

Towards a new professionalism on adventure playgrounds and city farms

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Introduction

Adventure playgrounds and city farms are a relatively new type of facility for children and young people. The first one is said to have been founded in Emdrup, Denmark by the landscape architect Sørensen in 1943. In the 1950ies the idea was taken up in England and Switzerland, whereas the first German adventure playground did not open its gates before the year 1967, and this took place in the "Märkische Viertel" of Berlin. A time span of about 50 years is a short period for the development of professional structures, a professional identity and accepted standards for professional work. Take for example the medical profession with its roots back to the Ancient World or professions in the field of law and justice: compared to these examples the degree of professional structures and standards in the field of adventure playgrounds and city farms is little.

Nevertheless these special types of playgrounds have to some extent become established in the past two decades: We have round about 1.000 of them in Europe and the number in Germany alone is estimated to be 400. It is also widely accepted that there has to be qualified personnel working on these playgrounds/farms and that the employees need professional competences in the care of and work with children and youth. But there are also several questions unanswered with regard to the quality of professionalism which is needed/necessary. In my paper I want to explain the theoretical concept of a profession and ask for its implications for the work in the field of adventure playgrounds, city farms and similar sites. Furthermore I want to argue that the professional core of this work is a pedagogical one.

The background of recent debates on professionalism

Recent debates on how to improve the professional standards in the work with children and young people (and in social and educational work altogether) often refer to concepts which come from the world of business and economy. Terms like quality control, quality assurance, quality management, controlling, evaluation, monitoring, efficiency, effectiveness, client orientation, output-orientation, rating assessment and so on have become common

in the language used to mark how things could be improved. They indicate that debates on professionalism in the field of social and educational work are closely connected to debates on the modernization of the welfare state and on new public management. It has to be remembered, however, that one major reason for most of these discussions is the financial crisis of the state and the credo that the use of economic and market strategies (or at least terms) can solve these financial and related problems.

I think the main thing that happened basically is that a rhetoric of modernization has developed and has become ubiquitous. It seems to have replaced the language game of the late 60ies and the 70ies derived from the Critical Theory with its focus on terms like alienation, emancipation, and anti-capitalism. But this new rhetoric and the ideas behind it are ambivalent. They may serve to qualify welfare services, but they may as well veil the contrary, namely a massive reduction of facilities, organizations, personnel, and measures for children and young people. On the whole there is a tendency that the state withdraws from its responsibility for pluralistic child and youth welfare services. And this goes along with an increasing pressure of legitimizing and justifying the existence especially of services like adventure playgrounds and city farms which - at first sight - do not seem to have a clearly defined nor definable function.

As a consequence it is important to note that the rhetoric of modernization and the resulting strategies of new public management are not to be mistaken for the rise of a new professionalism. Professionalism - and this is my first thesis - rather proves itself in the ability of reflecting on this rhetoric and the purposes behind it, and maybe in the ability to take part in this language game in a way which serves the interests of children and young people (that is: in way which changes the normal rules of the game). My impression is that many social workers, play workers and educators as well as the associations that represent them actually have begun to do this, first of all claiming that any measure taken in the process of so-called modernization has to meet professional standards.

The theoretical concept of professionalism

This leads us to an important question: What is a profession and which are the characteristic features of professionalism and professional work? I do not want to go into the details and report on the different theoretical concepts, but in the corresponding theoretical considerations one aspect seems to stand out: a profession is a special case of a job or occupation, characterized on the whole by a greater amount of responsibility as well as freedom of acting.

So in the case of a doctor we would speak of a profession, the medical profession, but in the case of a nurse we would not. In our societies a doctor has the authority and responsibility to make a diagnosis and to make decisions about the medical treatment of a patient. A nurse does not have these competences. So the first feature of a profession is the autonomous control of the standards for carrying out the profession. This makes a professional to a certain degree independent of external judgements. In our example, the medical profession, only another doctor's medical certificate would be accepted as a proof of a medical blunder.

This leads to a second feature of a profession. This is a systematic, as a rule scientific, knowledge which has to be acquired in special forms of education and training. The doctor makes a diagnosis and decides what has to be done on the basis of this special knowledge. This presupposes a consensus of what the profession is concerned with, here illness and health. A third feature is the obligation to core values of the society, in other words: a public welfare orientation. In the medical profession this is, for example, the idea that life is something worth to preserve.

Of course, these features of a profession are quite general in nature, and they do not explain how a profession develops. They are formal in nature and therefore can only secure the professional status on a general level.¹ But we can easily find out that the status of those who are working on adventure playgrounds and in similar facilities at present does not - or at least does not fully - correspond to these features of a profession:

¹ So in a given situation a doctor may act in a non-professional way in spite of his professional status, whereas a nurse - within her scope of responsibility - could do her job professionally.

- **Autonomy/authority:** The degree of autonomy depends on the relationship to the external socio-political and economic environment. The relevant question here is, whether or not a social worker (or play worker or educator) on an adventure playground has the competence and responsibility for fully controlling his work which includes that he can make decisions grounded on his professional knowledge. The more social workers or educators are forced to fulfil external demands the more they lose their professional autonomy. This autonomy is especially important in the field of social and educational work, because efforts to help and promote others to become independent subjects can easily lead to or be misused for the contrary, namely to exercise control and treat others as dependent objects. In scientific discussions this is referred to as the fundamental ambivalence of helping professions. Some call this a "Seiltanz zwischen Hilfe und Kontrolle" (walking on a tightrope between help and control). But there is another aspect which somehow undermines the professional authority and autonomy in the field of social and educational work. It seems that with regard to this work there are more self-appointed "experts" than elsewhere who claim to be able to judge and decide what is right or what is wrong from the outside (e.g. politicians, parents, representatives of local authorities).

- **Knowledge/special education:** On the one hand it can be stated that there are special forms of education and training for those who work in child and youth welfare (e.g. on adventure playgrounds and city farms). On the other hand there are still different levels of education which reach from the university level to college or lower levels. Up to now professional standard is considered to be secured if the team members have got any formal qualification in social or educational work. As far as I see there is no consensus up to now that an academic level of education is - or at least should be - compulsory. Additionally you can also find people without special education or degree working in this field, and at least some of them doubtlessly are doing a good job. If we also think of the quite important role of voluntary work, we have to admit that social and educational work in child and youth welfare is not exclusively professional work in the above defined sense. But in my opinion this increases (strengthens) the necessity to define what the special knowledge is and what the abilities are which separates professional work from other work in this field - I come back to that question later.

- **Professional ethics:** On the whole a public welfare orientation in the sense of serving and helping children and young people in order to promote the development of their physical, mental and social potentials seems to be consensus.

A criterion to judge measures and strategies of new public management (besides the criterion whether or not they are serving the interests of children and young people) could be whether or not they lead - with regard to the above named features - to a "professionalization" or a "de-professionalization". Metaphorically spoken: do they bring social workers and educators nearer to the position/status of a doctor or of a nurse?

When we express these considerations in terms of consequences or demands which aim at a new professionalism (or "professionalization") then on this general level the following can be stated:

- Any measure of modernization and quality management has to be based on professional criteria developed within the scope of social and educational work, and it can not be founded on formal and/or quantitative criteria drawn from a mere economic or market perspective.

- Evaluation of efficiency and/or effectiveness has to be self evaluation based on these professional criteria

- Professional work needs the competence and authority to make decisions, especially decisions about its own aims and objectives and about the measures which are taken to reach these aims.

- This has to go along with self-restraint and modesty. Professional work will not claim an all-inclusive responsibility, but concentrate on its competences and abilities (which of course have to be defined more in detail).

Structural conditions complicating professionalization on adventure playgrounds and city farms

Up to now I have implicitly classified adventure playgrounds and city farms as a part of child and youth welfare and I have characterized professional work in these facilities as social and educational work. This mainly reflects the development and situation of this field of practice in Germany. In other European countries it may be different. I learned for instance that the people working on adventure

playgrounds or city farms in England would not refer to their work as social work, because this term for them has a therapeutic implication. Therefore they prefer terms like play work or community work. In Germany, however, play work would be regarded as a part of child and youth welfare which again is a part of the general welfare system resp. a part of the social services. Debates on professionalism - at least on the scientific level - therefore usually focus on social work altogether and not on the work in special types of facilities or institutions. On the one hand this is reasonable because it would weaken the professional status to claim an independent profession for those working on adventure playgrounds and city farms.

If we once more refer to the example of the medical profession, we find a variety of specializations within this framework. Analogous to that we can regard the work on an adventure playground as a specialization within the profession of social work.² On the other hand I would like to point out that the social work perspective has certain limitations with regard to our practice field. And this is the reason why I have always spoken of social and educational work. But let us take a look at the different levels we have in the social system before I explain the purpose of that differentiation (fig. 1).

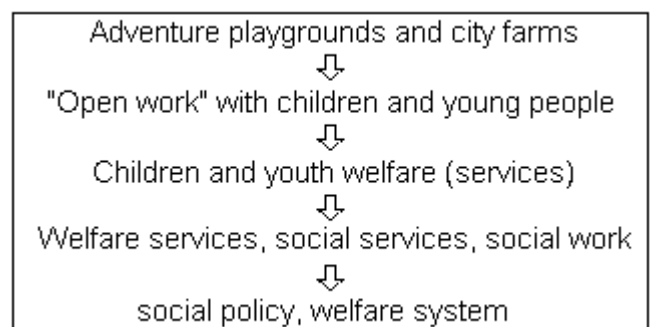


Fig. 1: Adventure Playgrounds and City Farms as a part of the social system³ (Arrow downward can be read as "is/are part of")

At least in Germany adventure playgrounds and similar institutions are seen as a part of a special form of working with young people. For this the term "open work" has become common. It refers to the fact that the corresponding facilities and institutions are characterized by the feature of "openness". This first of all implies that children, youth or other visitors come voluntarily. The facilities make an offer, and no one is forced to come or take part in any of the programmes. On the other hand visitors do not have to meet any conditions like being a member of a certain organization or having special abilities (open access). Further aspects of this openness are the absence of sanctions and of formalized sequences of events. Additionally the field of open work with children and young people - due to its openness - more

² This of course requires a broader understanding of social work which includes leisure oriented and preventive work. I come back to this issue in a moment.

³ The figure shows the embeddedness of adventure playgrounds into the public sector which is only one relevant perspective, because many of them have been founded by volunteers and are still run by NGO's. In this sense they also are part of what can be called the civil sector. But as most of the organizations who run supervised playgrounds in Germany are officially recognized by the youth authorities (youth welfare offices) and get funds for their work, they are as well part of the child and youth welfare system.

than other fields or institutions directly reflects socio-cultural changes of childhood and adolescence. As youth diversifies into a plurality of scenes, styles, and cultures with different interests and problems in these institutions get more diversified and manifold, too. This feature of openness is fundamental and undecidable. But it makes a debate on professionalism and professional competences even more difficult and complicated as it were if we spoke of institutions like kindergarten or youth residential. Its function in society and as a part of child and youth welfare is a vague mixture of social and educational elements.

Closely connected to this feature of openness is the marginal status of this kind of work. Although some progress can be stated for the last years, open institutions still are subordinated compared to other institutions of child and youth welfare, and the child and youth welfare services on the whole still are subordinated (compared) to other socialisation and education authorities (like school or family). The function of working with children and young people in this field therefore often is seen as compensatory: They are expected to compensate weaknesses of family and school instead of being an independent authority of its own. As a result public financial resources are limited (and being reduced at present) and salaries are low. Of course this relatively marginal status also makes the development of professional structures and standards difficult. A third condition which makes professionalization complicated in this field is - in my opinion - the image and identity of social work as its basis or framework. There are two main reasons for that:

Firstly social work primarily defines itself as "service to the 'least among us'"
(Haynes/White)

In the revised Code of Ethics which the National Association of Social Workers in the US has published in 1996 it has been put this way:

"The primary mission of the social work profession is to enhance human well-being and help meet the basic human needs of all people, with particular attention to the needs of people who are vulnerable, oppressed, and living in poverty"
(NASW 1996)

This intra-professional primacy of helping people at the margins of society ties up with extra-professional expectations that social work should compensate social weaknesses and deficiencies. But this is at best a part of what open facilities and institutions like adventure playgrounds and city farms are doing or could be doing, e.g. offering attractive leisure activities, providing possibilities for involvement and participation for different ethnic as well as age groups, or providing spaces and facilities

for ecological experiences and free play. All these possibilities, of course, can be regarded as elements of social work⁴, but they usually will not be regarded as its core elements.

This leads to my second argument. In a social work-perspective educational or pedagogical aspects often are subordinated, if not abandoned at all. I recall to a German debate in which a strict socio-ecological orientation of working with young people was called for. In this context the role of youth workers was redefined as that of "space keepers"! Their main duty should be to offer rooms and spaces which the young people could use and acquire for their own purposes, because such rooms and spaces had almost vanished in the past decades. The professional role of youth workers thus was explicitly redefined in a non-pedagogical way. To make any educational demand became suspected of cutting the rights of the young people. This anti-pedagogical tendency seems to get stronger with the new emphasis on a service or customer orientation in the field of social work, although there are other conceptual developments, too. My thesis, however, is that professionalism in the field of (open access) work with children and young people primarily has to be a pedagogical (or educational) one. Therefore a debate on professionalization in this field which is derived and guided from the corresponding debate in social work might be too narrow.

Consequences for the professional identity (and for professionalism) in the field of open work with children and young people

My thesis that professionalism on adventure playgrounds and in similar open institutions has to be a pedagogical one of course makes it necessary to define my understanding of pedagogy or education. It is close to that of the German professor Hermann Giesecke whose professional roots lie in the field of youth work. It is guided by the insight that our societies are characterized by a plurality of political and normative positions which could only be reduced again under dictatorial conditions.

This plurality leads to what in sociology is discussed as the individualization of life stories, and this plurality erodes the traditional understanding of education as a unique effort to integrate children into a given environment based on given norms and standards and at the same time preventing children from any other influence. In western societies the process of socialization of children and young people itself has become manifold. Children experience different social places and thus are confronted with different rules and expectations:

family, kindergarten, school, peer group, leisure facilities. Giesecke's argument is that it is no longer possible to control or steer the process of socialization (or development) from one of these places as a whole. Because this was what "education" traditionally had in mind, Giesecke no longer uses this notion and defines the role of professional pedagogy as a helper or assistant in learning processes. The notion of "learning" as a guiding motive for pedagogical professions recognizes the individual learner as a subject of his life. And the notion of "helping" can be used as a bridge to the identity of social work which often is named the helping profession.

I am aware of the fact that the term "education" in English allows a broader understanding than the one which Giesecke criticizes. For example it is common to talk of "adult education" in English, but we would not talk of "Erwachsenen-Erziehung" in German. This broader understanding I had in mind when I used terms like "social and educational work" in my previous explanations.

It is obvious that this understanding of pedagogy especially corresponds to the field of open work with children and young people. Institutions like adventure playgrounds are only one place for children among many others, and no one would claim a dominant or ruling position for it in the process of socialization. They are offering chances for a variety of experience-based learning processes, but no child is forced to use them. The conditions of professional work completely change as soon as this principle of openness and voluntariness is given up and a hierarchical structure with possibilities for sanctions is established.

But which are the implications of this understanding of pedagogy for the professional identity in facilities or institutions like adventure playgrounds and city farms? With this question we now come to criteria for a professional work beyond the above-mentioned criteria for a professional (formal) status. I would like to name at least some relevant aspects:

1) Life itself is a chain of learning processes, and this initially without professional educators. Professional pedagogical work thus intervenes in courses and stories of life which are taking place (or would somehow take place) without it. In this sense the pedagogical profession - similar to other professions like the medical one - is based on the limitation and particularity of its access to the people. The professional worker will reflect on man comprehensively, but he will act only from his limited professional perspective. I call this a new modesty with regard to pedagogical aims and claims. And this modesty is necessary if we want to act in a professional way.

⁴ And there are claims that all these tasks should be in the responsibility of social workers - at least in Germany.

2) When life itself is seen as a chain of learning processes then we refer to the complex process of what is called socialization in the social sciences. And when professional pedagogical work is seen as something taking place apart from this process, then this implies that we can distinguish between at least two modes of learning. The first mode is learning by participating in social life. Children grow up together with adults (and other children) who live their lives and thus communicate their preferences, ideas, and abilities. Klaus Mollenhauer has called this the mode of "presentation", Dietrich Benner speaks of "learning by contact" ("Umgangsbildung"). This mode is undeceivable, because it is impossible not to interact and not to communicate. The second mode is learning by participating in pedagogical courses, classes or other measures. The more complex social life and the social world become and the more places, knowledge and so on exist that are not directly accessible for the children (and for young people and adults, too), the more this second mode of learning becomes necessary. In pedagogical situations and institutions the participants are informed of a deliberate selection of those parts of socio-cultural and socio-historical life which are in one way or another unaccessible for them in their social lives. Klaus Mollenhauer has named this the mode of "representation", because it is a selective, deliberate, and playful process. In other words: the process of representation can be professionalized, the process of presentation on the whole can not. But we have to be aware of the fact that the distinction between presentation and representation is a theoretical one and that both modes of learning are relevant for pedagogical situations or institutions. Especially in open institutions like adventure playgrounds or youth centres we have - apart from deliberate pedagogical processes - a lot of informal interaction and communication in which, however, learning processes may take place. So my point is that professional pedagogical work has to reflect on both modes of learning in pedagogical environments: on how life is being presented as well as on how otherwise unaccessible parts of the world are being represented.

3) Professional pedagogical work is a planned and aimful process. Professional helpers or assistants in learning processes are people who (must) have knowledge and abilities which other people do not have, and they are (must be) able to constitute a productive learning community with these others. If we take up the notions used before, we can express it like this: Professionals in pedagogical institutions on the one hand have knowledge and abilities which otherwise is not accessible in the social life of the people who come to these institutions. On the other hand professionals are able to represent this knowledge and abilities in a way which makes

it accessible for these people. It is important to note that the consequence of the first demand is that a professional learning assistant always needs what Giesecke calls some kind of "cultural competence" that is a skill, a craft or a science. For open or leisure oriented institutions this cultural competence (or ability) can and should refer to aspects like sports, music, play, artistic skills (e.g. theatre), media, or handicraft activities. The second demand concerns the dimension of mediation. Giesecke here speaks of a "communicative competence" which includes aspects like making didactical arrangements, encouraging and supporting learners, and explaining connections and interdependencies. Cultural and communicative competence together are necessary for a professional work in pedagogical situations.

4) Although we can call these two competences the core of professional pedagogy, we can not reduce professional work to this. In addition other action capacities are necessary such as administrative, economic, and political competences. The reason is that pedagogical situations and facilities have their place and function in society: they have the status of an institution with specific legal conditions. Because of their institutional character pedagogical situations are not "purely" pedagogical. Professional work can not just concentrate on the child or the process of learning itself, but is has to be aware of its social embeddedness. On the one hand it has to accept these framing conditions, on the other hand this sphere of administration is something to deal with in a professional way, too. Professionalism here includes to reflect on the possible impact of the framing conditions on the pedagogical work as well as to be present in relevant places and circles trying to secure that this pedagogical work can be done according to professional standards.

5) The institutional character of pedagogical situations is not the only reason why professional work can not be reduced to working in "pure" pedagogical situations. A second reason is that learning never is the only thing taking place in a situation. People always have other needs and interests apart from learning, for example to recover, to have fun or to entertain themselves. And in the field of open work with children and young people these other needs and interests are especially relevant. Professionals have to accept these needs, which is another element of the above-mentioned self-restraint and modesty. When pedagogical work is situated in open or leisure-oriented facilities then it also comprises acting in the sphere of sociability, that is: taking part in play or entertaining activities without having pedagogical ambitions.

6) Pedagogical work is a form of social action. It refers to the action of other people, e.g. that of children or young people. These

others may support our pedagogical work, but they may as well reject it. Therefore we are bound to negotiations and agreements over aims and procedures with the participants. In addition we have to keep in mind that the participants are the subjects of their learning processes. If they remain passive or refuse what the professionals offer, no intentional process of learning is possible. This - by the way - is a situation which is quite common in practice, especially in the sphere of youth work. But it does (or at least should) not mark the end of pedagogical work, but the starting point. In this sense we can speak of the participants as co-producers of pedagogical action and success. This has far reaching implications for professionalism, because we have to admit that the course of events and the results of the complicated action together and against each other cannot be fully controlled. So professional pedagogy is characterized by a fundamental uncertainty which has to be dealt with in a reflective way.

7) This uncertainty undermines the demand to establish an output-orientation in the field of social and educational work. If there is a common aim, e.g. to learn to play badminton, then you can of course have a look at the "results" of the measures taken after a while. But more often aims are not that clear in the beginning and aims changing in the course of interaction. Therefore professional work has to be process-oriented. This implies a permanent self-evaluation on the basis of analysing cases, problems, and situations with regard to where you came from and to where you were heading. I can even go one step further: The main problem in open pedagogical situations (or in social work in general) seems to be to create a pedagogical atmosphere in which the participants are ready and willing to undergo the sometimes hard process of learning and changing themselves. One speaks of the problem to create an "open beginnings" as the main task of professional social and educational work. This would shift the focus of the professional concern even to the beginning of the process (instead of to the results), although this shift should not be mistaken as a return to what has been criticized as a pure input-orientation in youth work.⁵

8) The feature of openness is relevant for pedagogical professions in more than one sense. I would like to point out two more aspects of it. Pedagogical (and social) work has to be open for the socio-cultural needs and interests of its clients or participants. This aspect is referred to as a "life-world orientation" or "social life orientation" in the field of youth work, and it is important for the question which parts of the socio-cultural world we want to represent in pedagogical situations. A life-world orientation would suggest to start from the every-day culture of children and young people instead of choosing far fetched elements of the

¹ The term „input-orientation“ in this context is referred to as a concept in which institutions which were funded by the state or other public authorities only had to give a report on how they have spent the money. The demand to change that to an „output-orientation“ implies that instead of just controlling that has been done for the money it should be controlled which effects the different actions and measures had that were taken with the money

so-called high culture. If we for instance want to start a musical initiative we should prefer the world of popular or rock music instead of Gregorian chants. A life-world orientation therefore needs a general knowledge about the culture of children and young people as well as a particular knowledge of the preferences of the groups one works with.

9) The second aspect I want to point out with regard to the feature of openness are new demands in the field of social and educational work with children and young people following the far reaching socio-cultural change in western societies. I have referred to this before

as a process of individualization and pluralization. This goes along with a loss of traditional social backgrounds which gave orientation and security in family and neighbourhood. The challenge arising from this development is to re-invent social life on a new (voluntary) basis, and in my opinion adventure playgrounds and city farms can play important roles here.

10) The undeceivable features of openness and uncertainty of pedagogical work on adventure playgrounds and in similar facilities finally lead to a special meta-competence of professionals, and this is the

ability of reflection. Reflection has to secure professional standards in the reconstruction of cases (including the analysis of situations and problems), the development of aims and objectives, the methodical planning of measures and the permanent evaluation of (provisional) results. Reflection stands against daily routines and conventions of interpreting situations. To establish permanent reflection on the basis of a pedagogical as well as a socio-cultural knowledge may be the main challenge on the way to a new professionalism in the next century.



New Models of Volunteering in Community Services

Prof. Gerd Mutz

Introduction

First of all I want to present some economic, sociological and political aspects which make it necessary to think about the future of our work based societies. We have to state that the volume of paid work declined rapidly in the last decades and full employment as a „standard of normalcy“ more and more turns out to be a „fiction of normalcy“. But this decline of employment isn't distributed evenly: while employment in the private sector (in the industrial and service sector) decreases steadily, the employment in the public and in the Non Profit Sector increases continuously. Jeremy Rifkin for example, a famous american writer, speculates that the Non Profit Sector will be the 'key sector' for the future of work. So it's worth directing our attention to the development of the Non Profit Sector.

It will also be important to talk about several forms of work because we have to recognize paid work on the one hand side and non monetarized activities on the other hand. When the volume of paid work declines – non monetarized activities become more important. This could be the base of a transformation of the Job Society into an Active Society. An Active Society would still be a work based society – but a work based society which judges non monetarized activities as valuable and as important as paid work. This point of view on the future of work focusses on the so called community activities or CIVIC ACTIVITIES. Last but not least: I want to discuss a few principles which should be considered when we talk about the importance of civic activities.

I.

I'll begin with the first part and I want to present the economic, sociological and political aspects which cause the fundamental changes in our Job Societies.

First: It is a central characteristic of market societies that they are able to develop a steadily growing productivity. What does that mean? Well, a growing productivity means, that fewer people produce more and more goods and services. Take Germany for example, a country which has a very high productivity: In the last five years it was possible to produce 10 % more goods and services – but the number of persons working dropped about 7 %. The conclusion is: Even though the economic conditions are favorable and there is an economic growth the employment doesn't rise and the unemployment rates don't go down. Economists call this phenomenon 'jobless growth'.

The **second** point is a sociological one referring to the other side of the labor market: the supply of labor. There are convincing arguments for the assumption that more and more persons want to get into jobs – though the volume of paid work is declining because of the high standard of productivity (as I mentioned above). Men and women want to participate in paid work because of the simple reason that the net income per capita dropped over the last two decades. If you take a typical family in the US or in Europe you'll see that more often all members of the families (not only the so called 'head of the family') do paid work to secure the

family income. Additionally you have to consider that only paid work is the reference point for personal and social identification in our society. Paid work determines the social status and social security of the individual. To realize an independent way of living – independent from origin, gender, social role and status – it is necessary to have a gainful employment. This development is reinforced by the process of 'individualization'.

To summarize in one sentence: people must and people want to do paid work to live their lives in our society and that is the reason why more and more men and women ask for a job. Hence the gap between the number of jobs offered by the companies and the jobs needed in our society becomes bigger and bigger.

The **third** important political point is that the institutional framework of labor markets changed extremely. The catchword is: globalization – and referring to the problems of the future of work, this means: We all live in open and global societies and for that reason the national policy of Portugal, England, France or any other country is no longer able to regulate labor market movements. The same way capital is floating all over the world people are moving (obviously slower than the capital) from one place to another because the living standard and the labor market conditions are different. Thus no national labor force policy could be efficient within national borders. In an open and global world national institutions cannot fulfill a full employment policy.

Employment in the Profit Sector and in the Non Profit Sector

	Profit Sector				Non Profit Sector	
	Private Sector		Public Sector		volume of employment (in million)	referred to 1960 (in %)
	volume of employment (in million)	referred to 1960 (in %)	volume of employment (in million)	referred to 1960 (in %)		
1960	23,201	100	2,098	100	0,383	100
1990	22,864	99	4,303	205	1,256	328

Table 1: Source: WZB / Johns Hopkins Comparative Nonprofit Sector Project

II.

If we examine these economic, sociological and political developments more closely, we realize that we face new problems in our well known full employment Job Society. We may live in a Job Society without jobs – correctly, without *paid jobs* which could secure our every day life. This is a bad situation. But I think there is no need for big worries about the future of workbased societies. There are solutions if we take a look at the following three aspects.

First: If there is a trend to an overall increasing productivity we have to look for new markets which are not affected by this general tendency. I am talking about so called labor-intensive products. Labor-intensive products are (in general) all services, especially human or personal services. Contrary to industrial services which can be rationalized, human services are face-to-face relationships which cannot be substituted in the same way. Most of the face-to-face services are done in the so called Non Profit Sector which is a growing sector in our society.

Second: When personal and social identity of (western) people are strongly related to the jobs they have – or which they want to have (in the case they are unemployed) – and when at the same time the amount of jobs is dropping continuously. Then we have to think about the importance and the value of unpaid work which is done in our societies.

Unpaid work covers family and house hold activities, private health and nursing services, self activities, net work activities and voluntary work. All these kind of works – or: activities – are already done in our society and they are necessary in an economic, ecological and social sense. The fact that this kind of work is unpaid does not mean that these activities are less worth for the functioning of our societies. In short words: We have to think about an 'upgrading' of these activities.

Third: When it is correct that labor markets cannot be regulated efficiently by national policies we have to focus our attention to the small sized local levels. We have to look to the communities and have to ask: 'What can be done in our community with regard to the job crisis?' At this level of policy which is close to every day life, people know what's what and they are able to involve themselves in the policy issues. They even could have a say which work in the communities should be done and moreover decide in which way it has to be done. When you look to the US or Denmark or Holland you see that there is a lot of so called community work which is done by volunteers. And you know that the local organized volunteer sector in these countries is extensive and important for the welfare in these countries.

III.

Before I talk about these different kinds of unpaid work and their meaning for the future of work let us **first** discuss the importance of the Non Profit Sector. I'll present results of a research project done by the John Hopkins University and the Scientific Center of Berlin (WZB).

The quantitative data you see in the following table represents the situation in Germany. The

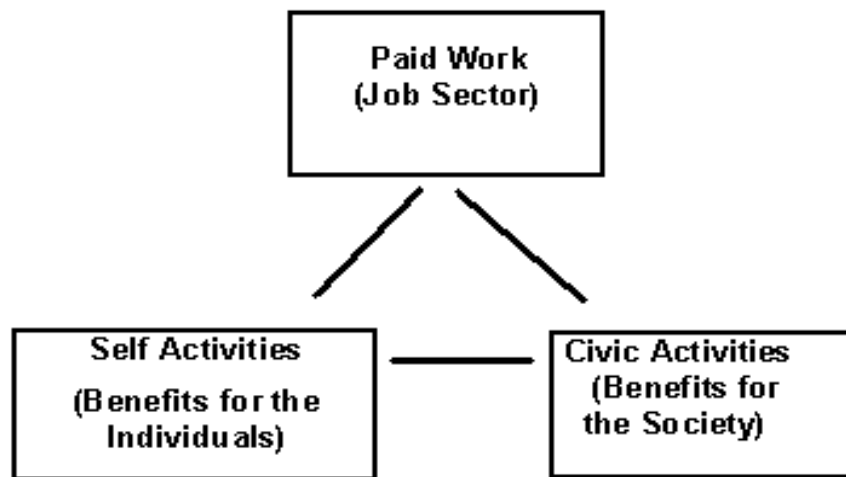
All work – or: all activities – which are done in our society and which are usefull for the individuals or for the society are equal.

Whether you work in a paid job for example as a automobile worker in a factory, or you work in the household for your family and children, or you are engaged in your community or you produce goods for your own pleasure or benefit In all these cases you are active for your society or for yourself.

In this framework of a New Work Society which honors all different kinds of activities we can

Table 2

The Trias of Work



researcher themselves state that the situation is similar in the US and in most European States. What you see is: From the year 1960 to 1990

the number of jobs in the private sector didn't change much (if you take the year 1960 as a reference year by 100%)

The number of jobs in the public sector doubled and

The number of jobs in the Non Profit Sector tripled.

And we have to take in account that the Non Profit Sector is as big as the banking and insurances sector but more important in respect of the job possibilities. I don't think that this sector is a job machine and I won't prospect that this sector – in future – will employ most of our work force. But nevertheless I think that this sector is important for the future of our work based societies and that the increasing employment in this sector will change the way people work. Face-to-face related personal services may affect the job mentality and at the horizon an Active Society in the sense of Hannah Arendt may appear.

This brings me to the **second** point: 'What means 'Active Society' and what is its sense?' Well, from my point of view the key thought of the Active Society is:

talk of a Trias of Work. I'll show you the Trias of Work in the next table.

As you see this table is divided into two parts:

The upper part shows the field of paid work which is usually done in the wellknown Job Sector.

The bottom part shows the field of Non Monetarized Work which covers Self Activities and Civic Activities.

Self Activity means that you work for your own pleasure and benefit. This is an important field of work because it enables people to find hidden and often forgotten parts of work: As Self Activity is self-determined and non alienated, people feel productive and creative which is good for their self-confidence.

I don't need to say much about Civic Activities because it is self evident that Civic Activities generate social benefits and therefore they are useful for the whole community.

To summarize: The major significance of the Active Society is that people appreciate every kind of work while in the Job Society people concentrate all their life activities to get an unlimited paid full-time job. And all of these different kinds of unpaid work can be organized on the local community level.

Paid Work - Non Monetarised Work*
(average time per week in hours: minutes)

Men 53:12	Women 52:37
Paid Work 32:37	Paid Work 10:06
Non monetarized work 20:25	Non monetarized work 36:31

Table 3

Additional to these arguments it is important to mention that the size of Non Monetarized Work is not as small as you might expect.

As you see in table 3 only half of all activities in our society is Paid Work. This is the case for Germany but also for US, UK and other countries in the western world. The second characteristic of Non Monetarized Work is (as easily visible) that most of the Paid Work is done by men and most of the Unpaid Work is done by women. Obviously women are more capable to mix different kinds of work – which is one of the most important requirements of future work. In the following I want to talk about an approach to corporate volunteerism which I developed for the community of Munich.

First of all I should mention that the 'Model Munich' is still in theory and not yet implemented. The project aims at promoting an equal appreciation of all types of commitment, like citizen volunteer work, commitment to additional education, creativity etc. The objective is the promotion and facilitation of a connection of volunteer commitment and paid work as well as an integration of unemployed and socially disadvantaged people in society through volunteer work. The structure of the 'working society' shall be changed in a 'doing society' since the number of unemployed people is increasing while more than half of all work is unpaid work. A perception of responsibility for social, ecological and cultural matters within civil society will be strengthened. Constant

education in all areas and all ages will be promoted.

All types of citizen volunteer commitment in social, ecological and cultural areas are offered by the volunteers.

The project will be financed by a Foundation of Citizen Volunteerism, which receives support from different participating organisations/institutions as well as contributions in form of donations and heritages.

What are the volunteers provided with?

Companies provide employees with up to 20 hours/month deducted from the working time for citizen volunteering; the time can also be accumulated up to seven years. The company pays 70% of the salary and insurance while the remaining loss of earnings is paid by the foundation.

Companies also supply employees with time for further training for citizen volunteerism (up to two weeks a year), and they offer time to citizen volunteers to develop their own creative abilities or to get additional education: In agreement with the company people leave for a maximum of one year. In this time no salary is paid, but the company pays all types of social insurance. Unemployed persons working as citizen volunteers get the normal unemployment support and an additional expense allowance. All institutions that are directly or indirectly involved in the employment market of a region should participate. These are:

- Companies /Trade Unions,
- Communities/Local Government,
- Administration of the employment market,

- Social, Ecological and Cultural Institutions,
- Employed and Unemployed Volunteers.
- Communities/Local Government,
- Administration of the employment market,
- Social, Ecological and Cultural Institutions,

The Council of the foundation together with an independent dialog-center will be responsible for the organisation and co-ordination of the needs and abilities of all different participants. This center will also bring the participants in contact with each other and will offer new possibilities for the co-operation of civil institutions.

The beneficiaries from the 'Model Munich' are diverse:

Institutions (social, ecological, cultural) and communities will benefit from the work of innovative professional volunteers and from an improved communication between institutions/communities and citizens.

Volunteers get additional experience and the possibility for self-determined and creative work, which matches individual interests. They get the chance to become active citizens. Unemployed people will be integrated and be able to maintain their qualifications.

Companies will benefit from improved social and communication skills of the employees. The image of the participating companies will improve.

The society will benefit from the development of social capital and from a strengthened support of the principle of subsidiarity. Self-initiative and self-responsibility of the citizens will be built up. Part-time work will be promoted; new jobs can be created.

IV.

Back to the **Trias of Work**.

I mentioned that the basic philosophy of the Active Society is the equal appreciation of every kind of work whether it is a contribution to our economic growth and social welfare or it is done for the pleasure of our every day life. This has a lot of implications and therefore the concept of Civic Activities is hotly debated (in Europe as well as in the US) but from very different reference points. I want to close my arguments and discuss the major considerations which are important in this debate.

1. Equal priority of work necessarily demands that people are able to design their own life, that they can develop a creative power and that there are social institutions that enable men and women to be formative and creative with their 'life-styling' (put in quotation marks). This means for example that the flexibility which is required nowadays does not necessarily mean

Approach to corporate volunteerism "Model Munich", developed by Gerd Mutz

Implementation Objective	<p>Still in theory, not yet implemented.</p> <ul style="list-style-type: none"> • Promoting an equal appreciation of all types of commitment, like citizen volunteer work, commitment to additional education, creativity etc. • Promotion and facilitation of a connection of volunteer commitment and paid work as well as an integration of unemployed and socially disadvantaged people in society through volunteer work. • From the "working society" to a "doing society" • A perception of responsibility for social, ecological and cultural matters within civil society. • Constant education in all areas and all ages.
Financing	By a Foundation of Citizen Volunteerism, which receives support from different participating organisations/institutions as well as contributions in form of donations and heritages.
What are the volunteers provided with?	<p>a) Companies provide employees with up to 20 hours/month deducted from the working time for citizen volunteering; the time can also be accumulated up to seven years. The company pays 70% of the salary and insurance while the remaining loss of earnings is paid by the foundation.</p> <p>b) Companies also supply employees with time for further training for citizen volunteerism (up to one month a year), and</p> <p>c) they offer time to citizen volunteers to develop their own creative abilities or to get additional education: In agreement with the company people leave for a maximum of one year, no salary is paid, but the company pays all types of social insurance.</p> <p>d) Unemployed persons working as citizen volunteers get the normal unemployment support and an additional expense allowance.</p>
Who is involved?	<p>All institutions that are directly or indirectly involved in the employment market of a region have to participate:</p> <ul style="list-style-type: none"> • Companies /Trade Unions, • Communities/Local Government, • Administration of the employment market, • Social, Ecological and Cultural Institutions, • Employed and Unemployed Volunteers. <p>The Council of the foundation together with an independent dialog-center will be responsible for the organisation and co-ordination of the needs and abilities of all different participants. This center will also bring the participants in contact with each other and will offer new possibilities for the co-operation of civil institutions.</p>
Kind of services offered by the volunteers Beneficiaries	<p>All types of citizen volunteer commitment in social, ecological and cultural areas; support of communities and institutions.</p> <ul style="list-style-type: none"> • Institutions (social, ecological, cultural) and communities will benefit from the work of innovative professional volunteers and an improved communication between institutions/communities and citizens. • Volunteers get additional experience, the possibility for self-determined and creative work, which matches individual interests; they get the chance to become active citizens. Unemployed people will be integrated and able to maintain their qualifications. • Companies will benefit from improved social and communication skills of the employees; from additional education through Volunteer work and the received professional preparation training. The image of the participating companies will improve. • The society will benefit from the development of Social Capital and from a strengthened support of the principle of subsidiarity. Self-initiative and self-responsibility of the citizens will be built up. Part-time work will be promoted; new jobs can be created.

Table 4

a hazard for the people. Quite the reverse! People need opportunity structures to design flexibility, not only at their own request but in coordination with the companies, the unions and of course with the community institutions on the local level.

2. Equal priority of work implicates also, that all people should have the same chance to get into paid work because only a sufficient volume of paid jobs for everybody creates personal and social identity. Paid jobs are still basic to lead a decent life – even in an Active Society. Self Activities and Civic Activities are no substitute for paid work, but a necessary complement. And hence Self Activities and Civic Activities are not suitable as a program for unemployed people. Moreover: Everybody should have the same chance to be active in the different fields of Non Monetarized Work.

3. Equal priority of work means also equal recognition. This doesn't mean equal pay for equal work, but: commendations and rewards are no substitute for a sufficient payment. Furthermore it is necessary that men and women who do civic activities are still integrated in the system of social security.

Last but not least:

The future of work is a mixture of work. This is why we need a fundamental change of the institutional framework. From our own research we learnt that most people have already developed a huge willingness to mix different kinds of activities and that they are prepared for Civic Activities. But we need institutions that encourage and support these persons – we need opportunity structures. And: Flexibility requires a basic security – for example a basic income. We don't need any longer a social policy which reacts on social problems, but a social policy which creates social spaces for people to develop their wishes, their needs and their activities – a social space which empowers people to 'style their life'.

Mutual interest and respect - an adventure in intercultural work

Prof. Brigitte Wiessmeier, Ev. Fachhochschule Berlin

Structure:

- A Experiences from day-to-day youth and social work
- B Development and status of intercultural youth and social work in Berlin
- C View over the fence
- D Thesis

Question: Is there anything else but intercultural action? Do pedagogues have any chance to act monoculturally?

To answer this questions and other ones I made a small (not representative, but very interesting) survey among leisure center pedagogues in Berlin the results of which will be part of this presentation.

A Experiences from day-to-day youth and social work

· Is intercultural pedagogy a theme in your day-to-day work?

The answer to this was in all cases a spontaneous „Yes, but...“

· Yes, because 50 to 70% of the visitors who used the facility or playground were immigrant children or the name of the facility indicated an international aspect

· But, because in every day work the wishes and needs of the children are dominant and it didn't matter for instance if German or Turkish kids were taking care of the animals or what's the color of their skin. In front of this background intercultural pedagogy is merely an indirect theme

Furthermore it seems to be an integral part of work to celebrate both „Christmas“ and „Bayram“ or talk about the Koran with those children, who visit the Koran schools. „Building bridges“ and „Set up international activities to promote community“ were mentioned. The older the kids grow the more often there are discussions about racist attitudes or bullying.

Conclusion: Intercultural pedagogy is more of an indirect theme. Children of different cultural background are a normalcy in Berlin, sometimes also a multicultural team of pedagogues. Rarely does this imply a change in the pedagogical concept. Transcultural children interest seem to dominate the direction of work.

Excursion: This approach is shared by leading educational scientists, who state, that children through their own activities are promoting their development. They are finding chances for exploration and experimentation and they must have the chance to make mistakes, which is a prerequisite to develop competence, responsibility and a sense of orientation. Children need a balance of support and challenge. Children need spaces in which they can collect own experiences and develop themselves.

Is this a transcultural, transgender demand? For which children does it apply, for which not? How does this apply for instance to girls from an Islamic family background? How does it apply for children with a full calendar, the number of which is increasing?

By the way: The number of children and young people below the age of 18 will decrease by 50% over the next twelve years according to estimates of the city administration. Therefore the children population density will decrease, distances between them increase as well as the necessity to arrange dates.

Back to practice: What kind of changes have you realised in intercultural work?

(Lack of opportunities in career changes for Berlin pedagogues have the advantage, that most of them have a long professional experience in their field, being able to recognize changes)

· On the one hand no changes were reported. Certain phenomena of change were interpreted as cyclical and certain aspects like youth gangs and violence were interpreted as social rather than cultural phenomena

· On the other hand an increasing relevance of language was pointed out. It is a common experience for instance that children who have difficulties to express their emotions by words are easily excluded from children groups. Mothers as a main source of education have been identified to play an important part in this.

The second generation of male immigrants often choose their partners among the population of the native country of their parents, which often inhibits the integration of immigrants. That becomes obvious among the children of these relationships, who have severe language problems.

One social worker interpreted the increasingly incomplete German of native German children as a process of adaptation to the incomplete language of migrant children. It has to be added however that lingual inhibitions is a phenomenon, which can be observed all over the world. It is traced back to internationalisation or Americanisation of certain media as well as the fact that parents spend less time talking to their children.

Conclusion: The changes do concentrate in the field of language

By the way: One out of four children living in Berlin is a child from an immigrant family. Most of these children do have a mother living in a binational relationship.

Excursion: The importance of cooperation of parents in day-to-day pedagogical work is vastly underestimated. Parents can not not educate, however organisation of professional careers and work structures often do inhibit parents' educational capacities. More and more we are talking about a „last-minute-education“. Family relationships, especially children appear more and more like exchangeable elements of private consuming behavior, which can be renounced if necessary. A change in thought and direction similar to the process of ecological consciousness is desperately needed.

In day-to-day pedagogical work a cooperative educational instruction has to be elaborated and the central question is: Doing something with children or for children. Not professional delimitation and arrogance, but mutual support, participation and mobilisation of self help should be in the core of all services according to the Federal government's report on families.

There have been first steps in federal legislation to facilitate this by the design of the "Law on Children and Youth Services" (KJHG). Help and counselling for parents is now obligatory within the public service structure, which deserves our recognition and is desperately needed in many cases. The idea of participation is attached to all aspects of the law and sets a basis to answer the above question, that is: Doing something for and with the children!

Two aspects still seem to be problematic:

- Is childhood not even more institutionalized and pedagogized by this provision instead of providing children with chances to develop along with their self initiated activities?

- Are public offers really addressing and reaching all parents and children who need help and counselling? Is there a common ground in counselling sessions with parents, who often want their traditional ideas of education to be supported in this country?

How do recreational pedagogs in Berlin assess the situation:

Can you give concrete examples of failures and successes from your work?

The following problems seem to be central:

- A certain consumer attitude or egoism of children, which are not at all specific for any ethnic background. According to experiences children learn how to sue somebody supposedly having limited their rights before having learned to say "please" and "thank you".

- Problems in communicating, that have been addressed already

- Parental inhibitions, for instance, when children are asking to stay over night with other children, which can be viewed as dominance of the adult world

The list of successes is not inferior:

Satisfaction of the children, a great demand for offers and services and extended opening hours, Involvement of children when they grow up and become volunteers. Successes become more concrete addressing changes of attitudes among German children, who learn to become more sensitive for the situation of migrant children. Specific musical events like breakdance and hip-hop were mentioned which did unite children of both sexes and different ethnic backgrounds.

A recent article in a local newspaper provocatively stated that "the relationship between parents and their children is all the better the less playgrounds a city provides for, because children should live in the adult world and they belong to the public space, because that is where they learn from adults for life." when being excluded from the adult world there is a risk that they will in exchange get ahold of the adult world via computers.

Taking a closer look at this however it seem that that which adults have learned is not always experienced as helpful to the development of children. Overdrawn consumer attitudes, language and communication patterns taken over from the adult world are not always appreciated by pedagogs, who measure socialisation success in terms of social behavior of the children. I wanted to know more and asked:

Do you have any demands and suggestions towards politics, administration and sciences?

Without any hesitation the spontaneous answer was: money

- Tight budget politics were regularly criticized first because certain projects didn't receive any more funding, second because existing work had to be significantly reduced and also because money was too often directed towards spectacular short term projects instead of long term preventive work.

- As far as sciences is concerned the demands were modest in comparison. Social scientists were asked to give more precise definitions of the terms everybody is using, like "multicultural" "intercultural" etc. What do international pedagogical methods look like?

Well at least in short I want to comply

with the latter demand, by explaining some of the words which I also regularly use:

Multicultural

different ethnic or cultural scenes within a community next to each other, idealized in the "melting pot" idea where a new entity arises out of this, but also with the threat of developing ghettos with no social interaction among each.

Intercultural

The exchange between different ethnic and cultural scenes through people is in the center of observation

Transcultural

Something transcendent, which is common to all cultures is addressed here. There is a danger of ethnocentrism hence to the power of declaring what is the common ground.

I want to introduce the first of five dimensions of intercultural action at this point:

Intercultural practice needs an aim and resources to reach that aim

Looking at politics a clear aim can not be detected, due to a paralyzing contradictory practice: Anonymity is characterizing speeches of politicians. As long as talk of a "full boat" prevails and demands that "they" have to go back, intercultural pedagogy will be as marginal as are its "clients".

Back to the question I began with: Is there anything else but intercultural action possible? Or to put it another way: which pedagog does really have the possibility to act monoculturally? The answer is: Intercultural work is inevitable, but you can do it with a different level of consciousness. Cultural diversity, integration, tolerance and acceptance are the aims pointed at and a lack of resources is criticized.

B. Development and present state of the art of intercultural youth and social work

(In Germany) the different phases of youth and social work with migrants seem to go from the specific to the general and back to the specific, which means in this moment back to ethnic identity. Four phases are roughly

differentiated by various authors.

1. (1955-1973) Recruitment of guestworkers with the idea to integrate in the work process

2. (1973-1981) Bringing migrant families together, aiming at integration in educational and housing structures

3. (1981-1990) Social mobility of migrants, growing xenophobia, new wave of migration being answered by remigration, segregation and forced assimilation

4. (1990-1999) Wave of refugees after the opening of the wall, open racism and violence, plea for a multicultural society asking for intercultural work as a programme to restructure youth and social services

I already mentioned the latest development towards stronger ethnic identity which is leading to an over-estimation of the impact of culture, also within the realm of youth and social work. As opposed to the 70's, children and young people have become a marginal factor in the discussion. Pedagogical literature is quite well documenting this trend. Intercultural competence is now a demand towards all youth and social workers within existing regular service structures, but what is meant by this? you may ask.

Georg Auernheimer – a leading person in this discussion within Germany has summarized his understanding in the following trias:

“Respect”-“Communication”-“Understanding”

Hence Intercultural competence includes the ability to openly get in contact with people of different cultural and ethnic orientation or identity.

It pre-requires respect towards these differences. It implies to overcome prejudice and develop a distrust towards one's own evaluation patterns. Intercultural learning starts with instructed self-experience and self-reflection.

Intercultural education must take the level of development of young people into consideration as well as of the institution at stake. With school children the main goal is to stabilize the readiness to respect differences and a multilingual curriculum is serving as a central base for this. Youngsters are supposed to develop the ability for

intercultural dialogue. Here the conceived attitude of the pedagogue is vital. This attitude can also be promoted through the shared profile or programme of the institution. We then arrive at the second dimension:

Intercultural action is political action. It is always characterized by a process, never linear, but always circular: A multitude of social aspects are interdependently influencing each other and the effects of changes are hard to preconceive

In 1949 the article 16 of our constitutional law which guarantees asylum for political refugees was a basic ethic, today it is considered to be the major source of social evil by not only a few people. This kind of circularity demands a constant balancing of forces. Because basics constitutional rights are denied to most immigrant groups, youth and social workers are very often pushed into a questionable position of an attorney. Shortbreathed interventions are the result and intercultural learning is countered by everyday experiences of the constituency. Our democracy promises equality, but offers structures of inequality which cannot be balanced out by social work be it as good as possible. Conflicts and hierarchies are even perpetuated due to the dualism of experts -victims, special services - regular services. On this level intercultural action is mere claim rather than method.

A third dimension is following this:

Intercultural action is complex. It needs network support, a continuous willingness to learn and intercultural competence – individual and institutional

Looking back on the four phases I have already described before, changes in concepts are already becoming obvious. While in the 50's the aim was to do something for foreigners, the 70's were focussing on compensatory education because of “assimilation deficits”.

In the 80's many migrants got involved themselves trying to get rid of victimization and confront the dominant culture with their own resources to initiate a constructive dialogue without the imbalance in power. Pedagogical work then became an instrument of encounter. The 90's are characterized by a break in this development because the general political changes in Europe

are asking for a much deeper transformation of society. Pedagogical work had to react, this time with the general request for a broadening of intercultural competence.

The step into the next century according to those circles that are prone to reforms will be a powerful step towards a fifth phase which will be characterized by immigration according to definite quotas with a minimum two year regular integrational help to all family members.

C. View over the fence

When I travel to other countries I like to take a look at projects of social workers there. Most of those that impress me are hard to transfer to our practice here, however there are goals that do connect us. First I want to go to Liverpool, a city with a long international tradition.

A community center worked for several years desperately against impoverishment and segregation of a quarter with a strong percentage of migrant single parents (mothers), who very often had children from different fathers. Social work was supposed to strengthen the feeling of responsibility of those mothers towards their fatherless children. Again and again they were confronted with demands and offers for support. Nothing really changed. The next generation grew up, having children in the same pattern.

Two or three years ago this vicious circle was finally interrupted. Social work is now addressing only the fathers, who should finally take over responsibility, sometimes being the first generation doing so. Meetings of fathers were organized, father-son-vacations initiated, play and action days set up to facilitate a bond between father and their sons and in this way let the sons grow up with a positive father son relationship.

The second example leads us to Philadelphia in the United States. There violence in schools is specifically addressed. In public schools especially in poor areas of the city, immigrant children and those with afro-american background are represented above average. The goal of violence prevention is achieved by addressing young people from within their specific peer groups, who are trained from a very early age to become future anti-violence-trainers. They are then

supposed to control violence in their environment step by step and take over the position of mediators in current conflicts – especially in schools. The goal is: taking over responsibility first for your own actions, then for your peer group's action and successively in their institution and then for a non-violent multicultural society in general. Trainers usually have had a violent career themselves and within their training now and then, can refer to their own experience of going through a phase of violence.

This work is supposed to be intercultural, but in the first steps it is carried out with a strict monocultural method, that is with trainers of the same ethnic background, who belong to the same social environment and speak the same language.

Fourth dimension:

Intercultural learning is challenging individuals, groups and societies, identities are questioned, globalization is no longer a catchy phrase it is a state of in-between, of movement, development, change that can be experienced

But who can deal with this? Whoever experiences a lot of movement, needs places for rest as well, chances to meet on common ground. Every process of growth needs some rest as well. That way I come to my thesis:

D. Thesis

What do you think of my thesis: pedagogues are adventurers in a globalized children's world! This thesis was unanimously agreed upon which somewhat puzzled me. The reasons given can be divided into two major blocks:

· pedagogues are adventurers, because they are a special kind of people, they live more and more in the here and now, they are trying to fulfill the requests coming from the children, they are working focused on the subject in a wide field of activities, they accompany kids to the internet, with their emotions triggered off by brutal war movies, last not least, trying to show them a worthwhile way of life amidst a sense of disorientation.

· They need to be adventurers, because who at times has to work for months without being properly paid needs a certain survival training. On the other hand, growing old can inhibit the lust for adventure somewhat. Last not least the adventure can be within the tension that is created by pedagogues trying to be solid rocks amidst the waves of destruction, not only in a material sense.

Behind the answers you could detect, that pedagogues in their practical work are supposed to give something, they often do not get in return: interest and respect. The answers in the direction of politics and administration were

clear. A conference like yours on the other hand, is offering a unique chance for mutual support and appreciation. I want to add, that I was impressed with the equality with which children from this world are treated here. Equal rights remain an excellent base for working with children. The adventurers among us are already on their way with their survival baggage to a vastly unknown territory.

Add to this baggage a 5th dimension of intercultural action:

Making common grounds visible

Why is it so hard sometimes to make common grounds, positive acceptance of both local people and immigrants visible? Why is diversity not accepted which still exists beyond that common ground? Why are regular services often not opened up? It seems that intercultural pedagogy is facing the task to overcome the infertile dispute over cultural difference. I want to close with the words of an American family therapist, Virginia Satir:

We meet on our common grounds, but we grow with due to our differences

In the world of children this still seems to be feasible as a youth worker mentioned to me: "Children's wishes are neutralizing intercultural problems, it is just the norms of the parents which nurture them."

Human-animal relations between exploitation, illusion and partnership - a cultural historical survey

Dr. Hanna Rheinz

The encounter between men and animals is as old as recorded history itself. In the company of animals humans moved along the process of civilization. Animals were the first prey men encountered. Archaic men survived because he hunted animals, used the skins, bones, eggs, and so on, of animals and learned to tame certain animals in order to use the animal's skills and physical strength. Analyzing the patterns of the interaction between humans and animals throughout western history we find characteristic attitudes, the most prominent being the need to control and exert power and to satisfy the human greed.

Since the beginning of this century there has been a gradual shift from the animals' uses in agriculture and transportation to less obvious tasks. While animals are still sacrificed - and increasingly so - for the sake of food production, medical and military research, the bourgeois world discovered another quality of animals (especially mammals): the animal's ability and willingness to provide with long-lasting emotional ties benefits. In many urban societies pet animals have become important and significant nonhuman partners whose loyalties do not depend on the owners' wealth, outlooks or professional success. Trained companion animals have become important therapeutic devices for many diseases and handicaps. Recently the relationship between human beings and animals have been described as an important contribution to interspecies-communication. It is assumed that it proves men's (and the animal's) lifelong search for a loving and caring relationship, that long after childhood allows caring and being cared for, nurturing and being nurtured.

The main question is: How did and how do people relate to animals? Is man's main psychological motivation governed by the need to exert power and exploit a weaker nonhuman organism? Might the quest for companionship be a sign of ego-centrism only, as we are demanding the animal's loyalty, but are not willing to be true partners to our pet animals as well? Can pet animals be regarded as surrogate partners - „unto death“ (and not euthanasia on demand) or relies their benefit on men's freedom to discard the pet-animal partner if circumstances change?

The attitudes and modes of this old relationship - as old as civilization itself, and maybe even older - are diverse and changed to a considerable degree over the course of history.

Some elements seem old - like the innate rivalry between the species, the hunt for the same prey, the bewilderment at crossing the borders of species, - as is manifested in old legends and myths of human-animal encounters, when animals were fostering human beings (first of all infants gone astray described in the myth on the foundation of Rome) - some attitudes and modes of relating to animals seem of recent origin, like the sympathy beyond words, the wish (sometimes even the ability) to understand the other beyond the borders of ones own species, the empathy towards the animal's dramatic (not for its silent) sufferings.

Among the animals in man's service the dog is the oldest pet animal. The domestication of the dog started in the twelfth millenium B.C., goat, sheep, cows and horses follow with the beginning of the neolithicum. We can therefore assume that domestication and the keeping of pet animals was not purely utilitarian in purpose as it might seem in the beginning. Sure, using an animal it was easier to provide food and be successful in hunting other animals. The animal was also a means to find orientation and encouragement and it enhanced coping even with difficult environments. The knowledge that - besides all material benefits, there was also a spiritual tie between men and animals is recorded in the Old Testament of the Bible:

*“That which befalls the sons of men befalls beasts; even one thing befalls them: as the one dies, so does the other; yes, they have all one breath-, so that a man has no preeminence above a beast; for all is vanity. All go unto one place; all are of the dust, and all turn to dust again. Who knows the spirit of man that goes upward, and the spirit of the beast, that goes downward to the earth?”
Ecclesiastes 3, 19-21*

This intuitive understanding of the equal worth of all living beings in the creation of the world is part of the cultural memory of many civilizations. It was put into words by monotheistic religions, especially Judaism, and by ethical systems such as Hinduism, Buddhism and innumerable folk religions and beliefs. The history of this shared co-existence of men and animals is more than 30.000 years old. We can assume that it is even older and goes back to the first animal-man transitional organism.

Traces of the early encounter of men and animals are found on the archaic wall paintings of Altamira and other upper paleolithic and neolithic cultures. The wall paintings dated

back up to the twentieth millenium B.C. demonstrate the dynamics of this archaic fear in front of the overwhelming strength of certain animals like Wisent or Bison buffola, and at the same time they show the painter's admiration and reverence. In the encounter between early man and animal we can detect the first traces of religious feeling. It is the awe homo sapiens felt when he observed the animal's activities, stages of development, encounter with death and killing, or giving birth and tumbling from disease which became the core experience of homo sapiens' life. By coping with these basic sensual impressions and experiences which stimulated homo sapiens' mental and spiritual development. The cave engravings of the Aurignacian culture of Altamira in northern Spain show how ancient people perceived and most probably venerated the animals they used to hunt at the same time. From these paintings we can assume that animals played an important role in the mental life of the people of the Upper Paleolithic Period These works document to what degree animals stimulated man's fantasy and creative powers.

Throughout the Paleolithic Culture man was a food gatherer, depending also on hunting wild animals and birds, fishing, collecting wild fruits, berries and nuts. The cultural achievements of human evolution on the stage of hunting and gathering societies have been influenced to a considerable extent by the representation of mighty animals and the invention of icons that were expected to possess magical qualities. In nomadic societies the tie towards certain animals and their products is even stronger. Animals like buffalos, horses, camels or reindeers accompany the nomad or rather, vice versa the nomad follows them, because those animals are his means of transportation and living.

Ancient animal representations show an amazing accuracy of observing the animals physique, range of activities or mobility. herds of horses or cattle are depicted on ancient wall paintings. The animal is described in a formalized way according to the overall attitude of archaic painters and sculpturers who used to describe other living beings without showing any individual features of it. Even though animals tended to be perceived in an anthropomorphic way, the formalized method of painting them was widespread still in medieval times. Myths like that of Romulus and Remus, the myth of Jonah and the Whale and others clearly demonstrate this tendency

of anthropomorphic perception. One of the most interesting aspects of human-animal relations is the fact that this formalized representation of animals is much older than human self representation. The encounter between primeval men and animals enhanced symbol formation, as can be detected in the animistic outlook on nature.

Animism allowed to explain outside powers of nature in an anthropomorphic way: natural phenomena were considered as representatives of distinct intentions thereby allowing the individual to explain his existential situation in causal terms. Accordingly animals were believed to represent higher beings, souls, alter egos or guarding spirits. The animistic stage relies on man's innate tendency to identify his inner emotions and fears with outside phenomena. Early man attributed supernatural qualities to animals, plants and places. These animistic categories are considered to be very early stages of religious sentiment. The ties between human beings and animals are mainly of a magical nature. Animals are considered to represent ghosts that stem from otherworldly or superworldly realms. The animal is worshipped because it is perceived to represent a mighty outside force; a Generation that can be considered as the beginning of deities and religious systems.

Whereas animism still relies on the merging of the animal with outside powers, the animal figure attains more independency in totemism. Man now is able to perceive animals as separate living beings. The boundaries between ego and other are distinct. The animal representation appears with the features of a specified mighty nature. Different animals are personalized as powers of fight, courage, hunting abilities, boldness and so on. In totemism almost all tissues, organs or Attributes of animals, physical, as well as immaterial, are used for magical rites. Fertility, hunting success and individual well-being are integrated into the adoration by using an animal's bone, skin, head or claws. These totemistic rites which lately were described by cultural anthropologists - that were performed while ritually eating i.e. incorporating the animal or dancing in altered states of consciousness and trance while wearing animal masks - can be regarded as a substitute for internalizing the animals admired features. The deities which are identified with certain animals were considered to be outside powers that cannot be controlled individually but only via ritualistic acts of the community. The deity was believed to live in the animal's body and be represented by the animal's soul. Because of the connection between animal and deity, which was incarnated in the beast, the animal received a special respectful treatment and was venerated.

The animal cult of oriental and north african societies can be regarded as an indicator of the mental closeness of humans and animals.

Animals indicate a rite of passage for human development. Human souls undergo reincarnation into animal bodies and therefore animals have to be venerated in special ways. Another reason for animal adoration is found in Egypt culture: animals were considered as companions in afterlife and guides in the underworld.

After the million years of evolution and the thousand years of human civilization man underwent different phases in the perception of his nonhuman fellow being, often not even perceiving the animal as a separate being. From ancient mythologies we understand that man identified animals with strength, will power, cruelty, and cleverness. The overlapping of the biospheres of both man and animal meant a continuous fight for supremacy. The animals, most of them being physically stronger, more enduring and quicker than homo sapiens, thus being more apt to survive in the fight for survival of the fittest, became rival beings and thus were mirrored as wild beasts and innate adversaries of man.

Animals and the rise of religion

We can detect two main approaches towards the animal world: a realistic perception of the animal's range of being that became the basis of an attitude towards animals that showed a considerable degree of adoration and an attitude that was governed by a hunting spirit whereby the incorporation of the animal seemed to have served as a method to fight the animal via proving more physical strength and cleverness. The first attitude can be detected on the paleolithic wall paintings left in the chambers of prehistoric caves like that of Altamira, where adoration of the non human being seems to have been the decisive incentive. Totemism and its cults however seem to have been influenced by the primeval man's need to prove stronger than the strongest animal by magically taking over the animal's qualities.

Whereas mixed human-animal figures proved as a means to integrate human and animal skills, human cleverness and the animal's physical strength the totemistic method was an attempt whereby hunting societies tried to incorporate the animal's attributes and features. The result was a melting of the totem's features and human skills. But instead of inventing a chimera or integrating the animal's body via eating its meat, the integration here is a symbolic one and is manifested on the level of symbolic fragments of the animal.

There was a clash between this attitude and the attitude the oldest monotheistic religion, namely Judaism, showed towards animals. For the first time man's behaviour towards animals was reflected upon. In the focus of interest a

demeanor that up to our present days creates repulsion and negation, namely the killing of the animal and the resulting feeling of guilt and fear. The monotheistic religions of Judaism and Christianity are based on a creation myth that assumes equality between all species who possessed a living soul, under the responsible guidance of man. Because of this basic equality, the killing of the one for the sake of the other's survival was considered an act that needed a specific ethical permission. And this permission symbolically was granted by the creator of all living beings himself. Judaism developed a body of rules and prohibitions that were centered around food intake, specifically the consummation of meat.

The coexistence of the animal kingdom and the human being's coming of age is connected with an understanding, that both species share the world in their very interests towards their environment. This intuitive knowledge of equality between the species found many expressions, the most important being the prohibition to kill living beings, because it implied taking the being's soul thereby creating guilt. The ambivalent feelings were projected onto the divine itself, whose anger could only be calmed by certain rites, the most important being animal sacrifice and the observance of the food rules. In the end temple sacrifice became an elaborate system to categorize animals and their diverse body parts according to the laws of purity.

But animal sacrifice in early Oriental societies also had another important feature: it was a substitute to sacrificing human beings. The transition of human sacrifice to animal sacrifice is symbolized in the Akedah, namely the obedience of sacrificing Yakov by his father Abraham as demanded by divine order. According to biblical legend it was by the intervention of an angel that Abraham finally refrained from sacrificing his son, but instead took a ram in exchange for him. In Temple service slaughtering became a ritual act and a competence that did not any longer have any connection to killing. Sacrifice became the central element of Jewish Temple ceremonies. According to the laws of handling animals and food, slaughtering had to be free of cruelty and violence. Its precondition - the slaughterer needed to have a spiritual instruction and was ordained to be free of cruelty and lust to kill. The sacrifice as was slaughtering was reserved to the caste of priests who had to follow strict rules of purity. As divine providence manifests itself in the procedure to accept - or refuse - animal sacrifices the sacrifice had to fulfill the rules, if it did not fulfill the ceremonial requirements, the sacrifice turned invalid and the meat could not be eaten.

That which diest of itself or is torn with beasts, he shall not eat to defile himself therewith."
"Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these

unto the Lord, nor make an offering by fire of them upon the altar upon the Lord."
"And whether it be cow or ewe, ye shall not kill it and her young both in one day."
Leviticus 22, 8, 22, 28

Jewish ethical thought presents a well defined set of rules which aim at empathically protect the animal's well-being. Cattle and pet animals had to be taken care of by any means and under all circumstances. Another example of the Jewish idea of animal welfare was the prohibition of hunting and harvest game. Any animal killed during the act of hunting was considered impure and hunting itself was considered a horrible act because it connected killing and lustfulness. The hunter was judged to be a brute and immoral person who did not find divine grace. The amount of connection between the treatment of animals and moral demeanor showed how much Jewish spirituality estimated the ethical outlook toward non human life. Innumerable legends and anecdotes in the Five Books of Moses prove that the idealized man who expected to receive divine grace, love and respect of his fellow men was the herdsman or shepherd who took care of his flock. In short, spiritual development and human morality were measured via man's relationship with the animal world as was the case with David the shepherd or Bileam, who was communicating with his ass, according to the Biblical saying:

"A righteous man regards the life of his beast-but the heart of the wicked is cruel."

However these biblical ideas of animal welfare had no impact whatsoever on European culture. This astonishing phenomenon can only be understood by reference to Christian tradition and the negative stereotyping of Judaism in the Middle Age namely Christian antijudaism. Christians considered animals to possess no soul as they paradoxically relied heavily on the attitude to master and control nature in a hierarchical relationship as it is described in Genesis. In contrast to Judaism which idealized empathy towards the individual animal as well as the environment, Christianity developed a whole set of attitudes that cultivated scorn, contempt and cruelty towards animals. Cruel misbehavior, violence and the lustful torturing and killing of certain animals is unto this day permitted in the name of Christian tradition. In medieval the situation was still worse as certain animals were demonized as representatives of evil forces, Satan or female demons and witches. The adversary could appear in the shape of a wild beast and as such it tried to seduce Jesus and make him lose his way.

Animal representations thus played an important role in medieval art and literature. Animal fables and allegories transmitted a highly stereotyped knowledge that did not enhance empathy towards the animals behaviour or life circumstances but mainly discussed moral ideals of man for the sake of

education. The medieval bestialries are but collections of moral instruction based on monstrous or exotic animals. As in heraldry and religious iconography animals are used as carriers of symbolic meaning by alluding to similarities in temperament and outlooks between animals and human beings.

This also is the case in certain antique sciences, like physiognomy, which claims to find correspondences between bodily features and psychological characteristics. The first respectable physiognomical approach was Aristoteles' conviction that people with facial characteristics similar to certain animals resemble also in temperaments. A nose for example, with a notch was considered to resemble a crow thereby allowing the assumption that the person possessed a crow's impudency. A "bulldog jaw" was expected to refer to a bulldog's greed, a "bull's neck" was similar to a bull's obstinacy, or "cows' eyes" indicated a cow's characteristic mildness of temperament.

The literary genre of bestiaries assembled these highly symbolical stories that are based on the description of animal appearances and features meant to be allegories for moral instruction and admonition. Their common aim was to propagate chastity and abstinence. Many of the described fantastic animals like unicorn or phoenix are furthermore connected to Christian values such as resurrection, eternal life or the suffering of Christ. As the attitude of the New Testament is based on the Christian conception of suffering, animals as lowest creatures of the world are condemned to suffer most, and they suffer even though animals are considered to have no souls and thus are exempt from resurrection and life beyond death. The attitude of the disciples towards animals can be characterized by indifference or outspoken contempt as Paul put it into words. Without much conviction he casually asks "God wouldn't care about the oxen?" (1. Cor 9, 9)

The only positive image of animals is transmitted via allegory. Like in the image of paradise, symbolized by the idea of the place where lamb and lion are expected to live side by side. The lamb again has become a metaphor for Christ's sufferings. Accordingly the slaughtering of the lamb has become one of the most powerful figures of human suffering. The suffering of the real animal however in the process of slaughtering was of no importance and did not provoke further reflections. Christian animal welfare is non-existent. Among the innumerable saints only Francis of Assisi is said to have had a special relationship with animals like preaching and praying for animals. This Christian Tradition of disrespect for animals became very influential throughout occidental development and remained like this unto the present day with all the consequences in philosophy, natural science and technology.

Animal lives were considered to have but one goal: to serve man's needs. The animal had no value for itself, no right to live by itself, no right to be outside man's uses. This egocentred outlook onto animal life prevented Christians to develop an ethical system that included nature and non human beings and the moral attitude towards nonhuman life remained simple and was not elaborated. The lack of empathy towards animals influenced the rise of folk traditions propagating the torturing and killing of animals. Many of these games like bullfighting or throwing goats and asses from church towers can be detected in Christian countries up to the present time.

This egocentred perspective was systematized by philosophers like John Locke or René Descartes in the 18th century. The latter having had a tremendous influence on the rise of animal experimentation because he compared animals with automatic devices. The animals' bodily functions worked like a machine, Descartes assumed, therefore the animal could be manipulated by man as if he was handling a machine. Animals were even more sophisticated than real machines. Descartes believed that animals had no souls. As thinking and feeling processes were considered to be part of the soul, animals per se were unable to feel pain. Descartes and his followers praised animals as „mechanical robots that could give such a realistic illusion of agony." Up to this day the idea of the animal machine is very popular, the latest application being that of animal model and bio-material.

Psychology's animal: a learning apparatus

An important area of modern animal use - and abuse is psychology, namely psychology's models of learning and motivation. Here we are confronted with a strange phenomenon: Animal welfare's focus of critique lies almost exclusively on medical experimentation with laboratory animals whereas the animal's uses in psychology tend to be forgotten. But if we evaluate the distress exerted on animals during scientific experiments the ones in learning psychology, psychopharmacological research or theory of binding are by no means any better. Up to this century the fallacy of psychology's approach to animals consisted in anthropomorphizing, namely explaining animal behaviour on the basis of the emotions, motivations and drives of human beings. This bias led to a discreditation of animal psychology („Tierpsychologie") for the sake of a psychology of learning which in recent years had been widened by the ethological and psychobiological approach.

The most famous learning experiment in late 19th century happens to be a classical example of anthropomorphizing the animals responses. It is described in the case-story of a horse

named "der kluge Hans". The animal was asked to count numbers and was trained to do basic mathematical operations. In the course of events it turned out that the horse was not calculating, but merely observing and assessing the subliminal body signs of the keeper who, without knowing it, transmitted the right answer.

A more successful approach to understand animal learning and shaping the animal's behaviour was realized by Ivan Pavlov. From 1898 up to the 1930s Pavlov developed a set of techniques by which he achieved to train animals, especially dogs to respond in a predictable and standardized way. His starting point was the investigation of the digestive system of the dog. Pavlov discovered that before food intake the dog's salivary secretion was elicited by touching the dog's mouth with the food. An indirect means to provoke the same salivary secretion consisted in showing the food. On seeing an smelling the food the dog's salivary secretion started. In a further step of conditioning the dog showed this response at the sight of the scientist who used to bring the food. The response was provoked by associations to the stimulus: food. Thereby classical conditioning, as Pavlov called his method, was discovered. Pavlov's main experimental procedure consisted in restraining a hungry dog in a stand. The scientist now presented the meat while a metronome was ticking. The dog responded with salivation. After a few trials the salivation started at the onset of the metronome's ticking already. In Pavlov's terminology the food is an unconditional stimulus which elicits an unconditional response, salivation. The ticking of the metronome however is a conditional stimulus, because it is associated with salivation as a particular experience. This experimental setting provoked the conditional reflex which turned out to be the most important model for any learning behaviour that involves physiological responses.

Pavlov now started to transfer this procedure to different areas of animal behaviour. The next step consisted in shaping responses like fears and aversions. One of Pavlov's methods greatly abusing animals is called „experimental psychosis“ whereby Pavlov succeeded in manipulating the dogs behaviour by systematically destroying whatever new response the dog learned. As the animal was prevented from finding any orientation to the set of rules it just learned the animal completely lost orientation and turned "crazy". Pavlov also discovered that it is not possible to completely re-condition a psychotic animal. These learning experiments were quickly adapted and modified by the new discipline of psychology. The American psychologist Edward L. Thorndike took cats as experimental subjects and developed another method: instrumental conditioning. He put a cat inside a puzzle box, which is an apparatus from which the animal could escape

and obtain food only by pressing a panel, or pulling on a loop of a string, or pushing a button. In the beginning, the cat would behave in a disorganized, frantic way, but after one successful movement the animal could be seen to shape its own behavior in order to increase the chances to escape the puzzle box. From randomly attained successes the cat proceeded to systematically selected behavior. The experimental psychologist measured the time a cat needed to escape the box during successive trials and therefore called the conditioning steps "instrumental".

B.F. Skinner constructed another type of box, the "Skinner box" whereby he tried to eliminate or at least reduce the amount of direct handling of the experimental animal. Trying to evaluate the learning models, it becomes clear, that the learning psychologists contributed little or nothing to the understanding of animals in natural situations. The behaviorists negated any mental, cognitive or emotional factor in their learning model. This was all the easier as animals were considered to have no mental, or emotional apparatus but were expected to be dominated by physiologically based stimulus-response loops. The overall characteristic of all these experiments of animal learning was to reduce random factors and produce standardized conditions of learning. The result was generalized to all kinds of learning behavior among different species and was considered to describe universal laws of learning. The intent of this kind of animal-based experimental psychology was not to explain animal behaviour, but to detect universal laws of learning and use them on the field of human psychology. In this field - and not only in this area alone, psychology remained on the level of Cartesian philosophy with the premise, that animals are automatic devices without soul, without feelings and sufferings. To our dismay this reduced approach to explain animal behaviour and affective responses found many followers in this century and it still finds. The reason lies at hand: This approach serves the purpose to make possible the animal's use as biological material and experimental device. Dominated by physiological conditioning the animal cannot expect to become part of moral reasoning or ethical concerns.

The invention of the pet-animal

It was not until the age of romanticism that philosophers started to scrutinize the other side of consciousness, i.e. dreams and intentions, in other words, the unconscious. Parallel to Charles Darwin's theory of the evolution of species and his universal law of expressing emotions the new discipline of psychology started to put together models of human psychological development. Parallel to the now discovered stages of consciousness, societies and cultures were expected to follow similar

stages named primitive advanced - high - degenerative levels. Besides this also individual development followed such an hierarchical order starting with prebirth infancy - adult - declining old age. According to this principle of evolution the animal's consciousness was compared to early infancy and animals were described as mindless, irresponsible beings, dominated by drives like hunger, lust, fear and aggression.

The cultural uses of animals, that started with totem animals and animal sacrifice ended in the peculiar relationship towards pet animals, an invention of modern urban societies. Pet animals have become important elements of everyday life in western societies, for they seem to gap the emotional deficits that arise in human interaction. Millions of pet animals live in this country. The overall approach of pet keeping is utilitarian: people keep pets for company, because they are easy-going, make good sports, or improve health like lowering blood pressure and thereby enhancing life quality. Many pet animals however are kept under bad and not appropriate circumstances that onesidedly serve the keepers' needs. Analyzing the pet animals' living conditions, one immediately detects another deficit: even though it is approached with a lot of emotion, especially in infancy - and sometimes empathy and compassion as well, the pet animal very often turns out to be the latest stage of animal misuse. Hundred thousands of animals are abused, discarded, tortured and killed (or euphemistically "put to sleep") but nevertheless the bond between animals and people remains strong. The human-animal relationship is described in an emotional way thereby assuming that animal and human both are in need of a loving and caring relationship and thus can be of mutual assistance.

This special relationship recently has become an object of investigation. Pet owners and nonowners are described to differ widely in their ways to perceive their environment. Pet owners demand an environment, that is clean and proper, and consider the avoidance of dirt an important goal in life. Even though a subgroup of pet owners showed a dislike to be tied up and preferred to be free of obligations, pet owners generally showed a tendency to accept social responsibility and restrictions of their freedom in order to take care of a pet animal. So on the whole pet keeping seemed to contribute to a responsible life style that shows positive side effects on society and communal life. When asked if the pet restricts mobility and life quality the pet owners emphasize the argument that on the contrary the pet is expected to contribute to a rising satisfaction in life, because taking care of a pet is considered a most valuable experience. This positive attitude included the health area: pet owners seldomly showed fear to catch a disease or get an infection from their pet.

The benefits people recognize in living together with a pet animal have been investigated by a number of empirical surveys. In the years 1991-1993 I did a series of 120 interviews (evaluated 83) with pet keepers using a qualitative single case study approach. The evaluation made it clear, that pet owners derived considerable benefits from sharing their lives with pet animals and enjoyed the emotional expression enhanced thereby. This finding confirmed the surveys of investigators like Boris Levinson, who was the first to systematically do research back in the 60's or Reinhold Bergler, who did questionnaires on the personality of pet owners, showing the differences between keepers of different breeds. Among the emotional effects described was an increase in communicative chances and openness to tolerate affect-related topics in everyday life. In my own investigation a majority of the pet owners tended to regard and treat the animal as a member of the family in contrast to keeping the pet in a kennel.

To keep an animal in spite of the restrictions it exerts on mobility and the amount of advance planning and organization, was regarded a gratifying experience and, in the function of narcissistic satisfaction and intake had a tremendous impact on well being. A pet animal's affective presence had positive effects on a number of emotional and mental factors: it reduced anxiety, stabilized self esteem, had positive effects on physiological parameters, increased empathy and competence in communicative abilities, had positive effects on solving conflicts via better frustration tolerance strengthened the owners capacity to cope with difficulties and helped them attain a more mature level of psychological functioning.

One of the most common biases concerning pet keeping is the argument, pet keepers might be misanthropic and lonely people who dislike their environment and live in social isolation with their pet. The contrary seems true. A pet stimulates social contacts and seems to have positive side-effect on sociability and communicative competence. In elderly people the pet encourages to stay mobile and enhances emotional modulation. Many pet owners seem to look for the admiration and affection in their pet animal's eyes - quite comparable to how the psychoanalyst Heinz Kohut described a good mother's caring and empathic attitude towards her infant .

Indeed the relation an animal can offer has a lot in common with a positive mother figure and her nurturing attitude. The pet animal promises an emotionally stable, enduring and reliable relationship. The animal is attentive, empathic and has the ability to forgive. It is loyal beyond and in spite of changing life circumstances. The animal's affection does not depend on any material profit it might get, it does not depend on the keeper's age, income or good looks. In short, for the owner a pet stands for all the

values attributed to a loving and caring relationship, that in different areas and in relation to our fellow human beings they often are not able to realize, except on the level of social utopia, or in fantasized ways. The pet animal turns out to render a narcissistic gain for the pet owner's self esteem and thereby lowers depression and lability. To live with a pet animal is considered a rewarding and satisfying experience for people and it greatly enhances life quality.

The reasons why people chose certain pet animals to share their lives with differ from each other considerably: As R. Bergler emphasized, the main difference between cat owners and dog owners seems to be that dog ownership very often is motivated by utilitarian reasonings. To keep a working or guarding dog does not necessarily involve intimacy to the dog. The same is true with cat owners, especially if the cat is not kept individually and in an apartment. In general however, cat owners seem to prefer a communicative style in life and cherish a high quality life-style. The motivation to keep a cat very often is influenced by likings and enjoyment instead of necessities. The results of the questioning show that the attitudes of pet keepers show an overall tendency to use their pet animals as mirrors of their feelings.

People confess to have attained a degree of intimacy with their pet they often did not find with any other human being. And the same - interestingly - seems true for the animal itself (even though it sure refrained from answering the questionnaire!). Animals (especially mammals) enjoy bonding to people - in case special requirements in the socialization process have been fulfilled. An animals curiosity towards people very often turns out to be stronger than the animal's innate fears. There are many examples this special relationship between humans and animals: Adult cats do not allow fellow cats to touch them as they accept being touched by human beings. Dogs interrupt their play and they even stop hunting activities entertained with fellow dogs when the owner or someone else directs to the pet, let's say by whistling.

An intimate affair: Companion animals vs. human partners?

The increase of sensitivity towards the outer and "inner" environment, i.e. feelings and inclinations - independent of agricultural necessities contributed the increase of pet keeping in western societies to a considerable extent. Besides the emotional and educational benefits of sharing one's life with a pet animal there are a number of health related gains that have proved to what extent pet keeping benefits health and the process of regaining health in disease. A number of researchers showed that

patients with pets had a better survival rate in the year after heart attack, that pet keeping seems to have had a positive effect on the prevention of hypertension, caused better healing rates and higher life expectancy after surgery. A comparison of patients with and without pet animals confirmed that animals can be expected to change the course of a chronic and terminal disease. Animal-assisted therapy has become a very promising branch of psychology, psychiatry, psychotherapy and social therapy as it has positive effects in disease prevention and rehabilitation medicine. Very often as is the case in child psychology, companion animals open the bridge to human-human interaction.

Epidemiological studies on pet ownerships investigated to what extent life circumstances like living by oneself, being single or divorced is an important risk factor for heart disease. Single and divorced men in the age groups 35 - 50 years have a death rate due to heart attack more than twice that of married men. As far as hypertension is concerned the death rate is almost three times higher among divorced men. The same is true for the death rate in cancer patients. Alcoholism or suicide events show an incidence up to ten times higher in people without pet animals. On the other hand heart mortality is much lower with pet keepers as a recent study at the University of Pennsylvania showed. The species of the pet seems to be of no statistical relevance. The decisive factor is pet ownership no matter if it is a cat, dog, rodent, rabbit parakeet or fish. These positive findings were also attained in clinical settings which focused on the investigation of pets as co-therapists in psychiatric treatment.

To assess the effects of pet-assisted co-therapy, the american experimental psychologist Samuel Corson combined behavioral observation with physiological measurement of blood pressure, heart rate and skin resistance and found positive effects in all these areas. As pet owners make fewer doctor visits the pet by the way indirectly contributes to reducing the costs in the public health system.

In many respects a pet seems to fulfill the need of the patient to get social support, because "pets allow you to be alone without being lonely". Pet ownership thus is in fact comparable to having a close and caring love relationship. Even the differences between human-to-human and human-to-pet relationships are another positive factor. Interspecies intimacy seems to be less tiring and demanding: Whereas talking to people raises blood pressure, talking to animals and touching the pet reduces stress and blood pressure. Observing animals or looking at an aquarium is comparable to the positive effects of hypnosis as it reduces anxiety levels. The presence of pet animal has a positive effect on the attention span of

hyperactive children and fosters eye contact with autistic children. These overwhelmingly positive results have contributed to a change even in some German institutions as pets have been accepted for pilot studies in geriatric wards.

However, the mode of relationship towards pet animals is influenced by the personality and behaviour style of the keeper, as the pet always seems to be connected to the inner self object. The relation a pet keeper entertains towards the pet animal shows the same pattern as human-to-human interactions. However the results differ according to the interspecies communication. The pet keeper tends to solve his inner conflicts by being conscious or not via acting out on behalf of the animal, which can consist in denigrating, idealizing, projecting different accepted or unaccepted attitudes towards the pet or even showing destructive tendencies towards it. This phenomenon was described by Sigmund Freud as repetition compulsion, i.e. a self-hating child eventually will become abusive and molest the pet or another animal. Instead of a human being (which would be a forbidden and too powerful other) the child starts punishing and torturing the animal as a representation of his inner self object. The amount of caring for the pet (or a human being) is connected to what the child already received. However, up to a certain degree the interspecies relationship can compensate for the intraspecies relationship. And this is where the beneficial influence of pet keeping and pet-assisted therapy comes in. Undoubtedly there can be a vicious circle especially in multiply traumatized people where the processes of self-repairing does not work. This demands different procedures like psychotherapy and assisted pet keeping.

In spite of the significance a pet animal has for any keeper be he or she a child, an adult, an elderly person, a senior citizen in a geriatric ward, a chronic ill patient, a terminally ill person in a hospice, a mental patient, a handicapped person or a person under custody or in prison - pet animals are still very seldomly accepted in health and rehabilitation institutions. Pets are still banned from hospitals in Germany, the reason being hygienic problems they might create. The same is true for long-term rehabilitation clinics. The presence of pet animals in geriatric hospitals and sanatoriums for chronic diseases is still far from being accepted, but at least some benefits are discussed and a few institutions even started to tolerate pet animals as visitors or residential pets.

As we have just seen, the mental representation of the pet collides with the self object. Therefore any positive effect of pet animals in everyday life will eventually influence human-to-human relationships. Pet companionship can be considered as a narcissistic gain, and is thus

experienced as an important gratifying and relaxing element. The company of animals can be a source of constant pleasure. To have a living being at hand which shows a vivid interest in the pet keeper and has an independent emotional and cognitive life and shares one's time and apartment, life and bed - all this can be an important contribution to life quality, no matter in which stage of personal development the owner happens to be. A pet animal that is attached to his or her owner and shows bonding behaviour allows his person to respond in a loving and caring way, which in a society where the exchange of feelings and tenderness is strictly formalized not only among adults and very often is outright prohibited, can be even more important than receiving love.

The pleasure and enjoyment of the attachment is mutual, because in higher mammals like dogs, cats, horses and small rodents we observe an innate interest in human beings and inclination to respond in a sympathetic way. The animal also enjoys being with his or her owner, the friendship of men and animal thereby relies on a symbiotic emotional tie. There is a mutual affection between pet and owner from which both partners benefit a great deal. As mentioned in the beginning, pet keeping has been a common habit in almost all cultures since the beginning of civilization - it seems to satisfy a profound and universal human need. Among the many satisfying elements in sharing one's life with a pet is the ability to create a family-like environment that brings back the emotions of nurturance and caring known from early childhood.

Sigmund Freud described his experience with pet ownership as an area of primeval beauty and harmony, where "oceanic feelings" are manifested, which are described as understanding beyond and without words, thus without conflicts and doubts. The authenticity of a pet's affection and behaviour turns out to have an encouraging and soothing effect on almost everyone open to emotional offers, especially on those people who are suffering from emotional or social deficits. Pets do not care for good looks or social rank and wealth. Their nutritional and habitat needs are easily met (except for exotic pets like monkeys, jaguars or alligators, who need vivariums or special cages and live food).

At this point it is important to understand the difference between pet animals and trained companion pets: In order to become a companion animal a pet has to fulfill special requirements and together with the keeper, needs training. This is all the more important when pets are used in institutions like kindergardens, rehabilitative institutions or hospitals with handicapped children. Whereas an untrained animal might respond with fear or bewilderment and can emotionally or even physically hurt the person in need, the trained

and experienced companion animal is able to tolerate even the most severe handicaps and behaviour problems. Among the requirements a companion pet has to fulfill are: the animal should come from a stable background and be sociable and self-confident. Traumatized "street animals" normally do not fulfill the requirements to become companion animals as far as emotional stability and fearlessness is concerned. The animal should have been raised and socialized properly. It should learn certain skills and tolerate being approached by friendly strangers which implies showing no signs of shyness or resentment. Among the qualities such an animal needs is an ability to retain self-control and friendliness despite frustrating and bewildering experiences like exuberant and clumsy petting, loud noises and angry yelling, threatening environments (heavy traffic, large crowds, unexpected movements and collisions). It should accept staggering in people who approach it, and tolerate being bumped into, it should tolerate petting by strangers, being touched in sensitive areas and being hugged in a restraining and frightening way.

There is a huge range of disabilities, diseases or retardation trained companion animals can help to moderate for the better. Like people with no disabilities the handicapped person is stimulated by the pet and enjoys playing with it. As handicapped people are under a lot of pressure the benefit of this is obvious. In short, pet animals enhance correcting emotional experiences. A number of pet owners with traumatic childhood experiences reported how much the interaction with the stable and reliable affection their pet animal offers helped them overcome the fears to be traumatized again. This can be a precondition for the consent to interact with human partners as well.

Uses and abuses: animals and children

Animals and children were both regarded as uneducated and uncivilized creatures that needed taming and education. Before the onset of education, children have an intuitive liking of animals. They show empathy and seem able to grasp the animals' intentions and feelings. Children show pity and compassion when animals suffer. They have no bias as far as species hierarchy is concerned but seem to act according to an innate feeling of equality of all species.

All this changes when children, in the course of childhood, are confronted with the social hierarchy, power and need to triumph over the weak. Many children feel to have much more in common with animals than with grownup people. Animals not only are fun and good company, they can also help the child to overcome traumatic experiences, loneliness

and despair at not being understood by an adult. Around the age of 3 or 4 years the animal is recognized as being the weakest part in the family hierarchy and the child understands that it can easily punish it without having to fear any consequences. Despite the innate tendency of children to be emphatic towards the animal world and in spite of the amazing interest toddlers show for animals, there always is a risk of animal abuse in childhood which by all means should be prevented by caring and responsible parents and professionals. There is a time in child development when children want to get control over their environment and enjoy letting things happen. This onset of the stage of separation is characterized by the child's need to start being autonomous and self dependent. In order to get rid of the ties towards childhood figures, pet animals can serve as symbolic means to show one's autonomy. It is important to keep in mind that children can in all stages of development respond in aggressive ways towards animals like punishing them and thereby testing their independency. The behaviour towards the pet animal can become a playground for testing one's courage. In this stage of development there is a risk to maltreat and abuse animals. The child follows his own curiosity and tries a new method to explore the world, and squeezes an animals tail or in other way harm it. The child might also enjoy hearing the animal cry out of pain because the child enjoys the experience that "something is happening" and he or she can prove his ability to control the outer world.

This is when the child should be confronted with information of the animal's needs and ability to feel pain, thereby preventing further abuse. As children have the tendency to harm animals especially when they are under

pressure in their family, abuse of animals can easily become a behavior pattern. Father beats mother, mom beats the kid, the kid beats the pet animal - a common loop of family violence. Very often aggression is the result of being not informed about the animal's - and one's own needs. This lack of informatiop can be worsened if the parents reinforce the aggressive behaviour towards the pet by humorous or cynical comments that besides reinforcing the abuse also teaches the child that it is socially accepted and even reinforced to negate feelings towards animals. The message is: It is not important anyway, you might as well go on, animals don't feel pain. Good kids, strong kids don't give in to feelings or remorse on account of pet animals. The innate empathy and affinity between child and animal is lost at this stage. Children have a tendency to repeat what they experienced and copy what their parents (or other influential adults) inflicted upon them. By doing so they might "educate" - and abuse - the animal the same way.

As children regard animals as a special kind of subjective and meaningful other the pet is regarded as a smaller "you" and the child imitates the parents' and actually any close adult's attitude of care-taking. This is why it is still possible to foster the child's empathy towards the pet animal. The instruction on how to handle animals and take care for them should start early in preschool institutions. Children should get familiar with zoo animals' different needs and abilities - like not to accept touching, and should get a notion of different habitats. Interacting with animals not only contributes to intellectual and cognitive development, but the child also learns what it means to be human. The interspecies-communication enables self-awareness and reflexivity as a human being.

Illusory or true partnership?

To summarize our brief cultural historical survey on the relationship of animals and people it is important to understand, that for the first time in human history we are able to describe scientifically that animals are indeed our equals, that animals are not stupid brutes or wild beasts, but live in complex societies and animal cultures, each having their own communication and language most of them not yet decoded by ethologists and researchers on animal psychology. For the first time in human history the diverse uses of farm animals and pet animals converge with knowledge about animal subjectivity and inner life. Understanding animals, their speech and behaviour thus has become a topic in public discourse and is not any longer the privilege of certain very sensitive and empathic persons. Animal welfare and habitat requirements for each species or individual receive a growing attention in the public. All these gradual changes in the way people handle animals can become a starting point of true partnership between men and animals based on understanding and respect. The reality however is still different from what is possible, from what could be and what should be. Besides the deplorable condition of animals in agriculture or medical research, pet animals still often become victims of abuse. In the long run these persisting and even worsening abuses can only be overcome by true equality based on equal rights between all species.



Sustainability as a “Leitmotiv” for the 21st century

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(Mildly edited transcript from a tape recording)

There is no question about the fact, that sustainable development ought to be the guideline for the next century and this has a lot to do with the rights of children including of the unborn. We do have the United Nations' convention on the rights of children dated 1959, which is full of excellent ideas about the need to listen to what the children have to say. But then those, who are yet unborn do have very little influence, since they can't really talk to us. We have to anticipate what they want to say. Of course we can assume that they have similar desires as ours, which directly leads us to what is meant by sustainable development: It means that we ought not consume more than what we would expect our grandparents having consumed, so that we face an agreeable place on this earth.

In a way this is a very old or oldfashioned demand and I think it is rooted in every culture of this earth. For instance once I read in the Guinness book of records the name of the lake with the longest name and it is:

Muronggagokchungogokchongogogomuk

Which means: We fish on our side, you fish on your side and nobody fishes in the middle and that means, that the fish population can recover. So in the name of a lake you can discover the principle of sustainable development. Also: Sustainable harvest does not at all mean not to eat, not to enjoy life. It is indeed an enjoyable idea. But the idea is, also for our grandchildren to have an enjoyable life and this is a real challenge.

I'm afraid some cultures and some religions are a little bit oblivious of this whole principle. For instance the culture of the Phoenicians about 2000 years ago, they virtually denuded the entire Mediterranean area for shipbuilding and left it in a very unpleasant state. Wherever they came and destroyed the forests, essentially all the rivers and hills were deteriorated and we are still suffering from that today. This behavior then was truly unsustainable. But then Christianity, perhaps the most

influential religion of them all has not been adhering to the sustainability principle as well, neither in its theology nor in what Christians practically did. In Genesis, the first book of the old testament you can read the demand by God to humankind to dominate the earth. This has been sort of compensated to some extent by certain later pieces in the bible, which we refer to as the golden rule, which is very similar to the principle of sustainable development. But for a long time it seemed like legitimate for Christians and Christian armies and Christian emperors to go on dominating the earth and conquering other places of the earth, South America for instance. All the crimes done by mostly Spanish conquerors were done in the name of Christ.

Let me on this occasion tell you a little story from the time of the Vietnam war. I had an opinion poll among Americans, whether the Americans should pull out of Vietnam and there were some 60% who said yes America should withdraw from Vietnam and another 30% said: no we have to stay on. But then there were 10% left in certain parts of the United States, mostly in the Northwest who said: The Americans should go out of America! Those were the native Indian voices. This points to the tragic history of Christian expansionism.

Christianity in the end collapsed under the double pressure of old liberal and later neoliberal economic, but equally of socialist thinking, which is also very economic. Economics however you can say more or less is the denial of sustainable development, because expansion at any cost is what it is all about. To economists there are no limits and this is perhaps why modern economists didn't like the report on the limits to growth by the Club of Rome at all. This report was clearly opposed to the dominant new religion of economics and economic expansionism.

When the United Nations picked up what the Club of Rome had been telling of course there were developing countries' voices criticising: "Oh no,

now that you are rich and we are poor you industrial nations declare the limits to growth. That's utterly unfair. Now we want to grow. We don't mind if you stop growing, but we want growth!" This was on the United Nations' conference on human environment in 1972, at a time, when the East-West-conflict was still dominating most of the international discussions and the socialist countries simply declared, that "limits to growth and environmental destruction are problems originating in the capitalist system and socialist countries are clean." In a sense this was true, because they were simply economically underdeveloped. They were very well developed regarding military technology, but the most development in agricultural technology, in road construction, in automobile production, energy and other resource consumption as well as in waste avalanches etc. you would indeed find in the West not in the East. The ambition of the East however, which was never stated in public, was to do exactly the same, if just via different roads.

In Stockholm the East-West-conflict still dominated the minds of the people. So in the end the representatives agreed on a compromise formula allowing the poor nations to grow, while passing a mandate to the North to depolite industrial growth and then 25 years later we had a wonderful result of this exercise in depoluting growth, which was referred to as an inverted U-curve in which nations start their development poor and clean, with the first phase of development becoming rich and dirty and then, being able to afford pollution control systems end up rich and clean – the best of all worlds as it seems. This is why people in OECD countries today don't talk about environmental protection anymore, because they feel, they have done their homework.

The trouble comes in when you start to ask, what does rich and clean mean in ecological terms? At first glance you may say: "Oh that's fine. That is what we all have been aspiring to. But there are other other ways to talk in

ecological terms about rich and clean. There is for instance Mattis(?) Wackernagel, a Swiss born researcher who once worked with William Reves(?) in Kanada and now lives in California. Together with Reves he developed the concept of what they call "ecological footprints". This term refers to the area that you need to grow your food, the cotton for your nice white shirts, the grazing of the sheep that provide wool for your suits, the space for the cattle as a source of the meat that you eat, for the roads, the areas for amusements etc, in general: for working and living. So when you define the ecological footprint of a person like me it will turn out to be close to 4 hectares'. That means: For my of living I need a space as big as 40.000 square meters. Now lets do a little calculation: In Germany we have some 80 million people, multiplied by 4 ha you end up with 3.2 million square kilometer, which is about nine times the size of Germany.

That means we are using nine times more space than there is available to us... and the situation is even worse in the Netherlands and not much better in the United States of America, which is a huge country, because the ecological footprint of the average American is about 8 hectares and even North America is too small to accomodate for all the ecological footprints. So what do we do about this? The answer is: We export the problem. We export it for instance to Papua-New Guinea or to Siberia, those areas of the world, where consumption is still lower than the space available, because there are not so many people. 98% of the export earnings of Papua-New Guinea are related with selling nature, be it ground wood, be it copper, with all the mining and pollution attached to it, be it tropical fruit being exported to Japan. So much of the ecological problems connected to our life stile today you can see in the developing countries and the strategies of the North is to put the blame on the South saying for instance: "You people better take care of your virgin forests!" This is utterly unfair, because we are the ones who have exported the problem in the first place and diplomats are not very successful in conveying this idea to Brasil or Thailand or other countries: they simply don't like it.

The question remains, what can we do? Of course you could tell the German people "You better do with just half a hectare!" or "One woolen suit is enough for you" or "don't drink Oran-

ge juice, because that uses too much space in Brasil or in Marocco", or perhaps "One car for every 10 people should be enough, as it used to be in 1960". It is true, we were not starving then and we were not sigificantly less happy than today. But now imagine realistically, what a political party would look like recommending this to the people. It doesn't fly somehow. On the other hand we could say: "We have a strong military power, so lets tell the people in Brasil or Thailand to stop growing or we will come with our military to stop you from growing." Well this doesn't fly either. So what else? Do you have any idea?

Well at the Wuppertal institute for climate, environment and energy, where I come from, we are working on that challenge and essentially what we say is. That we have to re-invent technological progress. During the last 150 years of technological development this was characterized by increasing labour productivity, which was fully compatible with economic expansionism and the desire of poor people at that time, because it would also allow for higher wages and therefore based on a big consensus of capital and labour. But the third partner in the game, which is nature was not asked. Only when the limits to growth became more and more visible we at least began to think in new dimensions of productivity. This is what we now ought to develop further. What we are thinking of today is increasing resource productivity by something like the factor of ten. That means taking out ten times as much wealth from kilogram of copper ore or one kilowatthour or 1 hectare of soil. And surprise, surprise: This is possible!

Let's talk for a moment about the potential, that lies in one kilowatthour. Today we think a kilowatthour is maybe worth a dime and it doesn't seem to have much effect. Being trained as a physisist I have been taught, how much you can lift from sea level lets say to the top of Mount Everest. What do you guess? Perhaps half a gramm or three gramms or half a kilogramm? Well I will tell you the answer: 10 kilogramms. Isn't it unbelievable? It is a fantastic amount of energy, but if you this to a modern manager, he will tell you: "Oh no, that's nothing, we can waste that, because it doesn't cost anything and with liberalized electricity markets it gets worse: The prizes are collapsing by as much as 30% and this is ridiculous.

We've got to reverse this, we have to make the kilowatthours more expensive. I recently attended a centenary celebration of a Swiss electricity company Landis & Gier (?) which is now taken over by Siemens corporation. They were involved in electricity measurements and they told me, that when the company was founded in 1896 the cost of one kilowatthour was four times the cost of one hour of human labor. Now relate that to todays economy: It would make one kilowatthour cost something like 100 DM². Well that is not what I am suggesting. I'm just suggesting to give the right incentives to todays engineers. Tell them to be inventive, so we can accomplish more with one kilowatthour, or with your acre of land and come up with solutions. Tell politicians to arrange the incentive structures accordingly.

In fact that was the main reason for me to move from the scientific "Dorado" to cold and unpleasant politics, where I am now, because this is the place, where the next technological revolution is going to be designed. It is not in the engineering laboratories. It is the incentive structure, which dominates the direction of technological developments. In a book called "factor 4" which I wrote together with my friend Amory Lovins as a report to the club of Rome we give 50 examples of quadrupling resource productivity. Amory Lovins for example suggested what he calls a hyper-car, which can cover 150 miles per gallon of gasoline, which is equivalent to 1.5 liters per 100 km. That's fantastic, isn't it? Or take the model of car sharing as a system solution: It can solve transport problems four times more efficient than today's fleet. Take a look at food: If you eat beef, for every kilocalory you eat, 20 kilocalories have been invested beforehand in stables, in fodder that comes in from Brasil or Malaysia, the slaughter house etc the whole production chain consumes a lot of energy, which is not necessary. Consuming from organic farms in your region you can lower energy consumption by the factor ten at least. The same is true for vegetables. For every kilocalory in Tomatoes grown in Dutch greenhouses 200 kilocalories are invested, which is quite a sizable loss of energy.

Well I cannot open up the whole universe in front of you, but let me assure you, that if we had had more spcae it would have been 200 examples instead of just 50. To

summarize this: What we really suggest is, that the 21st century should be dominated by those factor four technologies, which are available now or can be developed within the next five or ten years, or in some extreme cases maybe 20 years. Let's be generous and give these technologies some 20 more years for market introduction and spreading that means that by the middle of the next century we can reach a civilization, which can do the job at least four times better than today, preferably 10 times better and all of the sudden Germany or the Netherlands would be large enough again. We wouldn't have to export our problems anymore and still have a very prosperous life. But as I said before, without any political influence this is not going to happen.

Now let me come from here to your own interests and aspirations. As far as I understand you are working on the aspirations of children living in cities and still not being separated from life, from encounters with animals and adventures, which according to my experience being father of five children and having two grand children now is what children want. Now present day economy tells us, that this is not the job of the cities, because the cities' job under the premise of division of labor is to provide space for manufacturing, for office buildings while the countryside is supposed to be for agriculture, amusement and perhaps nature conservation.

The ideology of the division of labor has led to the development of two separate sectors in our landscape and makes our cities almost uninhabitable for children. It is dangerous, it is unpleasant it is not inspiring, except maybe for criminality. This has got to be changed. Again some of the solutions to these problems come from technology. A friend of mine Ignazi Sachs (?), originating from Poland and living in France but spending much of his life in Brazil has done some research at the United Nations University on self reliance in cities. What he found is, that you can feed the population of Sao Paulo – some 10 million people – on the grounds of Sao Paulo. There is no need to make use of the countryside. You can use intensive gardening and high service agriculture. Furthermore you can do all the repair work of your tools within the cities, you can create jobs by the millions within the city. You can still have countryside agriculture for certain things if you like, things like rubber plantations for instance which maybe you would not like in the city, but most of the people's needs can in fact be fulfilled within the city.

Now I wouldn't go to such extreme solutions, but what I certainly suggest is to have some kind of useful, touchable animals within the city and plants – no end – useful most of them and not just ornaments of a military statue or something like that, which is what most of the public green looks like today. You could have cherry trees or

strawberries or raspberries and invite people to come and pick them. That is adventure. Or you could design competitions in the city, for instance discovering bio-diversity within the city and perhaps not only discovering and maybe taking pictures of this diversity, but also eating diversity in the wild city. This wilderness can be an orchestrated wilderness like a melody rather than a sterile nonorganism designed only to meet the demands of motor cars, which is what we mostly have today.

Let me close with something like a philosophical consideration, picking up from what I said about the golden rule, sustainable development and christianity. We are talking today much about the "contract of generations" as we say in German – Generationenvertrag, which essentially is the golden rule. It means we should leave the earth and economic affairs in a state that is agreeable to future generations. This has to be made a core agenda for public politics. It means, that we have to put our public budgets in order and we have to put our pension systems in order. Today we are essentially living on debts, which the next generations will have to pay back. We have to put the ecological situation in order again. There is something like half a dozen strong reasons, why we should stop the violation of the contract between the generations. If we make this a core theme of politics national and international I would think that our children and grand children will find us good parents and grand parents.

Thank you



¹ 10 acres

² 52 •