

Current Concerns

The international journal for independent thought, ethical standards, moral responsibility, and for the promotion and respect of public international law, human rights and humanitarian law

English Edition of *Zeit-Fragen*

Address of His Holiness Benedict XVI. to FAO on the Occasion of the World Summit on Food Security

FAO Headquarter, Rome Monday, 16 November 2009

Mr President,
 Ladies and Gentlemen!

1. I was very pleased to receive an invitation from Mr Jacques Diouf, Director General of FAO, to speak at the opening session of this *World Summit on Food Security*. I greet him warmly and I thank him for his kind words of welcome. I greet the distinguished authorities present and all the participants. Echoing the sentiments of my venerable predecessors Pope Paul VI. and Pope John Paul II., I should like once more to express my esteem for the work of FAO, which the Catholic Church and the Holy See follow attentively, taking a keen interest in the day-to-day work that is carried out there. Thanks to your generous engagement, aptly expressed in your motto "Fiat Panis", the development of agriculture and food security remain among the key priorities of international political action. I am confident that this same spirit will inform the decisions taken at the present Summit, and those that will follow later, in the common desire to win the battle against hunger and malnutrition in the world as quickly as possible.

"Indeed, while low levels of agricultural production persist in some regions, partly owing to climate change, sufficient food is produced on a global scale to satisfy both current demands and those in the foreseeable future."

2. The international community is currently facing a grave economic and financial crisis. Statistics bear witness to the dramatic growth in the number of people suffering from hunger, made worse by the rise in price of foodstuffs, the reduction in economic resources available to the poorest peoples, and their limited access to markets and to food – notwithstanding the known fact that the world has enough food for all its inhabitants. Indeed, while low levels of agricultural production persist in some regions, partly owing to climate change, sufficient food is produced on a global scale to satisfy both current demands and those in the foreseeable future. From these data we may deduce that there is no cause-and-effect relationship between population growth and hunger, and this is further demonstrated by the lamentable destruction of foodstuffs for economic gain. In the *Encyclical Letter Caritas in Veritate* I pointed out that, "Hunger is not so much dependent on lack of material things as on shortage of social resources, the most important of which are institutional. What is missing, in other words, is a network of economic institutions capable of guaranteeing regular access to sufficient food and water ... and also capable of addressing the primary needs and necessities ensuing from genuine food crises ..." I added, "The problem of food insecurity needs to be addressed within a long-term perspective, eliminating the structural causes that give rise to it and promoting the agricultural development of poorer countries. This can be done by investing in rural infrastructures, irrigation systems, transport, organization of markets, and in the development and dissemination of agricultural technology that can make the best use of the human, natural and socio-economic resources that are more readily available at the local level, while



World Summit on Food Security of FAO, 16–18 November 2009: Pope Benedict XVI together with the Secretary General of FAO, Jacques Diouf, on their arrival at the plenary hall. (Image © FAO/Giulio Napolitano)

guaranteeing their sustainability over the long term as well" (no. 27). Hence the need to oppose those forms of aid that do grave damage to the agricultural sector, those approaches to food production that are geared solely towards consumption and lack a wider perspective, and especially greed, which causes speculation to rear its head even in the marketing of cereals, as if food were to be treated just like any other commodity.

"From these data we may deduce that there is no cause-and-effect relationship between population growth and hunger [...]"

3. The weakness of current mechanisms for food security and the need to re-examine them are confirmed, one might say, by the mere fact that this Summit has been convoked. Even though the poorest countries are more fully integrated into the world economy than in the past, movements in international markets make them more vulnerable and force them to seek the aid of intergovernmental institutions, which no doubt do valuable and indispensable work. The concept of *cooperation*, though, must be consistent with the principle of *subsidiarity*: it is necessary to involve "local communities in choices and decisions that affect the use of agricultural land" (*ibid.*). This is because integral human development requires responsible choices on the part of everyone and it demands an attitude of solidarity – meaning that aid or disaster relief should not be seen as opportunities to promote the interests of those who make resources available or of elite groups among the beneficiaries. With regard to countries that are in need of external support, the international community has the duty to assist with the instruments of cooperation, assuming collective responsibility for their development, "through the solidarity of ... presence, supervision, training and respect" (*ibid.*, 47). Within this overall context of *responsibility*, every country has the right to define its own economic model, taking steps to secure its freedom to choose its own objectives. In this way, cooperation must become an effective instrument, unbound to interests that can absorb a not in-

significant part of the resources destined for development. Moreover, it is important to emphasize that an attitude of solidarity regarding the development of poor countries also has the potential to contribute to a solution of the current global crisis. Support given to these nations through financial plans inspired by solidarity, enabling them to provide for their own requirements of consumption and development, not only favours their internal economic growth, but can have a positive impact on integral human development in other countries (*cf. ibid.*, 27).

"[...] integral human development requires responsible choices on the part of everyone and it demands an attitude of solidarity."

4. In the current situation there is a continuing disparity in the level of development *within* and *among* nations that leads to instability in many parts of the world, accentuating the contrast between poverty and wealth. This no longer applies only to models of development, but also to an increasingly widespread perception concerning food insecurity, namely the tendency to view hunger as structural, an integral part of the socio-political situation of the weakest countries, a matter of resigned regret, if not downright indifference. It is not so, and it must never be so! To fight and conquer hunger it is essential to start *redefining the concepts and principles that have hitherto governed international relations*, in such a way as to answer the question: what can direct the attention and the consequent conduct of States towards the needs of the poorest? The response must be sought not in the technical aspects of cooperation, but in the principles that lie behind it: only in the name of common membership of the worldwide human family can every people and therefore every country be asked to practise solidarity, that is, to shoulder the burden of concrete responsibilities in meeting the needs of others, so as to favour the genuine sharing of goods, founded on love.

5. Nevertheless, while it is true that human solidarity inspired by love goes beyond justice – because to love is to give, to offer what is "mine" to the other – it is never without justice, which leads us to give the other what is "his", what belongs to him by virtue of his being and acting. Indeed, I cannot "give" the other what is "mine", without first giving him what belongs to him in justice (*cf. ibid.*, 6). If the aim is to eliminate hunger, international action is needed not only to promote balanced and sustainable economic growth and political stability, but also to seek out new parameters – primarily ethical but also juridical and economic ones – capable of inspiring the degree of cooperation required to build a relationship of parity between countries at different stages of development. This, as well as closing the existing gap, could favour the capacity of each people to consider itself an active player, thereby confirming that the fundamental equality of all peoples is rooted in the common origin of the human family, the source of those principles of "natural law" that should inspire political, juridical and economic choices and approaches in international life (*cf. ibid.*, 59). Saint Paul speaks eloquently on this subject: "I do not mean that others should be eased and you burdened, but that as a matter of equality your abundance at the present time should supply their want, so that their abundance may supply your want, that there may be equality. As it is written, 'He who gathered much had nothing over, and he who gathered little had no lack'" (2 Cor 8:13-15).

"[...] only in the name of common membership of the worldwide human family can every people and therefore every country be asked to practise solidarity, that is, to shoulder the burden of concrete responsibilities in meeting the needs of others, so as to favour the genuine sharing of goods, founded on love."

6. Mr President, Ladies and Gentlemen, in order to combat hunger and promote integral human development, it is necessary to understand the needs of the rural world, and likewise to ensure that any decline in donor support does not create uncertainties in the financing of activities of cooperation: any tendency towards a short-sighted view of the rural world as a thing of secondary importance must be avoided. At the same time, access to international markets must be favoured for those products coming from the poorest areas, which today are often relegated to the margins. In order to achieve these objectives, it is necessary to separate the rules of *international trade* from the logic of profit viewed as an end in itself, directing them towards the support of economic initiative in countries with greater need of development; once they have greater income at their disposal, these countries will be able to advance towards the self-sufficiency that leads to food security.

Pro memoria

The FAO Conference in Interlaken Paves the Way for a Paradigm Change in Agriculture

ef. The *World Summit on Food Security*, convened by the UN Food and Agriculture Organization (FAO), took place in Rome between 16 and 18 November 2009. Sixty heads of state and government as well as 185 ministers from 190 countries attended the summit. In the same location 13 years earlier, government representatives had promised to cut the number of people suffering from hunger worldwide by half until 2015 (millennium goals). Since then the number has increased to over one billion instead. Never before have so many people been hungry worldwide. This is unnecessary.

FAO General Director: Our planet is capable of feeding all its inhabitants

What is lacking is the political will to stop hunger in the world. In his opening speech, FAO General-Director *Jaques Diouf* stated the conclusions from the expert forum "How to Feed the World in 2050" held on 12 and 13 October in which 300 experts participated: Our planet is capable of feeding all its inhabitants – given that the resolutions and decisions already made are implemented and the necessary resources used effectively.

In his appeal to the general assembly of the FAO, Pope *Benedict XVI* called for the world to combine its efforts in fighting hunger, and pointed out that there is no cause-effect relation between increase in population and hunger. Certain forms of subsidies creating heavy damage to agriculture should be abolished. The same should be applied to consumption-based farming models that offer no further perspectives. International cooperation needs to be carried out according to the principle of subsidiarity.

World Agriculture Report

This year, the results of the World Agriculture Report (Global Report of the International Assessment of Agricultural Knowledge, Science and Technology for Development, IAASTD) initiated by the World Bank and the United Nations were passed by 58 states. Over a period of four years, 500 scientists and experts assessed the global state of the art in agriculture and food



The booklet "Global Plan Of Action For Animal Genetic Resources and the Interlaken Declaration" is available: <http://www.fao.org/docrep/010/a1404e/a1404e00.htm>

supply. The report concluded that the crises of food supply, the environment and justice can only be overcome in a joint and integrated effort.

The report marks a paradigm change from an industrial model of global agriculture towards smallholder structures which are seen as "[...] most important guarantors and greatest hope for a socially, economically and ecologically sustainable food supply for 9 billion people in the future."

2007: Pioneering FAO conference in Interlaken

The first FAO international research conference took place in Interlaken from 1 to 7 September 2007. At this conference, successfully prepared by Switzerland, a first report regarding the global status of animal-genetic resources was published.

Its shocking balance: According to the report, in the past seven years one livestock breed has disappeared each month; another 20% are endangered. Delegates from 108 countries unanimously adopted a global action plan for the conservation of livestock breeds. The action plan commits countries to implement four strategic priorities: to create an inventory of livestock breeds, to install a monitoring scheme, to use livestock breeds in a sustainable way and to ensure their conservation by means of appropriate measures.

It is the explicit goal of the action plan to strengthen international cooperation in this special area of animal breeding and to improve international coordination.

The conference also unanimously passed the Interlaken Declaration. In this declaration, the FAO member states recognize the essential role of animal genetic resources in food supply and agriculture, and in particular with regard to food security.

Thus the Interlaken conference was an important first step towards recognizing the central role of animal genetic resources in the fight against hunger and poverty. Jacques Diouf declared it a "historical breakthrough" and called the international community "to work together and to take responsibility for the global heritage of 'animal genetic resources' to make the global action plan a success." The FAO has committed itself to its implementation. •

"Address of His Holiness Benedict XVI. ..."

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7. Nor must the fundamental rights of the individual be forgotten, which include, of course, the right to sufficient, healthy and nutritious food, and likewise water; these rights take on an important role in the realization of others, beginning with the primary one, the right to life. It is necessary, then, to cultivate "a public conscience that considers food and access to water as universal rights of all human beings, without distinction or discrimination" (*C Caritas in Veritate*, 27). Much has been patiently accomplished in recent years by FAO in this regard: on the one hand it has favoured an enlargement of the objectives of this right over and above the mere guarantee of satisfying primary needs, and on the other it has emphasized the need for its adequate regulation.

"Within this overall context of responsibility, every country has the right to define its own economic model, taking steps to secure its freedom to choose its own objectives."

8. Methods of food production likewise demand attentive analysis of the relationship between development and protection of the environment. The desire to possess and to exploit the resources of the planet in an excessive and disordered manner is the primary cause of all environmental degradation. Protection of the environment challenges the

modern world to guarantee a harmonious form of development, respectful of the design of God the creator, and therefore capable of safeguarding the planet (cf. *ibid.*, 48-51). While the entire human race is called to acknowledge its obligations to future generations, it is also true that States and international organizations have a duty to protect the environment as a shared good. In this context, the links between environmental security and the disturbing phenomenon of climate change need to be explored further, focusing on the central importance of the human person, and especially of the populations most at risk from both phenomena. Norms, legislation, development plans and investments are not enough, however: what is needed is a change in the lifestyles of individuals and communities, in habits of consumption and in perceptions of what is genuinely needed. Most of all, there is a moral duty to distinguish between good and evil in human action, so as to rediscover the bond of communion that unites the human person and creation.

"In order to achieve these objectives, it is necessary to separate the rules of international trade from the logic of profit viewed as an end in itself, directing them towards the support of economic initiative in countries with greater need of development."

9. As I pointed out in the *Encyclical Letter Caritas in Veritate*, it is important to remem-

ber that "the deterioration of nature is (...) closely connected to the culture that shapes human coexistence: when 'human ecology' is respected within society, environmental ecology also benefits." Indeed, "the ecological system is based on respect for a plan that affects both the health of society and its good relationship with nature." And "the decisive issue is the overall moral tenor of society." Therefore, "our duties towards the environment are linked to our duties towards the human person, considered in himself and in relation to others. It would be wrong to uphold one set of duties while trampling on the other. Herein lies a grave contradiction in our mentality and practice today: one which devalues the person, disrupts the environment and damages society" (*ibid.*, 51).

"The desire to possess and to exploit the resources of the planet in an excessive and disordered manner is the primary cause of all environmental degradation."

10. Hunger is the most cruel and concrete sign of poverty. Opulence and waste are no longer acceptable when the tragedy of hunger is assuming ever greater proportions. Mr President, Ladies and Gentlemen, the Catholic Church will always be concerned for efforts to defeat hunger; the Church is committed to support, by word and deed, the action taken in solidarity – planned, responsible and regulated – to which all members of the international community are called to contribute. The Church does not wish to interfere in po-

litical decisions: she respects the knowledge gained through scientific study, and decisions arrived at through reason responsibly enlightened by authentically human values, and she supports the effort to eliminate hunger. This is the most immediate and concrete sign of solidarity inspired by charity, and it brooks neither delay nor compromise. Such solidarity relies on technology, laws and institutions

"[...] when 'human ecology' is respected within society, environmental ecology also benefits."

to meet the aspirations of individuals, communities and entire peoples, yet it must not exclude the religious dimension, with all the spiritual energy that it brings, and its promotion of the human person. Acknowledgment of the transcendental worth of every man and every woman is still the first step towards the conversion of heart that underpins the commitment to eradicate deprivation, hunger and poverty in all their forms.

I thank you for your gracious attention and, as I conclude, I offer greetings and good wishes in the official languages of FAO, to all the Member States of the Organization.

God bless your efforts to ensure that all people are given their daily bread.

Que Dieu bénisse vos efforts pour assurer le pain quotidien à chaque personne.

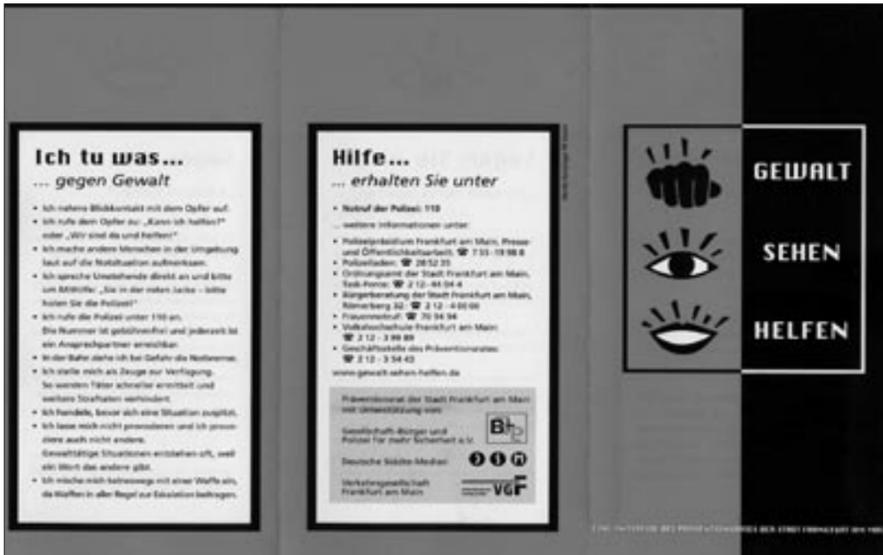
Dios bendiga sus esfuerzos para garantizar el pan de cada día para cada persona.

Thank you. •

Forming an Alliance Against the Non-Culture of Looking Away

The campaign "Gewalt – Sehen – Helfen" ("Violence – Notice it – Help") of the Council for Prevention of Crime and Violence of Frankfurt City

by Dr Eva-Maria Föllmer-Müller



I am doing something ...

... against violence

- I make eye contact with the victim.
- I call "can I help?" or "we are here and will help you" to the victim.
- I loudly call the attention of people around me to the emergency situation.
- I address bystanders directly and ask for their assistance: "You with the red jacket - please call the police!"
- I dial the police emergency number. This is a free number and manned at all times.
- In a train I pull the emergency brake in case of danger.
- I place myself at the police's disposal as a witness. Thus, offenders can be detected more easily and further crime can be prevented.
- I act before the situation comes to a head.
- I do not allow others to pick a fight with me, and I do not pick a fight with others. Violent situations are often generated by one thing leading to the next.
- I never ever meddle with a weapon, because weapons generally make for an escalation.

Help ...

is to be obtained at ...

- Police emergency number 110...

Further information at ...

- Police headquarters Frankfurt am Main, Press and Information Office, 7 55-19 98 8
- Police Shop 28 52 35
- Municipal Public Order Office Frankfurt am Main, Task Force 2 12-44 04 4
- Counselling for Citizens, Frankfurt am Main, Römerberg 32, 2 12-4 00 00
- Emergency number for women 70 94 94
- College of further education, Frankfurt am Main 2 12-3 99 89
- Council for Prevention Office 2 12-3 54 43

www.gewalt-sehen-helfen.de

Council for Prevention of Crime and Violence of Frankfurt City, assisted by:
 Association Citizens and Police for More Security (registered society)
 German Cities' Media
 Traffic Association, Frankfurt am Main

Flyer of the Council for Prevention of Crime and Violence of Frankfurt City

The examples of brutal violence in broad daylight in large cities, but increasingly also in rural areas must wake us up. The example of a 9-year-old schoolboy who bullied a fellow schoolboy and said irreverently to his teacher, who scolded him in school, "so I wait until we are out of school, then you have nothing more to tell me" must alert us. Experts agree: The public space is not a legal vacuum: It has to be remade a protected area and an area of law. It should not be accept-

ed that a citizen who, regardless of his age, must be afraid to walk on the street or take the underground trains. However, how can we deoxygenate the widespread climate of violence and how can we make our environment safe again?

A visitor to the Frankfurt Book Fair said, she had traveled by train to Frankfurt and was surprised when she arrived. She knew the city from the past – Frankfurt had been regarded as one of the cities in Germany with

the highest crime rate and especially the station area should better be avoided. Today, however, being a guest in the city she felt safe and well. How can this be explained?

Thirteen years ago, on 22 July 1996, the Council for Prevention of Crime and Violence of Frankfurt City was founded at the initiative of the Frankfurt Mayor Petra Roth and the former police chief, together with the head of the public prosecution office and the City Councillors for Security, Education and Social Affairs. The aim was to be able to address the underlying causes for the rise of crime early and effectively. Since then, the problem areas in the field of crime have been analyzed, in order to implement strategies for the prevention of crime in cooperation with all social institutions of the city. In the city of Frankfurt, prosecutors and police cooperate and coordinate their respective tasks in the Council for Prevention of Crime and Violence.

The council members recognized very early that one of the key factors in perpetuating violence is the phenomenon of the non-culture of looking away in emergency and conflict situations. Action had to be taken against this attitude. It quickly became clear that helper skills, the ability of individuals to actually help in emergencies, were to be promoted. Only in this way, the citizens can be supported to develop the necessary moral courage. Only in this way, we can create a joint attitude of attention and support: "No looking away when we witness violent acts against others, we ought to show cour-

age and help, but without endangering ourselves" – as the 2004 annual report of the Council for Prevention of Crime and Violence says.

Civil courage can be learned. There are now numerous programs available to citizens to learn, for example with the help of role-plays, how they can behave in various situations of conflict. For Frank Goldberg from the Council, an important basis for his work in order to pull the rug out from under crime is the "provision and further development of traditional values and norms that promote civil responsibility and the promotion of responsibility and the sense of duty."

Source: engagieren – vernetzen – vorbeugen. Crime prevention in Frankfurt City, edited by Council for Prevention of Crime and Violence of Frankfurt City (Translation Current Concerns)

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Steady Prevention is Successful in the Long Run



At first it is important to foster the attitude of solidarity within the city society. We have to create an urban awareness again so that it is taken for granted that people do help and look after each other.

The citizen can contribute to our local prevention councils so that the social conditions concerning the rise of delinquency are solved on the ground. The citizen can notice violent situations, help the victim without jeopardizing himself. Civil courage makes the offenders feel insecure, helps the victims and reduces the crime rate.

What are your most important experiences from your activities in the Council for Prevention?

It is very important not to get lost in single projects, but to implement programs within the wider range of the population. Behavior modification as with the prevention of violence in schools can only be achieved by sustainability and persistence. In Frankfurt, the people's fear of delinquency has been reduced from 57 percent in 1995 to 14 percent in 2008. These figures show that our steady prevention is successful in the long run.

Which other European countries take up your concept and what are your experiences?

With our colleagues in the other European cities, we carry out a steady exchange of information and experience. Also we are visited frequently by non-Europeans, recently from South Africa, whose representatives ask for our advice for the occasion of the World Cup. Our campaign "violence-notice it-help" to foster civil courage and the issue of how to implement these ideas within the citizens attract wide interest.

* Frank Goldberg is managing director of the Council for Prevention of Crime and Violence of Frankfurt City

One Example: The Project Emergency Entrance



ef: In Frankfurt, among a multitude of other projects, the new project emergency entrance has existed for one year. Normally, emergency entrances are retail shops and other accessible facilities, in which children are especially welcomed and whose owners voluntarily agreed to help children in case of need. The project is an important corner stone that fosters a "feeling of togetherness" in the district and therefore, creates a sphere which makes it much more difficult or even impossible to commit criminal activities.

A bright yellow sticker "Come in – children get help here" on entrance doors of shops, pharmacies and retail stores should give children a stronger sense of security along their way to kindergarden and school.

Wherever this sticker is put up on entrance doors, it is signalled that there are so-called emergency entrances, where children get help and an opportunity to retreat. Normally, emergencies are "little everyday difficulties, such as nausea, falls, lost keys, the need to go to the loo, but also having a bad feeling or the feeling of being harassed by others." The shop owners are informed by a letter of the regional prevention council and get specific tips what to do, if a child needs help as well as important phone numbers for emergency. In Frankfurt, 95 percent of all shopkeepers have voluntarily agreed to take part in the project. With another letter the parents are informed about the project and invited to talk about it with their children. Schools, kindergardens and day-nurseries are informed as well and asked to cooperate. The regional prevention council offers its advice and support. (All letters are available in German at www.gewalt-sehen-helfen.de. On this website an overview of the projects is also translated into English.)

(Translation Current Concerns)

Current Concerns: Why are the activities of the Council for Prevention of Crime and Violence of Frankfurt City?

Frank Goldberg*: The most important representatives of the city's administration, the police and justice are members of the Council for Prevention. The Council for Prevention is able to make long range decisions and to implement them. The Council for Prevention is associated with a network of working groups on special topics and a voluntarily working network of regional prevention councils. Problems with crimes have to be solved in the districts at first. Structural problems are dealt with in the working groups on special topics and the overall strategy is mapped out in the Council for Prevention. The whole thing works quickly and unobstructedly.

What has increasingly to be taken into account concerning the prevention of local crime according to your opinion?

It is the involvement of the citizens that is important. They know a lot about the reasons of local delinquency and collaborate in order to solve the problems. It is the collaboration of the whole society that is needed.

What could citizens do fundamentally to make crime unnecessary?

Taking Our Youth With Us on a Constructive and Humane Path

Value education in family and school to counterbalance destructive effects of media violence

by Dr Rudi and Renate Hänsel

(Paper delivered at the conference entitled "Value education, success in life and audio-visual media: The problem of the mediatisation of childhood" in Berlin on 19. October 2009. Topic of the paper: "The Impact of audio-visual media on the character formation of adolescents")

We are going to show that character formation always happens in the context of values. There is no development and no education without values. Next we will direct your attention towards the disastrous psycho-social consequences of our children's exposition to violence in some of the audio-visual media. These media teach our children a number of amoral and anti-social "anti-values", which are incompatible with the ethical values of a civilised world. These "anti-values" like hostility, contempt and violence towards humans, conveyed through images, language and interaction, present a harmful orientation for an ever increasing number of children and youths, i.e. for their ways of feeling, thinking and acting, i.e. for their character formation.

The extent of today's juvenile delinquency in many European countries is a disaster for the affected societies: civil-war-like turmoils in Great Britain, the Netherlands, in Denmark and Sweden, in Greece, France and in Germany. Even in Switzerland – as a study of the *Criminological Institute of the University of Zurich* from August 2009 revealed – about every third 15 to 16-year-old youngster has become victim to violence and about 25% of them had committed violent acts themselves. The study had been ordered by the Canton of

Theses

1. Thesis: There is no education without communication of values. Value education goes with character development.
2. Thesis: Many of the electronic media transport contents which are directly opposed to the ethical values of a civilised society.
3. Thesis: Family and school must lay ethical value orientation and reinforce those values and virtues that are directed towards the common weal.
4. Thesis: We will only gain our children's compliance and co-operation if we succeed in forming an alliance for humaneness with them, on equal level.

St Gallen in order to be able to evaluate the options of intervention and prevention strategies. The extent of the young people's experiences as offenders or victims surprised everybody. In order to prevent the enhancement of the youth's readiness to use violence by exposing them to violence-transmitting media, the young people should learn to sort out such media products that are sensible and to reject the rest and learn to use electronic media in a reasonable way. How can we, parents and teachers, lend a hand to such learning? The adolescents of today will hardly allow adults to forbid them anything; moreover, everybody must be able to handle the computer nowadays if only for the benefit of his later professional life.

Our approach is the following: Only if such learning processes are embedded in an ethical value structure, will our youths have a moral compass at their disposal in order to handle the media in a constructive way. And

these ethical values have to be laid in the families and must be strengthened and consistently enforced in societal institutions like kindergarden and school.

Since we know from a life-long experience as teachers and parents that all efforts will be in vain if we fail to put the youngsters off from their destructive ways, we will dedicate the greater part of this paper to this problem and will do so with as much practical relevance as possible.

1. Values are acquired in the context of human interaction

The human being is able to distinguish between positive and negative, healthy and sick, becoming and harming tendencies in his life. This way, humans are able to set values, create culture and develop an ethics. The basic principle inherent in all ethical values is that "all activity must serve the *humaneness* of man, (i.e. the development of the self and human-

ity to a higher level, the protection and dignity of the individual and mankind as a whole)" (Werner Wiater).

Values are learnt

The psychological, mental and social development of the child begins with the first day of its life and takes place in the context of social interaction with its closest attachment figures in the family and later on with the persons of his nearer and farer environment. This is where the forming of a conscience, ethical behaviour and moral feeling commence.

The basis for such learning processes are only a few predispositions. (*In the following we lean on the educationalist Werner Wiater, who very clearly described this early process of value formation*):

"Man is born with the ability to perceive (sense) his own actions as being satisfying and comfortable or frustrating and painful." Furthermore nature endowed him with the ability "to evaluate his actions as being successful or unsuccessful. This is essential for his surviving, since otherwise we would not be able to achieve our aims." Even in the very small child elementary forms of logical thinking can be observed. Thus the necessary presuppositions are given that humans may delineate criteria, which of their actions are sensible, and which are senseless, which are harming and which are becoming, what is good and what is bad. In the course of his life, each individual acquires – grappling and interacting with his specific environment – "a very personal organisation of behaviour-

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"Forming an Alliance against ..."

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Similarly recognizing that something must be done about the predominating attitude of looking away, the campaign "Violence – Notice it – Help" was developed, which soon attracted attention all over Germany. The campaign succeeded in bringing about a trend reversal, while the fear of becoming victims of crime has decreased significantly among the population (see interview in the box, p. 3).

The campaign is accompanied by a variety of information brochures, training courses, activities in public and projects, and has since found many imitators in other cities in Europe.

Since the beginning of its work, the Council has established a network for a purposeful coordination of administrative and social institutions of security and prevention. Crime prevention is understood as a general social concern. The recipe for success of prevention work is to include the expertise of local citizens. The citizens can immediately contribute to "their neighborhoods" and their efforts are supported. Thus, preventive mergers occur permanently and on all levels.

Over the years, the participation of citizens and the neighborhood work in crime prevention on a voluntary and unpaid basis has been worthwhile and is embodied in society. Frank-

furt is thus exemplary for the prevention of crime all over Germany.

An active civil society is needed

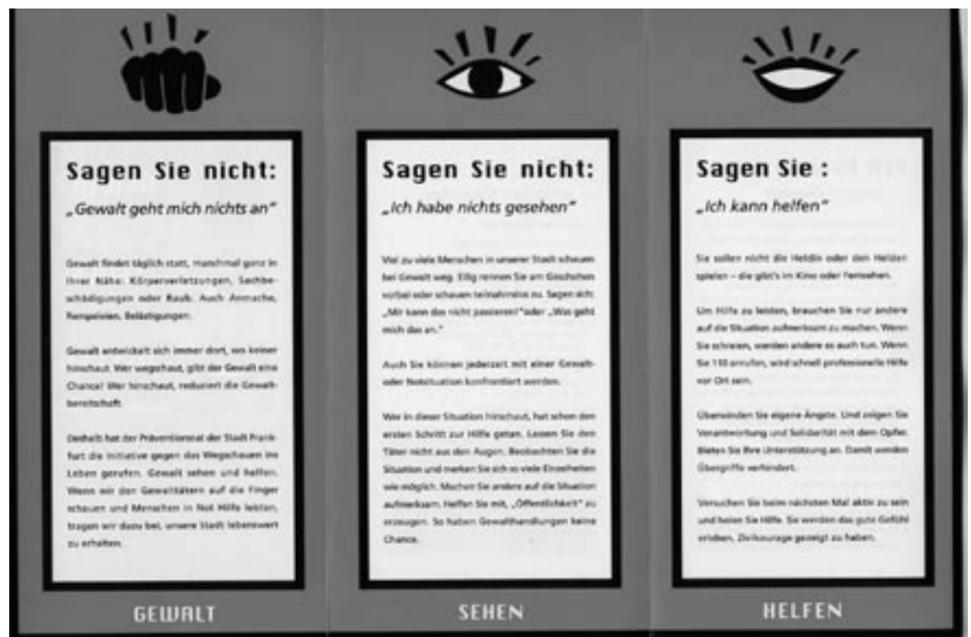
In Frankfurt, it became obvious from a very early stage that crime prevention has to start locally in the immediate neighborhood before it can tackle the causes of crime preemptively and comprehensively. Therefore, in Frankfurt, the first regional Council on neighborhood level was founded in 1997 in Sossenheim. In the regional councils the city, the police and also clubs, schools, churches, neighborhood initiatives, trade associations and social services cooperate jointly and on an equal basis. Improvements in security and thus the maintenance of social life can only be achieved through purposeful cooperation of all social groups. The commitment of all parties involved is the key to success.

European City Network as "early warning system"

In 2001, the city of Düsseldorf and other cities together with the *Stiftung Deutsches Forum für Kriminalprävention* (Foundation German Forum for Crime Prevention) in coordination with the Council for Prevention of Crime and Violence of Frankfurt City founded "a City Network for more tolerance and non-violence" reaching beyond the borders of Germany. By sharing of identifiable trends in crime and key aspects an "early warning system" was established. The "overriding goal is to curb crime by means of preventive measures, reduce crime-induced damage and increase the feeling of security on the part of the general public." (European City Network for more Tolerance and Nonviolence: www.kriminalpraevention.de/downloads/english/05Citynetwork-2001.pdf, www.gewalt-sehen-helfen.de – English version)

This campaign differs fundamentally from previous security concepts: Primarily, not victims or offenders are addressed, but all citizens, since at any time they might witness or watch a violent situation. For every citizen it has to become crystal clear that protection against crime and violence is only possible due to his or her own activity.

Source: *engagieren – vernetzen – vorbeugen. Crime prevention in Frankfurt City, edited by Council for Prevention of Crime and Violence of Frankfurt City (Translation Current Concerns)*



Do not say
"Violence has nothing to do with me"

Violence happens daily, sometimes in your immediate surroundings: Criminal assault, wilful damage to property, or robbery. Advances, justice, jostling, harassment, too.

Violence always develops where nobody looks closely. Looking away means giving violence a chance! Engaged on-looking diminishes the inclination towards violence.

Therefore, the Council for Prevention of Frankfurt City has originated the initiative against looking away. Do not ignore violence and help. If we keep a sharp eye on the perpetrators of violence and help people in distress, we contribute to keeping our city liveable.

Violence

Do not say
"I did not see anything"

In case of violent acts, far too many people in our city look away. Hastily they run past what is happening, or they watch impassively. They say to themselves "This cannot happen to me", or "What is that to me?"

You, too, may be confronted with a situation of violence or emergency at any time.

The person that does not ignore a situation of this kind has already made the first step towards help. Keep your eyes glued to the perpetrator. Watch the situation and memorise as many details as possible. Call the attention of others to the situation. Help to create "publicity". In this way, acts of violence have no chance.

Notice it

Say
"I can help"

Do not try to be the hero or the heroine – they only exist in the movies or on TV.

To provide assistance, you only have to call the attention of others to the situation. If you shout or scream, others will do so, too. If you call the police, professional help will be on the spot soon.

Overcome your own fears. And show responsibility and solidarity with the victim. Offer your assistance. In this way, assaults are thwarted. Next time, try to be active and fetch help. You will experience the good feeling of having shown civil courage.

Help

"Taking Our Youth with Us ..."

continued from page 4

al features, qualities, skills and competences and by way of all that his personal value orientation."

"Whether certain norms and values seem relevant for the individual's behaviour, which competences and skills are felt to be useful and necessary, is finally essentially determined by his or her socialisation experiences, which are always individually and subjectively assimilated."

In this process of the infantile development of the personality we, the educators, play an eminent role, since we are the children's interaction partners and form his learning environment. That is why we are responsible which values are conveyed to our children and how these values are anchored in their emotions and thoughts so that they may guide their thinking, feeling and acting.

Communicating ethical values in the educational process

Parents and teachers have their concepts and ideas what our children should become like in order to make living together successful and thriving. We would like our child to behave decently and respectfully towards people; we wish that he or she enjoys contributing to the family operating successfully. If worst comes to worst, we want him to dash at the necessary tasks and help with heart and mind. He should be able to accept and welcome help from others and should not reject those who want to give advice. We want him to participate in the discussions at the family table about the concerns of the family, the commune and the world, by listening, taking interest, and thinking for himself, asking questions and offering suggestions how to improve things. We want him to solve conflicts without violence. And we would like to see him stand up for justice. To make a long story short: We want him to become a good fellow human and comrade who will later take an active part in working for the common weal. And we want him to be oriented towards values like peace and non-violence, brotherhood and responsibility with all his heart.

That is why we consistently guide our child's activities to desirable pro-social behavior by reinforcing it; however, we sanction non-social, respectively damaging or destructive behaviour: We let him know explicitly that a behaviour is damaging for himself and for others, that we do not consent, and with increasing age we give adequate reasons and arguments for our measures and we frankly express our own values. The basis for gaining the child's compliance and cooperation is its desire to obtain our acknowledgement and affirmation and to avoid our negative responses. Since all behaviour of the child, even his feelings and thoughts are target-oriented, we have a powerful instrument here to guide our children's character development and his value orientation. Research on parental styles (Diana Baumrind) showed that children are more apt to develop pro-social attitudes and behaviour if parents guide them in the above described way with age-appropriate demands and calm but consistent control. This is what Baumrind calls the "authoritative parental style".

"Adolescents from authoritative families were outstandingly competent and pro-social. They manifested the lowest incidence of internalizing problem behavior and also had a lower incidence of drug use than all other groups of adolescents. [...] Authoritative parents are characterized by their rational, agentic style of control. Authoritative parents successfully model commitment, reciprocity between obligations and entitlements, and integration of agentic and communal qualities. Because authoritative parents are nurturant, both their approval and their withdrawal of approval are likely to be highly effective reinforcers." (Diana Baumrind, 1991)

2. How do audio-visual media encroach on the process of value and character formation?

As we all know, electronic media are the clandestine tutors in our families and schools, if not throughout society as a whole. Their in-



"We know young people in our community, who learn attitudes like reliability, mutual help, solidarity and care in emergency aid courses." (picture caro)

trusion into the formation of values and character is a powerful and serious one. According to the contents, they teach children and young adults – and, by the way, also adults – a number of amoral and asocial attitudes which contradict directly the moral concepts of teachers and parents mentioned above and are incompatible with the convictions of a humane and civilised world.

The tasks of life (Alfred Adler) put high demands on adolescents

Adolescents are facing various challenges during their period of life: when a child goes to the kindergarden, it leaves its small and acquainted family community to become for half a day part of a new community of partially unknown comrades and to obey the instructions of a new reference person.

This is also true for school children. The entry into a community of peers, to learn about letters, numbers etc. challenges their feelings, their courage and their lifestyle, that is their way of tackling a problem.

When a child enters puberty, he or she faces new challenges – which would, however, be well possible to be coped with. Young adults want to prove that they are no longer children, but they cannot yet find their way in the adults' world. Some feel uneasy towards the other sex, some not. They are concerned with the relation to the other sex. Some are discomfited by school requirements. Some imagine putting their vocabulary book under the pillow to know it all by the next morning. If someone does not get along with a classmate, because he bugs him, because his marks are better or he has nabbed his secret love, it may happen that he persists in narcissistic grievance. In class or in his clique, he wants to be the greatest, the best student, the best sport, the girls' favourite. Most of the time there is only a little perseverance lacking, a little considerateness, in order to be able to develop his competences step by step. Instead many get stuck in a hyper-sensitivity towards grown-ups' criticism, educational measures and restrictions.

The destructive role electronic media play

If an adolescent fails in one of these life-tasks, a breakdown of his self-confidence may occur and this can lead to a *perverted* striving for significance and power, which is then allegedly being satisfied by means of certain electronic media.

The "American way of life" bestowed a full range of electronic programmes on us, the contents of which have only recently been analysed in more detail. They do not communicate pro-social values but reinforce the youngsters' insecurity, their dejectedness and their fears. Thus they are driven into isolation, but the so-called *gamer communities* are no substitute; they feign a pseudo-community where there is no social interest, no genuine human relationship, no trust, no friendship, no mutual help possible. Instead merciless competition prevails, and male attributes like coolness, aggressiveness, sadism and power.

The youngster believes that now he has more than a hundred new friends, and does not comprehend, why he still feels lonely, frustrated and empty inside nevertheless.

The feelings of weakness and insufficiency, which torment him at school in the morning, seem to vanish in the afternoon, when he is at his computer. In his virtual world all problems can be solved by mouse click. So, the criticism of teachers and parents are not substantial: Is he not a superman, a nation builder, a counterterrorist, an emperor, who can equip whole armies with nuclear weapons, who is God-like, deciding on life or death?

But actually the youth is being retarded in his development – just as is the case with drug abuse – in reality he does not grow out of his feelings of weakness and inferiority. Instead he regresses and trains in violent behavior.

The focus of the programmes is on killing, slaughtering, persecuting the evil forces, crucifying and tormenting, assassinating them, roosting them on the barbecue and vaporizing them with the flame-thrower. Even if the games are less violent, he experiences himself as being above other humans, as *deus ex machina*, shoving whole nations to and fro, let them wage wars against each other.

The young person, who dares not tackle the tasks of real life, who evades the demands that are put to him, finds the "ideal" compensation in his online-game, a compensation of his feelings of inferiority and insufficiency, and a quick satisfaction of his needs. Also his sexual needs are being severely perverted by pornography; he gets used to live out his sexual fantasies in the internet, as for example, the school-shooter of Winnenden did. In reality, by the "pornografisation of everyday life", our youth is being deprived of the best of life, i.e. of love, affection and tenderness. (L. Kusano). This alone is a crime against our youth.

Also the youth music-scene, in particular the hip-hop scene, conveys nothing but violence, crime, drugs and pornography, hate and intolerance. The texts of the so-called *gansta-rap* are about violence, weapons, drug trade and the brutal life in the suburbs of the big cities, where nobody considers anybody else and only the gang one belongs to is being protected. They are rated as youth-imperiling by the official rating agencies, because they glorify violence, are sexist, misogynist, and hostile towards homosexuals. (Udo Ulfkotte)

The more violence the pictures, the language and the actions contain, the earlier children use violence-conveying media and the more often they use them – these are the unquestionable findings of empirical media effect research –, the more disastrous is the impact on the character development of children and youths. Recent German longitudinal studies proved the connection between excessive use of violent computer games and youth delinquency and even adult crime. (See Hopf et al: "Media Violence and Youth Violence. A 2-Year Longitudinal Study". In: *Journal of Media Psychology* 2008; Vol. 20 (3): 79-96.)

Let us sum up

The great majority of international media effect researchers and criminal psychologists found that media violence – and almost all games used by young people nowadays, contain violence in different degrees – exert their influence on emotions, thoughts and attitude in direction towards hostility, fantasies of power and revenge, and thus contribute significantly to the development and occurrence of youth delinquency and adult crime. In other words: These contents that most of the electronic media communicate today, have an extremely damaging influence on character and value formation of adolescents.

Thus a great deal of the electronic audio-visual media which young people consume, are diametrically opposed to peace as an ethical goal in education and society. They tend to eliminate this important educational goal, because they lead to a more reckless use of violence in the life of the individual and in the living together of peoples and nations.

Here, the assumption imposes itself that this way young people are prepared to participate in the present and coming ever expanding wars.

3. How can parents, educators, teachers and other socially responsible persons take countermeasures?

We educationists do not leave it to foreign powers, which values or role models our children and youth adopt, if we want to educate a generation, whose members will once be constructive fellow citizens in our municipalities. Our exaggerated emphasis on the so-called self actualisation during the last decades, on fun as a purpose in life in the fun society and our failure to speak out against destructive and selfish attitudes made many adolescents grow up to be egocentrics with a lack of interest in their fellow human beings. Therefore, more than ever educational emphasis must be put on other aims, i.e. on the ability to social empathy, responsibility and the willingness to act in the public interest.

Pro-social attitudes are developed and strengthened by the person's activity

In order to strengthen the adolescent's pro-social attitudes, his own activity is required. He must be active and experience a feeling of satisfaction and a grateful social echo to his actions. Mere instructions by adults are of little effect.

Even very small children can contribute to the common weal, if we only trust in them to be capable of it and demand it from them as a natural contribution – either in the family, in the classroom or on the community level. Demanding the child's help in the household reinforces the social procedures within the family, and the child's self-esteem. ("Our family life runs well, and I am having a part in it!") The four-year-old daughter of a colleague, for instance, makes a very good salad dressing and is proud of it. In another friend's household, the daughters serve the grandmother some compote in the evening and sit with her. She lives in the household and is in need of care; and once a week they visit an ill neighbour, bake a cake or pick a bouquet for her. The family community is not only made up of the parents, and we must clearly make our children aware of that. It goes without saying that we do not anxiously assist them in every step.

In an African family with five children in our neighbourhood, each child has his own task in the social course of events: One is responsible for the laundry, another for cooking, two are responsible for their younger brothers and sisters and one is responsible for the shopping.

In our residential community, primary schoolchildren together with a retired farmer and his tractor regularly collect waste paper, which we bundle and put at the front door. They enjoy this work very much, not only because they have a day off school. Owing to their work, the village is clean, and the older citizens are spared the way to the paper container. These real life activities develop the children's pride and self-confidence in a realistic way, stabilise the positive aspects of their character and strengthen their whole personality.

continued on page 6

"Taking Our Youth with Us ..."

continued from page 5

In the life of the adolescent positive moral attitudes can be developed and strengthened actively in a sincere interaction with his parents and teachers. We know of young people in our community who learn about attitudes like reliability, mutual assistance, solidarity and care in emergency aid courses. They participate in these courses voluntarily, are not paid, however, they do service to others. Their motivation is the feeling of benevolence and the commitment for important moral values in a society. The experience to stand on the useful side of life strengthens these young people. After three weeks of shoveling mud in a flooded German area, a 14-year-old secondary school student said, "That was the best time in my life!" The commitment as rescue medics with the Youth Red Cross or as a young member of the voluntary fire brigade means adventures and pride because of the positive social contribution. If a father tells his son, "I would like to do something for our municipality. I am going to join the voluntary fire brigade – and where would you like to help?", he will certainly have a response.

Many young people engage in projects for peace in the world or make a material or idealistic contribution to the improvement of the living conditions in developing countries. The SDC – Swiss Agency for Development and Cooperation – recently awarded projects in the context of a campaign "We care – you too?" An awarded project consisted of developing a credit system for a village community together with young people from Burkina Faso. Computers and Internet were of essential help.

If these young people make use of electronic media, they will certainly take a different choice. Their activity is then embedded into a firm system of moral values. Thus, they do not learn media competence, but they receive media education (Ostbomk-Fischer). This also includes "education and nobleness of the heart".

Schools are to teach media education

It is the task of the school to promote the adolescents' ability to recognise and judge the possibilities as well as the risks of modern media and their effect on the development of children and young people. We believe that the adolescents ought to be sensitised at an early stage for the mechanisms of manipulation. In the 1970s and 80s this was part of the obligatory program for teachers. Even today young people are amenable for this topic, because they do not like to be manipulated, because they do not want others to control them. If we inform them about these mechanisms, they may join in and may develop a psychological defence against it.

Some suggestions

Recently the "Neue Zürcher Zeitung" published a file with lessons on "Newspaper at school – reading makes competent" even for primary schools. From this material, the



Youth fire brigade training together with grown-ups. (picture caro)

teacher can develop teaching material including the following steps:

1. What kinds of media exist at all?
2. How can media manipulate, and what can we do, in case we are manipulated?
3. What do the electronic media do to people?

Value orientation should be part of all school subjects

A pro-social school culture will strengthen the students' self-esteem and thus form an orientation for their decisions. In view of the general uncertainty with regard to values, pluralism and the decline of values in our time, school must pay more attention to value orientation and consciously plan its teaching. Probably for this reason, the German state of Bavaria started the initiative "value education" under the slogan of "values make you strong" in all schools of the country, which was started in 2006 already and has continued until today. Following Wolfgang Brezinka, it aimed at "teaching a value-oriented attitude" and the "conveyance of supra-individual standards". The demands and suggestions, raised and given in the context of this initiative, can be a suggestion for value education at school in general. For further reading see www.werte.bayern.de.

Further contributions

At last we would like to mention some other valuable initiatives. As early as 2003, the Bavarian Ministry for Education and Cultural Affairs forbade LAN parties and violent computer games in schools because of impairments of the pupils and concomitant phenomena, which negatively affected school education and school order. Other Länder – e.g. the Saarland – have included etiquette into their curriculum.

In 2006, the cantonal and city police in Zurich and Winterthur in cooperation with the educational authorities of the canton of Zurich

met with a very positive echo of teachers and the public when they started a prevention campaign after some incidents with violent films on students' mobile phones. The slogan on the posters was "Violence is cowardly! Help to break the chain of violence. Speak about it! Help to protect others against violence. Act without using violence! Do not remain mute! Teachers, parents and police will help you. Stay clean! No violence on your computer or mobile phone. Violence is cowardly."

Only recently a colleague from Berlin told us that policemen – usually being the regulatory force in our society – were taking difficult young people on patrol in the evening in the Spandau borough. These young people help them to get into contact with other young people hanging around at public places. The policemen also organise football tournaments in rented gyms with boys who do not have a home.

Another example: The Federation of Berlin Merchants founded a "reading assistance" project for Berlin's primary schools and will soon do so for high schools, as well. Hundreds of old-age pensioners support teachers in their subject-specific and educational work as "reading mentors". The bond of trust, which they establish to the children, enables the kids to make progress in learning and social behaviour. They show good behavior vis à vis their helpers and improve their school achievements.

However, what is still lacking is the politicians' commitment to the well-being of our youth. It is true, the coalitionists promised in article 6.3 of the coalition agreement of 11 November 2005 entitled "Growing up without violence" that they wanted to improve "the protection of children and young people effectively, because the current regulations are not sufficient in view of the rapid developments in the field of the new media in order to effectively oppose the increasing endangerments of young people". However, only little has been done since then. No prohibition of the production and the selling of killer games, no sufficient protection of our youth. It looks as if it was left to us to take countermeasures.

4. How can we forge an alliance with our children and young people?

To conclude, we briefly want to mention, which attitude of the adults is required to win our children and young people over for cooperation in the humane approach.

- We certainly have to take them as equals, not as children, otherwise they will not trust us, feel underestimated and offended.
- Our relationship must be honest – on both sides.
- It is of great help to demand from the young people to take up some responsibility. This way they feel that we have confidence in them.
- We should demand a genuine contribution for the common weal. That strengthens the adolescent's self-confidence. It may not be a dalliance, no "educational trick".

- And we must set an example of what we require from them, we invite them to become active together with us.
- We should also demand that they listen to us if it concerns their well-being and the well-being of others.
- We cannot forbid a young person to use the computer. He or she needs it for school and for their future jobs.
- What we can also try is to take her or him by his pride and his honour: "You will certainly not sacrifice your precious time to the billions dollar game industry! You have better things to do. Come on ..."

Anyway, we must find a way to win the young people over for the cooperation with us:

"Wer in der Kinderstube, in der Familie nicht für die Gesellschaft und für die Mitarbeit gewonnen wird, wird fortan auf unsozialen Wegen gefunden werden. Kann ihn die Schule auch nicht erlösen, erschwert sie ihm vielleicht wissentlich oder ohne ihr Wissen die Einkehr zur Mitarbeit, so leistet sie seinen Vorbereitungen zu Verwahrlosungen Vorschub. Sie macht sich mitschuldig, wenn sie dem Kind die Abkehr von der Mitarbeit erleichtert. Es bleiben dann dem Kinde nur wenige Möglichkeiten übrig. Unter ihnen ist die Verwahrlosung die greifbarste und verlockendste."

(Alfred Adler, in: "Soziale Praxis", Wien 1921)

In the past 100 years, since a pioneer of youth support made this statement, we should have lived and learned.

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"We should demand a genuine contribution to the common weal. That is what reinforces the young person's self confidence. It must never be a game, a pedagogical contrivance." (picture caro)

10 años de un proceso de Bolonia orientado hacia el modelo norteamericano

Ejemplo magistral de una estrategia autoritaria de imposición de arriba hacia abajo

por el Dr. Alfred Burger, Ciencias de la Educación, Zúrich

Decenas de miles de estudiantes se manifestaron la última semana de octubre en Viena y otras ciudades contra el proceso de Bolonia. Objeto de la protesta fueron, entre otros aspectos, la introducción de tasas universitarias, barreras de entrada y la reducción de puestos docentes. Los estudiantes exigieron la retirada del modelo de Bachelor y Master y la reintroducción de un sistema de estudios guiado sólo por criterios científicos. También en otros lugares de Europa aumenta la insatisfacción. Los profesores de universidad se quejan de las cargas cada vez mayores, de la falta de tiempo para trabajar con los estudiantes y de las estructuras burocráticas.

Promesas y realidad

La «declaración de Bolonia» se produjo el 19 de junio de 1999 entre grandes promesas. Presuntamente se debía conseguir una mayor permeabilidad de las universidades y la formación profesional, así como estimular la movilidad de los estudiantes y la transferencia de conocimientos entre las Universidades europeas. A fin de mejorar la competitividad y empleabilidad se adecuaban todas las escuelas universitarias a un sistema unificado de diplomas en dos etapas con el subsiguiente doctorado (sistema GMD: Grado-Máster-Doctorado) y se les imponía el sistema de reconocimiento de créditos ETCS (*European Credit Transfer System*). Bolonia debía garantizar la transparencia, la eficiencia y la movilidad, la flexibilidad y la competitividad.

Con esta reforma cambiarían radicalmente los diversos sistemas educativos de Europa, tal y como históricamente se habían desarrollado, y se unificarían de acuerdo al sistema norteamericano, un empeño que debería haber encontrado numerosos obstáculos precisamente ahora a causa del crecimiento de las estructuras europeas. Sin embargo esto no fue así: «Bologna» ha sido aplicada en los últimos diez años sin discusión democrática, sin legitimación legal y contra la voluntad de la mayoría de los profesores. Mientras tanto las promesas han seguido ampliamente sin ser cumplidas y se desinflan como lo que siempre fueron: meras palabras vacías que debían servir de cortina de humo a una estrategia planificada con mucha antelación. El resultado: una estepa universitaria uniforme organizada desde arriba como si se tratara de una economía planificada.

¿Cómo ha sido esto posible?

Viejas estrategias conocidas

Ya en los primeros años 50 hubo corrientes que pretendían adecuar las Facultades alemanas a las norteamericanas. Los movimientos de izquierda supieron evitar esto en los años siguientes. 30 años más tarde la opinión europea con respecto a una aparentemente floreciente economía estadounidense era muy positiva.¹ Por entonces sólo unos pocos eran conscientes de que el «éxito» del sistema americano se basaba en un sistema gigantesco de endeudamiento creciente y no en un rendimiento económico efectivo.

El «exitoso» contexto del sistema americano pareció el momento adecuado para traer la reforma a escena a algunos defensores neoliberales de la OMC, del Banco Mundial y a las empresas multinacionales con capacidad de actuación global, en conjunción con actores de la administración universitaria que coqueteaban desde hace tiempo con el modelo estadounidense (entre otros Helga Novotny, antigua profesora de economía en la ETH de Zúrich y Vicepresidenta del Consejo Europeo de Investigación). El capitalismo norteamericano extraído de las teorías de Milton Friedman iba a la cabeza bajo los lemas globalización, desregulación, privatización, aumento de la efectividad, etc. y desplazaba visiblemente a las estructuras orientadas en base a una economía social de mercado en Alemania y otros estados europeos. Prácticamente



En este momento se está produciendo un retroceso fundamental con respecto al ideal educativo humboldtiano. La Universidad, en la imagen la Universidad Humboldt de Berlín, será cada vez más un proveedor de servicios a la carta y ya no el lugar de la investigación independiente; debe ponerse al servicio de la economía, sino habrá cumplido ya su papel. – A no ser, que los ciudadanos protesten enérgicamente. (foto mad)

todos los partidos europeos, incluso los de izquierda, se mostraban entusiasmados de saltar al tren de la globalización.

«El momento para estas medidas de reforma es oportuno: en primer lugar la revisión de estructuras, contenidos y procedimientos de acuerdo a criterios eficiencia, flexibilidad y «adelgazamiento» es una tendencia que se puede observar globalmente. [...] En segundo lugar [...] hasta el año 2005 cesarán por motivos de edad el 50% de los profesores universitarios actuales. Esto ofrece la oportunidad de hacer surgir y consolidar en el mercado nuevas estructuras orientadas más fuertemente hacia el plano internacional con una gran parte de nuevo personal»,² escribía el entonces ministro de educación alemán Jürgen Rüttgers, uno de los actores más decisivos del «proceso de Bologna».

A la reforma del sistema de educación universitaria le precedió una campaña de difamación de las estructuras actuales, de acuerdo al modelo acostumbrado. Lemas como «petrificación», «personal docente envejecido», etc. sonaban a todas horas y debían preparar a las Universidades europeas para una reforma fundamental. A sabiendas de que en cada país europeo se habían desarrollado durante siglos sistemas educativos muy diversos, se procedió también en cada país de una manera distinta. Así, Alemania invocó por ejemplo el modelo holandés. Se diferencia en poco del anglosajón pero se sabía que el elitista modelo americano pretendido no era del gusto de los alemanes.

¿Qué es lo que se esconde tras «Bologna»?

El «proceso de Bologna» no puede ser separado de la estrategia económico-política de la Unión Europea fijada en marzo del año 2000 en Lisboa. El objetivo formulado entonces de convertir a Europa en la «más competitiva y dinámica economía del mundo»,³ ha influido decisivamente en el proyecto de transformación del paisaje universitario europeo. Europa no debía convertirse sólo en una Europa de los negocios, sino también en una Europa del conocimiento.

A causa de esta coyuntura económica, el proceso de transformación en curso del panorama universitario europeo se asienta en primer lugar sobre principios económicos, tal y como son impuestos por las fuerzas neoliberales en organizaciones económicas tales como la OCDE, la OMC y el Banco Mundial. Ello es fácilmente reconocible en el vocabulario económico que desde hace años se extiende como una úlcera cancerosa por todo el sistema educativo: «Competencia, especialización, mejora de la calidad, evaluación, gerencia universitaria, orientación al cliente,

autonomía financiera, evaluación comparativa», etc. Las universidades deben convertirse en empresas privadas que producen y venden conocimientos en el marco de una economía globalizada del saber. *No es ya la ciencia la que hace las preguntas, sino que la economía y la sociedad dicen a la ciencia lo que tiene que investigar y hacer.*

La despedida de Humboldt: prostitución por medio del mercado

Los pueblos de Europa han luchado por la independencia de las Universidades con respecto a los poderes religiosos y de otro tipo durante siglos. Los profesores universitarios podían investigar y enseñar libres de la presión de la economía de mercado. Eran financiados por el sector público y el resultado de sus investigaciones se hacía también público. Estos resultados pertenecían a la comunidad. En los últimos diez años la «mano invisible del mercado» ha tomado a su servicio la ciencia y la investigación en nombre del «progreso y la modernización» y socavado a largo plazo la relativa autonomía de la ciencia y la formación. Con ello se ha producido un retroceso fundamental con respecto al ideal formativo humboldtiano. La Universidad será cada vez más un proveedor de servicios a la carta y ya no el lugar de una investigación independiente. Debe situarse al servicio de la economía, sino habrá cumplido ya su papel. «Si las Universidades no se adaptan, la vida seguirá sin ellas».⁴

Facultades en competencia

Si antes era la calidad de la investigación y la enseñanza lo que era importante para el prestigio de las Universidades, ahora es el número de patentes registradas y la cantidad de dinero subvencionada por terceros. A fin de que estas patentes también puedan ser comercializadas, los políticos cambian ahora los derechos de patente en todos los países europeos, reducen el presupuesto de las facultades y las obligan así a comercializar sus servicios cada vez más frecuentemente. Con respecto al prestigio de una facultad y el lugar que ocupará en este sistema de competencia, lo que decide hoy son los criterios de una investigación puntera capaz de reportar beneficios. Que en el «Academic Ranking of World Universities 2003» se encuentren representadas sobre todo facultades estadounidenses muestra claramente aquello con respecto a lo que las universidades deben medirse en el futuro: al modelo norteamericano.

Facultades a la norteamericana

El panorama universitario norteamericano se encuentra dominado por la «Liga Ivy» (Efeu-Liga). Estas son ocho universidades privadas

de élite en los Estados Unidos, que practican los mecanismos de selección social y garantizan la continuidad de las élites americanas. Cada una dispone de medios que se corresponden con el capital de una multinacional. Evidentemente pueden gracias a ello enrolar a los mejores científicos y profesores de todo el mundo. Junto a ellas existen además una gran lista de otras universidades privadas. Sus presupuestos los reciben todas ellas de donaciones de familias que posibilitan a sus descendientes el acceso a los puestos mejor pagados en la economía y la política. A menudo la cantidad de la donación es decisiva con respecto a la aceptación en la Universidad deseada. La mayoría de Universidades públicas estatales son insignificantes e incluso aquellas pocas instituciones estatales que todavía tienen un nombre no alcanzan nunca el brillo de sus equivalentes privadas. Que exista un sistema de clases en los Estados Unidos es algo que se niega continuamente, sin embargo los hechos nos dicen algo distinto: en las 145 mejores universidades de los Estados Unidos sólo el 3% de todos los estudiantes proceden de familias humildes.

Feudalismo contra Ilustración

Con el sistema de la llamada excelencia se hace referencia a la competencia entre universidades para situarse en el mejor lugar del ranking. Según la teoría con ello subirá el nivel medio de las universidades de todo el mundo. En realidad comenzará un forcejeo entre universidades para decidir quien puede jugar como Global Player en Primera División y quien debe jugar en la Liga regional. Las perdedoras son las carreras «no rentables», que deberían echar el cierre. Las facultades serán «saneadas». La prometeda simplificación de las estancias en el extranjero se desinfla como las estrellas de un día: sólo los estudiantes que vienen de un hogar adinerado pueden permitírselas. Debido a que los estudios se someten a la lógica del mercado, todo se sitúa bajo una enorme presión temporal. Además las tasas universitarias serán progresivamente elevadas, lo que conduce a que, como en los Estados Unidos, sólo los acomodados puedan permitirse una carrera. En la misma línea se sitúa la eliminación de las becas. En cualquier caso para la mayoría de los mortales sólo resultará accesible en el futuro un diploma de Grado; un Master o Doctorado quedará reservado tan sólo a los acaudalados y a algunos especialistas miopes. Cada vez es más evidente: todo el proceso de «Bologna» debe empujar de nuevo hacia abajo a los pocos privilegiados para colocarlos allí donde pertenecen según las élites.

Si el panorama universitario europeo era hasta hoy una rica muestra de diversidad cultural y singularidades institucionales, en la educación global del futuro será coordinado, dirigido y administrado por burócratas. La tradición humanista de las Universidades europeas debe inclinarse ante una lógica contable, lo que provocará daños no sólo en las Facultades, sino en todos los campos de la sociedad. El nuevo sistema es autoritario y antidemocrático de una punta a otra. *Es un sistema impuesto desde arriba como si se tratara de una economía planificada y nunca tiene en cuenta a las personas.*

¿Deben repetirse los fallos que arruinaron a Rusia de la mano de una economía planificada? ¿Está dando la generación actual un puntapié a la Ilustración europea tan sólo para colocar en el poder a una plutocracia?

¹ Cfr. Wuggenig, Ulf en: Schultheis, Franz et. al. (Ed.). *Humboldts Altraum. Der Bologna Prozess und seine Folgen*, p. 123 y sig. Konstanz 2008.

² Rüttgers, Jürgen. *Hochschulen für das 21. Jahrhundert* en: *ibid.*, p. 141 sig.

³ Conclusiones de la Presidencia del Consejo Europeo de Lisboa, 23 y 24 de marzo de 2000, p. 3.

⁴ Cfr. Winkin, Yves en: *ibid.*, p. 183. (Nota 1)

Strengthening True Democratic Tendencies in Europe

About the historical situation with the EU Reform Treaty taking effect

by Dr Titine Kriesi, Switzerland

Recent events demonstrated once more to the world how European Union executives would like their citizens to behave. Many people witnessed how entire nations and personalities were abused if lobbyists had reason to suspect dissent regarding the EU treaty and a voting result other than the desired one. Defamation and the pressure imposed were unprecedented. Was that not in contradiction to the statement of the German Constitutional Court which named the European Union member states – not the Brussels officials! – the “Sovereigns of the treaty”? The court also attested both institutional and structural deficits in democracy to the treaty. After all that should not come as a surprise considering that this treaty is the final outcome of a sinister concept pursued for 50 years aiming from the start for power to control Europe in America’s interest. And democracy never had a place in this concept. It fits the plan that the functionaries would love to apply the treaty to Switzerland straightaway, although they know well that a majority of the Swiss say, No, we do not want that. The EU style sham democracy procedures, in which political positions and institutions are only too often more important than people will make sure that citizens with a true feeling for self-rule and independence will realize only after some time where the democracy deficits are after the treaty takes effect.

In order to push through the treaty’s ratification, a propaganda and blackmailing campaign costing billions of taxpayers’ euros was unleashed. Especially “the German policy”, it was claimed¹, “is tearing down democratic minimum standards, which, already at various stages of the ratification process of the so-called Lisbon Treaty, have been ridiculed”. Meanwhile every child knows that a EU referendum “can be repeated until the PR offensive achieves the desired results”². In view of the fact that the “elites” were anxious not to disclose the actual contents of the treaty (such as the introduction of the death penalty for insurgents) some consider this a cold coup d’état. In retrospect one can only realize now what should have been thematized much earlier. Danish member of the European Parliament Jens-Peter Bonde for instance stated as early as in March 2008: “The European Council has issued an order that no institution with-

in the European Union is permitted to publish or print a concise and readable version of the reform treaty before it was ratified by all 27 member states.”³ This highly undemocratic behavior was observed until Vaclav Klaus’ final signature had been obtained.

Now we learn that in the “new EU”, the European Council is entitled to legal modifications without consent by either the European or the national parliaments, the European Parliament has no actual democratic legitimacy, the European Commission is the only body with the right to legal initiatives and the European Court does by no means observe the democratic principle of separation of powers. In other words, the fog lifts rapidly and truth comes to the surface. Sobered and disillusioned citizens grasp the consequences of the treaty and foresee the loss of democracy in their daily lives. It will be even harder for them to put up with the factual “thinning” of their political influence, for instance when they realize that “their countries” have practically no longer a national jurisdiction...

Democracy deficits and growing resistance

The opinion is voiced by more and more people that the European Union as such is incompatible with democracy for structural reasons, and that all efforts to democratize it are doomed to failure. Organization and structure of the EU do not leave room for democracy and EU bureaucrats never intended to do so. However, Europe gets less compliant with these procedures and the ever-expanding boundaries of the Union. The haste was too obvious, especially when Berlin urged to ratify. Thus, democratic principles were circumvented and the people disempowered. The Swiss, too, refuse to tolerate such malice from inside or outside and do not fall for misleaders who want to define politics as a business of lies, deceit, show and seduction⁴ and who have no heart for the unique Swiss model.

EFTA preserves national sovereignty

Here and there, evidence grows that this fake democracy will not be tolerated by the citizenry for much longer. Malicious gossip has it that Aegean stables like the EU need a muck-out. Alternatives to the current system need to be established and then things should be a bit fairer. A fair undertaking, which is a reliable and successful alternative to the EU, is

EFTA, the European Free Trade Agreement. Still valid, it honors national sovereignty and is strictly against the principle of supranationality. Moreover, this alternative offers a platform at the level of membership states to discuss questions concerning the welfare of the country and its citizens in a free and equal manner without political dependencies. Something to think about eventually for certain states interested in keeping their national sovereignty. It hurts to remember the words of Klaus uttered after his signing the treaty, when he warned of the consequences of the EU reform treaty: “With the Lisbon treaty taking effect the Czech Republic ceases to be a sovereign state.”⁵

Democracy in small entities

Since democratic political intensity is mostly linked with small units, democracy tends to come in small entities – or put in other words “How much Europe can democracy stand?”⁶ Therefore, we should not expect too much of an illegitimate “federal state” with the current size of the EU if it comes to democracy. In fact Europe had an uneasy sense beforehand: not only had the EU been able to sort out a single annual budget for 14 years⁷, the citizens also felt the lack of democratic principles in their daily lives, although many tried to put up with that somehow. If the democratic principle demands that laws of the state are executed by democratically legitimized bodies of that state, then this is no longer fulfilled under the conditions of the reform treaty. This is something unheard of since the times of monarchy. Which modern citizen wishes these times to come back?⁸

No foreign judges – re-enforcing the people’s will

Democracy and free government under the law are expressions of freedom. All justice is based on freedom and where there is no justice there is no freedom either. Citizens who feel attached to the principles of freedom, human rights, habeas corpus and rule of law will always dare to defend these hard-won rights again, which their ancestors had fought for over centuries. A necessary decision in order to “reestablish the fundamental principle of democracy”⁹ and re-enforce the people’s will. Citizens are beginning to realize the necessity of not giving up the fundamental principle

of democracy and maintaining the notion that all legal power is derived from the people.¹⁰ If they want to defend these values for the future, the citizens will have to face considerable resistance under current anti-democratic EU conditions. For that matter any country may recall the approved elements of direct democracy as they have been developed in Switzerland, where they are executed as people’s votes, people’s initiatives and referendums and belong to the routine of daily life to this day – reminding the world that in Switzerland the citizens matter and the will of the people is the decisive element of politics.

Resorting to the nation state being the only legal protection will be unavoidable, as well as a reconsideration of fairness, meaningful lives and values which bring people together and establish peace. Gradually reclaiming Europe, in which decisions are made in consensus rather than according to power balance, where people can act in close association with each other – this ought to be on today’s agenda. Just like Immanuel Kant already wrote in his essay “Perpetual Peace”: only democracy (or the republic) can guarantee peace. •

¹ Defenestration of Prague, Number Four, <http://www.german-foreign-policy.com/en/fulltext/56288> of 14 October 2009

² ibid.

³ Bonde Jens-Peter, dänischer EU-Abgeordneter im März 2008. In: Der “kalte Staatsstreich” der EU – Wie der Lissabonner Vertrag die EU-Nationen entmachtet, www.sein.de/gesellschaft/politik/2009/der-kalte-staatsstreich-der-eu.htm

⁴ Cf. Leuenberger, Moritz: Bundesrat ist ein mächtiges Amt. *Thurgauer Zeitung*, 26 January 2008, and: *Das Böse, das Gute, die Politik*. Bern, Luzern, 6 September 2002

⁵ *europolitan*: Vaclav Klaus unterschreibt EU-Reformvertrag – Regelwerk tritt endlich in Kraft, 5 November 2009, p. 1

⁶ Prof. K.A. Schachtschneider, *Constitutional Complaint*, 25 May 2008, p. 263.

⁷ Cf. Andreasen, Marta: *Brussels Laid Bare*, 2009, ISBN 978-0-9554188-1-5

⁸ Form 1849 on, *Albert Galeer* suggested a united Europe in terms of a democratic Europe as an alternative concept to a Europe of monarchies in his magazine “L’Alliance des Peuples – Der Völkerbund”.

⁹ Prof. K.A. Schachtschneider, *Constitutional Complaint*, 25 May 2008, p. 74

¹⁰ *Basic Law for the Federal Republic of Germany (Grundgesetz, GG)*, Art. 20, par.2,1

Upbringing is Demanded!

by Dr Elisabeth Nussbaumer, Switzerland

A short while ago, a newspaper’s psychological column printed the following question of a mother: “May I dictate to my 14 year old daughter, when she has to come home in the evening? She maintains that we parents have nothing to say.”

The uncertainty if parents are allowed upbringing at all, is wide spread. Many parents are uncertain, if they are allowed to forbid anything to their underage children or if they are allowed to demand anything from them. As a result of the 1968 movement (influence of the School of Frankfurt) the opinion was wide spread; upbringing was repressive, children had to find their own way in life, nobody should interfere. From the anti-pedagogic it was declared to a pedagogical deadly sin, to set boundaries for children, forbid them things or to demand anything from them.

In the meantime, we are confronted with the social aftermath of these failed theories, in fact to such a large degree, that many do not know anymore where they should start to limit the damage. Educationalists and psychologists have been pointing out for a long time, that parents should not tolerate misconduct of their children, but to demand cooperation in the positive way. Nevertheless, still many upbringers are not sure. “But, can I simply forbid my son to play for hours on the computer, and can I demand from my 13 year old daughter, that she dresses in a decent manner and does not walk around with a naked belly and a plunging neckline?”



“Children and teenager need parents and teachers, who teach them, what is right and what is wrong, what is good and what is bad, what is useful for life and what is not. They need educators, who dare to forbid them things and who demand cooperation, honesty and achievement, adults, who give them straight down-the-line determined orientation and support.” (picture caro)

Yes absolutely, parents can and must do it! It is their duty to influence their child positively. This means, to strengthen their children’s positive behaviour by paying attention and appraisal, and to curb with firmness the negative behaviour. It is not sufficient for parents and teachers to be role models, even though it is a very important foundation in upbringing. Growing children need clear and definite statements from parents and educators. Nowadays they are exposed to manifold and negative influences. The electronic industry exercises a dangerous maelstrom. It tries to use

our youth for its own aims. Computer games with violence and training to kill, as well as mobiles, are only two of these dangers. With mobiles, which by now practically every child possesses, pictures, messages and music can be transported beyond parental control, and the children and youths are able to coordinate and make arrangements within seconds.

Apart from the influence of the electronic media, also the contagions of violent role models and copied actions of computer war games are virulent among children and teenager. It will need a long permanent engagement from parents, schools and of the leisure time activity, to confine again the gotten out of hand harmful and criminal behaviour of our growing children.

Thus our children have to find their way into life between two worlds: the normal family way and the tempting electronic world lacking any value orientation. To find a good way, they need coordinates and a compass. They need parents and teachers, who teach them, what is right and what is wrong, what is good and what is bad, what is useful for life and what is not. They need educators, who dare to forbid them things and who demand cooperation, honesty and achievement,

adults, who give them straight down-the-line determined orientation and support. They need fathers and mothers, who are not afraid, that their children could react in an offended way, or who accuse them of being authoritarian.

The report of a 20 year old woman shows clearly, what our young ones need:

“My parents let me simply do what I wanted for a long time. They did not say, that I should do my homework thoroughly and to come home on time in the evening. They did not forbid me to hang around the station nearly every evening. If I did not get out of bed in the morning, my mother simply signed an excuse note for the school, which I wrote myself. At that time, I had the feeling that my parents did not care where I hung around, if I took drugs, whether I got worse at school and therefore would not find an apprenticeship.

I asked myself, if I was important to them, until one day my father put his foot down and I felt, that my mother also stood behind him. I was then 14 years old. At the beginning, I reacted outraged at protested cheekily.

But I also noticed that they were right, that if I continue like this, I could not learn any profession. Today I am glad, that they remained with their consequential position. From then on, I was better at school and I also found an apprenticeship.

Today I am a florist and enjoy my profession. A short time ago, I found out, that my uncle had encouraged my father, to stand his ground and to simply be a parent. •