

- In this context, it would be highly interesting to explore the intertwined relationship between formal and non-formal learning in our activities. This, again, would give space to practical workshops and through sharing our expertise in so many fields.

### Women's Rights and Discrimination

*"Women do not want to lose what they have achieved in their long struggles till now."*  
(Saida Garrach, femmes democrats)

- Women's rights and women's issues were important topics during our stay in Tunisia. We learned how closely both are related to the progress of democratization: Cutting women's rights, defining their role differently from equality, can be an alarming sign of discrimination or of Islamization of society. We learned that the debate about the constitution relates to this context: It makes a whole lot of difference which phrasing you use.

- We have to look at women's roles in societies, the German and the Tunisian one.

- Starting from this point, it might be interesting to look at structures of discrimination in general. We could identify further fields of discrimination within German society: How do we deal with minorities? What can especially be said about migration issues, immigration society and the tasks of immigration? We would have a lot to discuss in this context.

### Religion in Society

*"We are presented the alternative: Either you are with Ennahda - or you are a disbeliever."*  
(M' Moez M'Rabet, democracy in Tunisian society)

- How is the separation of politics and religion implemented in our societies? Who are the stakeholders in this context, which groups pursue partisan interests and how do they contribute to the discourse on this issue?

- We would analyze the influence of extremist and fundamentalist positions in this context. We would also carefully analyze, where religious issues are (mis)used to pursue political issues.

- And it is important to see the role of civil society in this context. Some religious institutions are civil society organi-

zations. They play an important role within German society. In the Tunisian transition process this might be a crucial issue. We could compare both situations and draw conclusions on the role, civic education can take in this context.

### Vision(s) for the Future

*"Transformation is not a smooth way only paved by dreams."*  
(Abdelbasset Ben Hassen on human rights issues)

- Our road to democracy might not be smooth. The reality of democracy might not be smooth. Nevertheless, we have dreams and visions. We have our ideas of where we want to get.

- Sharing them is a source of inspiration. The different backgrounds, the different historic experiences, the different cultural circumstances would help us to put our own approach into perspective. Getting feed-back from an outside position helps understanding our positions in a new context.

- Could anything be more inspiring than meeting devoted people and learning about their commitment to the issues of democracy and civic education? This is what happened in Tunisia – and this is what will be continued in Germany during the second part of the exchange.

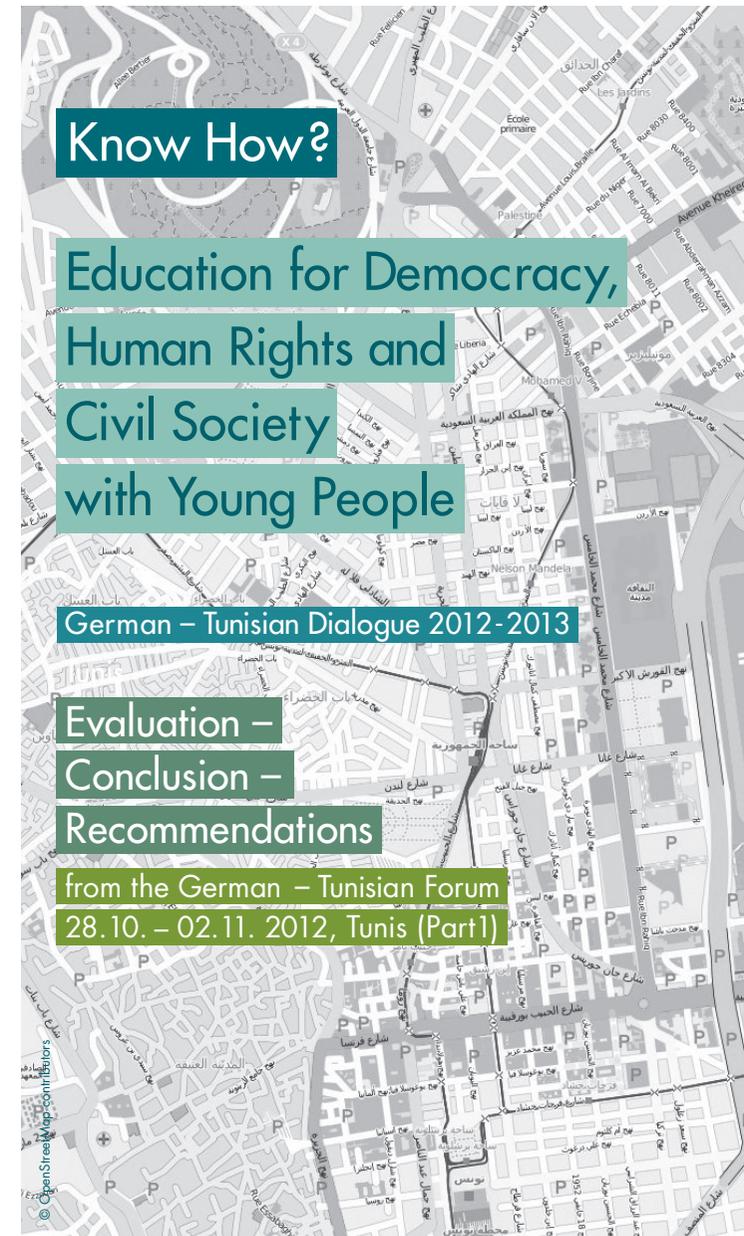
This project aims at laying a groundwork for German - Tunisian - cooperation in the field of education for democracy and human rights with young people. It contains encounters, common workshops and study visits of 24 German and Tunisian activists and education professionals from the field of non-formal Education for Democratic Citizenship and Human Rights Education with young people. The project is organized by AdB in close cooperation with the Euromed Office Jeunesse IV Tunisie.

Text by Martin Kaiser  
and Georg Pirker

### Information:

Arbeitskreis deutscher Bildungsstätten (AdB) e.V.,  
Georg Pirker  
Mühlendamm 3, 10178 Berlin, Germany  
pirker@adb.de; +49 30 400401-17

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The following issues were agreed upon at the German – Tunisian Forum held by AdB and EUROMED Youth Unit in Tunis. They summarize impressions and experiences, identify essential topics, sensitive issues and ask questions the participants defined as important to be considered for cooperation in the field of Education for Democratic Citizenship and Human Rights with young people. They offer first perspectives and recommendations for the continuation of bilateral exchange. They are not considered to be concluding and complete; they invite participants and contributors to add new aspects and/or specify any of the aspects mentioned.

### NGOs in Civil Society

*“In the current situation with new laws on associations just being implemented, many activists try to check, where their limits are.”*

*(Alaa Soltan: NGOs and associations in the context of the revolution)*

- Democracy needs stability and sustainability. In order to assure both there is control required. In Tunisia we might want control by the government, i.e. on the issue of islamistic kindergartens active in children’s education. In Germany we might want more control in the context of right-winged extremism.

- We also want control to be implemented by the variety and plurality of NGOs interacting within society. In this context it will be good to have a look at NGOs in Germany.

- Structures, finances and staff situations of NGOs are quite different in Germany and Tunisia. Further comparison is an interesting subject.

### Dignity and Identity

*“Dignity is an issue at the heart of society. It is a transforming power.”*

*(Abdelbasset Ben Hassen, Arab Institute for Human Rights)*

- The revolution in Tunisia is based on the claim for dignity: Whose dignity had been taken away before? Who had and has to fight to regain dignity? Who supports whom in this context? Dignity is a category, is a motivating factor, is an inspiring power. It would be interesting to explore this concept at the heart of Tunisian political change in more depth.

- How is dignity related to the concept of identity? How do

we relate to dignity in Germany? Which factors contribute to identity on both sides?

- Dignity and dialogue have a further implication: If we want to facilitate a dialogue between different groups in our societies, we need to know who we are and what we stand for. Describing this and identifying factors would be an important pre-supposition for dialogue.



### Dealing with the Past

*“Yesterday’s abnormality should not prevent today’s normality.”*  
*(Abdallah Labidi quoting Martin Walser in his lecture on German – Tunisian relations)*

- This quotation by Martin Walser reflects a controversial conclusion from our discussions: How do we deal with the past? Should we touch the past at all? How can we settle this issue in general? We went through very different and sensitive experience in our countries related to the past.

- How do we develop a culture of remembrance? Which specific historical, cultural and personal factors would contribute to this culture of remembrance? How can we make the stories of victims be heard? Even in our families we have many victims, whose stories we could relate to in this context.

- Do we want to include the traitors in any kind of dialogue? All those questions seemed to go to the very heart of the matter: When looking at a revolutionary process and at the road to democracy, coming to terms with the past is a crucial issue.

### Dialogue and Democracy

*“One year and nine months after the revolution, one year after the elections, people have been waiting for the changes*

*in institutions and they are still waiting.”*  
*(Hedi Aissa in his talk on the Tunisian revolution and the transformation process)*

- Democracy needs democrats. Democracy needs dialogue; the dialogue of those who share opinions and who support different ideas and concepts. Where are we at in this context? What is our position? How do we express it?

- Democracy is about articulating interests, about taking a stand, about advocating an opinion, about taking our share in responsibility.

- Who plays an important role in dialogue and democracy? What is the role of NGOs? How do cultural institutions and artists contribute to this process?

- Dialogue is about integration. Which concepts do we pursue? Do we want dialogue with extremists at the edge of our societies? Can we have a dialogue with someone who only expresses what (s)he opposes and does not identify (positively), what (s)he supports and what (s)he stands for? And in addition: The truth is never only on one side. So which part of the truth is with our opponents?

### Citizenship Education and Human Rights Education

*“The revolution makes no sense if it is not accompanied by cultural activities.”*  
*(Regisseur M’ Moez M’Rabet on art and democracy in Tunisian society)*

- This is, what it is all about: Education for democratic citizenship; human rights education; civic education. Whatever we may call it, we are looking at the heart of the matter, at the most essential parts of our goals and activities on both sides: How do we support people in fighting for their issues and speaking up for themselves?

- Since all of us are active in this field, experiencing and handling very different historic and societal circumstances in both countries, this could be a wild field of cooperation and exchange. We could present and discuss methods of civic and human rights education.