships are transported there as well. It is exciting to mention that this division hardly generates any resistance from the second day onwards, but that regrets about the end of the division are often formulated at the end. If two groups meet after two days of separate expeditions, then the need for exchange and mutual adventure reports is ultimately enormous.

In order to get a picture of a one-week program as a class trip, an exemplary sequence of a five-day program from the Schwangau location is presented here. The arrival takes place the evening before.

Day	Campaign and content
Day 1	Introduction, getting to know each other, expectations and fears, first small team tasks energetic start; what is an Outward Bound programme Activity e.g. streambed hike, tree climbing, mobile rope element common objectives and behaviour Experience working methods Planning of a two-day mountain tour assumption of responsibility plan together
Day 2	Departure for a two-day mountain tour accept a challenge and persevere

(continued)

Day	Campaign and content
Day 1	Introduction, getting to know each other, expectations and fears, first small team tasks energetic start; what is an Outward Bound programme Activity e.g. streambed hike, tree climbing, mobile rope element common objectives and behaviour Experience working methods Planning of a two-day mountain tour assumption of responsibility plan together
Day 2	Departure for a two-day mountain tour accept a challenge and persevere Preparation of a dinner on a wood stove get organised and lend a hand Common hut evening and sleeping in the mattress camp have fun together
Day 3	Joint hut cleaning support each other Return trip to the education centre over mountain peaks Empathy, group experience, supporting each other Equipment maintenance Tour analysis Sharing experiences, giving feedback
Day 4	Short hike to the lake and SUP tour Nature experience and deceleration 60 min solo time (possibly with a letter to yourself) Listening to oneself; What is significant/important to me? Cooking action at the campfire and common final evening take care of oneself; experience community
Day 5	Final round in the small groups collect beautiful moments, give each other appreciation Final action as a whole class Bringing the class together as a community and creating powerful closure

2.1.2 Single Declarant Programmes

In the area of open enrolment programmes, there are offers for adolescents and families during the summer holidays. These programs are 1–2 weeks long and combine experiences and challenges with fun and excitement. Immersion in nature, meeting new friends, developing self- and team competence, overcoming personal limits and trying something new are the themes of these programs.

Children and young people should have a good time, learn about themselves and their community and develop an awareness of current issues such as personal media consumption, sustainability and climate protection.

2.2 Academy and Teacher Training

Adult education and training programs also have a long tradition at Outward Bound. As early as 1993, the first training in experiential education in the German-speaking world, the training (ZAB) of Outward Bound Germany, at that time Outward Bound DGEE, was launched, which many teachers did complete. In 2020, the offer of the Outward Bound Academy was greatly expanded. With the additional training courses in outdoor guiding, experiential education and adventure therapy, everyone can now choose the right additional training for themselves. In all three additional trainings, the focus is on one's own experience and reflection. In addition to many practical elements, the knowledge is deepened with theoretical units. Depending on the additional training, the course days vary between 21 and 33 days.

In addition to the three comprehensive additional training courses, the Outward Bound Academy offers individual specialist courses such as wilderness knowledge, climbing and rope elements or constructive learning projects. In-house offers for fixed groups, such as a teacher's college and other programmes on current topics round out the Academy's offerings.

3 Conclusion and Outlook

Although the origins of Outward Bound go back a long way, the themes are still relevant. Adolescents face numerous developmental tasks "the successful accomplishment of which leads to personal satisfaction and happiness."⁷ According to Oerter and Dreher, these developmental tasks include learning socially responsible behavior and developing values and an ethical system to guide one's behavior.⁸ Experiential education can make a valuable contribution in this regard. Gathering authentic experiences offers primary experiences that are more impressive than a purely rational discussion. In this sense, Outward Bound programmes offer enrichment for holistic education and philosophical formation.

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⁷Petermann, Franz: *Lehrbuch der klinischen Kinderpsychologie.* Göttingen: Hogrefe Verlag GmbH & Co.KG 2013, S. 120.

⁸Cf. Oerter, Ralf/Dreher, Eva: *Jugendalter.* In: Oerter, Ralf/Montada, Leo (Hrsg.): *Entwicklungspsychologie.* Weinheim/Basel: Beltz PVU 2008, S. 281.

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Wilderness Education at “Naturschule Wildniswandern”

Matthias Blass

Abstract

Nature is calling and currently many people are listening to her call. Wilderness educators guide people in returning to their true home in nature. Building on the knowledge of indigenous people, wilderness educators are able to provide strong and various connections to nature. These connections are facilitated on different levels: on the physical, emotional, mental, and spiritual; and that simultaneously. Participants of seminars and programs explore not only the animal and plant world using the approaches from these levels but also their own human being. Wilderness educators take into account the full range of human talents and that’s why they can design learning journeys that are more effective than the study in academic ways we moderns are accustomed to. Henceforth our friendship with nature finds emerging spaces of experience. Reflecting on that naturally brings about a sustainable world view.

Keywords

Wilderness education · Wilderness school · Nature school · Nature connection · Coyote mentoring

1 What Is Wilderness Education?

Modern everyday life offers few opportunities to experience oneself in harmony with nature. Many of us contemporaries feel the alienation that the process of civilization has left behind. Although our affection for nature is increasing, hardly

M. Blass (✉)
Tübingen, Germany
e-mail: matthias.blass@wildniswandern.de

anyone knows how to live in, with and from nature. Wilderness education instead invites us on a journey of learning that enables deep connection – with nature, but also with community and oneself.

For this we move out and into the open with our participants. In order to master life in the great outdoors, we draw inspiration from the wealth of experience of indigenous people. Natives were enmeshed in nature in terms of craftsmanship as well as their senses, feelings and spiritual abilities. Coming from this holistic perspective we will explore questions such as the following: How do we get a fire going without matches? Which plants are edible? What kind of animal left this track? How can we nurture our community? What is my personal talent? While we are active together in nature, practice our perception, and share experiences around the campfire, the answers to these questions mature.

In this creative process we rely on an educational skill that is also borrowed from indigenous people and goes by the name ‘coyote mentoring’. What stands out with this approach, which is really the methodological foundation of wilderness education, is a teacher who does not provide settled knowledge. The teacher is a mentor and walks with the learner on her or his own path through nature. The mentor is a mediator between the learner and the actual teacher, i.e. nature. Mentors stir curiosity, guide into unfamiliar situations, and ask the right questions. They awaken in learners an inner desire to find solutions. By this means children and adults alike discover their personal ‘Verwobensein’ (‘being interwoven’ is the literal translation for the German phrase) with life, which has been grounded in intensive experiences.

Could you draw a first picture of what our nature school ‘Natureschule Wildniswandern’ is all about? In the following, I will describe more vividly what our mentors understand by wilderness education and how they apply the approach out in the field. Before that I would like to briefly go into the origins as well as the organizational framework.

2 The Origin

Apache ‘Stalking Wolf’, a legendary tracker, scout and shaman, might be considered the grandfather of wilderness education.¹ He had already lived 83 winters when he began training a white boy named Tom Brown in New Jersey in the 1950s. The amazing apprenticeship, which lasted about a decade, was portrayed by Tom Brown in several books.² The many stories of this learning journey echo both the foundation of native knowledge and ‘coyote mentoring’. The ways of learning have been further explored in particular by Tom Brown’s student Jon Young. The latter visited

¹On biography and legacy, see Brown, Tom: *Großvater. Ein Leben für die Wildnis*. Interlaken: Ansata 1994 (engl. 1993, *Grandfather*).

²Most notably in Brown, Tom/Watkins, William J.: *Der Fährtsensucher*. Bern/München/Wien: Scherz Verlag 1987 (engl. 1978, *The Tracker*), and: Brown, Tom: *Das Wissen der Wildnis*. Interlaken: Ansata 1993 (engl. 1992, *The Journey*).

therefore indigenous people after his own apprenticeship, then started to involve elders in his classes and programs and moreover integrated what he learned from training experiences with participants. Jon Young is credited with bringing awareness to the principles of indigenous learning so that modern mentors can apply them.³

In 1978 Tom Brown had founded the first wilderness school in the USA, so that the comprehensive knowledge from hunter-gatherers could be passed on to western people.⁴ In Germany the first wilderness schools were founded in the 1990s, from which a large network of organizations has originated.⁵ The early founders are all students of Tom Brown and Jon Young, which is also true for myself. In addition I have apprenticed with German-speaking specialists, who also have a background with indigenous people, in order to delve into native nature. Two specialists I'd like to point out are Wolf-Dieter Storl for the realm of plants and Ralph Mueller for bird language.⁶ Furthermore several study trips led me to primitive people, for example the Bushmen in the Kalahari, the Penan on Borneo, and nomads in Mongolia. Without the support of my teachers it would have been impossible for me to become a wilderness educator.

3 Learning Formats and Locations

In 2000 I started the nature school 'Naturschule Wildniswandern' and have been running it ever since. The organization is now one of the largest in Germany running wilderness education programs, thanks to a team of around 25 mentors. In our nature school wilderness education is embedded in a broad spectrum of event types, ranging from trekking and canoeing tours in various countries, to numerous wilderness classes, youth and family camps, school trips, project days as well as long-term school programs. One of our key aspects is the training of mentors. We currently offer a program called 'Advanced Training in Nature and Wilderness Education' in six regions of Germany, and you can choose it to last the minimum of 1 year or up to

³Together with two co-authors he has published a significant manual for mentors (two volumes in German). See Young, Jon/Haas, Ellen/McGown, Evan: *Mit dem Coyote-Guide zu einer tieferen Verbindung zur Natur – Grundlagen der Wildnispädagogik. Buch 1 – Handbuch für Mentoren*. Extertal: Biber-Verlag 2014 (engl. 2010, *Coyote's Guide to Connecting with Nature*), and Young, Jon/Haas, Ellen/McGown, Evan: *Mit dem Coyote-Guide zu einer tieferen Verbindung zur Natur – Grundlagen der Wildnispädagogik. Buch 2 – Handbuch der Aktivitäten*. Extertal: Biber-Verlag 2017 (engl. 2010, *Coyote's Guide to Connecting with Nature*).

⁴His *Tracker School* continues to this day, see www.trackerschool.com.

⁵Listed at www.wildnisschulenportal-europa.de.

⁶Both are seminar presenters as well as authors. See for example Storl, Wolf-Dieter: *Pflanzen der Kelten. Heilkunde, Pflanzenzauber, Baumkalender*. Aarau: AT Verlag 2009, and Müller, Ralph: *Die geheime Sprache der Vögel*. Aarau und München: AT Verlag 2010.

3 years. In addition, we offer the program ‘Wild Herbiology’ and the programs ‘Hiking and Nature Tour Guide’ and ‘Wilderness Tour Guide’.⁷

It is true that a small number of our events actually take place in the wilderness, for which I can cite our 2-week river expedition in Alaska or the trip to the Bushmen in the Kalahari as samples. Most seminars and youth classes, however, are held in local forests. Sometimes group lodgings or cabins serve as a base to head out into the wild during the day. Most frequently we stay with our participants at forest campsites where we pitch our tents and the like around a fire pit for three to seven days. What right do we have to speak then of ‘wilderness’ in a completely developed country? Well, the word is not a geographical term and in the languages of indigenous people it doesn’t even exist interestingly. Looking closer at the term ‘wilderness’ one detects that it expresses a cultural, namely modern perspective in which nature appears as something uncontrolled, alien, but also romantic. Seen in this light, the unfamiliar scenario in a German forest camp is ‘wild enough’ to put the knowledge of ‘wild ones’ to the test. Inevitably new, varied, dense fields of experience await civilized people and accordingly what has been foreign nature just a moment ago, might be perceived as home, community proves to be simply necessary, and personal abilities surface that are suddenly helpful outdoors.⁸

4 The Aim of the Mentors

In the term ‘wilderness education’ not only the first but also the second component needs explanation since native people did not have educational institutions, let alone a theory of education. For this reason modern anthropologists initially thought ‘primitive people’ were stupid. But indigenous knowledge was simply invisible to civilized researchers because it did not meet their expectations of education. Among native people learning is part of their daily routine and does not happen at locations set aside for that purpose, as is the case with schools. Learning takes place in everyday life – when gathering, hunting, caring for children, and celebrating. Looking at it from the perspective of graduates it seems their learning happens in passing and by magic. All members of a native community are therefore mentors who, by growing up in their culture, naturally know how their way of learning works. Finally this approach must have been effective because passing on a vast, multi-layered body of knowledge was vital to hunter-gatherers.

Learning while practicing together is one aspect that wilderness education has adopted from indigenous cultures. But what exactly is the educational goal, beyond mere survival? I think the best way to reveal the essence of an educational approach is to enquire about its intention. Therefore, I would now like to compare the goals of

⁷Our website www.wildniswandern.de provides an overview.

⁸On the contribution of the locality, see the essay written by one of our seminar presenters. See Stöcker, Paul: Die Wildnis als Lernort – Beispiele aus der Praxis. In: *Zeitschrift für Museum und Bildung. Bildet die Natur?* 76–77 (2014), S. 117–137.

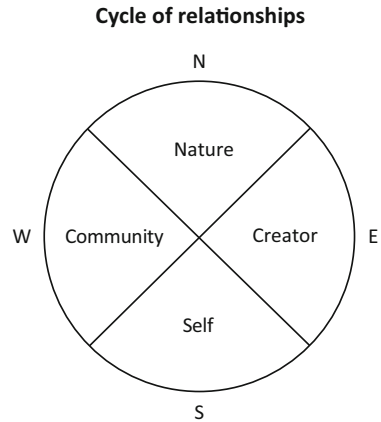
today's school teachers with those of indigenous mentors. I know well that I am making a polarizing simplification here, but one that demonstrates precisely the fundamental difference. So I ask, what is the main thing that our current school system wants to achieve? Obviously, it's the dissemination of knowledge in various domains, hence of specialized knowledge. Let's suppose a biology teacher were to cover the subject of native bird species in detail with teenagers, though this hardly ever happens anymore in favor of abstract topics like genetics. But let's suppose. What would s/he expect from her/his students? The teacher would expect them to be able to present ornithological knowledge in a final exam, thus knowledge how it is presented in a bird field guide with information such as correct species names, identification characteristics, habitat, territory size, migration behavior and the like.

A young Bushman is not familiar with these terms. When he encounters a bird while roaming the Kalahari with his bow, he perceives the feathered creature intensely. This way a relationship builds in the moment, without thought. Later the Bushman might tell his mentors in figurative language that a thick rope had formed between his body center and the bird and that thinner ropes connected his eyes, ears and hand to the bird.⁹ "His hand," one might ask? Yes, because the young Bushman held his hand like a bird wing close to his body in order to put himself completely into the bird's position.¹⁰ Experiencing the same bird species with this intensity quite often, he knows the bird 'inside out'. He knows the species way of functioning. And so he is able to report to his mentors that the bird suddenly paced nervously, then made worried calls and looked in the direction of the water holes. This meant a lion was coming from that direction, but was not too close yet. He, the vigilant Bushman, was careful with lions.

The young hunter will be praised for sure. The experience with the ropes shows a strong connection with the world, in which he obviously knows his way around. He has a vast knowledge of birds stored in many such stories. Admittedly, this knowledge is too unstructured for the taste of a high school teacher. On the other hand, what can the students do with the knowledge of identification characteristics, territory size and migration behavior that they exhibited at the time of the final test? Due to the deficit of practical experience they will have forgotten most of it within a very short time. Should they encounter a bird in the forest a few months later they probably won't even be able to identify it. And if they do, the habitual thinking about what they still know about territory size and migration behavior will actually deter the students from entering into a vivid perception of the bird – not to mention the rest of the forest. In short, theoretical expertise alone, no matter the

⁹*Ropes to God* is the meaningful title of a book describing the worldview of the Bushmen. See Keeney, Bradford (Hrsg.): *Ropes to God. Experiencing the Bushman Spiritual Universe*. Philadelphia: Ringing Rocks Press 2003.

¹⁰This empathizing with one's own body is called 'shadowing' by American wilderness educators. There are specific exercises for this, see Young, Jon/Haas, Ellen/McGown, Evan: *Mit dem Coyote-Guide zu einer tieferen Verbindung zur Natur – Grundlagen der Wildnispädagogik. Buch 2 – Handbuch der Aktivitäten*. Extertal: Biber-Verlag 2017 (engl. 2010, *Coyote's Guide to Connecting with Nature*), S. 125 ff.

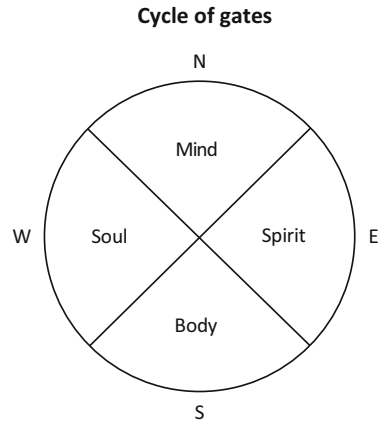
Fig. 1 Cycle of relationships

discipline, neither promotes nourishing relationships with the world nor does it guarantee your ability to cope with life.

‘Connection first!’ is for this reason a motto of the aforementioned Jon Young. The main concern of wilderness education is to support people in forming manifold relationships. In such a net of relationships we humans can truly thrive with the help of life-sustaining knowledge. Jon Young speaks of three basic relationships in his seminars: with nature, with community, and with ourselves.¹¹ To these three I wish to add one more, namely our relationship to the spirit in all things, to the creator, to God, Brahman or whatever name people in different cultures find for it. What is meant here is our spiritual relationship to the entire entity called world.

These four basic relationships enhanced by wilderness education you’ll find in the illustration of a cycle with four sections (Fig. 1). The cycle is an ancient symbol of various indigenous people. Native American cultures, for example, call the symbol ‘medicine wheel’, while the Celts in Europe spoke of the ‘seasonal feasts’. I would like to refer to this symbol here as ‘cycle of life’ and explain it briefly, because it will also be useful in the following. The cycle of life is a structure that offers orientation in space and time. The times of the day and the seasons are assigned to the four cardinal directions as well as other aspects of life. The East stands for sunrise and spring, the South for noon and summer, the West for sunset and autumn, the North for night and winter. Moreover all kinds of phenomena corresponding to the typical characteristics of the four directions can be attributed, that is the four stages of plant growth, the four life stages of a human being, the four classical elements or sure enough the four basic relationships to name but a few. For a better understanding of

¹¹ See Young, Jon/Haas, Ellen/McGown, Evan: *Mit dem Coyote-Guide zu einer tieferen Verbindung zur Natur – Grundlagen der Wildnispädagogik. Buch 1 – Handbuch für Mentoren*. Extertal: Biber-Verlag 2014 (engl. 2010, *Coyote’s Guide to Connecting with Nature*), S. 38 ff. The aforementioned tercet of relationships is also the basis of Ulrich Gebhard’s ‘three-dimensional personality model’. See Gebhard, Ulrich: *Kind und Natur. Die Bedeutung der Natur für die psychische Entwicklung*. Wiesbaden: VS Verlag für Sozialwissenschaften 2009, S. 14 ff.

Fig. 2 Cycle of gates

specific attributions, especially when it comes to far more abstract topics, it is best to have gained solid experience with different cycles.¹² To carry on with my train of thought however we actually don't need in-depth acquaintance at this point.

5 The Gates for Relationships

How do mentors implement their intention to foster deep relationships? It happens by enlivening human ways to the world. Let me distinguish four levels on this occasion: spirit, body, soul, and mind. These four aspects in the human being each open a gateway through which we are connected to the world. Once placed in the cycle, the gates convey a holistic picture of the human being (Fig. 2). We moderns though have focused mainly on cultivating the mind, thereby neglecting the other gateways. Overemphasizing the North has resulted meanwhile in a wobbling wheel. To make the wheel turn in a balanced way again, wilderness educators need to address all aspects. We see this as an important prerequisite for people to regain harmony with themselves and their world.

Basically, we humans are able to widen our inner gates of the four basic relationships, meaning to nature, ourselves, the community, and the creator. This gives rise to different areas in wilderness education, which are, however, interwoven with each other. To illustrate that I'll use our relationship with nature as an example, as it is a sort of 'guiding relationship' in wilderness education. When we widen our gates to nature, the body gives birth to primitive skills, the soul to natural perception, the mind to earth knowledge, and the spirit to natural spirituality. Next I'll present these areas in which mentors strengthen nature connection.

¹²As an introduction I recommend the anthology by Bögle, Robert/Heiten, Gesa (Hrsg.): *Räder des Lebens. Orientierungsmodelle für tiefe Transformation*. Klein Jasedow: Drachen Verlag 2014.

South, Body, Primitive Skills Living outdoors we are quickly referred to our basic physical needs. Suddenly it is important to have a shelter from the rain and a fire going, to find fresh water as well as something to eat. Typical topics in the area of primitive skills are therefore shelters, fire making, fire pit for cooking, wooden bowls, spoons, strings and simple hunting weapons.¹³ As we begin to work with our hands, the body gets direct contact with natural materials, which has a grounding effect on our participants. At the same time the need grows to get to know nature in a pragmatic way. How does a poplar tree look like because her wood works well for a fire by friction? What does a spruce look like as her resin can be used to make a good glue? Everyone is eager to find these things out now, since we only work with materials that nature herself offers. After all, we are interested in handicraft in harmony with nature, not in a fight with modern equipment against her. This allows our participants to experience being at home outdoors with only what nature provides. For many, this also comes with a sense of independence from consumer industry.

West, Soul, Natural Perception The young Bushman had already reported how deeply his perception connected him with the bird. The more attentive, differentiated, interconnected we use our senses and the more beings we turn towards, the stronger gets our web of 'ropes', each one weaving us more and more into nature. With present-day words: relationship work is essentially perception work, and wilderness education takes this into account with numerous sensory exercises.¹⁴ In one of the exercise series our participants imagine to shapeshift into different animal species and experience the world with their respective dominant sense. The stalking fox walk is another exercise that increases overall awareness through slowing down. Yet another uses blindfolds to block the human's dominant visual sense and challenge the remaining senses instead. Then again a technique called owl vision expands perception exactly through the sense of sight. By defocusing, attention first opens up to the entire visual field, whereupon, amazingly, all senses become more vibrant and expand in all directions. Many participants also report that their intuitive perceptiveness increases with owl vision and that they even

¹³ See Brown, Tom: *Tom Brown's Field Guide to Wilderness Survival*. New York: Berkeley 1983; Brown, Tom: *Tom Brown's Field Guide to Living with the Earth*. New York: Berkeley 1984; Brown, Tom: *Tom Brown's Field Guide to Nature and Survival for Children*. New York: Berkeley 1989; Elbroch, Mark/Pewtherer, Michael: *Wilderness Survival*. Camden: Ragged Mountain Press 2006; Niklas, Emile J.: *Überlebensbuch. Die Kunst des Lebens in der Natur*. Belzig: Berghoff and friends 1997.

¹⁴ See Young, Jon/Haas, Ellen/McGown, Evan: *Mit dem Coyote-Guide zu einer tieferen Verbindung zur Natur – Grundlagen der Wildnispädagogik. Buch 2 – Handbuch der Aktivitäten*. Extertal: Biber-Verlag 2017 (engl. 2010, *Coyote's Guide to Connecting with Nature*); Brown, Tom: *Tom Brown's Field Guide to Nature Observation and Tracking*. New York: Berkeley 1983; Fischer-Rizzi, Susanne: *Mit der Wildnis verbunden*. Stuttgart: Franckh-Kosmos Verlag 2007; Müller, Ralph: *Die geheime Sprache der Vögel*. Aarau und München: AT Verlag 2010.

experience a merging with nature.¹⁵ Moreover, all sensory exercises have another remarkable consequence – people are not only more sensitive with regard to nature, but also to themselves. When practicing nature awareness most people also start to experience their feelings more intensely. This opens another field of practice in which participants explore their personal needs and life issues in the mirror of nature. Natural symbols that speak to us in the moment reveal what lies dormant inside of us.

North, Mind, Earth Knowledge Hunters and gatherers depended on knowledge. Ancient hunting required tracking, which included an intimate knowledge of mammals.¹⁶ Something comparable can be said of bird language respectively birds.¹⁷ An extensive knowledge of herbs and trees was also required for nutrition, as well as for healing and handicraft.¹⁸ Wilderness educators also explore the various kingdoms of nature in practical ways with their students: Can this plant go in the salad or is it poisonous? What exactly was the animal doing that left her/his tracks at camp tonight? Such questions motivate learners to this day. They first sharpen perception because there are endless details to discover in disciplines such as tracking, bird language, and plant identification. Because they have mentors walking with them, participants find out step by step what to look for, which contributes to their patterns of perception. The result is a phenomenon that has a strong impact on our nature apprentices – the more living knowledge they have the more frequently, diversely and intensively they perceive birds, plants and the other kingdoms of nature. Consequently wilderness education does not only create knowledge in relationships, but it reinforces relationships. I'll go into the details with this important context in the upcoming paragraph 'The Questions of Coyote'.

East, Spirit, Natural Spirituality When perception expands spiritual experiences do not remain absent. The so-called sit spot serves to make friends with a place in

¹⁵Owl vision is also called 'wide-angle vision' or 'peripheral vision' and is probably the most important perceptual exercise in wilderness education. There are detailed chapters on this in the latter books.

¹⁶See Young, Jon/Morgan, Tiffany: *Animal tracking basics*. Mechanicsburg: Stackpole Books 2007; Brown, Tom: *Tom Brown's Field Guide to Nature Observation and Tracking*. New York: Berkeley 1983; for an introduction Fischer-Rizzi, Susanne: *Mit der Wildnis verbunden*. Stuttgart: Franckh-Kosmos Verlag 2007, S. 90 ff.

¹⁷See Young, Jon: *What the Robin Knows. How Birds Reveal the Secrets of the Natural World*. Boston und New York: Houghton Mifflin Harcourt 2012; Müller, Ralph: *Die geheime Sprache der Vögel*. Aarau und München: AT Verlag 2010; by way of introduction Fischer-Rizzi, Susanne: *Mit der Wildnis verbunden*. Stuttgart: Franckh-Kosmos Verlag 2007, S. 36 ff.

¹⁸See Storl, Wolf-Dieter: *Pflanzen der Kelten. Heilkunde, Pflanzenzauber, Baumkalender*. Aarau: AT Verlag 2009; Fleischhauer, Steffen G./Guthmann, Jürgen/Spiegelberger, Roland: *Essbare Wildpflanzen*. Baden und München: AT Verlag 2009; Sommer, Regina: *Bäume – Das Haar-kleid der Erde*. Extertal: Biber-Verlag 2010; for introduction Fischer-Rizzi, Susanne: *Mit der Wildnis verbunden*. Stuttgart: Franckh-Kosmos Verlag 2007, S. 54 ff, S. 138 ff.

nature by visiting and experiencing it regularly, for example using owl vision.¹⁹ Thereby many participants get to know the web of life at that location on an intimate level and may sense the ‘spirit of the place’. Some even report a spontaneous conversation between them and the place. Our mentors hear similar things when their apprentices meet a plant with silent, sustained attention.²⁰ It is furthermore not uncommon for the latter to describe a merging or an exchange with the plant being. We gently pick up on such experiences and connect them to different views of the world. In long-term programs our participants can also learn meditation techniques from indigenous people in order initiate a structured communion with spiritual worlds.²¹ Our mentors consider this to be a training for the spiritual accessibility of the human being, though the training is not tied to a certain religion. The independence of shamanic skills from various belief systems was already emphasized by Stalking Wolf.²² In doing so he took a contemporary standpoint that preserves the spiritual freedom of the individual.

6 The Questions of Coyote

The widening of the gates enhances our attention. It so happens that our nature apprentices make many discoveries that excite their curiosity. Let us envision the following representative story occurring in a camp in the woods. A participant, whether 14 or 40 years of age you decide, comes across an animal track near our provision boxes. She excitedly asks one of the mentors what animal made the track. The initiate could now look at the depression in the ground, answer the question with “fox” and move on. In doing so, the knowing one would have demonstrated his expertise, but the one who had just been learning would have learned nothing. When the not yet initiated one finds a similar track the next time, she will again not know how to tell the difference and to identify its origin.

That’s why our mentor turns into a coyote, who answers the question about the potential animal responsible with a counter question. “How many pad imprints are

¹⁹On the sit spot see Young, Jon/Haas, Ellen/McGown, Evan: *Mit dem Coyote-Guide zu einer tieferen Verbindung zur Natur – Grundlagen der Wildnispädagogik. Buch 1 – Handbuch für Mentoren*. Extertal: Biber-Verlag 2014 (engl. 2010, *Coyote’s Guide to Connecting with Nature*), S. 43 ff.; Young, Jon/Haas, Ellen/McGown, Evan: *Mit dem Coyote-Guide zu einer tieferen Verbindung zur Natur – Grundlagen der Wildnispädagogik. Buch 2 – Handbuch der Aktivitäten*. Extertal: Biber-Verlag 2017 (engl. 2010, *Coyote’s Guide to Connecting with Nature*), S. 4 ff.; Fischer-Rizzi, Susanne: *Mit der Wildnis verbunden*. Stuttgart: Franckh-Kosmos Verlag 2007, S. 123 ff.; Müller, Ralph: *Die geheime Sprache der Vögel*. Aarau und München: AT Verlag 2010, S. 39 ff.

²⁰A corresponding exercise is described by Storl, Wolf-Dieter: *Pflanzendivas. Die geistig-seelischen Dimensionen der Pflanzen*. Aarau: AT Verlag 2008, S. 249 f.

²¹See Brown, Tom: *Leben aus dem Geist der Wildnis*. Interlaken: Ansata 1995 (engl. 1994, *Awakening Spirits*).

²²See Brown, Tom: *Leben aus dem Geist der Wildnis*. Interlaken: Ansata 1995 (engl. 1994, *Awakening Spirits*), S. 239 ff.

there?" The participant can't remember, so walks back to take a closer look and counts one large pad imprint and four small pad imprints. At this, our mentor ponders, "Well, you've got several possibilities now. Check out the animal tracks identification book on the table at camp with illustrations right in the beginning."²³ Let me know what you found out, I'm curious." Thanks to her growing curiosity, the participant grabs the identification book and reports back, that based on the number of pads, it could be a canine or feline. She adds that according to the book, canines have claw imprints, but animals of the cat family do not. "And did you see claw imprints?" The participant looks puzzled and has to go back to the site. Lo and behold, she sees indeed small cracks that she hadn't noticed before, looking exactly like claw imprints. Now fox or a small domestic dog are the final options. "Is the outline of the track rather round? Or is the imprint more elongated and thus oval?" After taking another close look again the participant concludes that the elongated, distinctly oval track is from a fox. The mentor didn't even get a glimpse of the actual track at that point. Before long the researcher might enthusiastically ask more questions. "How old is the track? Was the track made before we came along or was it made just last night?" The mentor could continue likewise. "Hmmm, I'd like to know that too. Wasn't it raining last night? Are there imprints of raindrops in the track or not?" And so on and so forth.

What is really going on here? Instead of nipping curiosity in the bud due to a teaching answer, our mentor has stretched the attention span by asking questions in turn. These questions directed awareness to where answers could be found. The participant was allowed to explore using her own observations in order to find out what is important when identifying a fox track. By reason of her personal experience it's unlikely she will forget the pattern of the track, especially the claw imprints that had been invisible to her at first. Only upon hearing from this characteristic trait the participant could establish a search pattern of claw imprints to look for in the outer world. Sharpened senses are important for sure; however we humans ultimately perceive what we already know! Our brain patterns dictate what we perceive, so whenever our perceptual history is enriched more complex brain patterns will follow and eventually we experience the world in a richer way.²⁴ Nature learners who have come to know fox tracks, for example, all of a sudden discover them frequently. Sometimes participants even earnestly tell us when we meet after a while that their neighborhood has recently been invaded by lots of foxes. It's actually not the fox population that has expanded, but the view of the world.

Asking questions requires presence of mind, creativity, and a sense of the learner's frontier of knowledge from the mentors. At the same time mentors must provide both guidance and the freedom for their apprentices to find their own answers. For such reasons we consider questioning rather to be an art than a

²³For example, from Bang, Preben/Dahlström, Preben: *Tierspuren. Fährten, Fraßspuren, Losungen, Gewölle und andere*. München: BLV Buchverlag 2009 (danish 1994, *Dyrespor*).

²⁴See Hüther, Gerald: *Die Macht der inneren Bilder*. Göttingen: Vandenhoeck & Ruprecht 2004, S. 73 ff.

technique.²⁵ No deal to admit this art of questioning is a sort of ‘learning trick’, which caused American wilderness educators to liken a mentor to a coyote, whom they honor as trickster.²⁶ Europe’s pendant to coyote is the cunning fox. Fox and coyote are, of course, donned with the clothes of a mentor, not sneaky mischief-makers but well-meaning rascals, who adopt a curious, questioning perspective together with their apprentices. A relationship of equals starts to build in which the distinction between teacher and learner can become blurred as each person inspires the other with another vantage point. Time and again I thought I was the mentor in the beginning of a questioning process only to find out soon that I was simply an apprentice. Ask questions and you’ll learn a lot, and certainly humility.

7 The Cycle of Learning

Indigenous people have developed a way of knowing based on curiosity, first-hand exploration and the sharing of experiences. Doing just that in their lives has proven that this way of learning is effective and happens in several successive stages. Now I’d like to represent them in the depicted cycle of learning (Fig. 3).²⁷ You can easily see that also the fox tracker in the story recently told walked through this cycle. Let me therefore again tell a story and illustrate the cycle of learning with another example. For this, we return to the forest camp, where arrangements for a fire are to be started soon, because the group would like to cook together.

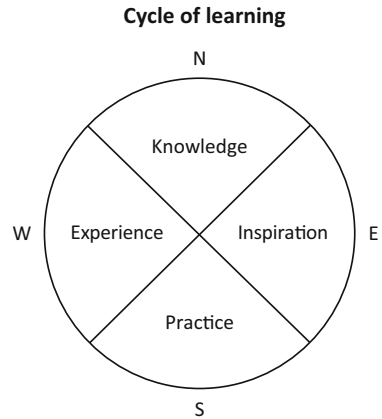
East, Inspiring Story Effective learning begins with curiosity, which provides the necessary willingness and motivation. The tracker’s curiosity had already been aroused, so our mentor could easily pick that up. This time the whole group has gathered around the cold hearth and first the mentor has to generate a general interest for the subject at hand. The telling of an inspiring story is a tried and true vehicle for this purpose.²⁸ Facing a group of teenagers our mentor can’t resist and stimulates the

²⁵In the *Coyote Guide*, several chapters are devoted to the art of asking questions. See Young, Jon/Haas, Ellen/McGown, Evan: *Mit dem Coyote-Guide zu einer tieferen Verbindung zur Natur – Grundlagen der Wildnispädagogik. Buch 1 – Handbuch für Mentoren*. Extertal: Biber-Verlag 2014 (engl. 2010, *Coyote’s Guide to Connecting with Nature*), S. 57 ff., S. 115 ff. and Young, Jon/Haas, Ellen/McGown, Evan: *Mit dem Coyote-Guide zu einer tieferen Verbindung zur Natur – Grundlagen der Wildnispädagogik. Buch 2 – Handbuch der Aktivitäten*. Extertal: Biber-Verlag 2017 (engl. 2010, *Coyote’s Guide to Connecting with Nature*), S. 24 ff.

²⁶For the namesake of Coyote Mentoring see Young, Jon/Haas, Ellen/McGown, Evan: *Mit dem Coyote-Guide zu einer tieferen Verbindung zur Natur – Grundlagen der Wildnispädagogik. Buch 1 – Handbuch für Mentoren*. Extertal: Biber-Verlag 2014 (engl. 2010, *Coyote’s Guide to Connecting with Nature*), S. 3 ff.

²⁷Jon Young’s learning cycle is even divided into eight phases. Cf. Young, Jon/Haas, Ellen/McGown, Evan: *Mit dem Coyote-Guide zu einer tieferen Verbindung zur Natur – Grundlagen der Wildnispädagogik. Buch 1 – Handbuch für Mentoren*. Extertal: Biber-Verlag 2014 (engl. 2010, *Coyote’s Guide to Connecting with Nature*), S. 259 ff.

²⁸See Young, Jon/Morgan, Tiffany: *Animal tracking basics*. Mechanicsburg: Stackpole Books 2007, S. 212 ff; Young, Jon/Haas, Ellen/McGown, Evan: *Mit dem Coyote-Guide zu einer tieferen*

Fig. 3 Cycle of learning

imagination with a classic. “Imagine your buddy fell into freezing water on a canoe trip into the wild. You have one match left and twenty minutes to save his life by starting a fire. You only got one match and what nature can provide close-by!”

South, Attentive Practice But what burns instantly in this specific location when you hold a small flame to it? No straight answer is to be expected from our mentor. “Two minutes for each of you. Find something here in nature that catches fire at once!” With this search request the flickering curiosity is further fueled and participants begin to build an immediate relationship with the object of study in the doing. Then they gather around the findings. In a conversation the hypothesis emerges among the apprentices that good tinder is fine, dry, and rather brownish, at least not green. Dry grass, for example, would certainly burn like hay, is another assumption they have. “Above a layer of tinder build a small tepee with dry sticks and leave an entrance for kindling,” the mentor continues, “team up in groups of three, so three at a time build one fire tepee. And don’t forget your shivering buddy, you’ve got twenty minutes!” This being said the growing motivation is directed towards the exercise. The apprentices are given just enough clues to set off on an exploratory journey.²⁹

West, Shared Experience After the tepees are prepared, the participants reunite in a circle and look at the different structures thoughtfully. One proposal resembles a

Verbindung zur Natur – Grundlagen der Wildnispädagogik. Buch 1 – Handbuch für Mentoren. Extertal: Biber-Verlag 2014 (engl. 2010, *Coyote’s Guide to Connecting with Nature*), S. 131 ff.

²⁹On the tepee fire itself see for example Brown, Tom: *Tom Brown’s Field Guide to Wilderness Survival*. New York: Berkeley 1983, S. 59 ff. or Niklas, Emile J.: *Überlebensbuch. Die Kunst des Lebens in der Natur*. Belzig: Berghoff and friends 1997, S. 68 ff. To practice it with groups see Young, Jon/Haas, Ellen/McGown, Evan: *Mit dem Coyote-Guide zu einer tieferen Verbindung zur Natur – Grundlagen der Wildnispädagogik. Buch 2 – Handbuch der Aktivitäten*. Extertal: Biber-Verlag 2017 (engl. 2010, *Coyote’s Guide to Connecting with Nature*), S. 222 ff.

pile, the next an airy cathedral, others are structures somewhere in between. So that everyone can see what works best, one tepee after the other is lit. Obviously some catch fire quickly while others struggle to get going. Statements like “Birch bark works!” or “Blowing is bullshit!” are put out. Then another one strikes a match but it breaks instead. “Okay, you get one more match,” the mentor encourages. Here and there a little improvement is necessary, but finally all groups succeed and get their rightly applause, because the person who almost froze to death is saved!

North, Coagulated Knowledge Subsequently we start with the process of reflection in order to skim the knowledge contained in the experiences. Hence the mentor asks the apprentices to put their most important insights into words, so that they take on a comprehensible form for the mind. “You should practice lighting a match,” says someone starting with the round of feedback. “Leaves are no good tinder, they only give off a lot of smoke at first.” “Blowing is good if there are already embers, otherwise the flames will die.” “Dry sticks of spruce burn faster than those of beech.” “If the material is packed too tight, there’s not enough air to circulate. If there’s too much air space inside, the flames will starve.” Not much is left to say at this point. The mentor sums up the most important things, gives a few tips and contributes some background information. Softwoods for example have more resin than hardwoods and therefore generally burn better, as was obvious with spruce. Birch bark works wonders even when wet due to highly flammable essential oils. “Wow, you did really great! Seems like tomorrow I can forget about the matches completely. But for now, let’s cook.”

As you can see in the process I have described, the participants really embrace the topic. This is not the case however if the first three stages of the learning cycle are skipped and education takes on the conventional lecture format. The price is high for this! Meanwhile even brain researchers confirm that pure information hardly ever stays in the brain.³⁰ Apart from that most people perceive state school knowledge as boring, impractical and impersonal. That’s actually no big surprise as the theoretical approach does not meet the human equipment and that’s the reason why wilderness educators want to practice an alternative way of education. The cycle of learning has the merit of addressing the whole human being, not just a quarter of the entity. Interestingly when you place the cycle of gates and cycle of learning side by side you’ll realize their kinship. You’ll recognize an inspirational, a practical, a sensitive, and a mental aspect are taken into account in the cycle of learning. Thanks to this entirety the wheel runs smoothly and what has been called ‘learning’ is suddenly associated with joy. We no longer even notice that we are learning, we are simply present as human beings.

³⁰See Hüther, Gerald: *Mit Freude lernen – ein Leben lang*. Göttingen: Vandenhoeck & Ruprecht 2016, S. 113 ff.

In principle wilderness education achieves something simple. Our mentors accompany us in being in nature as humans. But the effect is tremendous. It consists in a full-grown connection to the world with our whole, living being.

8 A World View Conducive to Life

Wisdom can rise from deep connection, which, like knowledge, is located in the north of the learning cycle. However wisdom is even less obvious nowadays than it was in ancient times. It is rather difficult for many participants in our seminars and programs to reconcile their garnered experiences with the way of thinking they are used to (sometimes since their youth and even more in their daily life). At the end of day deep sharings around the campfire arise in order to integrate what they have experienced. I have chosen four questions, each of which is assigned to an aspect in the cycle of gates (Fig. 2). These are only spotlights on present thought processes among wilderness educators and participants and do not represent a finalized structure. I would like to show how a contemporary world view is emerging when unfamiliar experiences and contemplation dance together.

North, Mind: How Do We Tap into Knowledge? Shaped by state schooling many participants come to us with a narrow, rational notion of knowledge. When we explain the learning process with the help of the cycles to the prospective mentors in our trainings, the aspects involved stir questions like: What exactly is the soul? What is the relationship between our feelings, our senses, and our mind? Is spirit alive only in humans or as well in nature? Where do our intuitions come from? Answers from various philosophical traditions can shed light on such puzzles, although consensus is not always the case among participants. Nevertheless, the importance of different aspects in learning is clear to most people. To muse in a philosophical way raises awareness for neglected inner spaces such as feelings, intuitions, and imaginations. What we all gain is impressive as during wilderness education exercises advanced participants now consciously perceive how innate human capacities that lay dormant are reawakened. Accordingly you can say wilderness education not only explores the outer nature, but also the human being, which itself belongs to nature. When we share again and again about the different aspects that are now consciously experienced, a holistic image of the human being matures, which I have begun to outline in the antecedent.

East, Spirit: Does Spirituality Need Reasoning? Although taken for granted once, spirituality has become dubious instead due to a world disillusioned by science. Therefore some participants wrestle with experiences that suggest a spiritual dimension to life. This leads to an exciting questioning and contextualizing of notions such as 'creator' or 'spirit world'. Besides not few feel a need for philosophical or scientific proof that spiritual experiences are possible. Of course, when someone attempts to give an explanation s/he uses the North-approach which usually does not help those concerned, because spiritual experiences belong to the eastern aspect. For

the same reason, no matter how strong the points, they will never fully convince those who have no such experiences. Spirituality without spiritual experience is meaningless – with it, however, plausible. Confidence in spirituality takes hold by several corresponding experiences and is usually called faith. It seems like a persistent desire for substantiation rather stands in the way of spirituality and brooding may sometimes even serve as avoidance strategy.

South, Body: What Does Life Mean? Modern philosophy considers human beings to be subjects endowed with consciousness of self and reason. The rest of the world would consist of objects, that we could handle as we please in general. This dualistic worldview is inadequate when it comes to understand the empathic relationships our participants experience with natural beings. In the discussions we have in our seminars and programs oftentimes an alternative understanding crystallizes for that reason. This understanding is close to what Andreas Weber, a German biologist and philosopher, writes about living beings, each one taking on the perspective of a subject.³¹ We recognize this, among other things, in the circumstance that they all have needs and pursue goals, all in their own specific way. Since we are similar to them as living subjects, we understand family bonds among wolves as well as a plant's orientation towards light. This is even mutual at least in part, because animals empathize with us in the same way, as we know from our pets even without wilderness education. Nature is thus more like a 'Gewirk' ('web' is a related word for the German phrase) of living, feeling beings than a mechanism of objects that we humans are supposed to control as the only subjects there are. This view does not deny differences between plants, animals and humans at all, but rather emphasizes similarities.

West, Soul: How Do We Perceive? The story with the claw imprints in the fox track or the anecdote of the 'immigrating foxes' were examples of how we perceive according to our inner patterns. However this does not only refer to single phenomena, but to our overall view of the world. Our view of the whole is permeated by dualistic conceptual pairs such as 'civilization/wilderness', 'nature/culture' or 'subject/object'. When we ponder such concepts in our classes and program, most people realize they are dependent on modern culture. The listed opposites are expressions of a historical concept that aims at separation, control and domination.³² To recognize that opens up the possibility of consciously changing our patterns but it proves to be tricky expressing the unifying experiences of wilderness education with our

³¹ See Weber, Andreas: *Alles fühlt. Mensch, Natur und die Revolution der Lebenswissenschaften*. Berlin: Berlin-Verlag 2007; Weber, Andreas: *Lebendigkeit. Eine erotische Ökologie*. München: Kösel-Verlag 2014.

³² On the dualistic worldview see the cultural studies and philosophical investigations by Seghezzi, Ursula: *Macht Geschichte Sinn. Was uns mitteleuropäische Mythen, Sagen und Bräuche über unsere Zukunft erzählen*. Triesen: van Eck Verlag 2011, here especially S. 426 ff. as well as Seghezzi, Ursula/Seghezzi, David: *Vom Zauber der Naturmystik und der Dringlichkeit, dem Leben zu dienen*. Triesen: van Eck Verlag 2017, especially S. 50 ff.

contemporary language because separation is at its core. In the long run wilderness educators are also working on renewing our language, so some words take on a new meaning (Weber's 'subject' is a sample for that), others like 'Gewirk' and 'Verwobensein' could be categorized as neologisms and meaningful phrases like 'Mother Earth' experience a revival.

For one thing, I do support philosophical reflection in our seminars, because it makes current main issues of modern people comprehensible. Then again, connection with nature does not come about by thinking about it incessantly. In order to arrange the adequate extent Socrates must return to nature with all his heart. In the dialogue called *Phaedrus* Socrates finds himself under a cozy plane tree outside the gates of Athens, because he had been promised to have a learned conversation. There he makes a remarkable confession to his dialogue partner:

Phaedrus: [...] you resemble a stranger who is shown the area, not a native. You do not leave the city at all, neither do you cross the boundary, nor, as it seems, do you even go beyond the city wall.

Socrates: Give the credit to me, my good friend! I am fond of learning. The fields and the trees will teach me nothing, but the people in the city will.³³

I would like to say in reply to Socrates that the trees would readily want to teach him. Apparently the modern self-reflection of humans begins in ancient cities, a shift that went hand in hand with the turning away from nature. The results are problems as well as achievements. I do not want to miss the latter and therefore do not want to wish myself back to ancient, pre-Socratic times. Today however it is urgent that Socrates broadens his horizon to include a dialogue with nature. The art of questioning attributed to him, which certainly has models in the shape of coyotes, will be helpful during that process. With questioning coyotes at his side Socrates will once again feel at home in nature and bring forth a sustainable worldview conducive to life. This is the direction wilderness educators are moving together with him.

9 Encouragement to Practice

I hope you did catch fire! At any rate, it should have become clear that it is not possible to seize what wilderness education is all about by means of an essay alone. Therefore, I would like to invite you to discover wilderness with us or at similar schools!

www.wildniswandern.de

www.wildnisschulenportal-europa.de

³³This English translation refers back to the German book Platon: *Phaidros*. In: Platon: *Sämtliche Werke. Band II*. Heidelberg: Lambert Schneider 1982, S. 415.

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Forest Makes School

Peter Rabe

Abstract

This article is a forestry plea for learning in and from nature. The special features and opportunities offered by the forest in this respect will be examined. It is not so much the forest in its biology and ecology that will be described, nor the variety of forest learning materials, but rather its fascinating fundamental suitability as a place of learning. For a different kind of learning. A learning that corresponds more deeply to our species and leads us back to it in a learning way. But above all, a learning that opens up new perspectives for us. The forest has been a source of our existence for thousands of years. And it still is today, even if its perception has receded enormously into the background with increasing civilization. Nevertheless, it is particularly appealing today to recognise, open up and, above all, use this fascinating habitat of the forest as a learning space in the broadest sense, also with regard to ethical and philosophical questions. For a lifetime. Learning this is an interesting adventure for learners and teachers – with a lot of potential far beyond the more classical educational aspects. Learning from the forest and learning with the forest.

Keywords

Forest education · Forest · Learning · Forestry · Sustainability · ESD · Nature · Philosophy

1 Introduction

So a resolution reads

P. Rabe (✉)
Everstorf, Germany

That man must learn something. (...)
 That this was done with understanding,
 Was Herr Lehrer Lämpel there?¹

Wilhelm Busch was right, of course. But I advise the teacher Lämpel: Take the forest as an example! For the teachings of wisdom must be heard with pleasure! And add feeling, seeing, tasting and grasping. The following article understands learning as a comprehensive process that goes beyond the acquisition of factual knowledge.

Learning begins before birth and without conscious intention. Early childhood is characterized by touching, looking at and, in the best sense, intrinsically motivated exploration. But when children start school, the so-called seriousness of life begins. Learning thus takes on a flavor very early in life. Just a moment ago, we were mostly curious and playful learners, but also physically on the go. Naturally inspired, creative and somehow with a kind of confidence. And then suddenly find ourselves sitting in a bench. What we are supposed to learn so and there mostly comes from the front and almost only from the outside. Determined by content and time. Independent of our interest and current state of mind. But even learning to sit still is a hard task in itself. After a short grace period, the first assessments and thus learning failures are added as learning experiences. A grade average or a mix of plus and minus gives dry information about our learning success and about access prospects to the next stage. And yet it says so little about us.

The situation is different in forest education: the starting point and the goal of learning in a holistic sense often merge. As if we already know what we are about to learn. For me, this is impressively rooted in the nature of learning and in the nature of the forest.

2 The View Goes Back to Nature: Forest WAS School

As far as we can know, we have an evolutionary relationship with the forest. If the cradle of mankind was perhaps not in the middle of the forest, then at least at the edge of the forest. Most likely, it was apparently savannah-like conditions.² So in any case, trees were nearby when man's learning-to-learn began. A beginning that makes us read this book today.

In the forest there are the predators, but especially the trees. Trees as places of escape from ground predators, as givers of shade, fruits with seeds, and certainly to keep a lookout. As firewood, as a universal building material and – it should not take long – also as a spiritual subject, as a symbol, mythological being.

However uncertain our claims of origin may be, one thing is certain. We have become human beings in nature. And this should always be the starting point when we look at learning as a learned human capacity. We were exposed to nature more

¹Busch, Wilhelm: Max und Moritz. München: Verlag von Braun und Schneider 1865, S. 23.

²Cf. Planet Wissen: Afrika – Wiege der Menschheit (2019): https://www.planet-wissen.de/geschichte/urzeit/afrika_wiege_der_menschheit/index.html, 18.5.2020.

and more in the beginning and less and less directly later on. Dependent on nature we will always remain, despite all fantasy and science fiction. Survival was originally the basic plain concern. To do that, it was good to know the natural environment well. Not only as food or enemy, but also as a comprehensive system. To interpret phenomena such as the weather, growth cycles or the seasons and, above all, to be able to react successfully to them, shaped the nature and culture of man.

Fear and – today we say – stress were the motivation for learning. So the deeper the forest, the greater the motivation to learn, which is conducive to survival. Certainly also the motivation to overcome the wild forest, from its increasingly orderly utilization to its large-scale clearing.

However, the emergence of forestry was not born out of fear of the forest wilderness. Forest exploitation had existed before, until the forest was ruined in large parts of Europe, especially against the background of its timber donation. Forestry is rather a child of (wood) need. This was also the hour of the discovery of sustainability 300 years ago, initially rather as a simple mathematical-natural expression, but already with the far-sightedness of the social dimension of forest sustainability. Here the forest was, as it were, a double resource, a school for the people: With its wood and its connections to human existence. Sustainability today must therefore be more than its rediscovery through almost nostalgic recollection of a timber shortage. The need today is more complex and remembering must go back much further than 300 years if learning is to produce an education that is useful for the future.

But back to the origin of learning. The “basis” of all learning, the access to knowledge or the first “instruments” of research was the sensory system of man. Tasting bitter and therefore possibly poisonous plants, smelling resin as kindling, hearing predators or “food animals” and many other examples could be given to describe the importance of the senses for learning. Coupled with the use of one’s own body, learning is thus originally a holistic affair. The so-called learning process can thus naturally hardly be pinned down with a beginning and an end. Knowledge was initially derived from accumulated sensory experiences. And knowledge that was considered safe was then passed on at some point. The origin here was certainly already demonstrating and imitating. Only much later, more complex instructions followed in parallel with increasing communication skills, above all through language. Learning in nature or in a natural way was and is rather learning in the flow.

We were certainly integrated into the network of nature in a very special way in the network of the forest, as far as it was not completely inhospitable, impenetrable and downright unsuitable for survival. On many levels we were online in forest nature, we would say today. Hardly any other natural place can offer the learning human being more species-appropriate, because at least subconsciously familiar offers and requirements than the forest.

Unlike the desert or the sea, for example, the forest offered early man many experiences and challenges. Today almost unimaginable much in motion and by the times on the trees just quasi often between heaven and earth human learning took place. Until we have now almost left the trees, except for a few happy hours as tree children. The forest or something similar to it, as a system of plants and animals, was

our original kindergarten and our original primary school, without the original secondary school. And at first it was not a simple object, as we see the forest today in the spirit of natural science. Quite the contrary. For the longest time, access to forest knowledge, “forest learning”, arose from the connection and dependence of man on nature and the existence of man as nature itself. We will come back to this in Education for Sustainable Development.

If we once learned in the forest, then probably always holistically with body and mind. We leave soul and psyche out of consideration here, although this aspect is also very important against the background of successful learning as well as through the feedback effects on physical health. Learning in nature was always motivating and obviously motivating to higher and higher things. Especially from within and inwards. Without having a final state in the sense of having “learned out”. Just finding, preparing, and soon storing enough food required not only the most excellent physical skills possible, but above all knowledge. What is what? A permanent question when being in nature. The more internalized answers were available, without having to think about it again, the more secure existence was or became, but also the greater the freedom for new experiences. Learning under natural conditions thus became a self-increasing process of expansion in the breadth of knowledge but also in the depth of understanding. Interpersonal competitive advantages or even a financial calculation came much later as a motivation for the need to learn.

The principle of trial and error was initially often existential in nature. Uncounted repetition then also brought “statistically” secured knowledge. This principle is still used today by small children in natural learning. They are enthusiastically and thus fruitfully motivated when the same process produces the same result again and again, such as the falling of an object that is picked up again and again. Gravity is discovered without already knowing a formula for it. This is how we have learned to learn. It must have given pleasure, nurtured curiosity, and brought confidence, otherwise human thought would have taken a different path or ended up in a “dead end” as we understand it today. Perhaps a return to learning with nature is a way out of the indisputable civilizational impasse, of which the evidence of climate change is but one piece of evidence.

Since then, learning has also been tied to the social. The interpersonal. Only through this did the enrichment of what had been learned become possible. Passing on what was learned from experience was a social achievement that transcended instincts. Here, too, deficits in today’s learning become apparent, for the solution of which the potentials of nature, of the forest, are available – as a place and evidence as well as an example of how things can be done better.

If we finally look at more complex necessities of life such as the search for and creation of shelters, it becomes clear that learning was originally tied to the existence of and the confrontation with nature. This was not an objectifying aspect of demarcation or even a falling out of nature, just because one set out to create security in a natural way with regard to the weather, serious enemies and other natural images.

So nature had to be understood at least minimally in order to survive. It was experienced, tested, used and ultimately changed. Learning from the motivation of survival is thus deeply ingrained in us. All this as increasingly creative processes up to today's highly engineered breeding and cultivation of plants. Up to genetic engineering, for example, as the supposed final skill of the human mind.

In all this activity over hundreds of thousands of years, roaming through the forests and other nature, our brain was also formed, differentiated and functionalized. The brain has therefore also learned to think in the forest. In particular, the "big computer" as the youngest part of our multi-part brain matured, with the manifold co-ordinations, influences and dependencies of its evolutionarily much older parts. Today it is used and demanded, sometimes overtaxed, above all in school or professional learning, in terms of the complex scope and above all the length of its non-stop use. The capacity, however, is not utilized or fully utilized. Learning reserves exist, so learning in the forest does not compete for grey matter.

Brain research also teaches us a lot about learning. What exactly and specifically comes from the forest will certainly remain hidden from us forever. But that is not important. What is important is the realisation that it all began in the forest, or at least with many trees, and that it is obvious to make more use of the forest as a place of learning.

3 Learning Without Nature: School WITHOUT Forest

There has always been criticism of the school or education system, including the current one. None of this will be repeated or updated here. Rather, one central aspect should be emphasized: the de facto absence of nature in almost all modern learning formats. After millennia in the midst of it, even natural history content is usually taught but not directly experienced: Subject matter on a worksheet. Coloring paper leaves instead of touching the little green wonders. Not only school education, but especially this, comes up against natural limits due to the nature of the place of learning alone. The school system, itself a result of closed thinking, still finds it difficult to open up to alternative formats, especially those with a direct connection to nature, despite many new approaches.

What is what? Here, too, the question is often still the same as in primeval times. Direct experiential opportunities are also helpful today for resolving this question and can certainly support modern learning. Learning or better the learner asks for meaning. The effects that meaninglessness has on the human condition, especially the mental and spiritual condition, have been extensively described. So if something is to be learned, then it is important to impart meaning to it. Of course, the higher the degree of abstraction of the subject matter, the more demanding this is, the seemingly more distant the subject is from one's own immediate reality or concern in life. However, if the moment of knowledge is experienced as a positive experience and as a value in itself, then the readiness and the chance that "higher" or "more distant" things will be learned with pleasure and thus with success increases. Here, however, school often comes late or even too late, if this effect was manifested too seldom in

the previous years and thus not as learning-stabilising and perpetuating motivation. If learning becomes “cramming” and the goal of the effort is the best possible evaluation, then not only the internalization is often lost, but also the motivation of many.

Initially, students do not behave differently when learning in the forest, until the space and the methods, but above all a certain frequency, make the change personally tangible. In addition, there are influences from the extracurricular world. The demands on an attractive “world of experience” are high among pupils today, but often one-sided. A colourful world of film, computer and advertising is already streaming in on the youngest pupils. Limited perceptions of reality are only one of the consequences when interest is directed towards a mostly superficial “spectacle”. The heart and the hand are thus far too neglected. For teachers, the challenge of learning with children and young people against this background is enormous. Attention, concentration and perseverance must be achieved if learning is to be possible. Joy and motivation, however, are what make learning successful. To make school lessons attractive through small “adventures and sensations” and at the same time to make them technically demanding in order to meet the requirements of the framework plans – this balancing act is demanded anew every day. And it is so difficult without nature, because learning is originally a nature-related process. Thus, learning over long distances away from nature is basically an overtaxing of human nature. For the teacher as well as for the learners. Without the forest, therefore, there is no good school.

4 Better Than a “Green Classroom”: Forest IS School

Today, as 100,000 or even 300,000 years ago, the forest is a good place to learn. In almost all of Europe, it has long since ceased to be a wild forest in the scientific sense. People have shaped it, cleared it, devastated it, replanted it and still use it today – depending on the demands of society. What makes it so suitable for learning, however, it still has. If you add its cultivated spaces, structures, images and products, you can not only learn a bit more than in the primeval forest in terms of time and reflecting on this quantitatively, but also a particularly important aspect only here: The influence of one’s own kind on this “Green Vault”, the still rather wild forest for our eye and all other senses. Only a few meters after entering the forest, we encounter almost all that our ancestors had to learn. And at every turn their traces, old and young. Traces that let us recognize their way. Traces that can show us our own way into the future. Understanding forest and forest use as a source of knowledge that connects nature and people in one. These are “lessons” of particular value and of extremely valuable scope.

The forest seems to be a deliberate dress of the solid earth. Fluidly bordered by oceans and populated with rivers and lakes, here and there a forest-free rock, a desert, a beach. Only permanent frost sets limits to it at the poles and at great heights. Wherever trees could grow from the site, there would be a forest. Forest, a dominant system, a victor over all land. The forest is nature’s most diverse, primarily plant-

based, complex expression of life, in which an uncountable number of other living creatures have established themselves in a network of niches. With its very own dynamics, it knows no pauses, no status. Everything is in constant change. Always multivariable on the way to the edge of an unknown equilibrium. Always new.

With this nature of his or her being, he is also a beautiful symbol for learning itself. Here, too, everything is networked and constantly new. Both the respective state of knowledge, concerning what is true and what is no longer true, as well as the brain processes of learning. Tree tops or the root system were and are often brought into comparative connection with our “head”.

So forest is not a purely geographical place, but a space. And in its vertical dimension in comparison so very different from a meadow, a wheat field or a corn plantation. The forest begins very deep in the earth and reaches far into the sky. The forest is so much more than a huge collection of objects made of living things and substances. It is a complex system in exchange also with the non-forest. Last but not least, it is also a human habitat, a source of raw materials, a myth and a metaphor for ourselves. The latter not only when we cannot see it for the trees.

Forest is coherent and mood. Even independent of personal experiences, every human being has access to the forest, which has manifested itself deep inside through human development. What is laid out as a collective unconscious usually awakens when entering the forest. At the latest when sitting together in a circle, ideally around a campfire, something positively familiar makes itself felt in us from somewhere. Something is “right” for us. This unmistakable “forest mood” certainly has a positive influence on every form of learning. It is a natural, but above all also a comprehensive social component, this being in the forest, reinforced by the existence in a (learning) group. This human condition supports the access to learning, opens a different field and in this first of all also the senses.

The forest is always authentic. Meaning and value we humans add. Beneficial insects and pests are alien to it. It is what it is. The question of understanding belongs here. With the grasping of a detail, new questions open up that motivate further learning. Everyone finds something in the forest that no one has found before. Even if it is the same thing. In terms of not knowing, the forest does not shame. The forest can also have an overwhelming effect on the attempt to recognize, to comprehend. Not to mention its wild component, which even today can evoke fear. However, in today’s very safe forest, such uncertainty does not result in a bad mark, but above all in creativity. A bird’s voice can be learned even if we don’t know the name of the singer. At some point we are bound to see him singing, and then there is a picture that can be supplemented with a name, but doesn’t have to be. It is this immediate didacticism of nature that makes learning not easy but so easy. Also with regard to getting to know oneself, the forest offers many opportunities to get to the bottom of one’s own existence and one’s very individual being through symbols and possibilities for reflection. To put opinions and safely believed structures and sentences to the test, and where it arises from learning to start anew, to change as a very natural universal principle.

Or to put it in school terms: as a complex ecosystem, the forest offers countless examples of factual, biological and ecological learning content. In the forest, one can

probably deal with the use of nature as vividly as nowhere else, which includes its protection, if the learning is successful, manifests itself in action.

The forest as a “teacher” can enable pupils to engage in self-discovering, practice-oriented learning. With its diverse creatures and functions, it offers numerous examples for teaching topics from all school subjects. It is a place of silence, but also of physical activity. Above all, however, the forest offers free spaces and boundaries in which social and emotional skills can grow. This is still not used enough. Forest education has developed here.

5 Forest Education Today: Learning Under Many Trees

Forest education – whatever everyone may understand by it – has basically been around for a long time. As described above, learning in the forest is very original. Let’s leave prehistoric times and look into the nearer past, where forest education also came into being about 50 years ago. Long before anyone used the term, teachers and other adults went into the forest with children and pupils, and for the last 300 years foresters have also sometimes been involved. The latter soon increasingly and more qualified than at the beginning of the emergence of the profession.

This is not intended to provide a nationwide overview of the state of forest education in Germany. The conditions in the federal states are too different. There is much to be mentioned and appreciated in terms of developments and initiatives, basic work and concrete projects. The naming of deficits, undesirable developments and the pointing out of potentials can therefore only be done in general terms, without thereby belittling what has been achieved. In addition, the variety of clubs and associations, but above all of actors in forest education, is now very large. A colourful landscape of forest-related educational offers can be experienced regionally in more detail.

For the forestry sector, mention should be made of the Association of German Foresters, which has been devoting itself intensively to this subject in the German-speaking countries for a good 15 years in a working group on forest environmental education. In recent years, the field of classical forest education has been greatly expanded here and now also encompasses the large subject area of forests and health. In 2007, the European Network for Forest Education also emerged from this circle, which now unites more than 40 European countries.

Forest education is also established as a service task in all state forests. Depending on the legal form, structure, concreteness of the public mandate or their own self-image, the variety ranges from the pure organisation of forest education to the own development of programmes, concepts and the offering of forest education with their own staff or a network with other providers. Due to the professional mix of forest and education, two ministries are usually responsible for this area. In the best case, forest and school already act together strategically at this level.

For authorial reasons and in order to limit the scope, only a forestry perspective is presented here, without disregarding the many non-forestry activities. Forest education is a special facet of nature-based education. When people go out into nature, the

forest is usually at the top of the list. This is certainly due to the special nature of the forest, which is recognised and used in many ways by many actors in nature education. At the latest with the discovery of sustainability as an important concern or criterion in education, the forest with forestry as an exemplary model of use has an equally practical and future-oriented role. This is also increasingly being recognised.

Not only as a result of the forestry education activities of foresters, but from “old times” it is true: forest and forester, that is a fixed pair of terms also and above all probably among children. With a generally increasing interest in the forest and despite an increasingly critical attitude towards the use of the forest for primeval forestry purposes, this professional group has a key role to play in forest-related education. Not only but especially also when considering the aspect of sustainability. It is good that many female foresters are joining in.

The practice of forest education today is colourful, both in and out of the forest. Offers are the perhaps not so “classic” forester’s hike, past the tree species, the wild boar’s den, the woodpecker tree up to the fireplace with the stick bread or the sausage on the spit. Then there are the night hikes, forest olympics, forest youth games, project days, plantings and much more. Youth forest homes as special facilities are usually booked up at least a year in advance throughout Germany. The demand for forest education has actually always been great. Now, however, the demand is also increasing. Forest education is getting a name, science is interested, quality assurance, certification and much more. The developments of the last few years have also been enormous in terms of objectives, content and methodology. While for a long time it was “only” about the forest life, learning about species, the forest canopy, wood and the nature conservation aspect, today the young forest visitors have to think, suggest, contribute and act as important elements of forest education. Experiential education is methodically in the foreground, but is combined with extended goals. Education for sustainable development (ESD), here too forest education is in demand, contributes and develops itself further.

6 ESD: Sustainability in the Mirror of Alienation from Nature and Globalisation

In 2005, UNESCO launched the first Decade of Education for Sustainable Development (ESD). In 2015, the United Nations launched the Global Sustainability Agenda 2030. 17 goals focus on areas where sustainable development needs to be promoted. High-quality education is named as an important basic condition for achieving these goals.

Development is sustainable when people around the world, now and in the future, can live with dignity and develop their needs and talents while respecting planetary boundaries. Such a societal transformation requires strong institutions, participatory decision-making and conflict resolution, knowledge, technologies and new patterns of behaviour. ESD empowers people to think and act in a sustainable way. ESD enables all people to understand the impact of their own actions on the world and to make responsible, sustainable decisions. Good education therefore goes beyond

mere factual knowledge and enables everyone to develop skills such as forward thinking, interdisciplinary knowledge, autonomous action, participation in social decision-making processes.³

ESD criteria are now established touchstones for educational programmes and background for the certification of educational institutions. School authorities have appointed ESD coordinators and much more has been initiated. If, in the case of ESD, importance is attached not only to pedagogy but also to the place of learning, then the significance of the forest and thus of forest education becomes clear. Forest education has served the goals of ESD to a certain extent since its inception. It provides a vivid example of ESD by teaching sustainable forest management, but in the meantime it also goes beyond this.

7 Forest (Pedagogy) as a Bridge Between Man and Nature

Looking quasi out of the forest into the “educational landscape”, it is worthwhile to illuminate the approach of ESD especially against the background of the “world view” in learning.

Even if it is not due to previous learning per se that (human) development is neither regionally nor globally sustainable, learning can nevertheless support or be a prerequisite for a turn towards sustainability.

Places of learning and pedagogy need to be changed further, goals also set a new, since the world seems to be “falling off its hinges” – of which climate change may stand as just one example. At the very least, learning to date has not prevented the ecological and social excesses on both sides of the global perception threshold.

Progress through education should not be overlooked here. Nevertheless, the idea of mitigating the precarious consequences of unsustainable developments through education is no consolation in view of the situation of the world and its people.

Education is not a capsule or an island, but is unmistakably causally linked to social conditions. If one assumes that education is an essential basis for change, then processes that have already begun to promote sustainability must be accelerated and made even more effective. In order to achieve this, it is necessary to think far ahead as well as to remember “deeply” (back). This is very well possible when learning with the forest.

When exploring, it is also necessary to “return” to the world of interrelationships, of interactions – for example, in the Humboldtian sense, in his discovery of the relationships between space, nature and human activity.⁴

At its core, it is ultimately about making do with what is sustainably possible for a causally nature-based life, even for humans. And this for many generations to come.

³Portal für Bildung für Nachhaltige Entwicklung: Was ist BNE? <https://www.bne-portal.de/de/einstieg/was-ist-bne> (18.6.2020).

⁴Wulf, Andrea: Alexander von Humboldt und die Erfindung der Natur. München Bertelsmann Verlag, München 2016.

Until today, a basic attitude and a self-image dominates that has taken the human being out of nature. Physically and everyday as well as increasingly also spiritually. Both as a result of the sciences and the principles of the economic and thus the social order, the holistic perception of man is considerably restricted, reduced.

The wholeness that was once learned in nature and practiced in action, even if it seems primitive, has been essentially lost to us. At least in wide circles out of sight, disappeared from the thoughts and thus also from the concepts. And thus little present and guiding in everyday actions. Man has arrived or is caught in the “trap of short-term thinking”.⁵

But nothing is irretrievably lost. And this is exactly where learning in the forest can begin, this is what forest education invites us to do. Remembering and experiencing, trying out and discovering what we have actually known for a very long time.

In order to achieve this, the ‘bridge’ between man and nature must be re-entered, which was once abandoned out of “intellectual ambition or pride” but at first probably largely unnoticed. In fact, it was never torn down. It is basically a bond that does not tear. Here lies the opportunity and the concern of forest education. The reuniting, the closing of the tangible gap between human nature and non-human nature. If nature as a sense of security and a kind of being at home (again) becomes more present in the learning human being, a deeper and more effective relationship can be established. This may already occur by simply being in the forest, but it can be consciously accompanied and become even more effective as a goal and content of education. Connectedness also as a prerequisite for conscious protection, for conscious conservation, for conscious moderation.

The so-called “nature deficit syndrome”⁶ is also relevant to education. This syndrome can be encountered very sensually and vividly in the forest. Dissolving the separation. Such a meeting of nature and man as togetherness would take away the supposed “absurdity” of human existence, reveal a meaning.

Would this consequently even be a certain farewell to the concept of sustainability? This assumes that non-human nature is a third something, an object. Something that can be owned and thus can even be largely removed from the totality. A view or attitude that not infrequently has only the current generation or only the ego as its yardstick and perspective.

With the achieved only apparent independence from nature in the current civilization, nature, despite increasing wolves, has lost its threatening character forever. It no longer needs to be made ‘subject’. In the forest, spatially as well as symbolically, there is the particularly conspicuous possibility of placing oneself as a human being in nature again. As a part. Learning in the forest thus also becomes an experience among subjects. It is the object status of the non-human world that makes(s) its exploitation and meanwhile already sustainable partial destruction possible.

⁵Eibl-Eibesfeld, Irenäus: In der Falle des Kurzzeitdenkens. München: Piper, München 1999.

⁶Richard Louv, Richard: Das letzte Kind im Wald? Geben wir unseren Kindern die Natur zurück. Weinheim: Beltz 2011.

After 200 years of education, it seems only possible with such a changed awareness that the use of nature is no longer driven to its sustainable detrimental development. The extinction of species resulting from the “falling out” of man from nature, the loss of entire biotic communities, the threat to water up to the syndrome of climate change cannot be reversed but decisively changed by a different perspective.

Nature itself has a conducive effect, which also brings man as a learning subject back into nature. No longer with “loincloth and stone cave” and not only from education. The forest as a place of subjects can be a vivid example for a new self-understanding of education, of the human being who is always striving for education.

Its pursuit, especially in the last century, has brought ESD onto the scene. However, even this approach is still anthropocentric at its core and does not consistently overcome the alienation from nature. As a concept, ESD has a hard time. On the one hand, for the reason of the object status of nature, which is considered plausible here. Above all, however, it is certainly due to the social conditions and their underlying economic mechanisms, which, despite increasing education, have a full impact socially and ecologically worldwide.

The forest, as a place of learning about the interconnected living and the use of nature, can concretely promote what ESD would like to achieve conceptually in a mixture of recognised manifold need and a certain “helplessness”. Forest education in the aforementioned holistic sense can basically “overcome” ESD. It can help to shorten the detour to a sustainable existence of human beings on earth, which in the meantime seems to be too long. Such a contribution of forest education can only succeed, however, if the very obvious impression in the forest and the subjective connection of the learning person with nature, which arises from existential integration, is the focus of attention at the moment of existence. So that a sustainable perspective for one’s own existence develops from this experience.

If this remains as a principle, as an attitude of the teachers and thus also methodically absent, even the in this sense almost “intrusive” place of learning forest would also remain not much more than a “green-based event” without inner resonance and thus without sustainable education also in the sense of ESD. The forest is not the centre of our existence, but it can existentially make school.

8 A Look into the Future: “Forest MAKES School”

8.1 Forest Kindergartens: Forest from the Very Beginning

The early years are fundamental and arguably crucial for learning. The senses are at the forefront of conquering the world, in keeping with the child’s age. The importance of a natural environment for the healthy development of children is certainly great against the background of natural sensory stimuli. Also in terms of mental development, learning and preparing for later learning at school.

Children who may or must realize the now legally anchored right to a full-day place are in a KITA for the longest time of the day. How much nature is experienced by the children depends on the caregivers, the concept and the location. Everyday life at home is no less important and can enable nature visits at home or through excursions. Against the background of outside care, living in a large group, the child's environment is very important for KITA time. A natural environment supports the child. Appreciating the special possibilities of growing up with the forest as a space of experience, the "real" forest kindergartens are quasi the "premium level" as far as the closeness to nature of the environment is concerned. Of course, this seal is only valid if the other needs of the children are also adequately taken into account. In Germany, the number of nature and forest kindergartens is constantly increasing. But also for "regular kindergartens" nature and especially the forest on the doorstep has a lot to offer and is increasingly used. Forest groups located there not only complement these facilities and increase the capacity of KITA places. So the forest also makes KITA. This is a process that must be promoted in many ways by the forest owners and the authorities.

8.2 School Forests: Forests for Pupils

If children experience their kindergarten in the forest, then they should also find the forest in their school bag. The now beginning seriousness of life should lead pupils more seriously but with the same curiosity into the forest. And the forest into the school. This is compatible with curricula and is described in Sect. 9.2.

The idea of really giving pupils the forest in their hands, entrusting them with the forest, should set a precedent. Whether planted by pupils on new land or transferred to an already existing forest as a place of learning, would certainly also be an expression of opening up a place of co-responsibility to the pupils. School forest as an invitation to co-design. Forests and areas that can support trees are plentiful everywhere. The land register entry shows the owner. Thinking in generations, there should be enough owners who release a piece here, so that learning under trees is possible. It is in the nature of the forest that hands-on learning is part of the process. Self-efficacy can be experienced there as well as success or failure when planning and doing together. Individual abilities flow together, everyone does what they can and learns what others can already do better. Only the joint result is evaluated. In keeping with the times, this learning in the forest can of course also be documented. An app for Germany's school forests with a map, posts and videos could provide networking and encouragement. "Forest products" could also find their way into schools and into everyday life at home. Tangible things made of wood and hearty insights and ideas from mind and soul. And when the last day of school is celebrated, learning in the forest naturally continues. The share of reflection will surely increase then.

8.3 Lifelong Learning in the Forest: A Generational Project like the Permanent Forest

Whether you've finished your apprenticeship or your studies, the learning never stops. Whether you want it to or not. Learning in the forest can continue. One should want it to. If it has gone well by then, one will not want to do otherwise than to go to nature again and again. Alone or with other forest friends. Not only because of the lack of teachers and tasks, it will feel less like learning, which in itself can be a success.

According to the bestseller lists, forests are not only the current trend. The interest in the forest is not only increasing book-reading and screen-based. People are going into the forest more again. On the one hand, it is the fascinating discoveries about the network of the forest. Also interesting are the messages, or rather the metaphors, that can be derived for us humans from the interaction of forest creatures. Nature inspires in a very personal way, even without anthropomorphizing plants and animals. There is also a certain longing for this connectedness, the simplicity in the web, which makes the forest attractive for us.

Terms such as forest bathing and forest therapy point not least to the connection between forest and health. Health increases in importance as a topic of life with age.

The forest has become conceptually important as a "psychotope". If we as humans have also learned to be healthy in the forest, or rather to stay healthy and become healthy again in a holistic sense, then the forest remains an important place of learning throughout our lives, if only for this aspect. Sometimes with more and sometimes with less frontal brain part in learning.

Of course, lifelong learning in the forest goes beyond individual life support, nature-based health prevention and healing. Lifelong education can also be extended to the spiritual development from pondering, reflecting and imagining in the forest. Last but not least, there are also bionics and forestry, which continue to harbour primarily scientific and technical potential in the forest, which must be raised through primarily research-based learning in, on and with the forest. Here, too, learning can be placed in the special "service" of a more comprehensive sustainability.

With the use of the forest as a final resting place in a farewell forest, cemetery forest or resting forest, the reconnection described at the beginning is also virtually ritualistic at the end of life and experienced by the following generations. Even in this sense of the cycle and passing on, learning does not stop.

9 More Learning in the Forest: What Needs to Be Done for This?

9.1 Opening Forests: Inviting People in

In Germany, unlike in some European countries, the so-called right of free access applies to the entire forest, regardless of the forest owner. Apart from special areas or temporarily closed forests, anyone can enter the forest at any time. This is described in most state forest laws as a permissible action for the purpose of recreation. Fortunately for all forest lovers, this has developed in the course of history and is legally to be evaluated as a so-called duty of toleration of the forest owner. In addition to the three classic forest functions (use, protection and recreation), some federal states have even attributed an educational function to the forest. The forest educates.

Whether education once generated this free right of entry is not to be questioned here. Rather, it should become clear that there are no reasons, in terms of space and time, not to use the forest much more than at present as a space for experiential learning. Although this free access is not currently in danger, it must be treated with care when using the forest for educational opportunities. It is certainly important to note here that free learning in the forest must not significantly interfere with the substance of the forest without the consent of the forest owner.

For the other generally permissible uses, reference must be made to the state forest laws. In addition to the quasi-constitutionally secured option of free access, it would be very conducive to increased learning in and from the forest if the forest side (ownership and personnel) were to make a conscious general and thus also locally targeted opening of the forest for educational purposes. An active invitation, where it makes sense to do so in conjunction with an infrastructure that supports forest education, is ultimately much more attractive than the passive obligation to tolerate. There are many good examples here that could set an example.

Finally, it should be mentioned here that forests under public law, i.e. forests owned by the federal government, the Länder and municipalities, are of particular importance. This is due to the type of ownership as well as to the public experts responsible there. For the past 15 years, foresters as well as third parties have been qualified as “certified forest educators” within the framework of further training, thus enriching forest education practice with a new variety of topics and methods.

9.2 Putting Forests on the (Teaching) Map

What is to be learned at school is primarily determined by the curricula. As a rule, these are designed as framework curricula. Accordingly, they are supposed to give teachers orientation, but also leave them room for manoeuvre. In view of the abundance of material, this is certainly a challenge for teachers. How can the forest be given more space here? It might be surprising or even presumptuous to call for the introduction of a forest subject at this point. And yet the idea is not far-fetched, at

least when one thinks of the first years of school. As all subjects from maths to sport can be taught in the forest, it would certainly become a favourite subject for many pupils. The natural reasons for this predicted vote are to be found in the pupils. Learning in the forest is certainly fun.

If one considers the forest's own existence and here also forestry use as the cradle of sustainability, then the introduction of a subject "sustainability" would certainly also be a well-founded idea for the timetable, especially for the higher grades. Here, the forest can then score points above all through the interdisciplinary approach. Photosynthesis on the light and shade leaf of the beech, the ice age on the forest floor profile, historical data on the tree slice of the 500-year-old oak, the ray theorem for determining tree height, the pH value in humus, the musical scale on the xylophone, sociology in view of young saplings among the giants, frequencies and probabilities based on the recording of tree data and, last but not least, an infinite number of philosophical questions in view of the great web of life and death. For this, compulsory school lessons would have to be combined, the teachers would create together and then act according to a common plan. This would also be a broadening experience to the school "in-house jumping" from subject to subject, from lesson to lesson, from test to test. After the forest school day, a test can of course also be written, as far as this is necessary for the success control. Whether the grades will then be better than in the indoor method, this depends on the forest school day. New things sometimes also need time until the fruits can be harvested.

Forest lessons also want to be well prepared. This may be a particular challenge, which can also act as a fundamental hurdle against starting. In addition to the already high organisational effort for a teaching day with regard to parent information, travel, clothing, equipment, supplies, etc., the contents and methods for learning in the open forest are also more complex to prepare, at least for the "first time", than access to one's own existing, prepared learning material such as almost ready-made worksheets or even the online offers on the PC in the classroom. The forest-green classroom is more imponderable, uncertain not only because of possible weather events, but also with regard to the success of experiments. But is this not also a special attraction? Repetition is the mother of wisdom, as it is so aptly said in Latin.

On the forest side, things are not much different with the hurdles that can prevent forest owners and their foresters from accompanying learners in the forest. Apart from their own conventional workload, there is the pedagogical challenge, the unfamiliar situation of now being with a group of hopefully eager learners instead of roaming the territory alone. And then, yes, there is someone who is actually responsible for learning with whom you are now expected to work. This is also an enrichment.

9.3 Teachers and Foresters in Tandem

So help for learning can come from the forest? There are foresters all over Germany and they know the forest well. They know where exciting places are, the secret corners, the special features and can open up many a surprise. Teachers and foresters

should therefore work together, it is worthwhile for both. Years ago an image was coined in forest education: the teacher-forester tandem. A beautiful, because meaningful image. Both work together for the growing generation and drive with double power in the same direction. An image that should set a precedent for teachers and foresters. Who sits in front? That depends entirely on the topic, the learning situation and, of course, the people. But both are important and both step into the pedal, then it will succeed better than in the solo. The experience of a teaching community alone will also create connections in the learners between the subject matter and the why.

At this point, however, it must be mentioned very critically that in the last two decades the number of foresters has decreased dramatically, especially in public-owned forests. This was obviously not the result of a forest-related learning process, but the fatal consequence of reforms at the expense of public services, which includes forest education.

With a view to a quota of foresters per 1000 pupils, two requirements become clear: On the one hand, there is a need for a considerable increase in the number of forest experts for educational purposes, as well as for appropriate qualification of foresters for educational work in the forest. On the other hand, a nationwide increase in forest-related learning also requires programs that support non-forestry teachers. The multiplier effect is necessary and becomes great when foresters also teach teachers, so that they then “forest” the everyday teaching of very many pupils.

9.4 Forest Makes School: An Educational Programme as Just One Example

Almost 15 years ago, the State Forestry of Mecklenburg-Western Pomerania developed an educational program called “Wald macht Schule” (Forest makes School).⁷ The Bavarian foresters have also launched a full folder for schools and are continuously expanding it.⁸

Such a programme should be a curriculum-related forestry contribution, which above all makes people want to learn about the forest as a place of learning. The folder with its 60 or so building blocks was a start, intended to show what can be learned about the forest in schools. The folder was intended to open doors and establish contacts in schools and in the forest.

Grade level, subject, topic and implementation are easily selected in this educational folder to serve as inspiration for a school learning unit in the forest. For those who want to get started, this material and other programs are recommended.

The success of learning in schools under forestry supervision is based not only on the special location, but above all on the fact that the specialist knowledge of the

⁷Wald macht Schule, Unterricht nachhaltig erleben – eine praxisorientierte Handreichung für Lehrer und Förster, Landesforst Mecklenburg Vorpommern 2008.

⁸Forstliche Bildungsarbeit -Waldpädagogischer Leitfaden nicht nur für Förster, Bayrisches Staatsministerium 2017.

teachers and the practical experience of the foresters are linked. This enables the pupils to learn in an application-oriented and model-like way, with the help of which they can then transfer their knowledge to other situations. As a rule, a nature experience pedagogical approach is pursued. Encounters with nature, sensory perception and associated emotions are in the foreground as a fundamental prerequisite for knowledge and understanding of nature. Learning is extended through authentic experiences of nature and exploratory-analytical activities (measuring, experimenting). With the suggestions for forest lessons, the students should learn sustainably, but also understand sustainability as such.

Forestry as the “cradle” of sustainability offers numerous examples of this. In this way, the abstract concept of sustainability, which is not only difficult for pupils to grasp, can be experienced vividly and understood well in the context of (forestry) use.

9.5 Practical Recommendations for School-Based Learning in the Forest

So the forest offers so many examples of teaching topics that one could fill many volumes, divided according to age groups and only perhaps also according to subjects. Many people first think of forests when they think of science or biology lessons. But mathematics, science subjects as well as German, art and history also deal with subjects that can be explored in or with the forest. Physical education can also be implemented in the forest, forest moves.

It is easier to start using educational programs. Based on the subject taught, the subject teacher can select a suitable topic there with which he or she would like to convey the school content. Educational modules are usually also well suited for introducing a topic in the forest, which is then deepened in the classroom. Often, school topics are prepared in such a way that they can be dealt with in an interdisciplinary way. For this purpose, it is recommended that a second or third subject teacher be involved in the forest learning day. With more complex educational modules, the pupils are taught: here there are such close connections between different subjects that the corresponding teachers can design the lessons together. When teachers work together, the connections in the minds of the pupils are better linked. In addition, the pupils also experience their teachers as a team, an additional valuable social experience that is further enhanced by forestry guidance. Interdisciplinary educational modules also have the advantage that several lessons can be combined. A forest school project usually requires more time than classroom instruction. From an organisational point of view, it is often easier to move a whole day of lessons from the traditional classroom to the green classroom. In addition, all subjects of the school day can be dealt with in the forest on 1 day and sufficient specialist teachers can be present. With the help of a station system, several classes of the same level can be taught in the forest at the same time. However, care should be taken to ensure that the coherence of the individual subjects is maintained. In order to achieve this, teachers can jointly design an introduction, then individual

tasks can be solved independently by the pupils and the evaluations can be carried out jointly by different subject teachers. Interesting are also projects in which older pupils develop knowledge in the forest for younger pupils.

Learning in the forest therefore also requires preparation and preparation in advance and on the forest day itself. If the forest day is optimally integrated into the teaching process, it can replace the “classroom lesson”. For this, a short school preparation of the topic to be dealt with in the forest should take place. Even if the forest lesson is meant to introduce a subject, which is appropriate for many topics, the pupils should be prepared for it.

It has also been shown that good teaching in the forest can only be implemented if the pupils are mentally prepared for it. Already in the preparation phase, the students should internalize that this is not (only) a hiking day, but also a *lesson*. But a completely different one. The contents acquired in the forest are then just as important for further lessons as what is learned in school. In order to connect, deepen or transfer what has been learned in the forest, the pupils can be asked to present the results in a presentation, a collage or in another form. Forms that stimulate and encourage imagination and creativity should be particularly favoured. If necessary, the pupils are also prepared for the fact that the results of the forest day will be included in the next “learning control”. The connection between the forest day and the school day has to be visible for all and has to be designed.

Once the topic is clear, a forest and preferably also a forester have been found, the following practical questions need to be clarified. Where does the excursion route lead? In order to shorten the travel time of the students, it is best if the forester comes directly to the school’s forest. When should the forest lessons take place and how much time is available? Who will bring which utensils? How will the day run, who will take on which tasks? As a rule, the teacher should impart the theoretical knowledge to the pupils with reference to the contents of the regular lessons. The forester usually illustrates this in relation to the forest and, where possible, with forestry examples linked to his everyday work. What other activities are planned and how are breaks and supplies organised?

The teacher then prepares the students for the day in the forest. The students learn about the topic on which they will explore the forest and the approximate form the day will take. The pupils should be prepared for the day in terms of suitable clothing, utensils to take with them and food. A briefing about the behaviour in the forest will also be given by the teacher. If the forest excursion is a school activity, the pupils are regularly insured by the school, the responsibility lies solely with the teacher. The forester supports the teacher professionally, but is not responsible for the behaviour of the pupils. However, the forester may provide information about special dangers in the forest.

Often a follow-up in the forest of what has been experienced at school or at home is useful for learning. The taught contents are summarized again, if necessary the students present their results. This follow-up should link the practical application of the lesson example from the forest at school back to the more theoretical content of the following lessons.

Ultimately, it is desirable and in accordance with the intention of learning in the forest to connect the reality of the forest as permanently as possible with the school environment, with the everyday life of the learners. Here, what is experienced in the forest can certainly also be an indication or impulse in many aspects, in order to check how what is recognised in the forest “rubs” against everyday things. This gain is an important element of forest-based learning. For this, returning to the forest as often as possible is essential, not only in the context of school-based learning. Interest is only aroused if the experience is relevant and not a singular event. Learners of all ages are sensitive to this, especially young people.

10 Links to Philosophical and Ethical Education

The forest in its diversity of life and processes is a special place of wonder and amazement, thus a good mood and starting point for philosophizing. It does not require the element of shock to combine the love of the forest with a love of truth – philosophy. The love of the forest, once awakened, often does not stop. This is what it has in common with philosophy. So the earlier the forest is discovered as a place of learning, the freer is still the wonder. And if the wonderment of childhood can be preserved for a lifetime, the forest can also be opened up again and again as a source for philosophizing. Sometimes on the same questions, for which new answers can be found in the forest, which then raise new questions or only pose old questions anew.

For example, the four Kantian questions can be used here to provide brief suggestions for dealing with philosophy and ethics in relation to the forest.

What can I know? There is much to discover in the forest. Many things from the forest mosaic have now been assigned names, affiliations and functions by humans. Blueprints and principles have been discovered. All this, however, is always accompanied by the experience that details or connections are different from what we have just known. The question quickly arises as to the nature and limits of human knowledge. What can we meaningfully say about a phenomenon like forests if we do not even know exactly how large the system is? Are objective statements possible at all, or are they always culturally shaped constructions? What levels of knowledge are lost when we retreat to purely scientific analyses?

What should I do? The question of ethical action also has to do with dealing with nature. In dealing with the forest, man had initially reached a point regionally where his actions had ruined the forest. This became relevant primarily through man’s own concern, in this case in the form of a shortage of timber. It was discovered 300 years ago that no more wood should be used than could grow back sustainably in the same period. An imperative for forestry action was formulated, which is not only to be evaluated economically, but subsequently also transferred ethically to other areas. Philosophically, it can now be asked whether this imperative follows not only a pragmatic but also an ethical logic. For whom do we bear responsibility? How can a right of future generations be justified? Do we also bear responsibility for beings that have no self-awareness, not even a consciousness? Does an ecosystem have a value in itself – even if there were no humans? The question of the subject and the object of

morality belongs to the essence of ethics and can be connected with sensual experience in the forest.

What can I hope for? Forest is as dynamic as it is recurrent in nature. To be heterotrophic as a human being is an indication of necessary receiving, of dependence on other life. That this foundation is given can be a fundamental experience in the forest. With each leaf sprouting, each new growth ring of the forest trees. Seasons, birth or germination, growth and death. Forest is hope – as a habitat and a space of experience. The soberly rational view of philosophy stands in opposition to these emotions. From this perspective, we are only allowed to have hope for return, survival or security in a wholeness because the opposite cannot be proven. The forest may not be able to provide proof either, but it offers experiences that point beyond a purely rational view of the world and that is precisely why it calls for a critique of pure reason.

What is the human being? This central question of anthropology can be an element that connects all learning in the forest. Even the fundamental question of why one should learn can be vividly discussed in the forest. Comparison is a method of learning. While learning in nature, comparisons between humans and non-human nature can be made primarily on the biological level. But it is easy to broaden the view to the systemic, to the interrelations of all living and non-living things. Is the human, then, to be defined in distinction from the non-human or in relation to it? Being in the forest brings the existence of the human being into other pictorial as well as emotional contexts. The experiential significance of the bond with nature, as a sometimes dangerous but basically reliable bond, should not be underestimated. Today's sometimes exaggerated pursuit of one's own autonomy can be put into perspective by experiencing one's own place in the forest.

In search of answers then also personally found answers lead from the question, what is the human being, finally also to the question: Who am I? A search that begins early and does not end. Even a search in the forest leads the questioners further along this path.

11 Summary

Without wanting to deny it to other living beings, learning distinguishes humans. Thinking is natural. That is how it is still bound, or at least linked, to the presence of nature. When we are very small, we start to learn mainly through the senses. We would probably never give that up, at least never completely stop with it. But already in kindergarten we are at some point put in a circle or right at a table. Paper is soon handed out, a pair of scissors, a pencil. We begin to learn with fewer senses until eventually we are sitting in a school desk, in a lecture hall, or e-learning behind a computer screen. Physically still and highly concentrated in the frontal brain. Thinking and brain development stem significantly from a time when we were connected to the forest and other nature. The forest was a learning field, a testing ground, useful as well as dangerous, and always motivating to learn. Our learning path also led away from nature and to learning itself also out of it. Thus having fallen

almost entirely out of the forest and out of nature, we also lost and are losing the source of our learning. Other places of learning bring other methods and probably also other contents and results. Many things did us good, made us freer from being directly exposed to nature. Free times and free spaces for a further development, which brought forth enormous things. Much light and just as much shadow. With the negative consequences of action despite increased education, mankind today is faced with existential questions. Sustainability has not been rediscovered as a solution, but rather – at least for education – a new concept for sustainable development (ESD) has been devised. Whether this will be as successful as the once forest-saving discovery of the natural sustainability of forest (wood) use obviously does not depend on education alone. Ethical and philosophical questions are fundamental here.

In addition to abstract questions such as the value of nature in itself and for us, very concrete social questions such as ownership and rights of use also come into view.

The forest as a publicly accessible habitat and place of learning does not have to be developed, but should be used resolutely. In addition to educational policy decisions regarding principles, goals and methods, this requires a strengthening of the forest learning supervisors and their partners from daycare centers to universities. Foresters are an essential part of this, perhaps because of the historical dimension of sustainability, but certainly because of their attachment to the forest, they have a key role to play. The key to opening up the forest, to developing new forms of learning and ultimately to opening up personal attitudes to learning in the forest, which helps to remind people of their connection to nature.

With the rediscovery of the forest as a place of learning, a circle could be closed, so to speak. After all, our learning – separated from it – has also put the forest as a place of learning itself at risk. Learning this there too can not only help save the forest. And with it our existence. To continue to live and to continue to learn. The forest is still there. It is open. Concepts and ideas already exist. Nature is a fundamental part of our tradition for this. The forest a particularly fascinating educational program, of which man is only one building block. As it seems, the only being on this earth with conscious decision-making powers.

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DKV-Sound-Karate in School Sports from the Student's Perspective

Michael Adam and Matthias Lindel

Abstract

Based on the observation that students' fitness levels appear to be declining compared to previous generations, this paper first outlines the DKV-Sound-Karate concept, which can not only promote students' fitness in physical education classes in an innovative way, but also support the acquisition of social skills. Subsequently, students give their opinions on the DKV-Sound-Karate training in the form of interview excerpts. The liking judgments are supplemented by student responses regarding their athletic preferences and in relation to desirable behavior in physical education classes. Finally, profitable possibilities of connection between physical education and ethics lessons are pointed out.

Keywords

DKV sound karate · School sports · Social skills · Qualitative interviews · Behaviour · Values education

1 Initial Situation

If we look at the athletic performance of current generations of students in physical education, we can see that it is on the decline compared to previous generations. To put it dramatically, one could say that the fitness of the students is poor. This

M. Adam (✉)
Meckenbeuren, Germany
e-mail: adam.michael@hpv-altshausen.de

M. Lindel
Bad Waldsee, Germany
e-mail: lindel@ph-weingarten.de

impression of students' sporting performance can be gained on the one hand by studying students' fitness in physical education lessons, and on the other hand by observing students outside physical education lessons in everyday school life.

KÖNIG states that the "physical fitness of many adolescents is steadily decreasing, which is not in line with some of the objectives of school sport".¹ Furthermore, he states that, physical inactivity diseases, are on the rise, with adolescents and young adults being increasingly affected. This is also supported by relevant reports from health insurance companies, namely, for example, the DAK.² Last but not least, poor physical fitness also means that an important prerequisite for vocational training cannot be met.

The fact that school sport has a special responsibility in the matter of students' fitness results from its didactic legitimation. According to THIELE, the "dual mission of physical education" refers to the demand for "education for sport", but also for "education through sport".³ By the first is meant that students can practice and try out a wide variety of sports in physical education classes, so that ideally a sport will continue to be practiced outside of physical education classes.⁴ In this way, physical education would have encouraged extracurricular sporting activity. "Education through sport" should make a positive contribution to the physical, but also to the psychological development of the students and, in addition, also contribute, for example, to improving the school and class climate, positively influence social behaviour and promote the health of the students.⁵ School sport must therefore, in accordance with the "dual mission of physical education", contribute both to increasing fitness and to promoting the social skills of students.

1.1 Orientation

The training concept of DKV-Sound-Karate dealt with here is well suited for physical education as an innovative training concept, since on the one hand not only the fitness of the students is promoted, but on the other hand also the acquisition of social skills, for example responsibility towards oneself and others. The DKV-Sound-Karate concept was developed specifically for use in the junior sector,

¹Cf. König, Stefan: Can school sport be a broad-spectrum antibiotic? In: *sportunterricht* 61, 7 (2012), p. 193.

²Cf. Kordt, Martin: *Gesundheitsreport 2011. Analyse der Arbeitsunfähigkeitsdaten. Focus: How healthy are young workers?* DAK (ed.) Retrieved from: https://www.sozialpolitik-aktuell.de/tlfiles/sozialpolitik-aktuell/_Politikfelder/Gesundheitswesen/Dokumente/GesundheitsreportDAK/Gesundheitsreport_DAK_2011.pdf

³Cf. Thiele, Jörg: Von erziehendem Sportunterricht und pädagogischen Perspektiven. Remarks on the gain in importance of pedagogical ambitions in the discourse on physical education. In: *sportunterricht*, 50, 2 (2001), 43–49.

⁴Cf. Lindel, Matthias: *Methoden der Sportunterrichtsforschung im Vergleich – eine Untersuchung am Beispiel von Sound-Karate*. Berlin. Logos 2018, p. 30.

⁵Cf. Lindel 2018, p. 31.

although only a few scientific studies have been conducted to date with regard to the effect of DKV-Sound-Karate on students' fitness when used in school physical education classes. Against this background, the study "Methods of Physical Education Research in Comparison – An Investigation Using DKV-Sound-Karate as an Example"⁶ was conducted by LINDEL to gain insights into the effects of DKV-Sound-Karate on students' fitness. In this context, DKV-Sound-Karate was trained once a week in school sports by the intervention group at 12 participating schools over 15 teaching weeks as part of a quasi-experimental longitudinal study. In parallel, the comparison group completed regular physical education classes. With a sample of $N = 448$, a pretest and a posttest with different, standardized sport motorics tests were conducted. In addition, interim tests and a follow-up test were administered with different subsamples.⁷ Subsequently, the effects of the DKV-Sound-Karate training on the students' fitness were evaluated using quantitative analysis procedures.

The present article refers to a qualitative sub-study of this research, conducted by the author, which deals with the reception of DKV-Sound-Karate by students in grades five and six of a Secondary school in the federal state Baden-Württemberg in Germany. For this purpose, interviews were conducted with non-randomly selected students aged 12–14 years with the aim of finding out the individual attitudes and liking judgements of the students regarding DKV-Sound-Karate and thus complementing the fitness data of the quantitative main study with regard to the subjective perception of DKV-Sound-Karate.

2 Karate and School Sports

Karate and school sports are difficult to reconcile at first glance. In the Federal Republic of Germany, the monopoly, on the use of force lies with the state, and proportionality must always be maintained in the use of force. Furthermore, the aim of (school) education is to resolve conflicts by peaceful means whenever possible. Therefore, it does not seem to be purposeful at first to implement elements of fighting or a martial art in school sports. In Karate, however, the aspects of physical conflict are integrated into a superordinate value system. The training of physical skills and abilities is only the means to an end in karate.

The highest goal in karate is the teaching of values such as respect, politeness, self-discipline, humility and perseverance, which dominate the entire design of karate. This value system, which can have a violence-regulating effect, can also be used profitably for school sports.

⁶Lindel 2018.

⁷Cf. Lindel 2018, p. 199 ff.

2.1 Karate

Originally, karate refers to an art of self-defense, which was developed since 500 AD by monks of the now Japanese island of Okinawa. Over time, the exclusive self-defense developed into a teaching for the training of body and mind, the “Karate-Do” (literally translated: the way of the empty hand). Karate is extended by the element of the “way”, thus the mental training. Central elements are politeness and respect for the opponent, but also the observance of the rules of Karate. The three main elements of Karate are Kihon (basic training), Kata (form) and Kumite (fight).

As a sport, karate has only been known since the beginning of the twentieth century. It was brought from Okinawa to what was then Japan in 1922 and gained notoriety in America and the world after the Second World War. In 1957 it was introduced to Germany by the judoka Jürgen Seydel. As a result, among other things, the German Karate Federation was founded. From the merger of several karate associations, the German Karate Association (DKV) emerged in 1976, which officially represents karate sports in this country and on whose behalf the DKV-Sound-Karate program was developed.

2.2 Initial Legal Situation

In the past, it was not easily possible to include karate in school sports. In 1993, the Sports Commission of the Standing Conference of the Ministers of Education and Cultural Affairs of the Federal States in the Federal Republic of Germany ruled “that martial arts with striking techniques are not permissible in school sports” (KMK [KMK = Conference of Ministers of Education in Germany] Decision 1993). The KMK also counted karate among the sports meant, since karate also represented a considerable source of danger to the health of the students. In 2000, the German Karate Federation’s (DKV) school sports officer, Ralf Brünig, proposed that the resolution be amended in favour of karate, so that it would have been possible to include karate in school sports. As a result, karate was approved for school sports in Baden-Württemberg and Bavaria, but only “without the preparation and teaching of the dangerous striking techniques”.⁸

The Standing Conference of the Ministers of Education and Cultural Affairs of the Federal States in the Federal Republic of Germany only opened up school sport to karate and other martial arts in 2012, allowing the federal states to regulate independently “which sports (including martial arts) can be offered in school sport”.⁹

⁸Cf. KMK Decision: Application for Modification of the Decision of the Commission “Sport” of 1993 on Asian Martial Arts in School Sport. Berlin: 2001.

⁹Cf. KMK resolution: Sport im außerschulischen Zusatzangebot an Ganztagschulen – unter besonderer Berücksichtigung der Beschlüsse zu den Kampfsportarten. Frankfurt/Main: 2012.

In Baden-Württemberg, the decision-making authority in this regard has been handed over to the schools. If karate is considered a valuable sport for the respective school, it can be included in the school's curriculum.¹⁰

2.3 DKV-Soundkarate in Germany

Already around the year 2000, the German Karate Association was looking for a way to break new ground in children's and youth training and to make karate accessible to school sports. At that time, German athletes had lost touch with the world's top level in some areas. In addition, children and young people could not be kept permanently in their clubs, but turned to other sports or leisure activities.¹¹ The situation was met with the adaptation of the Multimedia Karate concept by Professor Pierluigi Aschieri, who had developed the concept for the Italian Karate Federation. In Italy, too, it was noticed that children's motoric skills were declining due to changes in living conditions. Karate training for children at that time was conceptually designed like training for adults, albeit in a somewhat reduced form, but without taking into account the special physical and psychological conditions of children. This was only achieved by the multi-media concept. An important adaptation compared to classical karate training is the use of a ball attached to a pole as a substitute for the fighting partner (see Fig. 1).

This eliminates the risk of punching or kicking injuries and makes the karate concept suitable for use in school sports. This multi-media concept was soon called sound karate, although the word *sound* only names one of the multimedia aspects. Sound karate is much more than just karate training to music.

2.3.1 Concept of the DKV-Sound-Karate

In terms of content, DKV-Sound-Karate is the combination of karate training and cross-sport exercises. Thereby motoric, coordinative and cognitive abilities and skills are trained or developed. DKV-Sound-Karate is based on the concept of learning on three learning levels (cf. Table 2.1).

The three levels of learning are considered in the training to one third each and are part of every karate lesson.

The first level of *unstructured exercises* is intended to train general sporting skills and abilities and still leaves out techniques of karate. Priority is given to train the perception of one's own body and the increase of the ability to move as well as the spatial-temporal orientation ability.

¹⁰Cf. Frömke, Sabine: Brief des Ministeriums für Kultus, Jugend und Sport Baden-Württemberg an den Schulsportreferenten des Deutschen Karateverbands e. V. DKV-Karate als Schulsport. Stuttgart: 2012.

¹¹Cf. König, Stefan/Lindel Matthias: Sound-Karate – Fitness und mehr. In: sportunterricht, 62, 3 (2013), 2–6.



Fig. 1 Kumite training in DKV-Sound-Karate training: technique training on the ball instead of the partner. (Image source: Ralf Brüning, School Sports Officer of the German and the Karate Association of Baden-Württemberg)

Table 2.1 Illustration of the three structuring levels of DKV-Sound-Karate

Learning level	Contents
Unstructured exercises	Basic motor skills and rhythm training General course and general circuit training Game forms, games Self-assertion
Semistructured exercises	Combined course and combined circuit training with coordination, flexibility and strengthening exercises (karate) technique exercises for motor skills training Self-defence
Structured exercises	Special courses and special circuit training Blocks of four Techniques on the ball Self-defence Kata Kumite with partner

Brüning (2010, p. 13)

The level of *semi-structured exercises* involves the learning of basic karate techniques and aims at the training of motor skills and the teaching of techniques for self-defense. In the process, movement sequences are to be made more precise.

The third level of *structured exercises* serves the learning and improvement of karate techniques specific to the sport.

Table 2.2 DKV-Sound-Karate teaching programme

Teaching program DKV-Sound-Karate	
<i>Compulsory part</i>	<i>Optional part</i>
Basic modules with binding contents	Optional additional contents (min. 1, max. 2)
Basic motor skills and rhythm training	Self-assertion
Course (general/special/comb.)	Self-defence
Circuit training (general/special/comb.)	Kata
Techniques on the ball	Kumite with partner
Blocks of four	
Games	

Brünig (2010, p. 11)

Table 2.2 shows that the content of the DKV-Sound-Karate teaching programme is divided into a compulsory part and an optional part:

In order to gain a better insight into the contents of the teaching programme, these are explained in brief for the first year of training as an example:

Basic motor and rhythm training includes regular, set exercises for stretching and strengthening as well as motor skills training. Rhythm is of particular importance here, as these exercises are completed to music (e.g. current pop music at 70–110 bpm), to the count of the trainer/teacher or to the beat of a metronome.

The *course* is primarily used to train strength and speed. Coordination and conditioning exercises are used, such as rolling, jumping or sprinting. In the first year of training no karate techniques are required, these will be added later. A course has the length of four lanes, one lane corresponds approximately to the length of a fighting area (8–12 m).¹²

The *circuit training*, which takes place at different stations, consists on the one hand of a combination of different, cross-sport coordination/strengthening/mobility exercises and on the other hand of sport-specific karate exercises for technique training and can basically be adapted to the performance level of the students.¹³

The *techniques on the ball* include karate-specific movements that are trained on a ball attached to a rod. The ball replaces the fighting partner. Each touch of the ball is a violation of the rules. Ideally, the movement ends a few millimetres before the ball. In this way, children learn to perform movements in a controlled and measured manner.

Blocks of four refer to four combined actions performed in quadruple time. Through the combination of karate techniques, motor skills, sense of rhythm and execution technique are trained. In the beginning the beat is given by the teacher, later a metronome can be used and finally pop music (4/4 time, 70–110 bpm). The aim is to execute the techniques of karate precisely and to keep this up over the length of a piece of music.¹⁴

¹²Cf. Brünig, Ralf: DKV-Sound-Karate. Teaching and examination programme for children and young people in clubs and schools. Affalterbach:² 2010.

¹³Cf. Brünig 2010, p. 47.

¹⁴Cf. Brünig 2010, p. 54.

Finally, the *games* should be mentioned for the compulsory part of the training. On the one hand, they are a motivating part of the training, but on the other hand, they serve as a warm-up and a workout. Simple running and catching games are suitable, but also games with balls and other small equipment. They are not only an end in themselves, but also offer the chance to expand social skills in a playful way.¹⁵

From the elective part, at least one sub-area, but at most two sub-areas should be integrated into the training. Again, these are only roughly outlined here:

The training in the area of *self-assertion* serves to “strengthen the self”, to train the ability to perceive and recognise conflict situations. The aim is to learn how to avoid physical confrontations. This can be implemented, for example, through role-playing, shouting training or scenic play.¹⁶

Self-defence builds on the area of self-assertion. In doing so, age-appropriate possibilities of conflict resolution are learned, e.g. the conscious use of the voice, body language or the content of what is said. Physical conflict resolution using self-defence techniques must always be the last resort.

Kata refers to fixed forms of movement. Movement sequences are learned and executed in a fixed order in the form of a stylized fight against imaginary opponents. In addition to the technique, the inner attitude, i.e. breathing, inner calmness and composure, security, decisiveness and the sense of rhythm are trained.

Another possible aspect of the elective area is the *Kumite*. This means the practice of attack and defense techniques with a partner. This was not allowed in school sports after the resolutions of the KMK of 1993 and 2001, as Kumite was counted among the sports with dangerous punching and kicking techniques. Since 2012 this strict ban has been lifted.

2.4 Reference to the Baden-Württemberg Education Plan

In the following, points of connection between the DKV-Sound-Karate concept and the secondary level 1 education plan in Baden-Württemberg (2016) for grades 5 and 6 are presented by way of example, but without claiming to be complete – instead, an attempt is made to show the essential fits between DKV-Sound-Karate and the secondary level 1 education plan.

First of all, it can be stated that in the guiding principles for the acquisition of competences, aspects are addressed several times which can also be taken up by DKV-Sound-Karate in school sports:

The students expand their personal and social skills by playing and competing with each other. They develop an awareness of rules, understand the importance of the idea of fair play and learn to accept and apply necessary forms of cooperation and opposition. In this way, they learn to deal with emotions, to process them and to engage constructively in interaction

¹⁵Cf. Brünig 2010, p. 58.

¹⁶Cf. Brünig 2010, p. 69.

processes. [...] The students learn to assess themselves realistically, to build up confidence in their own abilities and to develop a positive concept of themselves and their bodies.¹⁷

In grades 5–9, the elective compulsory area “Fighting together/against each other” is also explicitly mentioned, which can implicitly be continued in grade 10. In this compulsory elective area, DKV-Sound-Karate can make a valuable contribution in accordance with the dual mission of sport, as the following objectives of the education plan can be realised with the help of the DKV-Sound-Karate concept:

Students deal responsibly with themselves and their partner when roughhousing and fighting. They perceive their own limits and those of the other person. By reflecting on fighting situations, social competence and empathy are promoted. The students have experience in non-standard duels. They are able to fight according to rules as well as to solve simple duel situations.¹⁸

In the concluding notes of the elective section, a sensitive approach to the students' concerns and inhibitions is demanded and the creation of alternatives is mentioned.¹⁹ Through the child-oriented design of the DKV-Sound-Karate concept, this demand can be met in a particularly suitable way.

3 The Underlying Study

The qualitative sub-study on the students' opinions of liking serves to record the individual reception and, for the aforementioned quantitative main study, to investigate whether there is a connection between the development of sport-motor performance and the students' opinions of liking. In the following, the subjective judgements of the students are in the focus of the further explanations, in order to derive recommendations for the use of DKV-Sound-Karate in school sports on this basis.

3.1 On the Selection of the Students Interviewed

In February 2016, guided interviews were conducted with students at a Secondary school in the Upper Swabian region. From the sample of the quantitatively designed main study “Methods of Physical Education Research in Comparison – An Investigation Using Sound Karate as an Example”²⁰ by LINDEL, 12 students were selected

¹⁷Cf. Ministerium für Kultus, Jugend und Sport Baden Württemberg in cooperation with the Landesinstitut für Schulentwicklung (ed.). (2016). *Bildungsplan 2016*. sport. Retrieved from: https://www.bildungsplaene-bw.de/site/bildungsplan/get/documents/lsw/export-pdf/depot-pdf/ALLG/BP2016BW_ALLG_SEK1_SPO.pdf, p. 4.

¹⁸Cf. Ministry of Education, Youth and Sport Baden Württemberg 2016, p. 26.

¹⁹Cf. Ministry of Education, Youth and Sport Baden Württemberg 2016, p. 28.

²⁰Lindel 2018.

for the qualitative sub-study on the basis of their performance development. The students finished the 15-week training session on DKV-Sound-Karate in school sports directly before the interview time. All students knew that some of them would be interviewed after the training session and were all willing to be interviewed. However, not all students could be considered for the interviews.

3.2 Excerpts from the Interviews

All students have a migration background. All but one of the students grew up in Germany. Nevertheless, most of them could only express themselves with little elaboration, which in some cases led to one-word answers. In the following, the students have their say in excerpts from the transcripts²¹ of the interviews, thus providing an impression of their subjective experience of the DKV-Sound-Karate concept.

3.3 Results of the Investigation

The interviews were evaluated using qualitative content analysis according to Kuckartz.²² For reasons of space, the category system on which the evaluation is based is not presented in detail here.

At the beginning of the interviews, the students were asked, among other things, about their extracurricular sports activities. Asked about what sport brings them, i.e. what they see as the personal benefit of sport, the following answers were given:

That I, well I find that I get fitter because if I'm always just sitting at home, then you don't really get fit and um ... that I also lose a bit of weight (SLIGHTLY EMBARRASSED). (Intvw-A2, para. 20)

It's just better for myself, because then ... so then ... I also find that when I'm older, for example, and I didn't do anything as a child, then I don't have anything behind me, nothing happy and so on. And now, when I'm playing soccer, I'm always happy and so... Always have ... So I'm moving more. (Intvw-LA, para. 32)

Um ... *2* Actually it's good, so that's quite good for me, I think, because ... there you can also learn something new and [it] is also mostly fun. (Intvw-NB, para. 31)

That I'm always fit. (Intvw-HB, para. 24)

Because it's fun and it helps me focus... uh, control. And something like that. (Intvw-TR, para. 20)

Many of the students can name the personal benefits of sports and thus justify for themselves. The fitness aspect as well as the fun of sports are in the foreground. It is

²¹The interviews were conducted and transcribed by the first author. At the time of writing, they have not yet been published.

²²Cf. Kuckartz, Udo: *Qualitative Inhaltsanalyse. Methods, practice, computer support*. third revised edition. Weinheim/Basel. Beltz Verlag: 2016.

noteworthy that LA states that he fears not experiencing as much without sport or that he lacks cheerfulness. The reasons for this sentence were not asked, but he seems to be aware that physical satisfaction can be experienced in the sporting experience in addition to the sporting activity itself. A student of the sixth grade, TR, names the aspect of controlling oneself, which here probably aims at an improvement of behaviour.

One student states that she does not do any sport and also does not have a favourite sport because she does not like sport. For her, this was the end of the discussion.

- Adam: Yeah, exactly. My next question would be, are there any sports that you would like to try? Or that you do?
- Student: Um... I have to think about it for a minute. *2* No, actually not.
- Adam: OK.
- Student: Because I don't like sports.
- Adam: Do you do any sports? So besides school sports, like club sports?
- Student: Hm. No. (Intvw-GB, par.17–22)

These statements illustrate the different affinities of the students for sporting activities. This range, which is probably present in the students of every school sports group, must be kept in mind when trying out new contents and methods in physical education. It is easy to understand that sports enthusiasts are more likely to accept a new training concept than is the case with students who tend to be less sporty. But even for them, newly introduced content in physical education offers the chance to perceive school sports in a more positive way.

Asked about their favorite contents of physical education, the students mostly mention sports games:

- (UNINTELLIGIBLE) and play zombie ball. (Intvw-A22, para.16)
- Uh *2* Yeah, like catching or something. (Intvw-SK, para. 26)
- Um, I like to play dodge ball, or... yeah. (Intvw-KL, para. 26)
- I like playing soccer, and otherwise... Actually, there's nothing I don't like to do. (Intvw-SD, para. 36)
- Playing games or handstands, floor gymnastics in general. (Intvw-CR, para. 38)
- I also like to play ball games and do apparatus gymnastics, trampoline or something like that [...]. (Intvw-TR, para. 24)
- So floor exercises and when we do obstacle courses and stuff. (Intvw- A2, para. 24)

Mostly games are seen positively, which are probably also a part of physical education. But floor exercises were also mentioned. Most of the students related the question, as it was meant, to general physical education. However, some also referred to the DKV-Sound-Karate training unit:

- Well, I don't like to do that, for example what we did yesterday (note: in the SK training), we did the course and there were difficult things. And I found them ... One thing was really

difficult for me and everything else was normal. And what I like to do is for example something with the ball, or something ... Catching or something like that. Little games like that. (Intvw-LA, para. 36)

The course, which was completed the previous day at the end of the DKV-Sound-Karate training in school sports, is partly perceived as difficult by LA. However, he immediately puts this statement into perspective again by referring it to a specific part of the course. As the level of difficulty increases, he seems to find the enjoyment of the sport decreases. He rather favours ball and movement games.

If the exercises completed were the subject of discussion in the interview, the course (Fig. 1) was the central element of the DKV-Sound-Karate training described:

We just did [that with the] somersault, we just, so [ran such] courses, then we just, we jumped up like this and we then [still] did spiders and we had to jump over such funny parts there *2* and *1* yes. (Intvw-SK, para. 29)

We ran through the slalom, then we did two jumps, and on the two jumps we had to move our arms. And I found that a bit difficult. (Intvw-LA, para. 48)

So there were... „Yeah, poles were set up, then we had to run a slalom, then we had to jump like this, um... we had to... um... so... it's very much to do with jumping. (Intvw-TR, para. 34)

In addition, there are the so-called blocks of four as structured exercises. These are technique and motor skills exercises typical for DKV-Sound-Karate, which are performed on the count of the teacher, then to the beat of a metronome and finally to music. The precision of the movement is particularly important. For the exercises to music, mostly good feedback was given by the students:

Well, I thought that was good with [the] music, but we only, well we only did [that] twice with music and so I thought when we did that with music it was really cool, but *1* yeah just we only did that twice and I thought that was a bit stupid then. (Intvw-SK, para. 36)

It was much better because ... For example, when we did this fist training, it was better with music because I felt the beat like that and stuff. When I heard 1, 2, 3, I didn't feel the [beat] like that. (Intvw-LA, para. 56)

The rhythmic accompaniment by the music was perceived by the students as a new element of physical education and had a motivating effect. Most of them said that they would have liked to have the accompanying music even more often and that the DKV-Sound-Karate concept should be changed to this effect:

And [doing] something with music more, I think, because we only did something with ... once or twice with music and nothing more. (Intvw-TR, para. 54)

A possible continuation or repetition of the training is supported by most of the students, although criticism is also voiced in the interviews. After the wish for more accompanying music, it is often criticised that the proportion of repetitions during the training had been too high:

What I would change ... That we would learn more. Because we always kind of did the same thing. [...] We always repeated it and so and so. (Intvw-SK, para. 64 u. 66)

- Adam: Mmm. OK. And what did you not like so much?
 Student: Um... That we did the same thing over and over again. So if we did the same thing twenty times in a row in the kar... So we did Oi-Zuki twenty times in a row, every Monday.
 Adam: Mhm. So you did the same thing every week?
 Student: Mhm.
 Adam: Or doing the same thing for hours on end?
 Student: Weekly. (Intvw-SD, par. 63–68)

Repetition is fundamental element of any karate training and is perceived as tiring or boring by most of the students interviewed. In DKV-Sound-Karate training, however, this is about making the movement more precise, the repetition of an exercise makes it possible to concentrate on different details of the exercise and to execute the movement better after a few repetitions. This should also be addressed with the students. At this point, it should additionally be noted that due to the requirements of the quantitatively designed main study with regard to the highest possible standardisation of the training units, these were slightly modified in comparison to the DKV-Sound-Karate concept, resulting in a higher number of repetitions. However, the students had no knowledge of this.

Some students had a very positive view of the DKV-Sound-Karate training session despite the criticism expressed. Student SK expresses criticism regarding the repetitions in the training, but is still positive:

- Adam: Were you looking forward to the sound karate training?
 Student: Yes, it was. That was a cool thing. [...] I thought it was a cool action, I learned a lot of things about karate and so on. (Intvw-SK, para. 59–60 u. 98)
 Student: So that we have always learned new things, for example ... So, if I were now so normal.... So if I wasn't there now, I wouldn't have learned everything. And yes, I think it's just better that way. (Intvw-LA, para. 38)

One's own behaviour and the behaviour of others or towards others is an important part of karate and thus also anchored in the DKV-Sound-Karate concept. Even if the teaching of values is more implicit here and the Sound Karate training is in the foreground, the 20 paragraphs of Karate-Do by Funakoshi Gichin²³ also have high

²³Cf. Bittmann, Heiko: Geschichte und Lehre des Karatedō (2nd revised and expanded edition). Verlag Heiko Bittmann: 2017, p. 132.

relevance in the implementation of the DKV-Sound-Karate training and run like a thread through all training units:

1. Remember that the Empty Hand [author's note.: meaning Karate-Do] begins with a respectful salute and ends with a respectful salute.
2. There is no fist attack with the Empty Hand.
3. The Empty Hand supports justice.
4. Know your self first, then know the other.
5. The art of the heart comes before the art of technique.

These first five of the 20 guiding principles make it clear that respect for oneself and respect for one's partner are important values in karate as well as in DKV-Sound-Karate, which should be promoted and demanded. Each individual guiding principle could also be the basis for discussion in the corresponding subject area of ethics lessons. Also in school sports or in the school community one should treat others with politeness and respect, help the weaker ones and question oneself again and again. DKV-Sound-Karate can therefore offer connecting points for other subjects and school life itself on a sporting level.

The following quotation from Hermann GIESECKE illustrates the challenge of values education in the school context:

The value orientation of children and adolescents is fed by many sources, which teachers can only influence to a rather small extent; some of it is also subject to fashionable wear and tear or age-related preferences. All social places in which children move are involved, and not least the mass media. Value orientation emerges in the context of overall socialization. Teachers cannot, therefore, produce the process of value formation in students, but can only intervene in it in a supplementary and corrective way. Whatever pedagogical effect is to be achieved in this context, it can only ever be a matter of intervening in internal processes that have already taken place at any point in time of pedagogical action. Educational possibilities of influence only arise at all within the framework of pedagogically defined social places such as the family, school, and work with children and young people – educators have no influence on the other social places that have a lasting influence on the formation of values. Even the intentions of the different pedagogical places are not necessarily congruent; the intentions of teachers can, for example, be counteracted by opposing tendencies in families. In this respect, it is appropriate to speak only of a contribution that the school can make in this context, but whose success it can neither calculate nor guarantee.²⁴

The contribution to values education that the school can make according to Giesecke, it should also make. For it is not said that the school's contribution to values education is in vain. The school's contribution represents an important, but not the only, building block of the values concept. Possibly this contribution of the school can take shape, among other things, through the thematic connection of DKV-Sound-Karate and ethics lessons.

²⁴Cf. Giesecke, Hermann: What can schools contribute to value education? In: Gruehn, S./Kluchert, G./Koinzer, T. (Eds.). Was Schule macht: Schule, Unterricht und Werteerziehung: theoretisch, historisch, empirisch; Achim Leschinsky zum 60. Geburtstag. Beltz: 2004, p. 235.

4 DKV-Sound-Karate, Sports and Ethics Lessons

Finally, possible links between the DKV-Sound-Karate concept in physical education and the teaching of ethics and philosophy in schools are shown. For this purpose, the educational plan for secondary level 1 in Baden-Württemberg is used as an example. Here, the supplementary version for grades 5/6, which has not yet come into force, is used. In Baden-Württemberg, ethics instruction in Secondary Level 1 does not take place until grade 7. However, the points of reference mentioned below can be transferred to any grade level without any problems, since they take up general principles of ethics and philosophy lessons.

In the guiding principles of the 2016 Education Plan for the acquisition of competencies in the subject of ethics, key concepts are mentioned: freedom, justice and responsibility.²⁵

Opportunities for social interaction in these dimensions are also offered by physical education. The concept of responsibility comes into play in ethics lessons as part of self-determination, but also as part of moral understanding. In physical education, each individual bears responsibility, be it for his or her sporting actions or for the sporting interaction with partners and opponents. Justice is also a central element of physical education, and the implementation of justice in sport is largely through fair play. Freedom contradicts these dimensions only at first sight. Sport and ethics offer examples of the implementation of individual freedom, which ends where the freedom of sport partners or classmates is impaired. In a sporting context, this means that people are free to act within the rules and fair play. If rules are not adhered to or fair play is violated, e.g. by a throw or shot that is too violent, this may lead to the other player being adversely affected and may result in sporting sanctions. If we transfer this situation from the playing field to a discussion group in ethics lessons, the requirement that the discussion partner must not be impaired in his rights to speak or his views also applies here. All participants should be able to leave the playing field in mutual respect; the same applies to a discussion round. In this respect, the connections between ethics and physical education seem to be given and can be mutually beneficial.

Also for ethics lessons in grade 5/6, values education is a fundamental principle. For this purpose, it is first important to get a self-image and to deal with one's own feelings with regard to different (given) factors. The own self is then put into context with other people, e.g. about characteristics, conditions and limits of friendship. In doing so, one's own value concepts and the ideas of others may not always be in harmony and may have to be discussed. Often individual value concepts are influenced or overlaid by rules. Law and given rules are not always perceived as fair. On the other hand, law and rules are sometimes ignored in order to gain a

²⁵Cf. Ministry of Education, Youth and Sport Baden-Württemberg in cooperation with the State Institute for School Development (ed.). (2016). Bildungsplan 2016. ethics. Retrieved from: https://www.bildungsplaene-bw.de/site/bildungsplan/get/documents/lsw/export-pdf/depot-pdf/ALLG/BP2016BW_ALLG_SEK1_ETH.pdf, p. 4.

(supposed) situational advantage. The DKV-Sound-Karate concept offers starting points for the topics “fairness” and “consideration for others”. Corresponding behaviour can be made visible in sports lessons and reflected on in greater depth in ethics lessons. Thematically related are also other areas, for example the observance of rules under difficult conditions or the endurance of defeat when something does not work out as planned. The mentioned topics do not only occur during a DKV-Sound-Karate project, but can be experienced in many sports. However, DKV-Sound-Karate offers itself as an extraordinary content of the sports lessons, because the basic principles of *responsibility* and *partnership*, which are important for Karate and also DKV-Sound-Karate, are recurring contents in the ethics lessons. *Respect* and *discipline or self-discipline* are also practically demanded in the sports lessons and are again and again in different forms contents of the ethics lessons. Limits exist, above all, where ethics instruction engages in fundamental, philosophical reflection. As shown above, values such as respect, fairness or discipline are necessary components of karate. This is true for martial arts in general and DKV-Sound-Karate as a school sport in particular. In philosophical discourse all these values can be questioned. The training of judgement cannot operate with given values.²⁶ Nevertheless, an offering of DKV-Sound-Karate allows for immediate experience of a value-based practice. The evaluation of this practice can then be raised again to the object of discourse.

5 Summary Consideration

Generally, DKV-Sound-Karate seems to be accepted by the students. However, a differentiation must be made here: Some students reject a possible continuation or repetition of the project, but do not close their minds to DKV-Sound-Karate in principle. The students would repeat or continue the Sound Karate project. However, both are linked to conditions. Mostly it is criticised that the exercises are always repeated and that there is too little musical accompaniment, which is perceived as motivating. Here it seems to be difficult to convey that repetition is the cornerstone of a training. The students wish for more variety, that one should not always do the same thing.

As a significant part of the criticism relates to supposed monotony and constant repetition during the Sound Karate project, it is necessary to specifically address this. The design of the main study had to ensure that the training content was comparable at all participating schools. In order to do this, it was necessary that all trainers at all schools carried out the same training routine at all times. This led to the constant repetition criticised by the students. However, this strong standardization and

²⁶Cf. Tiedemann, Markus: Ethische Orientierung in der Moderne. What can philosophical education achieve? In: Nida-Rümelin, Julian/Spiegel, Irina/Tiedemann, Markus (eds.): Handbuch der Philosophie und Ethik. Volume I. Didactics and methodology. UTB 2015, PP. 23–30.

repetition is not actually intended in DKV-Sound-Karate, but was due to the research design of the main study. The training sequence is normally more varied.

The desired behaviour in physical education is known to the students. Attention, regular behaviour and fairness are named by the students as important and correct behaviour. Some students identify deficits in behavior among their classmates, such as laughing at classmates. Some students also find fault with the team-building skills of their classmates.

There is a clear discrepancy between the perception of classmates' behavior and the behavior that students know is required in physical education. Thus, students could name for themselves how they should behave. When they assessed classmates on their behavior, the subjective perception did not match what the students had previously identified as desirable. Respectful interactions are important. A good teacher/trainer creates a comfortable learning environment where individual performance is respected and mistakes do not lead to humiliation by other students.

Finally, it should be pointed out that even forms of martial arts, including DKV-Sound-Karate, do not lead to a "lightning change" in the behaviour of the sporting actors. However, possibilities for changing individual behaviour can be shown – also in ethics lessons. It is also useful to demand the change of behaviour via the given behaviour and rules. The DKV-Sound-Karate concept has a structuring and supporting effect, but at least as important are the teachers who, according to the concept, should act competently and moderately and react appropriately.

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Part VII

Methodical-Practical Teaching Examples



Learning Outdoors and Primary School Children: From the Experience of Nature to Philosophical Abstraction

Helena Graf

Abstract

The article reports on a project in the area of primary school. In this project, the experiential and scientific exploration of the Saxon Switzerland National Park is combined with philosophical reflection. The aim is to explore which combination of impressions and reflection appears to be professionally profitable and pedagogically desirable.

Keywords

Natural ethics · Elementary school · Abstraction · Anthropocentrism · Artifact · Thought experiment

1 Introduction

How to accompany primary school children from a simple experience of nature to philosophical abstraction is to be exemplified by the teaching sequence presented here. This sequence was piloted in October 2019 with 28 grade 3 children at the 49th Dresden Elementary School. During the autumn holidays, the children of grade 3 were offered the choice to experience a hiking day with a child-friendly via ferrata, a small cave experience and philosophical discussions. All 28 holiday children chose to hike with the philosophers. The guides were 12 students for the teaching profession at primary schools with the subject Ethics-Philosophy. In the form of co-teaching, they each led a group of five to six children through the philosophical discussions and the experiential pedagogical interventions. On this excursion day,

H. Graf (✉)

Institut für Philosophie, TU-Dresden, Dresden, Germany

e-mail: helena.graf1@tu-dresden.de

school and university didactics could be combined in a profitable and cooperative way for children and student teachers.

Since the high staffing ratio is not feasible under standard conditions, the teaching process is extended to 5 days in the following presentation. In this way, time management could be made more generous and the small-step nature of the teaching process could be increased.

In the following, the learning objectives, the teaching sequence and the concept underlying the lesson will be presented. Finally, the course of the day will be summarized from the perspective of the children and the students.

2 On the Dialectics of the Duty of Nature-Ethical Discourse with Children

Prometheus finally unleashed, to whom science gives unprecedented powers and economics the restless impetus, calls for an ethics which, by voluntary reins, restrains his power from becoming a calamity to man.¹

This dystopia, predicted by Hans Jonas as early as the 1980s, seems to have become reality. Man as Prometheus has now changed his environment irretrievably, so much so that it has become customary at geological congresses to speak of the Anthropocene as a geochronological epoch. The fact that humans have become the greatest geological, climatic-atmospheric, and biological influencing factor can hardly be denied. The massive ecological changes caused by the human species and their predicted undesirable consequences for the entire globe have now manifested themselves as an ethically charged progress- and risk-averse discourse in seemingly all systems. The guiding norm underlying this discourse seems clear even without dialectical testing, arguing existentially: The environment is good for everyone! Protect the environment so that the world remains habitable for future generations!

But there is no self-contradiction in the idea that mankind will one day cease to exist, and therefore also no self-contradiction in the idea that the happiness of present and next generations will be bought with the unhappiness or even the non-existence of later generations – just as little as, finally, in the reverse, that the existence and happiness of later generations will be bought with the unhappiness and partly even the extinction of present ones. The sacrifice of the future for the present is not logically any more vulnerable than the sacrifice of the present for the future. The difference is only that in one case the line goes on, in the other it does not.²

¹Jonas, Hans: Das Prinzip der Verantwortung. Moralphilosophische Antwort auf die technologische und biologische Macht. In: Jonas, Hans: Leben, Wissenschaft, Verantwortung. Ausgewählte Texte. Stuttgart: Reclam 2004., S. 87.

²Cf. Jonas 2004, p. 109.

For a future generation directly affected by this prediction, i.e. our children, this discourse and its normative basis seem to unfold effectiveness. An 8-year-old child begins to take an interest in climate protection and in the process develops into the climate protection activist Greta Thunberg with global validity and as the initiator of the “Fridays for future” movement, which in turn mobilises very many children and young people to participate actively.

The rational stubbornness of communication feeds both on what the actors learn in dealing with the world and on what the participants in the discourse learn from each other. The categorial knowledge that world-opening language advances is under pressure to reform the knowledge of the world filtered through learning processes. This circumstance argues for a pragmatic approach to the analysis of the connection between meaning and validity, which advances Michael Dummett’s epistemic semantics of truth. At its core, formal-pragmatic theory of meaning states that the addressee understands an utterance if he knows the conditions that make the claim to validity made by that utterance rationally acceptable.³

How can we now tap into the meaning and validity of an ecological discourse raised in ethics/philosophy classes, which perhaps began with Hans Jonas and his humanity imperative⁴ in the 1980s and culminated in the “Fridays for Future” movement triggered by Greta Thunberg? Our addressees are aged 6–12. An ideal-typical discourse in the sense of Jürgen Habermas is already limited by concentration span, capacity for abstraction and degree of rationality.

Nevertheless, the author is of the opinion that the ecological crisis, climate change embedded in a nature-ethical discourse, should already be taught in primary schools.

First, it seems counterintuitive to keep an issue away from a generation that is particularly affected.

Second, climate change and natural ethics do not imply a higher degree of abstraction than many other topics that have long been part of the established canon of philosophizing with children. For example, according to the Saxon curriculum, the topic “I in We” is taught in the first four grades. This thematic unit includes, among other things, complex questions of philosophical anthropology and different concepts of justice.

Thirdly, the challenges of the topic and the learning location are not of a subject-specific but of a methodological-didactic nature and that these can be used progressively is proven by the following teaching unit.

In order to enable the children to philosophize, the abstract discourse on natural ethics is preceded by the primary experience, the National Park Experience, and phases of philosophical reflection are integrated into the excursion. The project thus

³Habermas, Jürgen: Rationalität und Sprachtheorie. In: Philosophische Texte Bd. 2. Frankfurt a.M.: Suhrkamp Verlag 2009. S. 13.

⁴„An imperative that fits the new type of human action and is addressed to the new type of subject of action would be: ‘Act in such a way that the effects of your action are compatible with the permanence of genuine human life’; or simply: ‘Do not endanger the conditions for the indefinite continuation of humanity on earth’; or, again turned positively: ‘Include in your present choice the future integrity of humanity as co-object of your will’.“Cf. Jonas 2004, p. 109.

ties in with J.J. Rousseau in particular, who has become effective within experiential education, but has so far received little attention in philosophy didactics.

Rousseau discovered the phase of life called childhood. Experiences and adventures in nature and the confrontation with it are the driving educational force. Immediate and active learning nurtures the child in the best possible way. Thus, Rousseau laid the foundation walls for experiential and action-based learning.⁵

For the teaching sequence presented here, the concrete experience of nature and the primary experience should be the starting point for reflection and transfer to the nature-ethical discourse among primary school children.

In order to acquire the factual level of the discourse on natural ethics within philosophy, under the pragmatics often required in lesson preparation, the volume on natural ethics⁶ by Angelika Krebs is recommended. In the essay by Angelika Krebs⁷ in this volume, basic terms, self-understanding, function and current debates of natural ethics, ecological ethics etc. are explained.

Natural ethics asks about the ethically right way for humans to treat nature. Since traditional ethics focuses on the question of the right way for man to deal with man, natural ethics adds something new to the traditional ethical canon. The occasion for this new ethical interest was the ecological problems that became noticeable in the late 1960s, especially in the industrialized nations, and which have been documented in international studies such as the Club of Rome report *The Limits to Growth* and *Global 2000*.⁸

Angelika Krebs also makes the conceptual distinction between nature and artifact and critically opens up conceptual-logical consequences such as its graduality.

The Black Forest was created by humans, but not made. Of course, the transitions between over-forming and making are fluid, and even such an obvious example of artifact as a computer is based on something not made, since it is made of natural materials. While nature – which hardly exists today – and pure artifact – which cannot exist, since everything humans make is made from the natural – represent the two opposite poles of a scale, „nature“ and „artifact“ are gradual terms that divide what lies between the poles.

In order for them to really call nature the object of natural ethics, the definition of nature as „that in our world which was not made by human beings“ still needs a qualification. For even human beings have some things of their own that were not made by them, for example, a large part of their corporeality and emotionality. [...] That is, only extra-human nature, only „that in our extra-human world which was not made by man“ is the subject of natural ethics.⁹

⁵Michl, Werner: *Erlebnispädagogik*. München: UTB Verlag 2020. S. 26.

⁶Krebs, Angelika: *Naturethik. Grundtexte der gegenwärtigen tier- und ökoethischen Diskussion*. Frankfurt a.M.: Suhrkamp 2016.

⁷Krebs: *Naturethik. Grundtexte der gegenwärtigen tier- und ökoethischen Diskussion*. S. 337–397.

⁸Krebs: *Naturethik. Grundtexte der gegenwärtigen tier- und ökoethischen Diskussion*. S. 337– 338.

⁹Krebs: *Naturethik. Grundtexte der gegenwärtigen tier- und ökoethischen Diskussion*. S. 340– 341.

Anthropocentric and physiocentric positions are summarized, representatives and their argumentation and the corresponding current controversies are presented.

There are, roughly speaking, two answers to the question of the moral value of nature: either nature has no value of its own and is there only for man (=anthropocentrism, from Greek „anthropos“ = man), or it has a moral value of its own, and man must have regard for it for its own sake (= physiocentrism, from Greek „physis“ = nature).¹⁰

It is precisely Angelika Krebs' presentation of the controversies in nature ethics that invites us teachers of the ethics/philosophy subject group to do the same. Even if experiential education and ethics are inherently disciplines with a high affinity to nature conservation, it seems imperative to open children's minds to multiperspectivity and controversy at an early age. Here, too, the imperative to open up ideologically and to distance oneself from indoctrination applies, no matter how loud the motives may seem.

3 The Learning Objectives for Experiential Education Intervention with a Reflection on Philosophical Questions

(A) Objectives of experiential education

The pupils experience nature directly in a national park.

The pupils overcome together the complete circular hiking trail with stairs near the town of Wehlen in Saxon Switzerland.

The pupils all go through the herring cave one after the other.

(B) Objective in the field of expertise and the knowledge complex of nature conservation

Students know the concept and rules of conduct of the Saxon Switzerland National Park.

Students know endangered species of flora (mosses, lichens) and fauna (mammals such as lynx, otter and peregrine falcon) of their regional environment.

Students understand the concept and core problem of the ecological crisis.

Pupils playfully explore their environment by searching in the forest and matching pictures, terms and info cards relevant to the natural environment.

(C) Objectives in the field of philosophical education

SuS discuss the sense and necessity of rules using the example of the regulations for the core zone of the national park.

¹⁰Krebs: Naturethik. Grundtexte der gegenwärtigen tier- und ökoethischen Diskussion. S. 342.

SuS discuss, using the example of the ban on entering the core zone, whether nature has a value in itself without a benefit for humans.

Through the assignment game *Nature vs. Artifact*, the students discuss the extent to which these are gradual concepts.

Students question the relationship between humans and nature based on the concept of a gradual separation of the domains of humans (in the city) and nature (in the national park).

Students practice abstracting and problem-oriented imagining using the thought experiment method *Imagine a world without people*.

Students position themselves on nature conservation and give reasons for their position.

Students develop arguments for and against nature conservation in a philosophical discussion.

The pupils distinguish between the world views anthropocentrism and physiocentrism.

Students practice philosophical questioning by discussing the connection between the respective attitude towards nature conservation and the underlying worldview.

3.1 The Teaching Sequence

When? Time	What? Content, teaching steps, tasks	How? Methods, social forms, media, materials, teaching phases	What for? Learning objectives
First sequence in the classroom to prepare for the field trip			
1. ST 10 min	<p>Welcome</p> <p>Tasks to open the topic:</p> <p>1. Please briefly describe the photo</p> <p>Name the place. Tell what you know about the place in the photo.</p> <p>Who has already been to the Saxon Switzerland National Park? Tell a short story</p>	<p>Introduction by means of picture impulse/photo of the Saxon Switzerland National Park</p>	
15–20 min	<p>The children playfully develop and discuss rules of conduct in the national park. For this purpose, the picture cards are distributed to the children and the text cards are read out by the teacher one after the other and attached to the</p>	<p>Development by means of play</p> <p>Material: Laminated cards, one picture and one text card always belong together for a rule of conduct in the national park.</p> <p>Ex. picture with campfire and girl with stick</p>	<p>SuS know the concept and rules of conduct of the National Park Saxon Switzerland</p> <p>SuS discuss problems in the generation and practical implementation of rules of conduct using the example of the rules in the National Park</p>

(continued)

	<p>board with magnets. When a child hears the appropriate text for his picture, he steps up to the board and attaches the picture to it. The rule of conduct is briefly checked discursively and then the next card is read out.</p> <p>Tasks for the first elaboration: We playing right or wrong? 1. Find the pairs of writing and picture! 2. Decide whether the rule of conduct in the national park is right or wrong! Tell us your opinion and give reasons for it! You can start your reasoning with one of the two sentence beginnings: Yes, that should be a rule of conduct in the national park, because ... No, that shouldn't be a rule of conduct in the national park because. ... 4. Consider who or what these rules of conduct should protect</p>	<p>bread. Text: A romantic campfire is allowed outside in the forest Magnets and blackboard</p>	<p>core zone. Students reflect on whether the norms underlying the rules of conduct in the national park are not intended to serve the well-being of people alone, but also of the whole of animate and inanimate nature</p>
<p>10 min</p>	<p>For consolidation, the heading National Park is noted in the binder. Together with the teacher, an explanation or definition of the national park is written down. The children choose two rules of conduct for the national park and write them down in their notebooks. There can also be a box with the assignment pictures as a colouring version. The children can stick these in the folder and colour</p>	<p>Securing results by means of a blackboard picture and notes in a binder Box with colouring pictures of the rules of conduct to pick out and glue into the binders</p>	

(continued)

	<p>them in.</p> <p>Tasks for 1. Securing results:</p> <p>1. Take your notebooks and take the heading <i>the National Park</i></p> <p>2. Also note the definition and explanation of the term national park</p> <p><i>A national park is a large protected area subject to natural development</i></p> <p><i>Animals and plants should be protected from human interference and environmental pollution</i></p>		
5 min	<p>Announcement of the entire teaching sequence on the topic of man, nature, ethics and the excursion to the National Park Saxon Switzerland</p> <p>Announcement of organisational data such as meeting point, time of start and return, taking weatherproof clothing and provisions with you</p>	<p>Conclusion and announcement of the excursion</p> <p>Note on the procedure</p>	
Second sequence in the classroom to prepare for the field trip			
When? Time	What? Content, teaching steps, tasks	How? Methods, social forms, media, materials	What for? Learning objectives, teaching phases
2. ST 5 min	<p>Welcome</p> <p>Tasks to open the topic:</p> <p>1. Briefly describe the picture</p> <p>2. Briefly tell what you know about this animal</p> <p>Look at the pictures of all the plants and animals on your group table.</p> <p>Reflect on today's lesson topic</p>	<p>Introduction by means of picture impulse/photo of a lynx or a fire salamander</p>	
25 min	<p>The children playfully acquire knowledge about endangered animal and plant species by matching the picture and text cards prepared by the teacher at the group</p>	<p>Elaboration by means of game</p> <p>Group work and picture-text matching game</p> <p>Material: Laminated cards, one picture and one text card always</p>	<p>SuS understand the function of the national park as a protected area for endangered species</p> <p>SuS know regional endangered species from flora and fauna</p>

(continued)

	<p>workstations. Afterwards, each child chooses a plant and an animal that he or she finds particularly impressive and collects this picture-text pair from the teacher as a sticker variant for the binder. Together they then form a heading and write it in the binders to the sticker pictures</p> <p>Tasks for the second elaboration:</p> <ol style="list-style-type: none"> 1. Look at the pictures 2. Sort flora (animals) and fauna (plants) 3. What is what? Match the pictures with the texts 4. Choose an animal and a plant with text and stick them in your notebook. 5. Think about what a good headline might be 	<p>belong together. The children look at the photos of the plants and animals of the national park and choose the correct explanation cards for them. Each child is allowed to choose two card combinations with animal/plant and text and get them as sticker cards from a collection box in front of the teacher. The combinations are stuck into the folders. The children generate a heading together</p>	
<p>10 min</p>	<p>The children reflect together on the self-image and function of national parks. They think about the relationship between humans and nature</p> <p>Reflection tasks: Impulse: More red-listed animals and plants live in the national park than elsewhere</p> <ol style="list-style-type: none"> 1. Name the tasks of a national park <p>Think about reasons for the existence of national parks around the world. You can start your reasoning with...</p> <p><i>National parks were created by humans because ...</i></p> <ol style="list-style-type: none"> 3. Discuss the relationship between man and nature 	<p>Conclusion with reflection Seating circle with discussion</p>	<p>SuS discuss functions that national parks fulfil or should fulfil SuS know reasons that can justify the concept of a national park as a nature reserve Students discuss the relationship of humans, animals (non-human animals) and plants to nature as a whole</p>

(continued)

5 min	Short summary and outlook of the excursion		
Third sequence excursion to the National Park			
When? Time	What? Content, teaching steps, tasks	How? Methods, social forms, media, materials	What for? Learning objectives, teaching phases
8–9:30 am 90 min	Meeting, division into groups of 5–6 children, arrival by tram, train and ferry crossing	The children can already be divided into small groups in the schoolyard for later work in the national park	
9:30–10:30 60 min	Hike to the devil's chamber the access to the staircase The stairs are conquered together and the herring cave is navigated		Students leave their comfort zone by taking on the challenge of a difficult hiking route. In doing so, they are sometimes forced to walk a long way, sometimes to take short steps, to hold each other's hands when stepping over stones, and even to crawl through narrow rocky passages. Students experience nature directly as a primary experience at the national park as an extracurricular place of learning
10:30–11:00 30 min	Short break. Food and drink		
11:00–11:30 30 min	The children get together in their working groups They read the work or game instructions in the group and thus work out the gradual concepts of nature vs. artefact independently. Tasks for the third elaboration: 1. Get blindfolded 2. Reach into the box, choose something and guess what it is 3. Assign your findings to an area (A) Artifact or, (B) Nature? 4. Justify your	Development by means of play Group work and Material: Two laminated cards with the terms nature, artifact Nature = Everything that comes into being without human influence Artifact = Everything that man makes A laminated card with the game instructions/assignment	Pupils playfully work out the concepts of nature vs. artefact on the basis of their primary experience of the great outdoors. The pupils recognise the terms nature vs. artefact as gradual terms

(continued)

	<p>assignment For the nature section, there is only one chestnut here. You have 10 minutes to collect and assign more here in the forest. Observe the rules in the national park Reflection tasks: Impulse: Your objects are sometimes closer and sometimes further away from the two terms nature/artifact. Please explain! Synopsis: The distinction between the words artefact as a human work and the product of nature is not always clear-cut. They are so-called gradual terms</p>		
<p>11:30–12:30 60 min</p>	<p>Hike to the border of the core zone of the national park with the most severe restrictions for people by rules of conduct in the national park The children sit down at the border of the core zone and in conversation the special features of the core zones in the national park are explained. Impulse questions can also be asked in order to prepare the thought experiment based on the primary experience Impulse questions: Imagine a world without a single human being. . . What do you see? What do you hear? Describe this world Do you find a world without humans desirable? Justify! What sense does it make to imagine a world without people?</p>		<p>SuS distinguish the dominion of man from the dominion of nature based on the primary experience in the national park Students work together to develop a loose thought experiment <i>Think of a world without people</i>, thereby practicing abstract thinking and imagining</p>

(continued)

12:30–15:00 2 h 30 min	We hike back comfortably and start the journey home with ferry crossing, train ride and tram to school		
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Fourth sequence in the classroom

In a follow-up lesson, the excursion can be evaluated with the children. The pupils can summarise the learning content and reflect on their learning about natural ethics in nature.

However, another abstract philosophical lesson on the worldviews of anthropocentrism vs. physiocentrism can follow, building on this to discuss the relationship of a person's worldview to his or her nature-ethical stance. For example: Those with an anthropocentric mindset are inclined to view nature in a purposive rational manner and resource depletion could be legitimized. Those who are physiocentric consider nature as an end in itself. This abstract reflective activity was again supported by picture stimuli during the field trip in October 2019. The ruler symbol of the crown was introduced to the SuS. As supporting pictorial materials, the representations of a child symbolic of humanity, that of a fire salamander symbolic of fauna, that of a fir tree symbolic of flora and that of a stone symbolic of inanimate nature have been used. Subsequently, the image of the crown can be "put on" one after the other to mankind and/or flora, fauna, inanimate nature. With this, the centrisms can be vividly distinguished and the discussion can lead over to the nature-ethical position

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I Shall Not Hate: A Theatre Pedagogical Examination of the Phenomenon of Hate and Fromm's Theory of a Productive Character Orientation

Marie Hahn

Abstract

"I shall not hate." This sentence ends the production at the Staatsschauspiel Dresden about Izzeldin Abuelaish's biography, who lost three of his daughters in the violent conflict between Israel and Palestine. This particular attitude within a crisis situation becomes the starting point and framework of a teaching unit in which the students deal with the following questions: What is hate? Is it possible not to hate? How can hate be classified in the field of tension between the instinctual nature of human beings and a conscious attitude? How are crises and loss of orientation related to hate? Can a society be sick? How are Izzeldin's attitude and Fromm's theory of a productive character orientation connected and how is Izzeldin's or Fromm's offer of orientation to be judged against the background of crises and conflicts in the students' lifeworld? Through a visit to a performance as well as theatre pedagogical forms of work, an access to this complex thematic field will be created.

Keywords

Theatre · Theatre education · State theatre/Staatsschauspiel · Hate · Fromm

1 Introduction

I SHALL NOT HATE

by Izzeldin Abuelaish

adapted for the stage by Silvia Armbruster and Ernst Konarek

M. Hahn (✉)

Philosophie, TU Dresden, Dresden, Germany

e-mail: marie.hahn1@tu-dresden.de

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M. Tiedemann (ed.), *Philosophical Education Beyond the Classroom*,

https://doi.org/10.1007/978-3-476-05948-2_26

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DIRECTOR Fanny Staffa

DRESDEN PREMIERE October 2019 [...]

He is the first Palestinian doctor from Gaza to work in a hospital in Israel. Izzeldin Abuelaish decided as a child to fight for his rights with books – not with stones. He tells of everyday life between Israel and Gaza, of life with checkpoints, of hope for medicine, which, like illness, knows no borders. Three of his children are killed in an attack. But Abuelaish does not allow himself to be drawn into the spiral of hatred and violence.¹

“When you see the sheer hatred in your brothers’ eyes, and you yourself know that hatred eats the soul like a consuming poison.”² The production *ICH WERDE NICHT HASSEN (I SHALL NOT HATE)*, which premiered in the 2019/2020 season at the Staatsschauspiel Dresden under the direction of Fanny Staffa, processes the autobiographical story of the Palestinian doctor Izzeldin Abuelaish, who lived with his family in the Gaza Strip and was and is affected by the conflicts there. The one-person play offers great potential for a philosophical connection with themes such as homeland, borders, war, justice, religion and much more. In particular, the increasingly burgeoning ethics of migration finds in this concrete fate within the Israeli-Palestinian conflict a vivid example for problems such as the debate about opening or closing state borders. The planning of a teaching unit shown here thus represents only one possible thematic link.

Beyond topics such as borders and war, the production also deals above all with the general question of crisis or conflict management and how to deal with hatred. Izzeldin Abuelaish finds himself in a particular crisis situation: he went through a difficult childhood, is constantly confronted with the ongoing conflict in his homeland, experiences the consequences of a lack of basic supplies and travel restrictions, and also witnesses the death of his wife and three of his daughters under the cruel conditions of war. In doing so, Izzeldin’s attitude within this crisis/conflict distinguishes his biography and thus the fleshing out of his role in the production: Izzeldin does not translate his anger into destructive hatred, but rather into positive productivity. He works as a doctor in Israel and Gaza, is active within peace politics, and lovingly cares for his family. Despite the injustice he experiences, Izzeldin manages to maintain a neutral (objective) position within the conflict and not to declare the Israelis in a generalizing way as a hostile foreign group. The title of the production is also the last sentence spoken, thus framing the play: “I shall not hate.”

The visit to the performance as well as its preparation and follow-up by means of theatre pedagogical methods are intended to broaden the pupils’ empathy and imagination with regard to crisis situations and disorientation. In addition to the sensual-emotional experience of the embodiment of Izzeldin’s life by the actor David Kosel, however, an offer of orientation is opened up at the same time: Izzeldin

¹*IM.PULS*. Theatre Pedagogy Staatsschauspiel Dresden, season 2019/2020 https://www.staatsschauspiel-dresden.de/download/12291/broschuere_theaterpaedagogik_2019.2020_web.pdf (Stand: 19.05.2020), S. 27 [transl. by M.H.].

²Izzeldin Abuelaish: *Ich werde nicht hassen (I shall not hate)*. Adapted for the stage by Silvia Armbruster and Ernst Konarek. Berlin, Felix Bloch Erben (premiere: 17.10.2014, Theaterhaus Stuttgart), p. 18 [transl. by M.H.].

relates positively to the world marked by uncertainty through reason, work and love. Izzeldin's example thus provides access to Fromm's concept of productive character:

In the realm of *thought*, this productive orientation is expressed in the correct apprehension of the world by reason. In the realm of *action*, productive orientation is expressed in productive work [...] [...]. In the realm of *feeling*, productive orientation is expressed in love, which is the experience of becoming one with another human being, with all human beings, and with nature, on condition that in doing so one preserves one's sense of integrity and independence.³

How the content of I SHALL NOT HATE relates to Fromm's theory diagnosing a sickness of our society can also be seen, for example, in the following thesis of Izzeldin: "A person cannot be expected to think healthily under sick circumstances."⁴ At the same time, learners should be given the opportunity to reflect on the crises and conflicts of their own lifeworld against this background and to critically examine the offer of orientation for themselves.

2 Condition Analysis

The production, including post-performance follow-up, is recommended and has been tested from the ninth grade onwards (independent of school type). For example, in the Saxon curriculum, learning area 3 "In Search of Meaning and Orientation"⁵ would be particularly suitable in the eighth grade for dealing with the impressions and thought-provoking impulses of ICH WERDE NICHT HASSEN. However, due to the extreme – even if only verbal – representation of the events (war, death of the daughters) as well as the experiences with the sensitive reactions of the pupils, the production seems to be suitable only from the ninth grade on. The present plan is therefore geared to the ninth and tenth grade of the Gymnasium (High School), but can also be adapted for other types of schools and grades if necessary. In the ninth grade, for example, the teaching unit on I SHALL NOT HATE could form a counterpart to the learning area "The Phenomenon of Love"⁶; the tenth grade offers the examination of violence and war in its elective areas.⁷

³Erich Fromm: *Wege aus einer kranken Gesellschaft. Eine sozialpsychologische Untersuchung*. Aus dem Engl. v. Liselotte u. Ernst Mickel. München, dtv 2020¹¹, S. 34 [transl. by M.H.].

⁴Izzeldin Abuelaish: *Du sollst nicht hassen. Meine Töchter starben, meine Hoffnung lebt weiter*. Ins Deutsche übertragen v. Ingrid Exo. Köln, Lübbe 2011, S. 20 [transl. by M.H.].

⁵*Lehrplan Gymnasium. Ethik*. Sächsisches Staatsministerium für Kultus (01.08.2019) https://www.schule.sachsen.de/lpdb/web/downloads/2425_lp_gy_ethik_2019_final.pdf?v2 (Stand: 15.05.2020), S. 18 [transl. by M.H.].

⁶Sächsisches Staatsministerium für Kultus 2019, S. 21–22 [transl. by M.H.].

⁷Cf. Sächsisches Staatsministerium für Kultus 2019, S. 26–27.

Helpful prior subject knowledge is provided, for example, by learning area 2 “Islam” in the eighth grade: “Students deal with religiously motivated conflict situations, explore their causes and discuss possible solutions.”⁸ Concrete knowledge about the Israeli-Palestinian conflict can either be created or activated within the unit. In addition, Elective 2, “The Conscious and the Unconscious,”⁹ in ninth grade could already serve as an introduction to Freud’s drive theory, which will play a role in the planned unit on hate. A basic understanding of the concepts of society, drive, and attitude (*Gesinnung*) is assumed as a prerequisite in the planning, but can be made up if necessary. Other terms (e.g. character/orientation according to Fromm) will be introduced within the lesson. The students should have basic competences for text analysis and ethical argumentation, but no previous experience of theatre reception or acting is assumed. The teachers should also be able to implement the planned teaching unit without any training in theatre pedagogy. The theatre should not be a barrier, but rather enrich the philosophy and ethics lessons with sensual, emotional and imaginative approaches and aspects and thus create a diverse teaching offer for a heterogeneous learning group.

Since this concrete planning presupposes a visit to the performance of *ICH WERDE NICHT HASSEN* at the Staatsschauspiel Dresden, it is primarily intended to serve as an example of the possibilities of the theatre as an out-of-school learning venue or of theatre education in general. The concept presented here of preparation, performance attendance and follow-up in a philosophical-didactic context can in this way be applied as a model to other productions. While certain conditions must be fulfilled for the theatre visit (accompanying person, accessibility of the theatre, etc.), the active game part can take place in any room in which there is the possibility of creating space for a playing area as well as for the preparation and follow-up (standing or chair circle).

3 Didactic-Methodical Analysis

The high emotionality of the play about Izzeldin Abuelaish’s biography is intensified by the reality of his fate. This great potential for sensitisation makes it all the more necessary to enable the learners to distance themselves from what they have experienced.¹⁰ Theatre pedagogy and philosophizing thus interact productively. Beyond this sensual-emotional level, the theatrical work makes it possible to create new offers for thinking and to test possible attitudes and actions. Image theatre according

⁸Sächsisches Staatsministerium für Kultus 2019, S. 16 [transl. by M.H.].

⁹Sächsisches Staatsministerium für Kultus 2019, S. 23 [transl. by M.H.].

¹⁰Cf. also contributions from experiential education: „And since there are often impressive experiences, we also need creative methods to be able to express what we have experienced – since in this context, as mentioned, language often fails“. From: Werner Michl: *Erlebnispädagogik*. 3. aktualisierte Auflage. Stuttgart, UTB 2015, S. 9 [transl. by M.H.].

to Augusto Boal's "Theatre of the Oppressed" also plays a decisive role here, in which the participants can intervene in the existing (theatrical) images as sculptors and design alternatives.¹¹ In this way, different positions on hate and crisis or conflict management can be experienced and tried out through aesthetic means in the protected space of the theatre.

In addition, despite the reference to a real person and a real political conflict, it is also important to establish a connection to the direct world of the students. Where do the students encounter anger, hatred and loss of orientation in their everyday lives? In this way, the production takes on a special relevance due to the presence of hatred and xenophobia in Europe and Germany. The discussion is to focus primarily on current social conflicts and crises such as the refugee debate, the climate crisis, in which the young generation in particular is politically active, the Corona crisis, which has a significant influence on school and everyday life,¹² or also the phenomenon of hate or hate speech on the net.¹³ Just as the social situation has a strong impact on Izzeldin's private life, there should also be room for the discussion of personal crises (e.g. also the topic of mental health).

"Productive orientation refers to a fundamental attitude, namely the *form of relatedness* in all areas of human experience."¹⁴ Within the teaching unit, concretisation and abstraction effectively alternate through the theatre pedagogical work with I SHALL NOT HATE, the reference to the students' life reality as well as the philosophical offer with Fromm's social-psychological theory. The aim of the learning unit is for the learners to develop a well-founded and differentiated position regarding the phenomenon of hate as well as the handling of crisis and conflict situations, including corresponding offers of orientation related to the control and implementation of one's own needs and (driving) forces (destructiveness or productivity). The planned unit consists of five double lessons and one performance visit.

The exercises for warming up and preparing to work with theatrical forms are only suggested as examples and can also be replaced by others. It is important that the teacher chooses exercises that cover different areas – i.e. body, voice, group dynamics and inhibition reduction. Such exercises can be easily found in various

¹¹ Cf. Augusto Boal: *Übungen und Spiele für Schauspieler und Nicht-Schauspieler*. Aktualisierte und erweiterte Ausgabe. Hg. u. aus dem brasilianischen Portugiesisch übersetzt v. Till Baumann. Berlin, Suhrkamp 2018³, S. 43–44.

¹² „Corona is already the third major exceptional situation that has hit the country [...]. First the political crisis over refugees in 2015, then the climate crisis, which has become more dramatic in the past two years than probably ever before, and just now – also – a pandemic.“ From: Jana Hensel: „Krise hoch drei.“ ZEIT ONLINE (25.03.2020) <https://www.zeit.de/gesellschaft/2020-03/coronavirus-krise-ausnahmezustand-fluechtlinge-politik> (Stand: 16.05.2020) [transl. by M.H.].

¹³ Cf. hierzu Kai Kaspar, Lars Gräber u. Aycha Riffi (Hg.): *Online Hate Speech. Perspektiven auf eine neue Form des Hasses*. München, kopaed 2017.

¹⁴ Erich Fromm: *Den Menschen verstehen. Psychoanalyse und Ethik*. Aus dem Engl. v. Paul Stapf u. Ignaz Mühsam. Überarbeitet v. Rainer Funk. München, dtv 2019³, S. 100 [transl. by M.H.].

theatre pedagogical method collections.¹⁵ After the activation phase, two theatre pedagogical exercises aimed at empathy and exploration of emotions or attitudes are carried out in the first double lesson on the question “What is hate?”. These are basic exercises in theatre pedagogy, which – in comparison to role and scene work – have lower inhibitions and serve as an introduction to theatrical work. In order to keep the number of players small and to create the possibility for the students to take on both the player and the spectator perspective, the learning group is divided into two groups. The first group is given *the square* as a game assignment, in which the players switch back and forth between four feelings or attitudes in four fields. The player has to take the attitude that is given by the respective field (e.g. field “boredom” – attitude boredom). First, the players concentrate on the empathy and the physical expression of the different postures. Further game impulses follow one after the other, in which the players also interact. The second group carries out an exercise in which two opposing teams call out words to each other in different postures. Neutral words (e.g. vegetables) are often used for this exercise. To enhance the effect, the postures themselves should be used here as linguistic expressions (e.g. word “boredom” in the posture boredom). In this exercise, too, further impulses follow, which flesh out the postures. In the evaluation, the students are asked to define the phenomenon of hate in more detail by pointing out differences to other attitudes and describing the cognitive, affective and bodily forms of expression of hate. This part of the double lesson thus serves to introduce the students to the phenomenon of hate in a sensual and imaginative way. Subsequently, the concept of hate is to be further reflected or sharpened by the learners first establishing their own definition, which is then confronted with further definitions from philosophy, brain research, sociology, etc. The high interdisciplinary breadth of the definitions of hate is the basis of this lesson. Due to a high interdisciplinary range of definitions, different perspectives regarding the term can be shown and contrasted by the students.

The last phase of the lesson already refers to the second double lesson, in which the same improvisation exercise is performed again with a change of posture. The students are again divided into two groups. The players of the first round go on an imaginary journey guided by the teacher, in which they deal with a person or situation that has generated or still generates anger in them. According to Stanislavski’s method, this body journey is supposed to activate the emotional memory, so that the actors feel transported back to a familiar emotional situation.¹⁶ This memory, which for the actors is related to anger, is transferred into a corresponding posture, in which they then work on the material available to them in a small improvised scene. Simple, malleable objects such as paper or cardboard can be used as material, leaving plenty of room for interpretation. In the subsequent

¹⁵See here, for example, Christian R. Schmidt: *10-min-Warm-ups Schultheater. Aufwärmübungen für gelungene Theaterproben und zur Verbesserung der Spielfähigkeit*. Sekundarstufe I + II. Augsburg, Auer 2017.

¹⁶Cf. Boal 2018, pp. 100–102.

evaluation, the improvisation is described or interpreted and questioned as to whether an alternative processing of the material would have been possible. The aim here is for the learners to experience how certain (driving) forces or attitudes, in this case triggered by the feeling of anger, are translated into thought patterns and actions. At the end of the first double lesson, the teacher introduces a closing ritual that is to be established and continued throughout the learning unit. On the one hand, this serves to leave the theatrical space, on the other hand, the group dynamics can be positively influenced in this way and a framework for the unit can be created.

In the second double lesson, after a short warm-up, the second round of improvisation follows, whereby the task changes in that at the end of the body journey, the players are to consciously adopt the attitude “I shall not hate”. This improvisation is then compared with the results of the previous round. Here it is to be expected that the players have dealt less destructively with the material – but it is also possible that they have dealt differently with the specifications of the two postures. In this context, the learners should already intuitively take a position on the question of whether a conscious decision for the attitude “I shall not hate.” is possible despite the built up anger. The title of the play, which is now taken up as the subject of the lesson, is then to be further explored by means of text work. For this purpose, the students will read two short text excerpts by Fromm and Freud on the nature of human drives, in which they present theses on the relationship of humans to their destructive tendencies:

The piece of reality behind all this, which is gladly denied, is that man is not a gentle being in need of love, who is at most capable of defending himself when attacked, but that he may also count a powerful share of the tendency to aggression among his instinctive gifts. Consequently, the neighbor is not only a possible helper and sexual object for him, but also a temptation to satisfy his aggression on him, [...] to humiliate him, to cause him pain, to torture and to kill him. *Homo homini lupus*; who, after all the experiences of life and history, has the courage to deny this sentence?¹⁷

The enormous power of the will to destroy [...] is rooted in man's nature just as the drive to create is rooted in it. [...] Creating and destroying, loving and hating are not two independently existing quantities. They are both responses to the same need [...]. The will to destroy must arise when the will to create cannot be satisfied. Satisfaction of the need to create, however, leads to happiness; destructiveness leads to suffering, especially for the destroyer himself.¹⁸

Fromm's view of human nature is more optimistic in that he states that the desire to destroy is only another, negative form of expression of the need to create. Destructive urges could be prevented in this way by man recognizing his possibilities for creating – i.e., being productive. Building on this philosophical offer, students are given another chance to discuss in small groups the question of whether humans can make the conscious decision not to hate. Thereupon, each group creates a short scene

¹⁷ Sigmund Freud: „Das Unbehagen in der Kultur (1930).“ In: Ders.: *Das Unbehagen in der Kultur und andere kulturtheoretische Schriften*. Einleitung v. Alfred Lorenzer u. Bernard Görlich. Frankfurt am Main, Fischer 2018⁵, S. 29–108, hier S. 75–76 [transl. by M.H.].

¹⁸ Fromm 2020, p. 39 [transl. by M.H.].

on a selected point of view with regard to the question, in order to enable a concretization of the thoughts previously abstracted by the philosophical reflection. For example, if the group agrees on the point of view that humans are inferior to their destructive drives in certain situations and that hatred is unavoidable, a scene could be imagined in which a fictitious person hates the murderer of his/her friend and his/her attempts to not wish him/her dead fail. In order not to leave this result uncommented upon, a technique from Augusto Boal's picture theatre is used afterwards. Boal's method, in which the still images are to be developed by the spectators from an actual state of society to a desired state, is transformed for the purposes of the teaching unit.¹⁹ At the end of the scene – when it has gone into freeze – the students, who are not part of the actors, can once again intervene in the final still image and in this way consider alternatives that are discussed in the evaluation. If the scene ends, for example, with an image in which the victim's friend expresses an aggressive attitude towards the murderer during the trial, the sculptors could change this into a concerned or neutral attitude – for example, on the grounds that the person recognises a mental illness affecting the murderer as the cause of the murder and thus does not attribute any guilt to the murderer.

At the end of the double lesson, the visit of the performance should be prepared concretely. For this purpose, it is useful that the teacher gives a short introduction to the original (autobiographical book) as well as to the content (Israeli-Palestinian conflict) in order not to overwhelm the learners with the impressions and information during the performance. After the students have already developed concrete scenes about the (im)possibility of not hating, it is now even more exciting to ask and collect their expectations about the play with regard to the title *I SHALL NOT HATE*. On the one hand, this can set a focus for the visit to the performance, and on the other hand, the confirmation or refutation of expectations can be stimulating and motivating for further engagement with the topic. For the visit to the theatre, various organisational challenges such as travel to and from the theatre have to be considered. Apart from the question about the meaning of the title in the context of the plot, the students should not be given any further tasks and should instead let the experience of the performance take effect on them. If appropriate, a follow-up discussion can then take place with the actor and directress, who can answer particular questions about the development of the production as well as working with the role. The theatre pedagogy of the Staatsschauspiel Dresden, led for this production by Bettina Seiler and supported by the students Philipp Hechtfish and myself, Marie Hahn, has developed a comprehensive concept for the follow-up of the performance of *ICH WERDE NICHT HASSEN*. The methods and ideas developed there, such as the silent writing conversation, the sculpture construction out of paper, the lettered paper planes, the GIFs or also the letter to Izzeldin, have already been thematically integrated into the ethics lessons for this lesson planning, but can also first stand on their own before the philosophical connection is defined in more detail.

¹⁹Cf. Boal 2018, pp. 43–44.

The follow-up begins with recording and commenting on impressions and open questions in a silent writing conversation, followed by a non-verbal design of paper sculptures. While the contribution on the Staatsschauspiel Dresden in this volume shows a variety of methods for processing impressions from the performance, special forms of communication without speaking were deliberately chosen for the production *ICH WERDE NICHT HASSEN*, in which particularly sensitive topics are processed, in order to offer the students the opportunity to express and exchange themselves in a quiet and more protected atmosphere at the beginning. Although the partner describes and interprets the sculpture afterwards, this interpretation should stand for itself as feedback and not be discussed further. The students are then allowed to place their sculpture in a spot of their own choice in the room and a tour of the exhibition takes place. By using the same material for the sculpture construction as for the improvisation exercises in the first two lessons (e.g. white paper), a nice arc can be created within the lesson. The open questions should be collected and clustered in order to identify specific points of interest based on them, which can be further worked with within or also outside the lesson unit. Individual questions about the content of the production that do not require lengthy elaboration or discussion can also be answered directly. In the follow-up work on the production carried out so far, it has become apparent that the students are also particularly interested in the course of Izzeldin's biography: Did Izzeldin move to Canada? How do he and his children live now?

In the following task, the students are asked to work in small groups – either in the same groups as in the previous lesson or in a new constellation – to create GIFs, i.e. moving still images that repeatedly move back and forth, on the main conflict of the play (Israeli-Palestinian conflict).²⁰ The young people are familiar with GIFs from current pop culture. The students watching the play will give appropriate titles to the GIFs they present. Here the particular views of the learners on the representations of the conflict in the performance become visible. At the same time, a first abstraction takes place through the shaping of the conflict for the GIF. In this way, the theme of conflict or crisis in relation to hate can be introduced. In order to strengthen the connection to the learners, this is followed by a longer discussion of the crises and conflicts in their lifeworld. With the help of the material from the homework, where the students were asked to collect photos, articles, artworks etc., they create collages in groups about conflicts/crises and hate in their everyday life or society, discussing different given questions about this topic. In order to compare the different results, a gallery tour takes place. The double lesson ends with Izzeldin's book quote: "You can't expect a person in sick circumstances to think healthy."²¹ The students should first express their ideas intuitively and make connections to the previous lesson content.

²⁰In the original concept for the post-performance follow-up, the young people were to translate the paper sculptures or a moment of the play into a GIF.

²¹Abuelaish 2011, p. 20 [transl. by M.H.].

The fourth double lesson opens with a repetition of the quotation. Building on this, the students deal with Fromm's diagnosis of a sick society:

No idea is so widespread as that we, the people living in the Western world of the 20th century, are exceedingly healthy. Despite the fact that many of us suffer from more or less severe forms of mental illness, we hardly doubt the generally good state of our mental health. [...] We have created greater material wealth in the last hundred years in the Western world than has been achieved by any other society in the history of the human race. Yet we have managed to kill millions of people through an institution we call 'war'.²²

Yet many psychiatrists and psychologists refuse to admit that society as a whole may no longer be entirely healthy. They claim that the problem of mental health in a society concerns only the number of 'maladjusted' individuals and not a possible non-adjustment of the culture itself. The present book is concerned with [...] the pathology of contemporary Western society.²³

This alienation and automation leads to an ever worse mental illness. [...] Everyone is 'happy' – only he feels nothing, he can no longer think rationally and he can no longer love.²⁴

Learners apply Fromm's assumptions both to the society in which they themselves live and to the circumstances of Izzeldin's life. Here, particular similarities and differences can be identified. While in Izzeldin's case there are extreme conditions such as war, lack of basic supplies, and travel restrictions, our society also exhibits symptoms of a disease in the form of alienation through compulsive consumption, commodification, and digitalization (still automation in Fromm's case). This more cognitive-intellectual part of the lesson is interrupted by a sensory-affective section in which the students repeat their GIFs on the conflict of the play from the previous lesson. Now it is up to the audience to actively join the GIFs as players, embodying Izzeldin's position within the conflict. This activation of the spectators is again oriented towards Augusto Boal's "Theatre of the Oppressed", whereby he speaks of "spect-actors".²⁵ By highlighting Izzeldin's position in this way, the offer of orientation is to be opened up intuitively.

This phase is again followed by a theoretical part, which now aims to establish a connection between Fromm's notion of a productive character orientation and Izzeldin's attitude "I shall not hate". Following the same pattern as at the beginning of the double lesson, the theory of productive character developed through the text is related to Izzeldin's situation as well as to the situation of the students. Following the wish of Izzeldin's daughter Aya "I want to fly!",²⁶ as quoted in the production, the learners are then asked to make paper aeroplanes on which they put down in writing

²²Fromm 2020, p. 11 [transl. by M.H.].

²³Fromm 2020, p. 13 [transl. by M.H.].

²⁴Fromm 2020, p. 303 [transl. by M.H.].

²⁵Boal 2018, p. 43 [transl. by M.H., original English term].

²⁶Abuelaish, Armbruster and Konarek, p. 25 [transl. by M.H.].

the aspects of the thinking offer that they consider to be particularly positive. In a similar task, a tenth grade class, in post-performance work, although no work with Fromm's text, wrote the following thoughts on Izzeldin's attitude on their paper planes (examples): "Keep moving", "Make goals happen", "Don't give up", "Make a difference", "Create hope", "Commitment", "Keep busy", "Move the world with new insights", "Experience new things". In this way, the students are asked to consider the strengths of the orientation offer as well as its positive applicability in their lifeworld. The paper planes are then launched together in the room or – if possible – in the stairwell or from the windows. Before the launch, each student reads out what he/she has written on the plane. Immediately afterwards, however, a questioning of the whole thing should be stimulated. Here, the learners can ask themselves to what extent Izzeldin's attitude or the productive character orientation is realistic, i.e. actually feasible for the individual, and where the limits of this solution offer lie. In this context, an impulse from the teacher can once again highlight the fact that Fromm's approach is an idealistic one of a fully developed character, whereas Izzeldin's fate has a real-life connection.

In the last double lesson, the students write a letter to Izzeldin in essay form, in which they take a final position on Izzeldin's and Fromm's offer of orientation.²⁷ In doing so, they can bundle their experiences and arguments from the entire lesson and thus arrive at a well-founded position. This essay offers, among other intermediate results, a possibility for evaluation. In addition, an emotional conclusion can also be found through the letter, in that the young people address Izzeldin Abuelaish directly with their words. The letters created here could – if desired by the students – also be forwarded to the team of the production or even to Izzeldin Abuelaish himself. However, this offer should only be made after the writing process, as it could otherwise distort the students' theses and arguments. The theatre pedagogical elements also end with a concluding exercise in which the students – based on the task with the GIFs for the performance – design a GIF on a selected conflict from their life world, which they have processed in their collages. Similar to the previous task, the students who are watching for the time being should now participate in the GIFs as actors by embodying alternative positions within the respective conflict. This concludes the last double lesson with a vividly aesthetic and lifeworld-related search for solutions. Finally, a feedback round on the contents and methods of the lesson takes place. This can be used, among other things, to determine whether the respective learning group reacts positively to the theatrical pedagogical design. Afterwards, the closing ritual is performed one last time.

²⁷In the original post-performance concept, the young people could write a postcard to Izzeldin to share their feelings and thoughts about the play.

4 Learning Objectives of the Teaching Unit

- The pupils gain insight into the meaning of the term hate in an affective-sensual and cognitive way and know possible definitions.
- The pupils gain insight into the connections between orientation crises and hatred.
- The pupils are familiar with Freud's and Fromm's approaches to the drive nature of human beings with a focus on hatred and destruction.
- The students know Fromm's theory of a sick society and apply it to concrete situations.
- The students know Fromm's theory of productive character orientation and apply it to concrete situations.
- The pupils take a well-founded position on hate in the area of tension between instinctual nature and freely chosen attitude and create concrete examples of this scenically.
- The pupils position themselves justifiably to the orientation offer of the productive character and to the attitude "I shall not hate."
- The pupils form theatrically their ideas about conflict and crisis situations as well as possible solutions and take a well-founded position on them.

5 Planning the Lesson

When? Time	What? Content, teaching steps, tasks	How? Methods, social forms, media, materials	What for? Learning objectives, phase of the lesson
1. DP	I shall not HATE. – What is hate?		
	<p>Arrival and warm up Body – Puppet: stretch out limbs, gradually drop everything (hands, forearms, upper arms, head, shoulders, torso/hips, legs/knees), roll up again from a squat position – Shaking game: e.g. shaking out to the left, right, up and down, getting faster and faster</p> <p>Speech tools/voice – Lion and Lemon: alternately open face (with tongue out and eyes wide open) and scrunch up (with frown) – Lips fluttering, tongue running down teeth</p>	<p>– Warm-up exercises and games from theatre pedagogy and improvisational theatre – Playing area: chairs and tables on the edge</p>	<p>– Physical and cognitive activation – Preparation of the theatrical work – Positive support of the conversation and play atmosphere – Promotion of mindfulness for one's own body and the group</p>

(continued)

When? Time	What? Content, teaching steps, tasks	How? Methods, social forms, media, materials	What for? Learning objectives, phase of the lesson
	<p>– Find a pleasant tone while lightly tapping the chest with your fists, vary the tone up and down</p> <p>Group dynamics/ inhibition reduction</p> <p>– Association circle: pupils have to name one association to the previous word in a circle as quickly as possible</p> <p>– Space run: everyone starts at the same moment and stops at the same moment without consulting each other</p>		
	<p>Experience: What is hate?</p> <p>The students are divided into two groups: One group acts as the players, the other as the spectators.</p> <p>Task: Explore the different postures physically, mentally and emotionally.</p> <p>Group 1 – Square</p> <p>The playing area is divided into four fields. Move within the different fields and adopt the corresponding posture: (1) fear (2) love (3) sadness (4) hate.</p> <p>Game impulses:</p> <p>– The players put themselves in the postures/express them.</p> <p>– The players interact within the fields.</p> <p>– The players interact between the fields.</p> <p>– Other impulses, such as: “It’s raining.”</p> <p>Group 2 – Call</p> <p>Divide into two equal groups facing each other (distance approx. 3 m). Call out the given word to the other group in the corresponding posture:</p>	<p>– Theatre pedagogical exercises on attitudes in two groups</p> <p>– Playing area, evaluation in a circle of chairs</p>	<p>– The pupils gain insight into the phenomenon of hate through a sensual and imaginative approach.</p> <p>– Introduction, problem opening: What is hate?</p> <p>– Raising awareness and generating ideas</p> <p>– First theatrical exercises</p>

(continued)

When? Time	What? Content, teaching steps, tasks	How? Methods, social forms, media, materials	What for? Learning objectives, phase of the lesson
	<p>(1) joy (2) disgust (3) pride (4) surprise (5) serenity (6) anger (7) hate – Other impulses, such as: “You are football fans of different teams.” Evaluation: What characterizes hatred towards other attitudes? What feelings, thoughts, and physical reactions do you associate with hate?</p>		
	<p>Reflection: What is hate? Task: Together with a partner, define the term hate. Note what you consider to be necessary characteristics of hate and what are only possible characteristics. – Comparison of definitions in plenary – Finding a common definition for the whole learning group – Offer further definitions for hate in a material box (definitions from philosophy, brain research, sociology, dictionary etc.) Task (a) Together with a partner, select two texts on hate and work out the definitions of the term contained in them. (b) Present the definitions you have chosen. (c) Discuss the different definitions: What are the similarities and differences between the definitions? Which ones do you think are suitable, which ones less so? – Give reasons!</p>	<p>– Partner work – Plenary sitting – Material – definition texts from different areas, e.g. from – Descartes, <i>Passions of the Soul</i>, arts. 79, 80, 84, and 85.^a – Aurel Kolnai, <i>Disgust, Pride, Hatred. On the Phenomenology of Hostile Feelings</i>, here: <i>Attempt on Hatred</i>^b – Julia Fleischhack, <i>The “Hate” of Many Forms (Hate Speech)</i>^c – Zeki/Romaya, <i>Neural Correlates of Hate</i>, Abstract and Introduction^d</p>	<p>– The pupils transfer their sensory experiences and ideas into their own definition of the term hate. – The pupils know different definitions of the term hate and compare them with each other. – Independent elaboration and securing of results on the meaning of the term hate – Reflection of the sensual experience as well as the different definition offers</p>

(continued)

When? Time	What? Content, teaching steps, tasks	How? Methods, social forms, media, materials	What for? Learning objectives, phase of the lesson
	<p>– Here also discussion of the phenomenon of (online) hate speech</p>		
	<p>How can anger be processed (materially)? – Round 1 The students are divided into two groups: One group acts as the players, the other as the spectators. Task: Go on the body journey. Then improvise a short scene in which you work the material in front of you. Adopt the posture that was activated by the body journey. Imagination journey: Close your eyes. Feel your weight on the surface on which you are sitting/ lying. Now imagine how your body becomes lighter and lighter: Head, arms, legs. . . Mentally leave this room. Think of a person or situation that once created or still creates anger in you. Imagine this person or situation concretely: What do you see? What details do you perceive? What other sensory impressions play a role (smells, etc.)? Why did this person/ situation create anger in you? Put yourself back into that anger. How does this anger feel? Open your eyes again. Now work on the material in front of you. Evaluation: Spectators and players (a) Describe the processes as well as the products of</p>	<p>– Body journey – emotional memory – Improvisational exercise Group 1 = players Group 2 = spectators – Material e.g. white paper, cardboard, building blocks etc. – Evaluation in a circle of chairs – Theatre pedagogical exercise as a conclusion</p>	<p>– Raising awareness and generating ideas – Problem opening of the TU – Transition to the next DP – Closing ritual</p>

(continued)

When? Time	What? Content, teaching steps, tasks	How? Methods, social forms, media, materials	What for? Learning objectives, phase of the lesson
	<p>the processing. (b) Interpret these processes/products: How did the players each process the anger built up in the body journey? (c) Explain what other possibilities there would have been for processing. – Conclusion: The pupils stand in a circle and look each other in the eye once without speaking.</p>		
2. DP I shall NOT hate. – The possibility of not hating			
	<p>Arrival and warm up – Short warm-up: body, speaking tools and voice, group dynamics and inhibition reduction</p>	– s. 1. DP	– s. 1. DP
	<p>How can anger be processed (materially)? – Round 2 The pupils are divided into two groups: one group acts as the players, the other as the spectators. Task: Go on the body journey. Then improvise a short scene in which you work the material in front of you. Assume the posture “I shall not hate.” Imagination journey (see 1. DP) Now make yourself aware of the phrase “I shall not hate.” consciously. Take the attitude of “I shall not hate.” and process the material in front of you. Evaluation: spectators and players: (a) Describe the processes as well as the products of the processing compared to round 1. (b) Interpret these processes/products: How</p>	<p>– Body journey – Improvisational exercise Group 2 = end of game Group 1 = spectators – Evaluation in a circle of chairs – Material e.g. white paper, cardboard, building blocks etc.</p>	<p>– The pupils position themselves on hate in the area of tension between drive nature and freely chosen attitude. (intuitive) – Raising awareness and generating ideas – Problem opening of the DP and TU – Transition: Human drive nature</p>

(continued)

When? Time	What? Content, teaching steps, tasks	How? Methods, social forms, media, materials	What for? Learning objectives, phase of the lesson
	<p>did the players each process the anger built up in the body journey compared to Round 1? (c) Is it realistic to take the attitude “I shall not hate.” despite the anger? Take a reasoned stand on the question.</p>		
	<p>The drive nature of man – Title of the play: I SHALL NOT HATE Task: (a) Read the two text extracts by Freud and Fromm. Outline their positions on hate. Explain how Freud and Fromm would each position themselves on the attitude “I shall not hate.”. (b) Compare your results in small groups. Discuss the following question: Can man decide not to hate? (c) Agree together on a point of view and its justification. Create a short scene (max. 3 min) in which you depict a concrete situation that supports this point of view. (d) Present your scene to the learning group. End with a freeze frame. – At the end of the scene, the students who are watching get the chance to intervene in the still images as sculptors and thus suggest alternatives. Evaluation: Which point of view should be supported by the scene? In which way/by which arguments? Which</p>	<ul style="list-style-type: none"> – Individual work – Group work (4–6 students) – Text work – Texts: short excerpts from <ul style="list-style-type: none"> – Freud: <i>Civilization and Its Discontents</i> (pp. 75–76)^e – Fromm: <i>The Sane Society</i> (p. 39)^f – Theatrical work: Scene – Image theatre (sculptors, Boal) 	<ul style="list-style-type: none"> – The pupils know Freud’s and Fromm’s positions on the drive nature of man and apply them to the attitude “I shall not hate”. – The pupils position themselves on hate in the area of tension between drive nature and freely chosen attitude. (including -philosophical offer) – The pupils create concrete examples of positions regarding the (im)possibility of not hating. – Elaboration and securing of results on the positions of Freud and Fromm – (artistic) Expression/trying out own ideas – Reflection

(continued)

When? Time	What? Content, teaching steps, tasks	How? Methods, social forms, media, materials	What for? Learning objectives, phase of the lesson
	alternatives were shown/ can they be justified?		
	<p>Preparation of the play visit</p> <ul style="list-style-type: none"> – Template/content of the production – Israeli-Palestinian conflict <p>The pupils sit in a circle around a large poster in the middle.</p> <p>Question/task: What expectations do you have about the title I SHALL NOT HATE? Write down these expectations on the poster.</p> <ul style="list-style-type: none"> – Collecting and presenting expectations – Conclusion (see 1. DP) <p>Homework: Collect material on the following questions until the next lesson: Which social conflicts/crises affect you in your life?/Where do you encounter hate in everyday life? (Photos, newspaper articles, poetry slams, etc.)</p>	<ul style="list-style-type: none"> – Short lecture by the teacher about the content of the play and the political conflict – Expectation poll – Poster with the heading “I SHALL NOT HATE – Expectations of the play”, pens 	<ul style="list-style-type: none"> – Preparation of the play: information and formation of expectations – Input on the book, the production and the political backgrounds – Expectation formation – Closing ritual
Visit to the theatre	<p>Visit to the performance</p> <ul style="list-style-type: none"> – ICH WERDE NICHT HASSEN (I SHALL NOT HATE) at the Staatsschauspiel Dresden – Possibly follow-up discussion with the actor and/or the directress – Theatre pedagogy of the Staatsschauspiel Dresden – follow-up of the performance (s. 3.–5. DP) <p>Task: Observe to what extent your expectations of the title I SHALL NOT HATE are confirmed in the performance.</p>	<ul style="list-style-type: none"> – Excursion to the theatre Staatsschauspiel Dresden – Follow-up discussion (moderated by the theatre pedagogues) 	<ul style="list-style-type: none"> – Performance experience – Raising awareness and generating ideas

(continued)

When? Time	What? Content, teaching steps, tasks	How? Methods, social forms, media, materials	What for? Learning objectives, phase of the lesson
3. DP	Crisis and loss of orientation		
	<p>Follow-up of the theatre visit The pupils sit in a circle around two large posters. – Poster 1: Expectations of the play – Poster 2: Impressions and open questions Then each student receives a white sheet of paper. Task: (a) Poster 1: Comment on your expectations from the previous lesson. Which expectations were confirmed, which were not? Poster 2: Write down your impressions and open questions about the performance of I SHALL NOT HATE. You can respond to each other’s notes with comments, questions, smileys, connecting lines, and the like. (b) Express an impression/feeling about the production/ performance by shaping the white sheet of paper. Describe and then interpret your partner’s sculpture without allowing him/her to comment on the interpretation. – Exhibition – Sculpture Tour – Evaluation of the writing discussion in the circle of chairs – Collecting and clustering the open questions</p>	<ul style="list-style-type: none"> – Silent writing conversation – Two posters (Poster 1 from 2nd DP) with the headings “I SHALL NOT HATE – Expectations of the play” and “Impressions and open questions about the play”. – White paper – Exhibition – tour – Partner work – Plenary sitting – Circle of chairs 	<ul style="list-style-type: none"> – Cognitive and affective activation – Post-processing of the theatre visit: confirmation or refutation of expectations, recording and (creative) processing of impressions and open questions – Collecting and clustering the open questions for interest-oriented further work within/outside the TU
	<p>Conflict and hatred in Izzeldin’s life Task: Create a moving still image (GIF)</p>	<ul style="list-style-type: none"> – Group work (4–6 students) – Still image – GIF – Evaluation in a circle of 	<ul style="list-style-type: none"> – The pupils gain insight into the causes and effects of conflicts or (orientation) crises in

(continued)

When? Time	What? Content, teaching steps, tasks	How? Methods, social forms, media, materials	What for? Learning objectives, phase of the lesson
	<p>depicting the conflict of the play (Palestine-Israel). Present your GIF to the learning group. The students watching are given the task of finding titles for the GIFs.</p> <p>Question: How are the conflict and hatred related? Is the hatred the cause or effect of the conflict?</p> <p>– Transition: Conflicts/ crises and hate</p>	<p>chairs</p> <p>– Plenary sitting</p>	<p>connection with hate.</p> <p>– Affective and motor activation</p> <p>– (artistic) Expression of own ideas</p>
	<p>Conflict and hatred in the lives of the students</p> <p>Task:</p> <p>Discuss the following questions in your groups:</p> <p>– Which social conflicts/ crises affect you in your life?/Where do you encounter hate in everyday life?</p> <p>– What are the causes and effects of these conflicts/ crises? How are these related to hate?</p> <p>– Would these conflicts/ hate be avoidable? If yes, how?</p> <p>Design a poster with your results. Use the materials you brought with you (homework).</p> <p>– Presentation in the gallery tour</p>	<p>– Group work (4–6 students)</p> <p>– Open discussion in the groups</p> <p>– Posters</p> <p>– Materials of the pupils</p> <p>– Gallery tour</p>	<p>– The pupils gain insight into the causes and effects of conflicts or orientation crises in connection with hate.</p> <p>– The pupils create a collage in which they deal with conflicts/crises and hatred in their living environment.</p> <p>– Elaboration and securing of results</p>
	<p>Transition: The sick society</p> <p>– Quote Izzeldin (book): “You can’t expect a person in sick circumstances to think healthy.”^g</p> <p>– The pupils’ ideas about the quotation</p> <p>Question: What does this quote mean for Izzeldin’s situation/in general?</p> <p>– Conclusion (see 1. DP)</p>	<p>– Plenary sitting</p> <p>– Quote Izzeldin (Board)</p>	<p>– Transition to the next DP – Problem opening</p> <p>– Closing ritual</p>

(continued)

When? Time	What? Content, teaching steps, tasks	How? Methods, social forms, media, materials	What for? Learning objectives, phase of the lesson
4. DP	The sick society and the productive character		
	<p>Can a society be sick? – Repetition: quotation and ideas of the pupils Task: (a) Read Fromm’s text excerpt and underline important theses and arguments. Explain what Fromm means by a sick society. Which society is meant here? (b) Discuss the following questions: – Can a society be sick? – What is a healthy/sick society? – Why does Izzeldin diagnose the circumstances as ill? – (Why) is our society healthy/sick?</p>	<ul style="list-style-type: none"> – Partner work – Text work – Text: short extract from: – Fromm: <i>The Sane Society</i> (pp. 11–13, 300 and 303)^h – Plenary sitting – Open discussion 	<ul style="list-style-type: none"> – The pupils know Fromm’s concept of a sick society and apply it to Izzeldin’s and their own situation. – Cognitive activation (quote) – Development and transfer
	<p>Orientation in the crisis The groups repeat their GIFs about the conflict in the play. The task is addressed to the spectators. Task: Take on the role of Izzeldin. Step into the GIF and improvise his position in the conflict. – The pupils can join in voluntarily if they have an idea, or they can be asked to do so by the teacher. Evaluation: What position does Izzeldin take within the conflict? How does Izzeldin relate to the crisis situation?</p>	<ul style="list-style-type: none"> – Plenary sitting – GIF – Image theater 	<ul style="list-style-type: none"> – The pupils know the orientation offer of a productive character orientation and apply it to Izzeldin’s and their own situation. (Izzeldin) – Affective and motor activation – (artistic) Expression and trying out of own ideas
	<p>The productive character Task: (a) Read Fromm’s text excerpt and underline important theses and arguments. Explain what Fromm means by the</p>	<ul style="list-style-type: none"> – Partner work – Text work – Text: short extract from: – Fromm: <i>Man for Himself</i>, productive orientation as a form of relatedness (pp. 99–101) and productive love and 	<ul style="list-style-type: none"> – The pupils know the orientation offer of a productive character orientation and apply it to Izzeldin’s and their own situation. (Fromm) – The pupils assess the orientation/solution

(continued)

When? Time	What? Content, teaching steps, tasks	How? Methods, social forms, media, materials	What for? Learning objectives, phase of the lesson
	<p>concept of a productive character. What characterises a productive character? (b) Discuss the following questions: – Is Izzeldin a productive character/(how) does Izzeldin fulfil the criteria of a productive character? – What does a productive character mean in Izzeldin’s situation/our situation? (c) “I want to fly!”⁴ⁱ (Aya) Design a paper plane on which you record those ideas from Fromm’s/ Izzeldin’s solution offer that you rate particularly positively. The pupils let the paper planes take off together. Evaluation – Questioning: How realistic are these planes for Izzeldins/our situation? Is Izzeldin’s/ From’s orientation offer a feasible or the (only) right solution?</p>	<p>productive thinking (pp. 112–114)¹ – Plenary sitting – Open discussion – Paper – Building a plane</p>	<p>offered by the productive character (“I shall not hate.”) for themselves and in general. (positive and critical perspective) – Development and transfer – (creative) Expression of own ideas</p>
5. DP	I shall not hate? – Letter to Izzeldin		
	<p>Essay – Letter Task Compose an essay in the form of a letter to Izzeldin in which you take a position on his attitude “I shall not hate”. Where do you see potentials and gaps of the orientation offer (Fromm) for the individual/society or yourself? Give reasons! Furthermore: What would you like to tell Izzeldin (concluding sentences)? – If wished-for, the letter will be forwarded to the actor (David Kosel) or to Izzeldin Abuelaish himself.</p>	<p>– Individual work – Epistolary essay</p>	<p>– The pupils assess the orientation/solution of the productive character (“I shall not hate.”) for themselves and in general. (reflective perspective) – Reflection – Possibility of evaluation</p>

When? Time	What? Content, teaching steps, tasks	How? Methods, social forms, media, materials	What for? Learning objectives, phase of the lesson
	<p>Project completion Task for the players: Design a moving still image (GIF) in which you depict – building on your collages – a social conflict that affects you in your life. Present your GIF to the learning group.</p> <p>Task for the audience: Join the GIF and improvise an alternative stance within the conflict. – The pupils can join in voluntarily if they have an idea, or they can be asked to do so by the teacher.</p> <p>Evaluation: The observing students interpret what they have perceived and the student who has joined formulates his/her intended statement. The pupils discuss the alternative attitudes shown. – Reflection/feedback on the content and methods of the unit – Conclusion (see 1. DP)</p>	<p>– Image theatre (sculptors, Boal) – Conclusion in a circle (standing/sitting)</p>	<p>– (artistic) Expression and trying out of own ideas – Final reflection and feedback – Closing ritual</p>

Abbreviations: *DP* double period, *TU* teaching unit, *s.* see

^a Cf. René Descartes: *The Passions of the Soul*. Translated by Christian Wohlers. Hamburg, Meiner 2014, pp. 49–53

^b Cf. Aurel Kolnai: *Ekel, Hochmut, Haß. Zur Phänomenologie feindlicher Gefühle*. With an epilogue by Axel Honneth. Frankfurt on the Main, Suhrkamp 2008, p. 100 ff. Cf. also Dirk Manske: *Hass. Ein Versuch*. Frankfurt on the Main, Peter Lang 2011 [transl. by M.H.]

^c Cf. Julia Fleischhack, „Der ‚Hass‘ der vielen Formen.“ In: Kaspar, Gräßer u. Riffi 2017, pp. 23–28, here pp. 23–24 [transl. by M.H.]

^d Cf. Semir Zeki and John Paul Romaya, „Neural Correlates of Hate.“ In *Public Library of Science One* 3 (10) (Oct. 29, 2008) <https://journals.plos.org/plosone/article?id=10.1371/journal.pone.0003556> (as of 06.05.2020). See also *Hass und Liebe beeinflussen ähnliche Hirnregionen*, 10/30/2008 <https://www.spektrum.de/news/hass-und-liebe-beeinflussen-aehnliche-hirnregionen/972103> (as of 06.05.2020)

^e Cf. Freud (2018, pp. 75–76)

^f Cf. Fromm (2020, p. 39)

^g Abuelaish (2011, p. 20)

^h Cf. Fromm (2020, pp. 11–13, 300 and 303)

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Reflecting on Dying: The Hospice as an Extracurricular Place of Learning

Stefanie Pagel and Enrico Sperfeld

Abstract

Dying is a stage of life that tends to be ‘hushed up’. The conscious reflection on dying gives the hospice idea a philosophical depth. On the one hand, philosophical questions about personal identity, the meaning of life, aesthetics and dignity in dying, freedom, autonomy, hope, guilt and justice are addressed and penetrated in the individual process of end-of-life care. On the other hand, it is part of the self-image of the hospice movement to bring dying and the existential questions associated with it to the public through educational work. The present learning area planning conceives possibilities for the integration of the extracurricular learning place of the hospice and the sensitisation for and reflection of the topic in ethics lessons.

Keywords

Hospice · Dying · Dignity

1 Condition Analysis

This learning area plan is designed for a 9th grade class of the Gymnasium. Through differentiation offers in individual phases of the lessons, it is possible to carry out the learning area planning with students of a high school class or an 8th grade class.

S. Pagel (✉)

Zentrum für Lehrerbildung, Schul- und Berufsbildungsforschung, TU Dresden, Dresden, Germany
e-mail: stefanie.pagel@tu-dresden.de

E. Sperfeld

Dresden, Germany

e-mail: dr.sperfeld.e@fsg.lernsax.de

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M. Tiedemann (ed.), *Philosophical Education Beyond the Classroom*,
https://doi.org/10.1007/978-3-476-05948-2_27

Prior knowledge of the students is not necessary, although possibly available prior knowledge can be introduced in individual lessons. Methodological prior knowledge, on the other hand, is necessary for the successful implementation of the sequence: the students should be familiar with open forms of work (group and station work, group puzzle) and discussion (fishbowl, ball camp), be able to build up an argumentation (point of view speech) independently, perform a change of perspective (role play), analyse pictures and caricatures and apply structuring methods (mind map, cluster, moderation cards, flip charts) independently. Individual work phases in which students reflect on their own are accompanied by music. This may seem strange to them at first, even though the suggested music may not be their preferred genre, but it has been shown to improve concentration and creativity in both the short and long term.¹

The learning environment should be such that the classroom offers enough space for group work as well as areas for the presentation of the work results (posters) and a gallery tour can be carried out (possibly the extension of the learning room in the hallway of the school building offers itself here). In addition, the students should have sufficient working material (flipcharts, moderation cards, pens) at their disposal. Technically necessary is also an internet access as well as the possibility to play music, podcasts and videos.

Even more important than technical and methodological knowledge and a prepared learning environment, however, is the openness of the students, both as individuals and as a learning group, to want to deal with such an emotional and at the same time taboo subject as dying. Often, young people at this age gather experiences with dying and death for the first time in their own families and are thus directly affected. It is the teacher's responsibility to deal with those personally affected in an extremely sensitive and respectful manner, to offer them opportunities for withdrawal to protect their privacy, but also to show them that their experiences are welcome.

If a visit to one of the 236 inpatient hospices nationwide is not possible, an alternative could be to visit one of the more than 1500 outpatient hospice services (including hospices for children and adolescents) or one of the more than 300 hospitals with palliative care units (as of 2016).² The German Society for Palliative Medicine also offers various educational opportunities and contact with associations.³

¹Hetland, Lois: Listening to Music Enhances Spatial-Temporal Reasoning: Evidence for the „Mozart Effect“. *Journal of Aesthetic Education*, Vol. 34, No. 3/4, Special Issue: The Arts and Academic Achievement: What the Evidence Shows (Autumn – Winter, 2000), pp. 105–148.

²Deutscher Hospiz- und Palliativverband e. V.: Zahlen und Fakten (2020) https://www.dhvp.de/service_zahlen-fakten.html (09.06.2020).

³Deutsche Gesellschaft für Palliativmedizin: Wegweiser Hospiz- und Palliativversorgung Deutschland (2020) https://wegweiser-hospiz-palliativmedizin.de/de/angebote/erwachsene/11-bildungsangebote_und_verbaende (09.06.2020).

2 Factual Analysis

“If there is an absolute value in our Basic Law, then it is the dignity of man. It is inviolable. But it does not exclude the fact that we have to die.”⁴ This statement by Wolfgang Schäuble, despite the presence of death figures in the media during the Corona period, was like breaking a taboo and was disturbing: dying tends to be a stage of life that is ‘hushed up’; the public demand for human dignity for this stage of life seems unusual and unconventional, even though people would like to be allowed to die in familiar surroundings, for example, instead of between the apparatuses in an intensive care unit.⁵

The hospice movement aims to meet the widespread desire for a dignified death by establishing and supporting alternative infrastructures: In networks of professional therapists and voluntary death companions of various specializations, hospice associations seek to meet the needs of dying people holistically, whether at home, in a nursing home or in an inpatient hospice. Hospices thus represent a logical counter-project to the modern taboo, hospitalisation, technologisation and commercialisation of dying. The “hospices make it their business to support and care for people in the last phase of an incurable illness, so that they can live as consciously and contentedly as possible during this time.”⁶

However, the idea of hospice is by no means fed solely by the personal idealistic care drive of committed volunteers. Rather, it can be interpreted as an expression of “reflexive modernity”, which constantly questions the consequences of social and technological change. Therefore, the hospice movement is “not a culturally conservative recourse to a pre-modern way of dealing with death and mourning, but an essential expression of modernity and thus at the height of our times”.⁷

The conscious reflection on dying gives the hospice idea a philosophical depth. On the one hand, philosophical questions about personal identity, the meaning of life, aesthetics and dignity in dying, freedom, autonomy, hope, guilt and justice are addressed and penetrated in the individual process of end-of-life care. On the other hand, it is part of the self-image of the hospice movement to bring dying and the existential questions associated with it to the public through educational work.

From the perspective of existentialist philosophy, a high awareness of death promotes the conscious shaping of one’s own life. According to Martin Heidegger, we humans, unlike other living beings, grasp the character of life as a “being to death” that is inherent in all existence. Whether the human being’s possibly reflected

⁴Wolfgang Schäuble (im Interview), Menschenleben versus Menschenwürde? (2020) <https://www.swr.de/swraktuell/schauble-wertediskussion-zu-corona-100.html> (27.04.2020).

⁵Döring, Dorothee: Sterbende liebevoll begleiten. Zu Hause, in der Klinik, im Altenheim oder Hospiz. Kevelaer 2018, S. 101.

⁶National Hospice Organization (USA).

⁷Hospizbewegung Düren–Jülich e. V. (Hg.): Hospiz macht Schule. Ein Kurs-Curriculum zur Vorbereitung Ehrenamtlicher im Umgang mit Tod und Trauer für Grundschulen. Hospiz-Verlag Düren–Jülich 2014, S. 5.

relationship to his death can justify suicide and euthanasia, however, remains controversial in philosophy.

Dying people, like all living people, have thoughts, feelings, needs, and desires that we usually give them basic rights to express or fulfill. In the dying process, certain rights may need special emphasis. However, the extent to which human rights and human dignity are linked only to human life and not, for example, also to self-awareness and freedom of will remains questionable.

In the course of the dying process, people increasingly lose autonomy and control over their body and mind, as well as over the shaping of their lives, because the functionality of their organs becomes more and more limited. They become dependent on the decisions of others. From a philosophical point of view, a distinction must be made here between freedom of action and freedom of will. One consequence of the impending restriction of these freedoms would be to draw up a living will in advance.

Just as there are no ultimate answers to philosophical questions, there are no universal recipes for end-of-life care. The history of the hospice movement therefore presents itself as a search movement: The founding of the inpatient St. Christopher's Hospice in London by Cicely Saunders in 1967 not only inspired the founding of inpatient hospices elsewhere. Rather, Saunders' ideas established a growing awareness of the value of palliative care in all conceivable situations and needs of the dying. As a result, local hospice associations have different emphases. It remains to be seen whether they will focus on inpatient care, whether they will be able to offer more outpatient services at home or whether they will shift their work even more strongly into nursing homes and hospitals.

3 Didactic-Methodical Analysis⁸

The visit of an extracurricular place of learning requires an intensive preparation and evaluation phase in addition to the implementation. In preparation for the hospice visit, information is gathered, concepts are trained and problem horizons are opened up in which the students are asked to take a stand on existential questions.

The subsequent visit to the hospice offers the opportunity to gather impressions and experiences and to write down the resulting findings. Experiential education methods help to make the perceptions holistically tangible and, if necessary, emotionally and physically absorbable. The confrontation with the place and the people is intended as a social experience to open up spaces of thought and provoke philosophical questions.

The processing of the problem located in the evaluation not only leads to the philosophical reflection of the existential questions of the students, but also evokes new convictions through the lived experiences. With the reflection on dying and end-

⁸Selected materials are available at the link https://www.dropbox.com/sh/qtj0kkyrrbn78se/AAD1BN_zjiinu3aCTEyOkqVYa?dl=0

of-life care, the philosophical potential of the hospice idea can be fully didactically developed in the evaluation phase.

The central steps and methods of the planning of the learning area, which is designed for 10 double lessons, will now be explained and then presented in a tabular overview.

The aim of the first double lesson is to introduce the students to the topic. By means of a photograph from the photo project “Noch mal leben” (“Live again”) initiated by Walter Schels and Beate Lakotta – the photographs show the face of a person on admission to a hospice and shortly after death – the epistemic curiosity of the students is aroused and they are invited to engage with the topic. Without first explaining the circumstances of the photograph, the students are asked to perform a comparative image analysis in order to open up room for interpretation. Since the resolution of the picture situation can be very emotional, the teacher should sensitively point out the lesson-topic and lifeworld-relevant classification of the problem of dying and the planned hospice visit. On the one hand, giving the students the opportunity to withdraw in order to write down questions and thoughts offers them the concession of privacy, which seems to be indispensable for this topic. On the other hand, the needs, problems and questions of the students become the central starting point for the philosophical penetration of the topic. It is advisable to be sensitive to students whose personal environment is affected. The subsequent structuring of thoughts and questions with the help of moderation cards offers the possibility of allowing different structuring options. Then the students answer selected questions in the placemat, can bring in their previous knowledge and open up and get to know new perspectives in discussions. In view of the necessity of a clear conceptual differentiation of the aspects of dying and death, a text is read as a supplement to the knowledge acquired so far, which clarifies this difference. By means of a board picture with graphic elements, which also appeals to visual learners, the results are secured. At the end of the lesson, students can position themselves on selected statements using the sociometric method in order to first reflect on their own view and to put it up for discussion in the learning community.

The second double lesson focuses on the problem of the taboo of dying, which was already discussed in the previous lesson. A caricature, which contrasts dying in society today and 50 years ago against the background of apparatus medicine and loneliness of the dying, is first analysed by the students. The speech bubbles, which are assigned to various figures in the picture, enable the pupils to open up the problem from multiple perspectives, which is reinforced by their questions about the picture. Starting from the observation that dying has changed a lot within a century due to the progress of medicine and social change, the podcast is announced as a possible answer to causes of this development. Considering the abilities and skills of the students, there are many differentiation possibilities in the selection of the work tasks: particularly high-performing students can make free notes, assignment possibilities for the definition of terms are offered as well as multiple choice

tests or cloze tests.⁹ Two things are of particular importance for students when listening to the podcast and working on the tasks: on the one hand, their questions and criticisms on the various thematic aspects are welcome, on the other hand, it is not necessary to understand the entire podcast. This is particularly important given the length of the podcast. With this in mind, the tasks should be designed in such a way that they can focus the students' attention over the period of listening. The students then compare their results in small groups. The advantages of this form of evaluation are obvious: on the one hand, the students now become active again, and on the other hand, their work results are presented as relevant for the further learning process. Smaller groups are recommended to ensure effective work. Within the group, a spokesperson should be appointed to briefly summarise the results. Additions by other groups, especially regarding questions posed to the podcast, are encouraged. In order to conclude the lesson and to apply the results worked out, a feedback of the contents worked out so far on the cartoon is useful. A renewed positioning or the addition of further speech bubbles offers the students the opportunity to strengthen or (partially) revise the position they took at the beginning.

In the third double lesson, the students are made aware of the necessity to deal with the question of how people die in a playful way with the help of a quiz. The quiz can be designed in different ways: Guessing questions are useful as well as giving answer options or yes/no positioning, a printed quiz is possible as well as a four-corner game. As expected, the students will have little knowledge about the facts and circumstances of dying (in Germany). This knowledge gap is taken as an occasion for a station work or webquest. For a better planning of the learning process, the students will receive an overview of the topics and contents of the individual stations as well as possible forms of work (individual or partner work, fixed or changing partners). The possibility of self-correction in the form of solution sheets at the teacher's desk offers the advantage of giving the students the responsibility of securing the results at individual stations and of doing justice to the different working speeds. Suggestions for individual work assignments for the stations can be found in the learning area planning. Finally, the quiz conducted at the beginning is repeated. On the one hand, this offers the teacher a form of result assurance, although shortened, and on the other hand, the students experience their own learning success.

To get the students in the mood for the fourth lesson, which deals with the history, goals and principles of the hospice movement, the teacher begins with a learning concert. A text is read that describes the origins of the hospice movement around Cicely Saunders. The important thing in the learning concert is that the students are led out of the classroom by virtue of their imagination. This requires silence, expressiveness and occasional pauses in the reading aloud. The music serves as a support for the imagination. Students then complete a cloze in the selection process of different answers about the hospice movement based on the information provided

⁹A manuscript for the podcast can be found in the download section of the given page and makes the preparation for the teacher much easier.

in the learning concert, and read it aloud sentence by sentence to ensure the accuracy of everyone's results. The ensuing focus of the lesson is now on working with case studies. The case studies, which are worked on by the students within a group puzzle in up to six groups, are again taken from the photo project "Living again", which opened the lesson sequence. The focus on real people counteracts the fear of contact that the students might have in the subsequent visit to the hospice. In the exemplary confrontation with concrete biographies, needs and wishes of dying people, the dying phases according to Kübler-Ross are also repeated. Subsequently, 5–10 expert groups come together to derive guiding principles from short texts on the 10 principles and goals of palliative medicine and the hospice movement and to develop questions for concrete implementation, which serve as guiding questions for the discussion in the hospice.

After the intensive preparation, the visit of the extracurricular place of learning takes place. Shortly before the visit, it is useful to sensitize students to the environment and remind them of the rules of conduct. It is also important to emphasise that, although groups of experts address individual topics, it is possible for each pupil to ask any questions that arise. Hospice staff or volunteer hospice workers are possible discussion partners, who should first briefly introduce themselves and report on their work in order to give the students security in what is an uncertain place for them. Afterwards, the students can express their questions in a conversation. If there is an opportunity to get to know the hospice garden or other premises, this can be combined with an experiential perception exercise. This offers the students the opportunity to look inside themselves and to perceive their feelings and thoughts in this emotionally demanding place. Alternatively, introspection can take place while walking around the room or sitting upright. In order to catch the students emotionally, it is of enormous importance to invite them into a discussion circle after leaving the hospice. Verbalizing their first impressions helps them to notice their emotions, name the unexpected, and note any further questions that may have arisen during the hospice visit. It would be possible to use a mood barometer, which can be referred to in the next lesson.

The lesson, which follows the visit of the extracurricular place of learning, aims on the one hand at recapitulating the experiences and results collected there, and on the other hand at applying the findings to the already known case studies. In a solitary brainstorming session, accompanied by music for better concentration and focus, the students use their notes to collect insights they were able to gather in the learning process at the hospice. To do this, they first choose the questions for which they were the experts during the survey in the hospice, but can then also comment on the questions that were in the remit of other groups. A summary of the results forms the conclusion of the first teaching phase. The now bundled knowledge is applied to the case studies, which are already known from the fourth double lesson: with the help of the case studies, the students apply their acquired knowledge and experience with a concrete design task. The development of self-formulated human rights of the dying is at the centre of the philosophical discussion. In the Kantian sense, the students' power of judgement is trusted, even if the formulations are finally compared with the well-known Declaration of the Human Rights of the Dying. The

following task, based on a hypothetical foundation of a hospice association and the associated task of writing a job advertisement for a hospice worker, promotes the creativity of the students to deal with concrete competencies of the dying companions, by requiring the recourse to many previously acquired aspects, such as the goals and principles of hospice work, the clarity through the case studies and the inclusion of the emotional component. Thus, the students work here in a particularly multi-perspective way. By means of the problem orientation by the teacher, however, the students are now confronted once again with a cognitive conflict, which demands a problem assessment due to its realistic reference to the living world and the current situation of the hospice associations: based on limited (financial, personnel, etc.) forces, a concentration on individual fields of activity is required – for example, the focus on an inpatient hospice, on the integration of the work of the hospice association into a hospital or nursing home, on outpatient home care or the expansion of training and further education. In a vote, the students are given the opportunity to position themselves and to justify their position at the end of the lesson.

A philosophical problem of dying is that of freedom of action and free will. Based on a short discussion of Paul Watzlawick's statement that it is not possible not to communicate, the teacher asks in the sixth double lesson how self-determination and autonomy can be granted with the help of communication. By working on exemplary examples, the concepts of freedom of action and free will as well as autonomy are inductively developed by the students and supplemented by a blackboard picture. On the basis of the conceptual clarity, the students will be introduced to the experience of the restriction of these freedoms: in a role play, they will be given the task of articulating wishes only with the help of eye movements. The role empathy is supported by consciously slipping into and out of the roles. In addition, the feeling of shame on the part of the students is tried to be absorbed by the fact that the role plays are not carried out in front of the class, but with only one partner. Only the perception of the situation by describing the feelings and thoughts of the two participants in the interaction is discussed in the plenum and thus compared in order to problematize the scope for autonomy of the dying. Finally, the concept of autonomy in connection with the question of a dignified death is further considered by showing a five-minute video, which provides the students with information about the health care proxy, and the subsequent discussion about the concept of autonomy and freedom, which concludes the lesson.

The seventh and eighth double lessons problematized the question of dying with dignity, which is inextricably linked to the rights of the dying. In a gallery walk with photographs, quotations, drawings and newspaper articles, the students discover possible topics for the lesson, which are then discussed in plenary. The teacher's sharpened problem orientation of the question of what human dignity is, is taken by the students as an occasion to create conceptual clarity. According to the principle of think-pair-share, the students first work out a definition on their own, referring to the materials in the gallery, which is then compared with each other and expanded or limited. In order to counteract a too strong abstraction, to avoid conceptual weaknesses of the concept of dignity and to focus on the problem of dying, the

concretization of the concept by means of examples is useful. After the presentation of the results, the students get to know two philosophical solutions to the question of the nature and form of human dignity: the definitions of Immanuel Kant and Peter Singer. In groups, they work out the essential content of each position and, based on this, create a blackboard picture on flipcharts. In this way, the students are often better able to reduce the text to its essential content and to structure it. In addition, the teacher can work in a performance-differentiated way and offer pre-structures to counteract text comprehension problems. As a conclusion to the lesson and a transition to the following lesson, the results are briefly summarised. In the following lesson, the students briefly recapitulate the contents they have worked on so far in a flash light in order to reactivate their previous knowledge. The motivation for the learning process has to be rekindled at this point: with the help of a task that is already known to the students but is now worked on in more depth, the students in their learning group will slip into the role of the philosopher and design a hospice. It is a good idea to give criteria for the students to work on: for example, the number and occupancy of the rooms, the number and tasks of the carers, visiting possibilities, protection of the privacy of the dying, employment possibilities, excursions or care. The application of the philosophical position to this concrete situation is enriched by an additional exchange between the groups. For this purpose, each group can send a representative to learn about the concepts of the other groups of the respective philosopher. Along with this, the students could draw each other's attention to difficulties in understanding the text and receive further suggestions for application. The presentation of the results that follows can be designed in a variety of ways: for high-performing classes, a ball-bearing discussion is conceivable, which gives all students the opportunity to discuss, but whose results can only be recorded to a limited extent by the teacher, for example by a summary at the end. A fishbowl discussion would also be possible, which avoids the problem of securing results, but could mean the potential inactivity of individual students. Also feasible would be a writing discussion: here students can think through and structure their answers better, but may be more demotivated by the writing process in competition with their need for discussion. A final option would be a market of possibilities, where individual groups could emphasise the advantages and strengths – especially in terms of differentiation from the competing philosophical position. Regardless of the choice of method, however, it is a good idea to have individual students record the results of their work.

Martin Heidegger's description of Dasein as *Being-to-Death* highlights the significance of death as a specific feature of human life that shapes existence and demands a search for meaning. An access to this typical existential philosophical conception is to be made possible in the ninth double lesson via Steve Jobs' impressive graduation speech to the graduates of Cambridge University, in which he reveals his handling of his own finiteness 2 years after his cancer diagnosis in 2003. To arouse the curiosity of the students for the topic, the well-known trademark of the Apple company, the outline of a bitten apple, is shown. For a profound symbolic interpretation of the bitten apple, it is recommended to refer to the creation myth. Based on the position presented in the first section of the speech that life is not

only fundamentally finite, but could actually be over very soon, the students create a priority list of actions that are particularly important to them before death, so that they deal with their values. Afterwards, further excerpts of the speech are read and analysed in partner work. In addition to individual methods of text work (key terms, markings), the speech is analysed according to the criteria of a viewpoint speech. The entire speech can then be viewed on the Internet and individual key points discussed with the students. In a short paraphrase, the teacher then shows that Steve Jobs' positive attitude towards death corresponds philosophically with Martin Heidegger's existentialist conception. From the juxtaposition of actual and inauthentic being, which the students develop in plenary through text work, consequences arise for their own actions in the orientation towards having to die. A problematization of individual contributions can take place here not only by the teacher, but also by the classmates.

In the last double lesson, the controversially discussed question is posed whether it is necessary to help people die – and whether this is done in a hospice. Using the photographs of the project “Noch mal leben” (“Live again”) used in the first lesson of the learning area planning, the students' first associations are collected in a class discussion. Here it makes sense to include the already discussed questions of freedom of action and will as well as human dignity and to pay attention to the definitional separation of euthanasia and assisted dying. Starting with a case study to illustrate this, the students work out an overview with the help of a text with graphic and text elements about the different forms of euthanasia. In the mutual presentation in partner teams, the students can complete or correct this independently and are thus responsible for their own learning process. The application and discussion of the acquired knowledge takes place in a talk show, in which the students slip into different roles through role cards and thus train their ability to change perspectives. Referring to Steve Jobs' point of view speech analysed in the previous lesson, the students now write their own short speech as an introductory contribution to the talk show. While some students discuss in the talk show, it is the audience's task to ask questions and to take a stand on individual contributions as well as to summarize and write down individual arguments. Particularly high-performing classes or students can be expected to systematize their argumentation patterns (ethical, utilitarian, etc.). Finally, individual students position themselves on the legal situation in Germany. The conclusion of the entire learning unit, however, is a recapitulation of the contents as well as the formulation of unexpected things and learning progress in the context of the visit to the hospice and the lessons.

4 Learning Objectives of the Learning Area Planning

The students know the terms dying and death.

The students gain an insight into selected causes of the social taboo of dying and end-of-life care.

The students know the history, goals and principles of the hospice movement.

The students know the concepts of freedom of action and free will as well as autonomy and position themselves on the limits and possibilities of their feasibility in end-of-life care.

The students know the concept of human dignity and compare the conceptions of human dignity of Immanuel Kant and Peter Singer.

The students know the human rights of dying people, apply them to selected case studies and assess their significance in the dying process.

The students know different forms of euthanasia and position themselves on the legal situation in Germany.

The students are familiar with Martin Heidegger’s concept of being to death and position themselves on the question of the necessity to deal with dying.

5 Sequence Planning

When? Time	What? Content, teaching steps, tasks	How? Methods, social forms, media, materials	What for? Learning objectives, phase of the lesson
1. DS	Introduction to the subject		
	Silent impulse: photographs A: Compare the two photos. Find a caption for the pair of photos	Image review [still-living.com]. UG	Entry, activation
	Inquiry about previous knowledge of <i>hospice</i> , classification in the field of <i>dying</i> , preliminary clarification of the term <i>hospice</i> Announcement of the hospice visit	UG, TB/flipchart <i>Hospice</i> , e.g. “Hostel for end-of-life care”	Activation of prior knowledge Target orientation
	A: Write down questions and thoughts that should be clarified/are important to you in the upcoming lessons in preparation for the hospice visit	EA/PA, MK	Problem orientation
	S put them on the board, then sort them thematically together	TB with magnets: Clustering the MK	Structuring
	Complex topics/questions and focus: basic questions and their prioritisation, possible follow-up questions	By pair of students and in the basement: transfer cluster areas to flipchart	Evaluation Summary
	A: Answer the selected basic question(s) using the placemat method		Preconception, elaboration

(continued)

When? Time	What? Content, teaching steps, tasks	How? Methods, social forms, media, materials	What for? Learning objectives, phase of the lesson
	A: Collect answers to the following questions: (a) What is lost through death? (b) What remains after death?	EA collection of key points in the binder with music	Previous knowledge
	A: From your findings and the text, work out a definition of <i>death</i> and <i>dying</i>	PA TX, e.g. adventure ethics 3 (Saxony) p. 38 M1	Elaboration
	Clarification of terms and differentiation <i>Death</i> A: Classify in graphic (life → death): dying, clinical death, biological (brain) death	UG Graphic timeline in the blackboard	Securing results
	Position yourself on an imaginary line in space to the following statements: Dying is a part of life. Dying is bad. I don't like to talk about death and dying. It would be nice if we didn't have to die. I would (not) like to die at home	Sociometric procedure: Endpoint 1 (2): "I (dis)agree with the statement." Intermediate positions are allowed	Summary Reflection Outlook, preliminary understanding
2. DS	Dying as a social taboo?		
	A: Describe the two representations of dying and answer the following questions: (a) How might the relatives of the dying feel? (b) How might the dying person feel? (c) Does dying make you lonely? You can ask your own questions about the picture	UG, formulate speech bubbles https://www.initiative.cc/Karikaturen_Fotos/Seiten/Sterben.htm	Guide
	Clarify the aims and procedures of the lesson using guiding questions (e.g. is death and dying tabooed?)	LK	Target orientation
	Introduction of the podcast Listen to the podcast	LK EA https://www.swr.de/swr2/programm/sendungen/wissen/swr2-wissen-aula-ein-platz-fuer-den-tod/-/id=660374/	Elaboration

(continued)

When? Time	What? Content, teaching steps, tasks	How? Methods, social forms, media, materials	What for? Learning objectives, phase of the lesson
		did=2816984/nid=660374/1 bettcn/index.html	
	Exchange of questions about the podcast in small groups, comparison of work results	GA	Development, structuring, securing of results
	Comparison of work results: Group spokespersons present results and questions/ discussion points	UG	Securing results
	A: Is it our job to deal with dying and death? – Reference cartoon – Positioning on the causes of taboo – not only the question of where we want to die, but also what happens to the dying person and the relatives during the dying process	UG	Summary, transition to the next lesson
	Differentiation possibilities: Work material while listening to the podcast can be designed in different ways. In addition to freely noting down information, it is also possible to summarise central concepts (taboo, institutionalisation, medicalisation, etc.) in one's own words and to find examples. Assignment exercises and multiple choice tests or cloze tests are also conceivable		
3. DS	How do people die?		
	Quiz on essential contents of the station work/Webquest	Four-corner game or multiple choice	Motivation, problem orientation
	Presentation of the station work/Webquest, answering questions of the students	LK	
	Station 1: Time of death Possible tasks: State time of death in the past (1950s), today and in the future (2060) and possible reasons	https://de.statista.com/statistik/daten/studie/273406/umfrage/entwicklung-bei-geburt-lebenserwartung-bei-geburt-2020-in-deutschland-nach-geschlecht/	Elaboration

(continued)

When? Time	What? Content, teaching steps, tasks	How? Methods, social forms, media, materials	What for? Learning objectives, phase of the lesson
	Station 2: Causes of death Possible tasks: Multiple choice, correct error text, cloze text	https://www.destatis.de/DE/Themen/Gesellschaft-Umwelt/Gesundheit/Todesursachen/_inhalt.html	Elaboration
	Station 3: Places of dying Possible tasks: Multiple choice, create a diagram, create a pictogram	https://www.swr.de/odyosso/sterben-in-deutschland/-/id=1046894/did=15158762/nid=1046894/59aneb/index.html	Elaboration
	Station 4: Differentiation of dying and death Possible tasks: tabular overview or cheat sheet, match terms	https://www.planet-wissen.de/gesellschaft/tod_und_trauer/sterben/index.html	Elaboration
	Station 5: Stages of dying according to Kübler-Ross Possible tasks: running dictation and tabular overview (phase, dying person, relatives)	TX e.g. Schönleber, Michael, Im Tod ist Leben. Die Frage nach dem Tod, Reihe NETZWERK, Auer-Verlag, p. 16 f	Elaboration
	Repetition of the quiz carried out at the beginning	UG	Securing results
4. DS	The hospice movement: History, goals, principles		
	Learning concert on the history of the hospice movement: <i>Cicely Saunders at St Christopher's London</i>	Learning concert: L reads text, music plays in the background	Attunement
	Before excursion: organisational arrangements today: get to know the principles of the hospice movement	LK	Target orientation
	A: Fill in the missing words in the text <i>The Hospice Movement</i> using the cloze alternatives	EA AB with cloze text, info sheet cloze alternatives	Elaboration
	A: Read the completed text sentence by sentence	UG	Securing results
	A: Read the information about the person. Describe special features of the life story that should be taken into account during end-of-life care. Repeat the stages of dying	Group puzzle: up to six core groups, up to six case studies (photos and texts)	Repeat Elaboration
	Palliative care and the hospice movement follow some	Five to ten expert groups 10 info cards <i>Goals</i>	Elaboration

(continued)

When? Time	What? Content, teaching steps, tasks	How? Methods, social forms, media, materials	What for? Learning objectives, phase of the lesson
	<p>crucial principles and goals. A: Read the information card (s). Formulate a guiding sentence for each goal that contains the verb “should”. Write at least one question about the practical implementation of the goal on a question card. Determines who will ask this question(s) on the field trip and who will record the answers</p>	<p>>10 blank question cards → Write names on question cards</p>	
	<p>A: Explain the guiding principles and the question (s) you are asking in hospice</p>	<p>UG Pin question cards to board</p>	<p>Securing results</p>
	<p>Short presentation of the rules of conduct – Special rest commandment – Attentiveness for environment and own condition – Empathy for possible emotions of others – Conversation culture</p>	<p>LK</p>	
	<p>Garden of <i>St. Christopher’s London</i></p>	<p>Learning concert</p>	<p>Framework, outlook</p>
	<p>Differentiation possibilities: – A group puzzle task (on one of the case studies) is worked on as an example in plenary before the groups work on this type of task independently. – The organisational decision as to who asks and records which questions can be made by the teacher in plenary. Recommendations for background music in learning concerts: – Johannes Brahms, <i>Adagio</i> or <i>Un Poco Allegretto</i> from <i>String Quartet in G major</i> op. 111 – Oregon, <i>Innocente, Zephyr</i> or <i>ReDial</i> from <i>Ecotopia</i> – René Aubry, <i>Plaisirs</i></p>		

(continued)

When? Time	What? Content, teaching steps, tasks	How? Methods, social forms, media, materials	What for? Learning objectives, phase of the lesson
	<i>d'amour</i> (all titles except nos. 5, 8, 9, 10)		
Visit to the hospice (alternatively: nursing home or hospital with palliative care)			
Before the visit	<ul style="list-style-type: none"> – Sensitization to the environment – Recap of tasks: Experts ask elaborated questions, but everyone is allowed to ask individual questions – Reference to discussed rules of conduct – Pupils meet in expert groups 	LK	Sensitization Preparation
During the visit	<ul style="list-style-type: none"> – It makes sense for the hospice worker to first introduce his or her work in order to reduce the S's fear of contact. – Experts take notes on their questions – Conversation possibly without L 	Round of talks (sitting in a circle)	Research
	<ul style="list-style-type: none"> Walk individually and silently (silence commandment) through the room/the hospice garden. Pay attention to – One's own breath – Sensory impressions, perceptions – Own thoughts – Own feelings 	(Possibly in sections) guided reflection Walking in the room, alternatively sitting upright on the edge of the chair	Perception
After the visit	<ul style="list-style-type: none"> – First impressions (emotions, unexpectedness, atmosphere in the hospice, comparison with expectations) – Possibly note down further questions 	Discussion group Mood barometer	First feedback Catching the emotional situation
5. DS	Human rights of the dying		
	Write down memories and insights from the excursion on the posters according to the key words. Comment on the notes of your classmates. (everything in written form only: keep quiet)	Written brainstorming on posters with keywords Background music → Hang up keyword posters	Entry: Reminder of excursion
	Summarize the knowledge gained during the excursion on your guiding questions in	GA: Expert groups (group formation as 3. DS)	Securing results

(continued)

When? Time	What? Content, teaching steps, tasks	How? Methods, social forms, media, materials	What for? Learning objectives, phase of the lesson
	short sentences or bullet points on posters	→ Hang up guiding question posters	
	Put yourself in the shoes of the person in your case study (see 4th DS). What is important for them in the process of dying? (a) Explain the results of your expert groups to each other. Discuss the implementation of the goals of hospice work in your case study. (b) Formulate at least three "human rights of the dying" that are particularly important to the person in your case study, in a sentence beginning with "I have the right. . ."	Gallery aisle flexible possible Home groups at tables (grouping as 3. DS, allocation via photo pairs) For comparison: "Universal Declaration of Human Rights" → hang up via beamer or as a poster → Type in formulations or write on blackboard	Application Sync and corrections by n17t01 Elaboration
	Check/compare your result against/with paragraphs from the "Declaration of the Human Rights of the Dying."	Plenum Text excerpts (as slide snippets or on interactive board)	Securing results
	Let's say you're starting a hospice. . . (a) Collect a list of competences that voluntary death care workers should have. (b) Based on these competences, write/design an advertisement for a newspaper/for the homepage: "Hospice helpers wanted"	EA or PA	Application: Developing options for action
	Six fields of activity of the hospice movement: future advancement?	LK Slide <i>Six fields of activity</i>	Summary, outlook
	In view of limited forces, you cannot offer all fields of activity. Which fields would you focus on first? Give reasons for your opinion	Voting procedure: per p. five green sticking points or digital voting (selected pleas)	Positioning
	Differentiation possibilities/ didactic buffer: – The summary of the excursion results (expert groups at the beginning of the lesson) is omitted or is only presented if it was already done during the excursion or was assigned as homework.		

(continued)

When? Time	What? Content, teaching steps, tasks	How? Methods, social forms, media, materials	What for? Learning objectives, phase of the lesson
	<p>– The <i>human rights of dying people</i> (according to the “Declaration”) can be worked out, applied or consolidated on the basis of Marianne Kloke’s case studies (see material).</p> <p>– Task: Put yourself in the role of a hospice worker and complete the mind map worksheet (see material) to accompany the person in your case study: What should you pay attention to? Present your thoughts on end-of-life care in your case study, including: inpatient or outpatient (at home, in nursing homes. . .) end-of-life care?</p> <p>– Instead of voting on the fields of activity, a class discussion may take place, depending on time resources</p>		
6. DS	Freedom of action and free will in the discussion about the value of life		
	Interpret the following statement: “You can’t not communicate.” (Paul Watzlawick)	UG TB	Access
	How can dying people be given as much self-determination and independence as possible? First approach: communication, also non-verbal	LK	Problematization Target orientation
	Work out different types of constraints from case studies <i>a</i> and <i>b</i>	PA division of labour: (a) TX Döring p. 22 f. (stroke patient) https://alzheimer.ch/de/alltag/fallbeispiele/magazin-detail/128/einfach-genau-hinschauen-wenn-es-doch-nur-so-einfach-waere/ , dementia patient	Inductive elaboration
	Collect restrictions Explain and classify the terms <i>freedom of action</i> , <i>free will</i> and <i>autonomy</i>	Plenum TB: Comparison LK, TB: (a) graphically represent loss of freedom of	Derivative Securing results

(continued)

When? Time	What? Content, teaching steps, tasks	How? Methods, social forms, media, materials	What for? Learning objectives, phase of the lesson
		action or will, (b) goal of greatest possible autonomy, and (c) communication as a way to reach the goal	
	Put yourself in the shoes of a terminally ill person A who can't do anything but move his eyes very slowly. Mediate with a hospice worker B who offers to feed you applesauce, whether you want this or not	Mini role play in great silence (to be established and cancelled by gong or counting in) First as PA, then exemplarily in the plenum Stripping rolls, e.g. by tapping head, arms, legs	Application
	A + B: Report your thoughts and feelings. Derives from Watzlawick's statement scope for preserving autonomy in the face of constraints on freedom of action or will	UG TB: "You can't not communicate."	Evaluation Establish a framework for the start of the lesson
	Autonomous in advance: Covers the differences between living wills and health care powers of attorney	Explainer video https://www.youtube.com/watch?v=Lx3Xp-ZUj-o UG: TB	Elaboration Securing results
	Connection between autonomy and human dignity	LK	Outlook
	Differentiation possibilities: – The role play can be extended to include additional communication challenges: A should make B understand that she is happy about flowers – Combine the text modules correctly. (Clarify the term <i>empathy</i>) (a) Text puzzle <i>Conversations with the dying</i> , Döring pp. 58–59 Text puzzle <i>Difficult communication in dementia</i> , Döring pp. 91–93		
7TH/ eighth DS	Dying with dignity? – Philosophical reflections on human dignity		
	S get to know material independently	Gallery aisle (quotes, images)	Guide
	Focusing the question	Teacher-student discussion	Problem orientation
	Common definition of human dignity		

(continued)

When? Time	What? Content, teaching steps, tasks	How? Methods, social forms, media, materials	What for? Learning objectives, phase of the lesson
	<ul style="list-style-type: none"> – First work out a concept of human dignity individually. Include the materials from the gallery tour. – Compare your definitions and work out a common concept of human dignity. – Finds examples of the developed concept of dignity with regard to the question of how dying with dignity can work. Presentation of the results	Think-pair-share Placemat or EA followed by PA and GA	
	Grouping Text reading Kant and Singer		
	Working out the text material together	Board picture on flipcharts for next week (structuring aid possible) Kant, Immanuel: Grundlegung zur Metaphysik der Sitten. Hamburg, Meiner, p. 61 ff. Kant, Immanuel: Metaphysics of Morals. Darmstadt, WBG, p. 600 Singer, Peter: Practical Ethics. Stuttgart, Reclam 1994, pp. 118–134	
	Brief summary of the results of the work on the flipcharts with key words worked out up to then Outlook for the coming hour	UG	
	Reflection on the theme of the last lesson Specification of the task: Imagine that Kant and Singer were to open a hospice. What would the content look like? (Specify criteria: Rooms, number and duties of caregivers, visiting opportunities, employment opportunities, supplies, privacy)	Flash about question	Problemization and targeting
	Groups work together to develop a hospice concept based on their understanding	GA Flipcharts	

(continued)

When? Time	What? Content, teaching steps, tasks	How? Methods, social forms, media, materials	What for? Learning objectives, phase of the lesson
	of the text. In doing so, the individual groups of a philosopher exchange information about the different concepts by sending a group member. Final summary and preparation of the presentation		
	Presentation of the results	Fishbowl or ball bearing or writing conversation or market of possibilities. Possibility of recording the results of the work by individual students	Securing results
	Outlook, questions (understanding) Excerpt from decision of the Federal Constitutional Court (BVerfGE 39.1(41)) Didactic buffer: discussion theses with positioning options	UG	
	Didactic buffer/discussion thesis: – Is the dignity of a human being violated (only) if he himself perceives it as a violation of dignity? – Do all people have the same dignity? – Are there circumstances in which a person can lose their dignity? – Does dignity depend on a person’s income/financial means?		
9. DS	“Being to death”		
	Apple trademark: Describes shape and usage. Derives the meaning of the symbol. (also: reference to creation myth, fairy tale) evaluates the use of this symbol as a trademark	Symbol interpretation Film <i>Apple trademark</i> Possibly blackboard picture	Access
	Steve Jobs 2003: cancer diagnosis, 2004 recovery, 2011 cancer death	Teacher’s comment	Target orientation

(continued)

When? Time	What? Content, teaching steps, tasks	How? Methods, social forms, media, materials	What for? Learning objectives, phase of the lesson
	Excerpt from speech: dealing with one's own finiteness		
	Explains the reasoning behind jobs' thought experiment. Metaphors ("M") – <i>Being naked</i> = being who you really are – <i>Call of the heart</i> = follow the feeling	UG: Text reading up to Z 25 and text work Mark key ideas on slide/text sheet, mark metaphors and technical terms	Elaboration + exemplary development of the method text work
	1. Create a priority list (=ranking list) "before death" 2. Formulate jobs' life motto in your own words. z. B.: <i>Live every day as if you had to die tomorrow!</i>	EA Background music → TB (selected S formulation)	Deepening Securing results
	1. Highlights key ideas. 2. Underlines metaphors/paraphrases for death. (different colour) Assign the text sections to the phases of a viewpoint speech. (in the margin) <i>Slide</i>	PA: Text reading and text work Help: "Technical terms for speech" Slide <i>Phases of a Five-Step Viewpoint Speech</i>	Elaboration + application of the text work method
	Evaluation 1.–3. Discusses jobs' provocatively positive attitude toward death. Outline as a five-step standpoint speech Watch speech on YouTube	UG → TB/stapler → Text foil/text sheet Optional/as HA	Securing results
	Existentialism: "Being-to-death" (Heidegger) Heidegger paraphrase	LK → TB	
	Contrasts inauthentic and actual existence	Sentence-by-sentence reading and UG Text <i>Actual Existence</i>	Deepening, application
	Explains consequences of proper and improper existence. "Being to Death"	UG TB: Add heading	Results assurance summary
	<i>Recommendation for background music:</i> Kroke, <i>The Secrets of the Life Tree</i> from <i>Eden</i>		
10. DS	Euthanasia		
	Do hospices (associations) perform euthanasia? Should people be helped to die?	Picture viewing photo couple [noch-mal-leben.de] UG	Access

(continued)

When? Time	What? Content, teaching steps, tasks	How? Methods, social forms, media, materials	What for? Learning objectives, phase of the lesson
	Distinction from assisted dying/assistance in dying Dependence on freedom of action (reference to previous lesson) Outline of the case study Legitimation of euthanasia: delimiting forms	Teacher's comment	Sensitization Problematization
	Text reading <i>Forms of euthanasia</i>	EA <i>forms of euthanasia</i> : https://www.br.de/nachrichten/kultur/sterbehilfe-aktiv-passiv-indirekt-was-geht-in-deutschland,RQL4e8a	Elaboration
	Design an overview with text and graphics that explains euthanasia and its different forms. Use colours to illustrate the legal situation in Germany	PA	Elaboration
	Add to/correct your own overview as needed	Mutual presentation and criticism of the variants of two partner groups. In case of doubt, clarification by L	Securing results
	Case study <i>When death is called</i> <i>Alternatively, two other case studies</i>	Reading in sections, possibly with role <i>Roger Kusch</i>	
	Put yourself in your place. (a) Prepare for a talk show where you are asked to comment on Roger Kusch's actions. (b) Write a five-step viewpoint speech as an opening statement for the talk show	3 × 8 Role cards	Transfer
	A for viewers of the talk show (s): Assign individual arguments to duty-ethical, utilitarian, existentialist patterns of thought	(3) talk show(s), to be introduced and concluded by gong. Afterwards: Stripping rolls, e.g. head, arms, legs	Presentation
	Elaborate duty-ethical, utilitarian, existentialist patterns of thought from the argumentation, refer to concepts of freedom of action, free will, autonomy and empathy	UG	Evaluation Summary
		UG, individual statements	

(continued)

When? Time	What? Content, teaching steps, tasks	How? Methods, social forms, media, materials	What for? Learning objectives, phase of the lesson
	Positioning on the legal situation in Germany		
	Recapitulation of the contents of the learning area, formulation of unexpected and learning progresses	Five-finger method	

Abbreviations: *A* task(s), *AB* worksheet, *EA* individual work, *GA* group work, *L* teacher, *LK* teacher commentary, *MK* moderation cards, *PA* partner work, *S* students, *TB* blackboard picture, *TX* text sheet, *UG* class discussion

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Stress-Testing Ethics: With Prospective Educators at the Buchenwald Memorial

Pia Krüger and Markus Tiedemann

Abstract

The following teaching unit has been designed for prospective educators in their first or second year of vocational school. It focuses on the use of utilitarianism and deontology to assess a right to lie and a duty to disobey. The aim is to expose the students to a cognitive conflict. This consists in the fact that, depending on which example is considered, sometimes Kantian deontology and sometimes utilitarianism appear counterintuitive. To illustrate the explosive nature of the questions, the story of an escape from the Buchenwald concentration camp is discussed.

Keywords

Ethic concepts · Stress test · Buchenwald memorial · Utilitarianism · Deontology

1 Teaching Unit for the Vocational School Including the Buchenwald Memorial Site

1.1 Condition Analysis

In a vocational school class for educators, a wide range of age and life experience can be assumed. The class is likely to include students who have left school just recently as well as those who have already started families and are completing a second education. In addition to content-related education, the lesson is also

P. Krüger (✉)
Dresden, Germany

M. Tiedemann
Institut für Philosophie, Technische Universität Dresden, Schwarzenbek, Germany
e-mail: markus.tiedemann@tu-dresden.de

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M. Tiedemann (ed.), *Philosophical Education Beyond the Classroom*,
https://doi.org/10.1007/978-3-476-05948-2_28

intended to serve as a motivating example for the students' own future professional life. Methodically, the readiness for excursions and project-oriented work is assumed. The same applies to adequate behaviour at a memorial site. The selection of relevant topics is also plentiful. Education under National Socialism and totalitarianism are classic topics in educator training. A cooperation with the subject history is obvious. In later professional practice, educators can be confronted with challenges such as right-wing radicalism or Holocaust denial. Furthermore, they encounter phenomena such as lies, dishonesty, threats and moral courage in their professional practice.

The present teaching unit already presupposes basic knowledge of Kantian deontology and utilitarianism. The students already know the Felicific Calculus of utilitarianism as well as the Kantian derivation of the Categorical Imperative.

1.2 Didactic-Methodical Analysis

At least four didactic challenges are to be taken into account in the planning and implementation of the teaching unit. These concern the intellectual challenge, the emotional challenge, as well as aspects of reverence and professionalization.

Intellectual challenge: Kant's treatise on a supposed right to lie out of human love is a challenge to students' reading skills and analytical ability. The assumed prior knowledge of Kantian ethics is an important facilitator. Nevertheless, it has to be decided with regard to the learning group whether Kant's treatise will be read as a whole, as an excerpt or as a paraphrase.

Emotional challenge: Dealing with the Holocaust in general and visiting a concentration camp memorial site in particular are always emotional experiences. In this lesson unit, this aspect is additionally strengthened by the inclusion of the concrete fates of Peter Forster and Emil Bargatzki. It is therefore important to allow space for exchange and reflection.

Piety: Peter Forster and Emil Bargatzki should not be used as mere illustrations. The teaching unit must therefore provide space to adequately grasp both personalities with their stories of life and suffering.

Professionalization: Not every teaching unit in a vocational school class needs a direct reference to later professional practice. Nevertheless, the possibility of a transfer should be addressed at the end of the teaching unit. It is important to sensitize educators to take didactic precautions for the intellectual and emotional needs of their clientele and the requirements of the selected out-of-school place of learning in comparable projects of their own.

After a short review of prior knowledge, the lesson starts with the first thought experiment, which constructs a first morally relevant decision situation. The sequence of thought experiments is constructed in such a way that the expected moral intuitions always tend towards a different ethical conception. This cognitive conflict is reinforced by the introduction of the coherence criterion as a quality

criterion for a basic ethical stance. Immanuel Kant, John Stuart Mill and the Golden Rule serve as dialogue partners. In the selection of texts, the respective prerequisites of the learning group are to be taken into account. For example, it is possible to read Kant's *On a Supposed Right to Tell Lies from Benevolent Motives* as a whole text, to summarise it as a worksheet or to formulate it as a paraphrase.

With the concretization of morally relevant decision-making situations, and exposure to the experiences of actual concentration camp escapees through the biographies of Peter Forster and Emil Bargatzki, an increasing consternation of the students is to be expected. For this reason, in addition to regular phases of exchange, the teaching unit also allows for the individual student to choose whether to work on their assignments with a partner, as part of a group, or all by themselves.

The excursion to the Buchenwald concentration camp memorial site with a guided tour and autonomous research by the students is intended to ensure a sensual and empathetic approach to the National Socialist system of rule in addition to the acquisition of historical knowledge. In addition, the biographies of Peter Forster and Emil Bargatzki are to be appreciated beyond their illustrative function. Furthermore, there is a high didactic appeal in linking the previously introduced thought experiments with the life stories of real people.

The connection to the ethical discussion is ensured by the thought experiments, which successively focus on helping, lying and resisting.

The graded final assignment serves as a summary, so to speak. In it, the students should position themselves on utilitarianism and deontology. In doing so, it is important to apply formal criteria such as coherence, as well as to incorporate the experiences from the excursion and thought experiments.

The final reflection of the teaching unit is intended to strengthen the prospective educators in their professional analysis and assessment of educational processes.

2 Learning Objectives

The students are able to take a well-founded position on the decision-making situations addressed and on the ethical concepts of utilitarianism and Kantian deontology.

You understand:

- the concept of coherence and its significance as a quality criterion of ethical theory.
- the reciprocal but culturally specific nature of the Golden Rule.
- the cross-cultural character of utilitarianism and Kantian deontology.
- the rigorism of Kantian deontology, which at times impresses (categorical prohibition against extraditing an innocent person) and at other times formulates counterintuitive duties (prohibition against lying).
- the Kantian argument that a right to lie makes human communication a priori impossible.

- the advantage of utilitarianism as a pragmatic calculation and its disadvantage of not being able to formulate absolute values.
- the significance and function of concentration camps in the National Socialist system of rule.
- the meaning and function of protective custody in the National Socialist system of rule.

You can:

- independently reconstruct, weight and assess the above-mentioned bodies of knowledge.
- Analyze and summarize technical texts.
- Discuss openly and self-critically.

They develop an attitude of openness:

- for emotionally and morally relevant impressions and considerations.
- for controversial and open-ended discussions.
- for personal ambivalence in cognitive conflicts

3 Planning Table

3.1 First Lesson

When? Time	What? Content	How? Method/social form	What for? Learning objectives
Access 30 min	Review of utilitarianism and deontology	Teacher talk or References Plenum	Activation of previous knowledge
20 min	Thought experiment 1: Imagine living in Germany in 1938. One day you discover these men in your basement. (LP shows photos of Peter Forster and Emil Bargatzki). They have knocked down an SS man to escape from the concentration camp There is a high price on their heads. What do you do?	Discussions in partner work or small groups	Identification of different options for action and their justification
20 min	Task: How would Kant, or how would a utilitarian decide in this situation?	Partner work Plenary presentation	Recognize that utilitarianism is oriented to the sum of utility and suffering in this case as well. Recognize that Kantian ethics

(continued)

When? Time	What? Content	How? Method/social form	What for? Learning objectives
			categorically forbids betrayal but demands self-protection as well as assistance
15 min	Task: Write down for yourself which ethical conception you are closest to in this situation and why	Individual work	Self-reflection

3.2 Second Hour

When? Time	What? Content	How? Method/social form	What for? Learning objectives
Access 10 min	Silent impulse on the blackboard: What would you do if a violent father asked what role his son had in the conflict with another child?	Small groups or partner work	Relation to the living environment Activation
Transition 10 min	Thought experiment 2: We are back in 1938, the Gestapo is at your door and asks if you can make statements about the whereabouts of Peter Forster and Emil Bargatzki. What do you do? What would a utilitarian do? What would Kant do?	Plenum	Statements and assumptions are collected on the board
45 min	Text work: Kant: <i>On a Supposed Right to Tell Lies from Benevolent Motives</i> (full text or excerpt) – Highlight key terms and key statements in Kant’s argument. – Formulate in one sentence how Kant views the right to lie. – Formulate strengths of the Kantian position as well as possible objections	Group work	Read, understand, interpret and critically analyse a philosophical text. Reconstruction of the Kantian argumentation
Evaluation 20 min	Students present their results in plenary session LP ends the lesson	Plenum seating circle	Securing results, discussion
5 min	Task: Write down for yourself, an assessment of the prohibition of lying according to Kant	Individual work	Reflection

Homework: Write a Debate Between John Stuart Mill and Immanuel Kant on the Question of Whether It Is Permissible to Lie

3.3 Third Hour

When? Time	What? Content	How? Method/ social form	What for? Learning objectives
Access 10 min	Homework is presented and compared with prior knowledge of utilitarianism and deontology	Roleplay Plenary discussion	Appreciation of the HA Consolidation of knowledge
Transition 10 min	The teacher asks the pupils if they know any other ethical theories and systems of rules. These are collected on the board. The Golden rule is taken up or introduced	Plenum	Activate knowledge
Elaboration 25 min	Golden rule Quotations on the board: “Treat others the way you want them to treat you.” “Do unto others as you would have them do unto you.” Task for partner work (comparison in plenary): Explain the content of the Golden Rule in your own words and by an example What do you see as the strengths or problems of the Golden Rule? Are human rights automatically part of the Golden Rule? What response does the Golden Rule provide to the question of a right to lie?	Plenum Partner work Plenum	Getting to know another philosophical view Realization of the reciprocal core of the Golden rule Realize that the Golden Rule contains individual and cultural imprints
10 min	1. Do Mill and the Golden Rule agree? 2. Do Kant and the Golden Rule agree? 3. Who would follow Kant’s recommendation for action? 4. Who would follow Mill’s recommended course of action? 5. Who would follow the Golden Rule’s recommendation for action?	Classroom standpoint queue	Students position themselves
15 min	Explain to your seatmate how and why you have positioned yourself in each question	Partner work	Exchange of arguments
25 min	Organisation of the excursion to the Buchenwald memorial (departure, programme, etc.) and for the exam Information about the graded course work	Teacher talk	Knowledge about excursion and the exam

3.4 Fourth Hour Excursion to the Buchenwald Memorial Site

When? Time	What? Content	How? Method/ social form	What for? Learning objectives
20 min	Thought experiment 3: We are back in 1938. Peter Forster has managed to escape to Czechoslovakia. Relations with Germany are very bad anyway. Hitler demands large parts of Czechoslovakian territory and threatens to invade. Militarily, they have nothing to oppose Germany. As a Czechoslovakian politician, you are responsible for the welfare of the population. . . Now the German government is demanding the extradition of Peter Forster. . . What do you do?	Plenum Small group discussion	Creating a cognitive and a moral conflict Piquing interest in further knowledge and insight
15 min	How would Kant, how would a utilitarian judge the active extradition of an innocent man?	Partner work Plenum	Recognition that the utilitarian's focus lies on the consequences even in this situation, whereas Kant would not have permitted active extradition
10 min	Note for yourself whether you take a utilitarian or a Kantian view in the given case	Individual work	Reflection
2–3 h	Participation in a guided tour to selected places of the memorial site. Stages of Peter Forster's incarceration, his daily life in the camp and his escape will be retraced. The legal basis of the so-called "protective custody" should also be clarified during this tour		Knowledge about the concentration camp and the system of protective custody Empathizing with the circumstances of Peter Forster's life
2 h	Students are asked to research the fate of Peter Forster and Emil Bargatzki on their own. They are informed that there are newspaper articles in the permanent exhibition		Knowledge about the fate of Peter Forster and Emil Bargatzki
20 min	Closing ritual and exchange of impressions and insights		Articulation of consternation, insights and further questions

3.5 Fifth Hour

When? Time	What? Content	How? Method/ social form	What for? Learning objectives
Access 10 min	Brainstorming for the excursion	Circle of chairs	Recapitulation of the experience
45 min	Work through the texts at hand and compare them with the results of your research during the excursion. – Commandant’s Order (shooting of fugitives) – Text from monograph on Social Democrats in Buchenwald: The Escape of Peter Forster and the Fight of Neues Vorwärts Against His Extradition to Germany 1938 – Journal of the Social Democrats “Neuer Vorwärts” of 01.01.1939 – Regime newspaper “Das schwarze Korps” 26.05.1938 Alternatively, the texts can also be worked out in a group puzzle	Small groups/ group puzzle	Comparison of the research results and deepening of the source work
Evaluation 20 min	Groups present their results	Group presentation	Presentation as well as securing of results
15 min Silent work	Answer in writing whether Peter Forster should have been allowed to demand asylum in Czechoslovakia at any cost	Individual work	

3.6 Sixth Hour

When? Time	What? Content	How? Method/ social form	What for? Learning objectives
Access 20 min	LP welcomes students in a circle of chairs. In the middle there are different pictures (Buchenwald, Kant, Mill, Golden Rule, Peter Forster, Emil Bargatzki, caricature from the Neue Vorwärts, etc.). The pupils take a card as a starting point to talk about their impressions of the last hours. If necessary, the speaking time should be limited	Circle of chairs	Repetition and activation of previous knowledge, communicating impressions, selecting what is really important

(continued)

When? Time	What? Content	How? Method/ social form	What for? Learning objectives
10 min	Teacher lecture: Introduction of the concept of coherence Teacher lecture: ethical beliefs are coherent if they treat each case according to the same principles	Blackboard	Concept of coherence
Editing 45 min	Task: Develop a viewpoint speech in which you clarify your ethical principles and their relationship to utilitarianism and deontology	Group work, partner work or individual work	Intensive examination of the learning content of the last lessons
Evaluation 25 min	Viewpoint speeches are presented and appreciated	Plenum	Formulating an argumentative position

Graded Assignment: by Next Class, Write a Letter to Immanuel Kant or John Stuart Mill in Which You Report on Your Excursion to Buchenwald and the Fate of Peter Forster. Use This Context to Illustrate Your Approval or Criticism of the Respective Philosopher

3.7 Seventh Hour

When? Time	What? Content	How? Method/ social form	What for? Learning objectives
45 min	Joint reflection on the lesson Collecting and discussing proposals for change in terms of content and methods	Circle of chairs	Strengthening the feedback culture Analysis and assessment of educational processes

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Part VIII

Empirical-Critical Level



First Surveys and Research Perspectives

Markus Tiedemann

Abstract

The article emphasizes the lack of empirical studies on the relationship between philosophical education, out-of-school places of learning and formats of experiential education. At the same time, an attempt is made to systematize previous experiences in order to create a basis for the exploration of further questions.

Keywords

Validity · Evaluation · Overview · Exploration

Out-of-school places of learning and the cooperation with experiential education offers have been repeatedly tested in philosophy and ethics classes. However, there is a lack of valid studies on the acceptance, relevance and efficiency of such formats. Quantitatively robust and socially representative cohorts, pre- and post-testing, as well as comparison and intervention groups would be required. In addition, numerous confounding variables, such as teacher personality or the affinity of classes for experiential formats, will be difficult to address.

Nevertheless, there are empirical values that can be used to mirror subsequent studies. Over the past 15 years, I have conducted and evaluated corresponding excursions with pupils, students and teachers from Hamburg, Mainz, Berlin and Saxony. The tested experience formats and learning locations were as diverse as the

M. Tiedemann (✉)

Technische Universität Dresden, Dresden, Germany

e-mail: markus.tiedemann@tu-dresden.de

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M. Tiedemann (ed.), *Philosophical Education Beyond the Classroom*,

https://doi.org/10.1007/978-3-476-05948-2_29

topics of philosophy. They ranged from easy-to-organize night hikes to excursions lasting several days to other German states. Purely observational tasks, such as studying football fans in Mainz and Pegida marches in Dresden, alternated with visits to memorials and juvenile detention centers, as well as outdoor activities, such as canoeing on northern German lakes or climbing in Saxon Switzerland. The emotional quality of the encounters was also varied. They ranged from team building in a climbing garden to visits to a hospice. The type of cooperation partners ranged from martial arts trainers to professional memorial site educators. To illustrate the limited replicability, I will take the liberty of mentioning the most impressive seminar in this series. In the summer semester of 2015, my students and I enjoyed the privilege of accompanying and mentoring survivors of the Sachsenhausen concentration camp for 3 days on the occasion of the 70th anniversary of the liberation.

Unfortunately, no uniform evaluation instrument was used to evaluate all of these trials. In the first years, students awarded points according to the target model. Later, the classic teaching evaluations of different universities were used. A specially tailored evaluation model was not developed until the dissertation of Ms. Helena Graf. Nevertheless, it was always asked whether the repetition of the excursion was recommended, whether the excursion was seen as a personal gain and whether the excursion was also seen as a professional enrichment. The approval rate for the three categories was between 65% and 100%. It is noticeable that the first two categories (repetition and personal gain) generally received higher levels of agreement than the question about professional added value. The former ranged between 85% and 100% while 65–95% of the respondents confirmed a professional added value.

Two interpretations seem worth examining:

1. The personal added value is *de facto* higher than the professional philosophical added value.
2. The subject-philosophical added value exists to the same extent, but is not realized to the same degree by the respondents.

In addition, reference must be made to the low validity of the surveys and the only limited comparability. The size of the cohorts was as varied as the emotional and intellectual challenges of the excursion sites. Sometimes there were eight, sometimes 54 participants. Control groups pursuing the same questions at the same time without a field trip were not used, nor were pre-/post-tests. Numerous field trips were used as entrance points to specific problem areas, or to apply previously developed specified knowledge. It seems obvious that the participants in these formats would have a lower appreciation of the added value of specialized knowledge than those who worked on specialized philosophical content on site. All these biases should be minimized in subsequent studies. Nevertheless, some confounding variables, such as teacher personality or current events, will be difficult to neutralize.

The following table provides an overview of previous cooperation experiences. All listed examples fulfil the following criteria:

1. Active testing with students and/or pupils
2. At least 65% of the participants saw an added philosophical value in the excursion.
3. At least 85% of the participants saw a personal added value in the excursion.
4. At least 85% of the participants recommend the repetition of the course.
5. There are elaborated concepts in which the extracurricular learning place or the experiential education intervention is integrated into a unit of ethics or philosophy lessons lasting several hours.

Cooperation partner/ learning location	Number of excursions attendees	Thematic integration ^a	Integration into the teaching unit		
			Problem opening (grasping)	Problem solving (discussion)	Problem localization (judging)
Canoe hike (Schleswig-Holstein)	2 N = 32 or 28 students	Does nature have a value in itself?		X	
Karate-Dojo (Hamburg)	2 N = 18 or 23 students	What is violence and why can it feel good?	X		
Overnight stay in the forest including cell phone withdrawal (Schleswig-Holstein)	1 N = 23 pupils	What is happiness?	X		
Drug counselling centre (Hamburg)	1 N = 26 pupils	Freedom or happiness: which counts more?		X	X
Planetarium	1 N = 26 pupils	What is infinity?	X	X	X
Obstetrics (Mainz)	1 N = 22 stud.	Is man a tabula rasa?	X	X	X
Christl. cemetery (Mainz)	2 N = 28 and 21 stud.	What is beautiful? What is death? Is transience a good?	X	X	X
Observation: football fans (Mainz)	1 N = 28 stud.	Is there freedom in the masses?	X	X	X
Animal shelter (Mainz)	1 N = 28 stud.	What rights do animals have?	X	X	X
Climbing garden (Berlin)	2 N = 18 and 32 stud.	What are true virtues? What is bravery? What is free will?	X	X	X
Hospice (Berlin)	4 N = 21 and 22, respectively, 18, 31 stud.	Is death an evil? Does a right to suicide exist?		X	X
Library (Berlin)	1 N = 28 stud.	What is knowledge? What is wealth?	X	X	X
Prison (Berlin)	3 N = 21 and	What is just punishment?		X	X

(continued)

Cooperation partner/ learning location	Number of excursions attendees	Thematic integration ^a	Integration into the teaching unit		
			Problem opening (grasping)	Problem solving (discussion)	Problem localization (judging)
	18, respectively, 31 stud.	Does punishment have to be?			
Court (Berlin)	2 N = 21 and 22 students, respectively	What is justice? When is resistance legitimate?		X	X
Memorial Sachsenhausen	1 N = 12 stud.	Forgiveness: error, necessity or grace?		X	X
Memorial Stasi prison Hohenschönhausen	2 N = 21 and 18 students, respectively	What is total domination? When is resistance legitimate?		X	X
Topography of terror (Berlin)	2 N = 21 and 31 students, respectively	How does blind obedience come about? Is evil radical?		X	X
Jewish cemetery (Dresden)	1 N = 13 stud.	What is culture? When does discrimination begin?	X	X	
Orthodox church (Dresden)	1 N = 13 stud.	What is sacred?	X	X	
Slaughterhouse (Saxony)	1 N = 14 stud.	When does cruelty begin? Who is a dignitary?		X	X
Concentration camp memorials Buchenwald (Thuringia)	1 N = 22 stud.	How does total obedience come about? What is power?		X	X
German emigration house (Bremerhaven)	4 N = 32 and 28, 21, 20 stud. and 6 ref. respectively	What does strangeness mean? Is cosmopolitanism a naïve hope? What rights and obligations shape migration?	X	X	X
German hygiene museum (Dresden)	2 N = 22 and 28 students, respectively	What is beauty? Do we share a reality?	X	X	
War museum (Dresden)	N = 22 stud.	What is a just war?	X	X	
Residence palace (Dresden)	N = 8 stud.	What is propaganda? What legitimizes rule?	X	X	
State theatre (Dresden)	2 N = 8 or 14	What is art? When does responsibility begin?	X	X	X
Climbing (Saxon Switzerland)	2 N = 24 stud.	What is performance? What is risk?	X	X	X

(continued)

Cooperation partner/ learning location	Number of excursions attendees	Thematic integration ^a	Integration into the teaching unit		
			Problem opening (grasping)	Problem solving (discussion)	Problem localization (judging)
	N = 22 SuS, 12 Sud.	Does nature have a value in itself?			
Hiking (Saxon Switzerland)	1 N = 12 students and 24 pupils	What is nature, what is an artifact? Does nature have value in itself?	X	X	X

^aDuring numerous excursions, the participating students developed numerous thematically very different teaching units

SuS pupils, *Stud.* Students, *Ref* trainee teachers

On the basis of these surveys, it can be stated first of all that there is a high level of acceptance on the part of the learners and teachers for the inclusion of out-of-school places of learning and experiential education interventions in ethics and philosophy lessons. In addition, it was possible to design teaching units for the above-mentioned excursions that met the standards of the curricula and framework plans, as well as the current requirements of subject didactics. Furthermore, state exam theses are available which confirm this assessment through their didactic concepts and small, empirical surveys. The efficiency and sustainability of such cooperations have not yet been clarified due to a lack of comparative studies. The same applies to the question of whether the value of cooperation is subject-specific or varies with regard to the age and social structure of learners.

Can an increase in differentiation and judgement be measured? And if so, does this increase relate only to the context of the respective project or does it point beyond it? This opens up an interesting field of activity for subsequent studies. In the context of her dissertation, Helena Graf has begun to examine the relationship between experiential education and philosophical education more closely and to analyse it on the basis of structured empirical surveys. We should look forward to the results.



Exploration: Experiential Education and Philosophizing with Children

Helena Graf

Abstract

In the chapter of this book that presents practical examples of teaching, there is a sequence for teaching natural ethics in primary school. This sequence on natural ethics is a teaching example from the research project on the coupling of experiential education and philosophical education of the TU Dresden at the Chair of Didactics of Philosophy and Ethics. In addition to the theoretical-conceptual and the methodological-didactical level of the project, an empirical-qualitative investigation is also aimed at (Tiedemann, Markus: *Genese und Struktur der Philosophiedidaktik*. In: Nida-Rümelin, Spiegel, Tiedemann (Eds.): *Handbuch der Philosophie und Ethik*. Volume 1: Didactics and methodology. Paderborn, UTB 2015, p. 16).

Keywords

Experiential education · Exploration · Natural ethics in schools · Philosophy education

The use of empirical research methods is of interest on at least three levels:

- Acceptance and efficiency of experiential education and philosophical education.
- Acceptance and efficiency of project-based cooperation between university and school didactics.
- Inspiration for practice work with children.

H. Graf (✉)

Institut für Philosophie, TU-Dresden, Dresden, Germany

e-mail: helena.graf1@tu-dresden.de

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M. Tiedemann (ed.), *Philosophical Education Beyond the Classroom*,
https://doi.org/10.1007/978-3-476-05948-2_30

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Learning and teaching situations can be specifically observed and contribute to a methodical improvement of practice.

1 Concept Idea and Preparation

Since the winter semester 2017, a research seminar on experiential education and philosophical education has been regularly offered by the author at the Chair of Didactics of Philosophy and Ethics at the TU Dresden. It was started with a face-to-face seminar at the university for teacher training courses of all school types. At the beginning there was only the thesis that extracurricular learning is demanded in the curricula of the federal states, but is neglected in school practice as well as in subject didactic education. Based on the lecturer's 8 years of practical experience in the area of school trips with experiential pedagogical intervention, the hypothesis was up for discussion that learning in an out-of-school learning location not only triggers bonding, resonance and motivation in the students, but can also sustainably support subject-specific learning. In philosophy didactics, only Markus Tiedemann has so far worked explicitly on out-of-school learning sites. Tiedemann emphasizes both the effectiveness of primary experience and the necessity of subject learning.¹

Nevertheless, at least four characteristics of the out-of-school place of learning can be identified:

1. LOCALITY [. . .]
2. PRIMARY EXPERIENCE The focus of extracurricular places of learning is the original encounter, the unfiltered confrontation with places, things and people.
3. INTERDISCIPLINARY POTENTIAL [. . .]
4. Whereas excursions and class trips can have both subject-related and pedagogical objectives, in connection with extracurricular places of learning it is above all subject-related or interdisciplinary objectives that are emphasised.

Based on this, the focus in the seminar was placed on the connection between experiential education and philosophical learning processes. On the one hand, experience and the primary experience that develops from it play a central role in experiential education. On the other hand, the programmes of institutions that turn to the natural environment prove to be a treasure trove of topics with analogies to the philosophical canon of topics.² A first list of central topics was compiled that fit the

¹Tiedemann, Markus: Außerschulische Lernorte im Philosophie- und Ethikunterricht. In: ZDPE 1/2013. p. 4.

²On the question of how a canon and classical themes can be defined and identified in our subject group, we worked on the basis of the publication by Vanessa Albus. Albus, Vanessa: Kanon und Klassiker. In: Nida-Rümelin, Spiegel, Tiedemann (Hg.): Handbuch der Philosophie und Ethik. Band 1. Didaktik und Methodik. Paderborn, UTB 2015. S. 252–260. The basic programmes on mountain sports of the German Alpine Association Munich 2017 and a selection of programmes of

canon of our subject group and either show an analogy to the learning space of nature or to the selected experiential education intervention.

Personality

- Consideration and attentiveness
- Education, values, attitude with everyday relevance and social relevance
- Dealing with uncertainty and risk
- (Choice) freedom, autonomy and responsibility

Environmental protection and nature conservation

- Respect, tolerance and respect for nature

Diversity

- Diversity desired (. . .of activities in the mountains, interaction among climbers and to institutions).
- Integration of all age groups
- Inclusion
- The expedition as a moment of encounter with foreign cultures and a special challenge

2 Testing with Students, High School Students and Primary School Children

During the first excursion only students and lecturer were present. It was entirely in the service of university didactics. The seminar was moved for 3 days to a mountain hut of the Saxon Mountaineering Association in the Saxon Switzerland National Park. There, the students were able to develop the first series of lessons in the sense of the concept idea for later testing during the practical school exercises. The experiential education interventions free climbing, caving, hiking and numerous games were actively tested on site.

2.1 Open and Personal Interview

One year later, the seminar participants were interviewed openly and personally by the lecturer during a round of talks. The survey was structured by only three aspects:

- A change in attitude towards study.
- A change in the way we see ourselves as teachers of philosophy and ethics.
- A change in the acquisition of philosophical education at the university level.

different national parks proved to be particularly productive in the search for topics analogous to the natural space and natural activity.

Contrary to expectations, the test persons did not describe any significant improvement of skills in the development of subject-specific philosophical content as a result of the excursion. However, all subjects reported a greater willingness to make an effort with regard to autodidactic learning in philosophy studies. The test persons also found it easier, according to their own assessment, to recognise a relation of philosophical theories to the world of life. For example, one respondent took on an authorship for the regional mountain sports magazine with the personal goal of making a contribution in the sense of citizen science ethical education.³ Overall, all of them described a stronger willingness to identify with their role as mediators of philosophy and ethics. This also seems to be evidenced by the higher engagement of the participants in schools and universities. Each of the participants had taken up a task as a tutor, in the student council or a part-time job in the school context within a year.

The size of the sample group only allows explorative approximations. This applies, for example, to the above-average academic commitment as a tutor or in the student council. Does participation in the corresponding excursion seminars lead to more commitment or do these seminars primarily appeal to students who are already very committed?

2.2 Open, Personal Interview and Standardised Questionnaire

Afterwards, the excursion seminar was expanded in terms of didactics. Students of grade 11 of the Berthold-Brecht-Gymnasium Dresden, students and lecturers experienced the three-day excursion together. The philosophical topics of natural ethics, risk and responsibility were chosen and intensively worked on in accordance with the location and activity. In this way, a text reader and a tested schedule were created. The personal and open questioning of the pupils and the teachers who would later teach them yielded the following results:

- The pupils tend to want a greater challenge of both an experiential and philosophical nature.
- In the field of experiential education, guidance in reflecting on the primary experience needs to be intensified.
- The philosophical reader with its size of 16 A4 pages and four authors as well as four subject areas should be expanded quantitatively. The pupils wanted more philosophical topics and the existing ones should be deepened.
- The teachers teaching in the institution of school observed an increased readiness of the students to communicate and transfer the philosophical insights into mountain sports, risk, natural ethics and responsibility conveyed in the natural

³The article will appear in the summer issue of the Vereinsblatt des Sächsischen Bergsteigerbundes (Section of the DAV). Clemens Papritz, Helena Graf: Raus aus dem Elfenbeinturm, rein ins Leben: Philosophieren im Bielatal. In: Der neue sächsische Bergsteiger. 02/2020.

environment to other subjects. The latter was particularly noticeable in the upper school biology course.

In addition to interviewing the students on site and the teachers at school, a standardized questionnaire was used. The students received this questionnaire 1 week after the intervention at school. The questionnaire was designed to capture the students’ attitudes. Two questions were the main focus of the questionnaire.

- Attitudes towards extra-curricular learning within the subject group of ethics, philosophy.
- The subjective perception and evaluation of complex reflection and transfer performances in philosophy.

3 The Survey of the Excursion Philosophy Course 11

Learning outside of school. . .

	I strongly disagree	I do not agree	I agree	I absolutely agree
... is fun for me in principle	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
...makes sense to me	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
... puts me in ethics Methodically and in terms of content	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
... inspires me for the subject of ethics	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
... has also negatively affected my relationship with the subject of ethics... influenced	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
... I think is more important professionally than socially	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
...I think is more socially important than technically	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
...the social fabric of the learning group can also be... deteriorate	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

	I strongly disagree	I do not agree	I agree	I absolutely agree
Field trips are frequently conducted in the subject of ethics	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I consider excursions and project trips to be the Subject learning in ethics to be particularly useful	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

In school, in ethics. . .

	I strongly disagree	I do not agree	I agree	I absolutely agree
... abstract concepts are often used	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
... I am required to think abstractly	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
... I learn my experiences, emotions, impressions of the world... to rationally reconsider	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
... I learn to express my experiences, emotions, impressions of the world... reflect	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

During the excursion to the Saxon Switzerland National Park . . .

	I strongly disagree	I do not agree	I agree	I absolutely agree
... I worked a lot with abstract concepts	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
... I was required to think abstractly	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
... I trained my experiences, emotions, impressions of the world... to rationally reconsider	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
... I trained my experiences, emotions, to reflect impressions of the world	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

I strongly disagree I do not agree I agree I absolutely agree

This ethics lesson series “Risk, Responsibility and Natural Ethics” should be repeated become	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I now have a clear idea of the term risk	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
From the concept of responsibility I now have a clear Introduction	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I now have a clear idea of the term natural ethics	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I can understand the concepts of risk, responsibility and natural ethics... into a meaningful context	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I can use my knowledge of risk, responsibility and natural ethics in everyday life. Apply Life	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
With the acquired knowledge about risk, responsibility and natural ethics I can solve problems from science, Better judge society and politics	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

During this excursion . . .

I strongly disagree I do not agree I agree I absolutely agree

... more ethical content should be taught	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
... more ethical methods should be taught	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
... there should be more Experiential education measures take place	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Fbnr	Fun	Sense	Methodology	Inspiration	Ratio	Technical	Social	Structure
A1	4	4	4	3	2	2	3	2
A2	3	3	3	2	2	2	3	2
A3	3	3	3	3	2	3	3	1
A4	4	4	3	2	2	2	2	1
A5	3	4	3	3	2	2	3	3
A6	3	4	3	3	1	2	3	2
A7	3	3	3	3	2	2	3	1
A8	4	3	3	4	2	2	4	2
A9	4	4	4	4	2	2	3	3
Mean value	3.4	3.6	3.2	3.0	1.9	2.1	3.0	1.9
Median	3	4	3	3	2	2	3	2
Number of approvers	9	9	9	7		1	8	2
Number of rejecters				2	9	8	1	7

Fbnr	Excursion	Project	Terms	Think	Experience	Reflection
A1	2	4	4	4	3	3
A2	2	2	2	3	3	3
A3	1	4	3	3	3	3
A4	2	3	2	2	3	3
A5	2	3	3	3	3	3
A6	2	3	3	3	4	4
A7	1	3	4	4	3	3
A8	1	4	4	3	4	4
A9	3	4	3	4	4	4
Mean value	1.8	3.3	3.1	3.2	3.3	3.3
Median	2	4	3	3	3	3
Number of approvers	1	8	7	8	9	9
Number of rejecters	8	1	2	1		

Fbnr	AbstractB	AbstractD	ExperienceR	ExperienceT
A1	3	4	4	2
A2	2	2	3	3
A3	3	3	3	3
A4	2	3	3	3
A5	3	3	3	3
A6	3	3	3	3
A7	3	4	3	4
A8	2	3	2	4

(continued)

Fbnr	AbstractB	AbstractD	ExperienceR	ExperienceT
A9	2	2	3	3
Mean value	2.6	3.0	3.0	3.1
Median	3	3	3	3
Number of approvers	5	7	8	8
Number of rejecters	4	2	1	1

Fbnr	Repeat	Risk	Responsibility	Nature ethics	Link	Lifeworld	Science
A1	4	4	3	4	3	4	3
A2		2	3	2	3	3	3
A3	4	4	4	4	4	4	3
A4	2	2	2	2	3	2	2
A5	3	3	3	3	3	3	3
A6	4	3	3	3	3	3	3
A7	3	3	3	3	3	3	3
A8	2	3	4	4	3	1	2
A9	3	2	3	3	3	4	3
Mean value	3.1	2.9	3.1	3.1	3.1	3.0	2.8
Median	4	3	3	3	3	3	3
Number of approvers	6	6	8	7	9	7	7
Number of rejecters	2	3	1	2		2	2

Fbnr	More ethics	More methodology	More experience
A1	3	4	2
A2	3	3	3
A3	3	3	3
A4	3	3	3
A5	3	3	3
A6	3	2	3
A7	3	3	4
A8	3	2	4
A9	4	4	4
Mean value	3.1	3.0	3.2
Median	3	3	3
Number of approvers	9	7	8
Number of rejecters		2	1

All mean values lower than 2.1 are negative in the sense of the scale and should be interpreted accordingly. With regard to the attitude towards extracurricular learning within the subject group ethics, philosophy, two tendencies can be formulated. In the school setting, learning outside of school is rare overall and especially in the subjects of ethics/philosophy. From the students' point of view, the use of extracurricular learning is desirable both in general and especially within the subjects of ethics/philosophy. The abstraction performances required in the philosophy course were perceived by the students as less complex at the extracurricular learning location and with the integration of primary experience. Overall, the tested group is very small and further data needs to be collected in order to approach a valid meaningful result. For example, the desire for more intensive experiential and subject-philosophical challenges may not be considered representative. In addition, there are two possibilities to consider for further development of the testing procedure. Either the data should be compared with data from a control group or the groups should be tested before and after the intervention.

In order to expand the research content, future hypotheses are to be generated and tested in relation to reflection on the experiences, the transfer of the experience into philosophy and the question of Deeper Learning.

4 Open Observation

In the winter semester 2019, the first excursion in the primary school sector took place. The sequence and learning objectives of the field trip had to be adapted to the target group of primary school children and their stage of development. As mentioned, the sequence planning can be found in a chapter of this volume. The results of this one-day excursion with primary school children in grade 3 and students from the TU Dresden also allow us to make initial, cautious assumptions.

- There is great potential for research hypotheses in the area of motivation, thinking skills training, and deeper learning.
- The primary school children experience ecology as something real and are also prepared to discuss questions of nature conservation in a fundamental and theory-based way.
- The cooperation of primary experience in nature and philosophical discussion on the topic of natural ethics has a positive effect on the readiness for discourse.

Following this excursion, the first categories and items were formulated in the accompanying didactics seminar.

5 Further Development

A further development is being planned for the primary level for the time being. In the next step within the explorative field test, the first categories are to be tested with the help of an observation sheet. The categories selected for the time being are concepts, abstraction, reflection, transfer, power of judgement, discourse, logic and abstract-theoretical imagination. The aim is to map already established classical philosophical activities and to investigate whether a significantly beneficial influence of experiencing and being experienced on these essentially philosophical requirements can be demonstrated. As a result, the research field and research question are to be repeatedly aligned and specified. Therefore, the student observers have to record the data in a standardized as well as in a non-standardized way. The individual items are to be operationalized by nominal scaling. The observation is to be carried out internally by the seminar participants of the university in an unmediated, manual, direct participatory manner. After an initial test of the items in October 2020, the items will be subjected to further factor analysis.

Terms

The child uses the abstract term just learned.

The child uses the abstract term just learned correctly in terms of content.

Abstraction

The child distinguishes concrete and abstract concepts from each other.

The child consequently distinguishes concrete from abstract concepts.

Reflexio

The child formulates higher order sentences.

The child consequently formulates higher order sentences.

Transfer

The child relates the on-site experience to his or her own personality.

The child consequently relates the on-site experience to his or her own personality.

The child relates the on-site experience to general questions.

The child consequently relates the on-site experience to general questions.

The child relates the on-site experience to philosophical theories.

The child relates the on-site experience to philosophical theories.

Judgment

The child formulates his own judgment.

The child formulates a judgment with reference to the on-site experience.

The child formulates a judgment with reference to philosophical discourse.

Discourse

The child participates in the discourse.

The child discursively weighs its own position against the positions of the other children.

The child discursively weighs up positions on what he has experienced on the spot.

The child weighs positions discursively based on theory.

Logic

The child recognizes contradictions in terms of arguments.

The child recognizes contradictions in relation to theories.

Complex theoretical imagination

The child deals with contradictions in a concept-expanding way.

The child develops its own abstract patterns of explanation.

The child imagines alternative scenarios.

The child examines his or her own position using alternative scenarios.

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Correction to: A Place-Binding Knot Map. Phronêsis as Outdoor Learning

Hartley Banack

Correction to:
Chapter 6 in : M. Tiedemann (ed.), *Philosophical Education Beyond the Classroom*, https://doi.org/10.1007/978-3-476-05948-2_6

Chapter 6 was initially published in English. However, due to an oversight during the automated translation process, it was mistakenly translated into English again. This error was identified shortly after the book's publication. Consequently, Chapter 6 has been replaced with its original version (M. Tiedemann [Hrsg.], *Außerschulische Lernorte, Erlebnispädagogik und philosophische Bildung, Philosophische Bildung in Schule und Hochschule*, https://doi.org/10.1007/978-3-476-05770-9_6).

The updated version of this chapter can be found at
https://doi.org/10.1007/978-3-476-05948-2_6

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M. Tiedemann (ed.), *Philosophical Education Beyond the Classroom*,
https://doi.org/10.1007/978-3-476-05948-2_31

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