

Academy for Anthroposophical Pedagogy
Full-Time Course

Diploma
How Can Waldorf Pedagogy Help Refugees?



Figure 1 Refugee Children in Syria

Nima Pour Jakub

Supervisor: Dr. Thomas Stöckli, Dornach, April 2016

*For Syrian children,
Who bear the burden of the century...*

Abstract

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By Nima Pour Jakub

Although many refugees arrive daily in European countries and despite lots of discussions in the media and political landscape the very important issue of juvenile asylum seekers seems not to draw enough attention. While there has been especially in German Waldorf schools important steps taken to help the juveniles, yet the Waldorf Movement has not been able to be enough involved in this very important on-going matter.

In this work I have tried to find the basics of a healthy education for these children and youth in accordance with the ideas of Rudolf Steiner and the current situation of refugees in European countries.

At the same time I have begun a project with the aim of offering possible educational aid by the Waldorf Schools to the refugees in Switzerland. One has to have it in perspective that by the end of my studies at the AfaP the task here presented and the project are not going to be finished and the way in the future is depending on how far I get in the practical part of the project.

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CHAPTER 1: INTRODUCTION

In the end what you remember is not the words of your enemies but the silence of your friends.

Martin Luther King

My name is Nima Pour Jakub and I come from Iran. Living as a political refugee in Switzerland since 2012, I have experienced many aspects of being a refugee. When I came first to Switzerland I was not so welcome. I was in underground camps in Basel and Solothurn for almost 3 months but afterwards the situation began to be better. As an educated person who had suffered for his ideals in a country which is ruled by dictators I was shocked by not being understood properly although the only thing that I was seeking was safety and dignity. During this time I had the chance to know a Waldorf teacher in a high school in Solothurn called ROJ¹ – Mr. Thomas Stöckli² who opened a new window towards education for me. I had the chance to participate in different classes in the ROJ and could see how different it was than how I had been educated in Iran. After a while I came to the conclusion to continue my studies at the AfaP³ and learn more about Waldorf Education. And because of what I had experienced I decided to write my diploma work about refugees and how Waldorf Pedagogy can help them and also the host society – in this case Switzerland – to have a meaningful life alongside each other. From my personal experience I understood that Waldorf Pedagogy has the capacity to deal with different conditions and integrate itself in order to be useful for a variety of cultures and people with different backgrounds. Added to this, the freedom of speech and the flexibility of the Swiss government and society create a unique chance to discuss different issues and take different initiatives in order to improve the situation.

I was also going through many different experiences by living in refugee camps and dealing with people from many countries. I have lived with people from Syria, Turkey, Iraq, Eritrea, Ethiopia, Nigeria, Algeria, Morocco and Tunisia in one room. Then it was a very tough time as I had to deal with different cultures and characteristics at the same time but now I see it as a valuable experience which can be used in order to help the others. All those difficulties were for me a part of the path that I had chosen a long time ago to fight for my own and my people's

¹ ROJ: Middle high school in Solothurn, Switzerland

² Thomas Stöckli: Lecturer at the AfaP and director of Institute for Practical Research.

³ AfaP: Akademie für anthroposophische Pädagogik in Dornach, Switzerland

freedom but having the chance to be in an educational atmosphere and precisely in a Waldorf School during that very different period of time was also an essential reason which made me able to stay strong and overcome the feeling of having wasted my time and effort after years of activism for human rights in Iran.

From the first moment, the flexibility of Waldorf Pedagogy and the very vital fact that it has the child and its individuality as a focus point were outstanding for me and I could see that with this educational system, one can accomplish in different aspects of a society.



Figure 2 Underground Refugee Camp, Solothurner Zeitung, 4.10.12

CHAPTER 2: THE METHODOLOGY

I have used a triangulation method for this research. I have used the 3 methods all together and namely: literature studies, practical work and interviews, though: “In practice, a method is sufficient alone in the rarest of cases, in order to answer a question raised properly.”⁴ (Stöckli 2012: 99) so it is “Common to have a combination of complementary methods. Through this, the limited vision of individual methods will be overcome, which is why we often speak of multiple perspectives. So that the subject matter would be considered from different perspectives, the results would be more reliable, the theories more stable and the overall picture more specific.” (Stöckli 2012: 99)

As the practical part, I have mainly been involved in a project to help refugee children be educated in Steiner Schools in Switzerland or to work with them in the camps.⁵ For this project I have gone to different schools and have had speeches and discussions with teachers and students. The main idea of the project is to find the possible ways to help the refugees and precisely to have them as guest students in our schools. I have had several observations in different schools and classes. I have had speeches with different classes and have had their feedback about the theme. I have been to the schools where the refugees are studying and have talked to their teachers as well. I have been teaching regularly in a refugee camp myself and have been in contact with individuals from different camps during the past one year. So that I could have an active observation in which I could have “A field strategy that simultaneously combines document analysis, interviews with informants and interviewees, direct participation and observation and introspection.” (Stöckli 2012: 88)

On the other hand, I have had interviews with different teachers and students so that I could have an overview on the current situation and an almost comprehensive perspective of what I should and could do. With an interview I “could gather good practical experiences, facts and ideas. In contrast to the observation of the behavior of a colleague or a student during which can not only be perceived and interpreted with the help of their own knowledge, but can be analyzed and questioned together with the observation of the subsequently person.” (Stöckli 2012: 90) Among the 3 types of interviews I chose the half-structured form because “this form of conversation combines properties of structured and free conversation. The best situation is indeed a well-

⁴ All the German quotes are translated to English by myself unless the source is mentioned.

⁵ I have explained more about the project in the next chapters. For the basic platform of the project you can see appendix 1.

prepared list of questions, however, there is a possibility to deepen interesting aspects of spontaneous questions and greatly expand the range of topics if this seems quite useful.” (Stöckli 2012: 91)

During my literature studies I chose the books from different views and I had the Waldorf Pedagogy always as the central point in all these studies. These studies were for me necessary because on one hand it helped me to find the relevant questions to my theme, on the other hand it was very helpful as a theoretical background to interpret the data that I had while providing me with a very important data source and finally it helped me to formulate my own observations and ideas in a relevant way about the theme. (Stöckli 2012: 96) I used a wide range of books for this research as this project is one of the firsts of its kind. Rudolf Steiner’s books were definitely the main part. I used the books written by experts about the Waldorf Pedagogy, too.

The books about refugees and education would be needed as well. On the other hand the sociology and philosophy texts were essential.

I could also use the feedback and ideas of a critical friend. Antonia Auch⁶ who is active also in working with the refugees read my work and gave me her feedbacks and ideas regularly. This helped me to have an intersubjective review of my work. (Stöckli 2012: 102)

⁶ Social worker and sex educator who works with adult handicapped at Stiftung Seehalde since 2012.

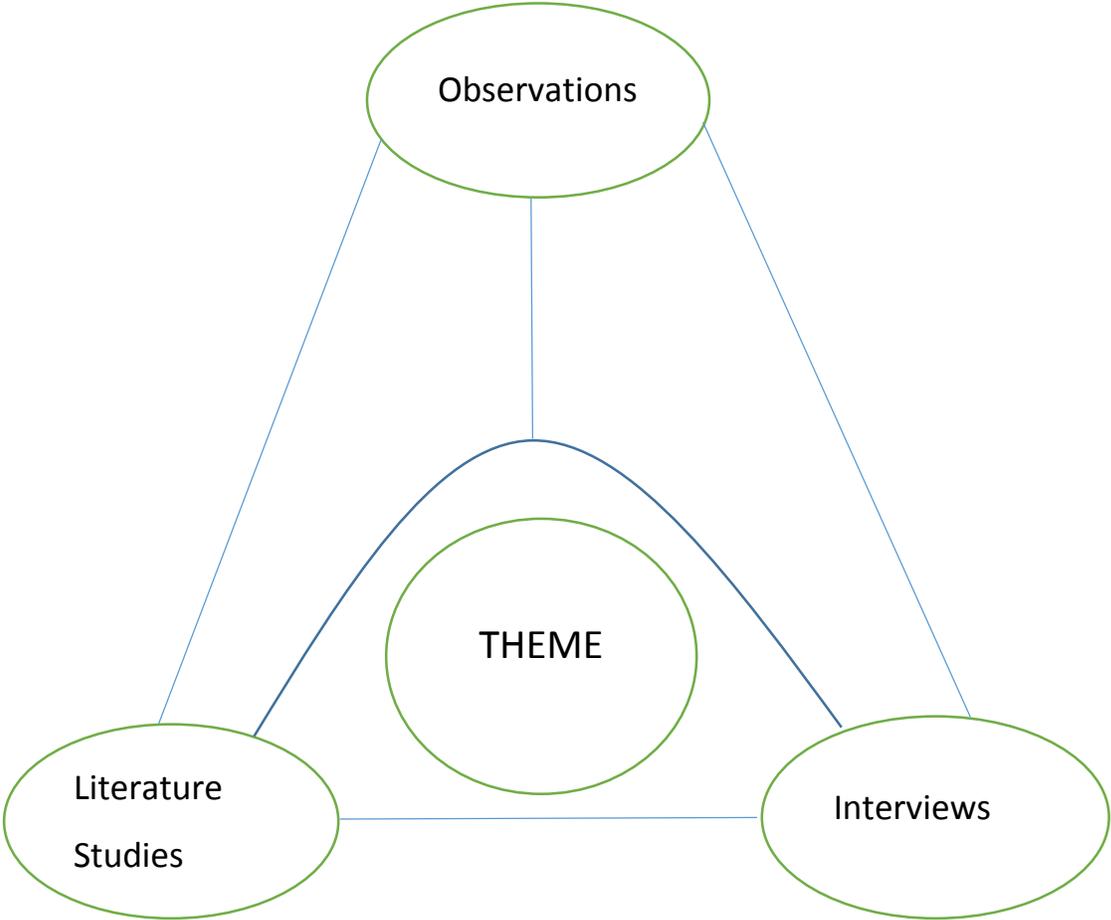


Figure 3 Triangulation System of Research (Self-Drawn)

CHAPTER 3: KEY ISSUES, PRIORITIES AND GOALS OF MY RESEARCH PAPER

As the basics, I had 3 main questions which I tried to answer in this work. “Why is a Free Education necessary for those who had to flee their homelands?”, “Which problems do the refugees face in European societies and is the Waldorf Pedagogy able to solve these problems?” and “How can Waldorf Pedagogy help the refugee children to have a good future?”

In order to answer these questions, I had interviews, observations and studied literature and brought them together while trying to have my personal experiences in the background (see chapter 2).

In the second part of this work I will explain about the practical steps taken during my project and will try to document and reflect it (Chapters 4 – 6).

3.1 Why Is a Free Education Necessary for Those Who Had to Flee Their Homelands?

In the Waldorf Education, the child is in the center of all the activities of the teachers and the whole school. The aim of the education is to give the child the chance to improve himself from an inner and outer point of view and find his own way in his life. The students who have been to state schools and then have changed to Waldorf Schools can notice the differences immediately. When I asked Nina Imboden⁷ about these differences and how they can serve refugee children she said: “I have studied in a Waldorf School for the past three and a half years. Before that I attended a state school. One of the biggest differences that I have noticed is their interaction with the students. Not only formal things like being on first name bases, but also the way the teachers of the Waldorf School respect and are more considerate of us students. In my opinion in the Waldorf School they have more room to invest time for the personal situation of students.

These are essential conditions when given the task of taking on refugee kids and making the Waldorf Schools ideal places for refugee kids to be.

Children that come to Switzerland as refugees have often had traumatic experiences in their home countries and on their journey to Switzerland. When they arrive here everything is new and unfamiliar. For them to have a life here – no matter how long they will stay – it is important that they are integrated in to the Swiss society. School is a great chance for them to learn the language

⁷ Nina Imboden: a student at the ROJ Middle School in Solothurn, she works four days a week as an apprentice for an organization called NCBI. NCBI is a NGO that is active against any types of discrimination and violence.

and make friends. It is also a chance for the other Waldorf children – who often do not have a lot of foreign kids in their classes – to get to know different cultures and broaden their minds.”

First of all they need the Waldorf Education because they are human beings. Waldorf Education is not only a trend but it is a pure quality as Rudolf Steiner says:

“Waldorf education becomes not a thing, not a kind or brand of education, but a quality of education. And qualities, like colors, like the warmth of heart, may expand boundlessly.” (Steiner 2003: 25).

These human beings need to be prepared for their future life – a life which can basically be harder than the lives of other children. So they are the ones who are in the more urgent need of a healthy education than the others because they are coming from a difficult background, they have lost everything they had and they are living in a society that is totally new for them. If they do not get proper coaching it could probably cause problems for them as well as the society that they are living in.

According to UNESCO *“Over the last decade alone, armed conflict has claimed the lives of over 2 million children. Another six million have been left wounded or disabled for life. One million have become orphans. It is estimated today that more than 300,000 children have been enrolled in militia groups and armies and been forced to carry a gun. Half of those they kill are other children.”*⁸

Only in Syria alone, over 6 million children have been forced to flee from the civil war which is going on now for 5 years, says the UNHCR. Many of these children have been witnesses of the most brutal and violent events in the current world or have lost some or all members of their families.

These are enough reasons for us to come to the conclusion that if we do not provide them a healthy education they are going to suffer all their lives and will face serious problems with their own identity and individuality as well as the society around them.

“The education I am representing here was not hatched from some ideas or from any plan for reform; it was, instead, born as a direct answer to a practical situation.” (Steiner 2003: 101)

If we want to follow the method which was represented by Rudolf Steiner we ought to recognize the practical situation of every society and act in accordance with it. It is obvious that there are already many issues that must be taken care of the Swiss children themselves, however one of those issues that they are going to deal with in the future very seriously is the matter of

⁸ <http://www.unesco.org/new/en/social-and-human-sciences/themes/fight-against-discrimination/education-of-children-in-need/children-victims-of-war-and-natural-disasters/>

refugees. If the educational system is not willing to pay enough attention to this matter now, the future generation is going to face severe difficulties in dealing with it. It is very common that when new people with different cultures and backgrounds face each other, they may not understand themselves very well. On the other hand, when you mix several cultures in a host culture, people naturally feel afraid of losing their country and traditions which is to a certain point understandable. All these can be the roots of serious difficulties for both parties and under particular circumstances it could lead the society to heavy situations. One has to ask himself what the different aspects of the current situation are and what could the “direct answers” to this situation be.

If we compare we will see what Rudolf Steiner meant was the disastrous situation of the world after the World War I when a recovery from all the horrors which had been experienced was essential and now we can see the same situation in some areas of the world, obviously not in Europe but in the Middle East and Africa where in some days thousands of people are being slaughtered by the evil forces. In such circumstances the Waldorf Movement has to create concrete and direct answers at least for the people who are in European territories if not in their home countries.

“Ideas and opinions are not spontaneously “born” in each individual brain: they have had a center of formation, or irradiation, of dissemination, of persuasion-a group of men, or a single individual even, which has developed them.” (Gramsci 1997: 192-193)

It is essential that by forming the ideas of these individuals we manage to overcome the trauma that they have because of what they have gone through in their homeland or on the way to Europe. A teacher has an extra-ordinary impact on the minds of the children. They have the teacher as the authority and example of their lives during the school time. So one can already conclude that the center of formation of opinions is mainly the teacher – we have to also consider the huge influence of the media on the children nowadays, however the teacher has the ability to neutralize this influence or direct it to the right path in an educational process.

One of the most important influences that trauma has on a human being is to destroy his inner rhythm as well as the rhythm of his outer world.

“Body, soul and spirit of man form a differentiated unit. There is a fundamental relationship between the mental-spiritual and the physical-corporeal aspects of a human being which cause a physical and mental health. One of the specifics of Waldorf Pedagogy is to take into account both the development of the soul and spirit as well as the physical-biological dimension and its exchange ratio in education. In the approximately 200 educational lectures of Rudolf Steiner, in which the developmental psychology of Waldorf Pedagogy has been carried out, considering the mental and spiritual development of the

child is always added to the description of his physical and physiological side.” (Ruf 2012: 44)

On the other hand, we know that any Waldorf School has its rituals which follow a specific rhythm. Any teaching session has also its own rhythm which is one of the most important elements of the Waldorf Pedagogy. This rhythm keeps the teaching process lively and interesting for the pupils and its influences can go as far as the children’s breathing. So the very basic element which a traumatized child needs to process his experiences in himself does exist in the normal daily school life of Waldorf School. With the help of this essential factor and other pedagogical approaches any Waldorf teacher would be able to offer an emergency first aid to the traumatized children. One should be aware that after the 4th phase of a trauma it is no longer a pedagogical task but the person would need a therapy during which specific pedagogical measurements would also be needed. (Ruf 2012: 94)

When I asked Thomas Stöckli in an interview why it is important to pay attention to this theme he said: “Because it is a major question how we can help children and young people who are not privileged and come from difficult backgrounds having lost their roots and orientation. It is part of the mission of teachers to help children who had to leave everything they had behind and had to flee. And beyond all it is a humanitarian mission.”

On the other hand, Alfred Rahmen⁹ saw the issue from a more general point of view, “I think generally where there is an urgent situation, where the children are in a desperate situation, there is the place that the Waldorf Education can offer something and it can offer a lot. It should be possible in any culture in this world to exercise Waldorf Education. And precisely in such conditions that one should simply look for new forms and ways to make it possible.” He said

We, as Waldorf teachers, cannot be free human beings, unless we have others’ freedom in our perspective, consequently we will not be able to lead our students to freedom if we are not free ourselves. But how can a human being consider themselves as an innerly free person?

Rudolf Steiner answers:

“An action is felt to be free in so far as the reasons for it spring from the ideal part of my individual being; every other part of an action, irrespective of whether it is carried out under the compulsion of nature or under the obligation of a moral standard, is felt to be unfree.

Man is free in so far as he is able to obey himself in every moment of his life. A moral deed is my deed only if it can be called a free one in this sense.

⁹ Alfred Rahmen, has been working since 1984 in the Oberaargau Rudolf Steiner School as a class teacher, he has worked as high school teacher for 7 years.

Acting out of freedom does not exclude the moral laws; it includes them, but shows itself to be on a higher level than those actions which are merely dictated by such laws. Why should my action be of less service to the public good when I have done it out of love than when I have done it only because I consider serving the public good to be my duty? The mere concept of duty excludes freedom because it does not acknowledge the individual element but demands that this be subject to a general standard. Freedom of action is conceivable only from the standpoint of ethical individualism.” (Steiner 1986: 152)

So we see how important it is to take the action freely for the others' sake. Indeed, without this kind of action, we wouldn't be considered as free human beings. As Rudolf Steiner states, one of the main bases of being a free man is having an inner moral law included in one's individuality and serving them with all the love that one can achieve in his heart. Living in safe, free and democratic countries, don't people have a moral obligation toward those fellow-humans who are suffering from harsh life conditions? Which moral law could be understood beyond being helpful for those who are affected heavily by the ambitions of some immoral governments? It is neither logical nor practical to expect people to get involved in high levels of political activities in the current world or fight along with the repressed nations but it is logical and practical and even more, necessary that the people of democratic countries try to help those who seek a safe haven by them. This might be the highest social moral obligation of any free society. As teachers of Waldorf Schools who are supposed to lead their students to inner freedom, this is even more than a moral obligation, it is definitely a core principle of being free. Otherwise the teacher would not be able to fulfill his mission toward every single student in showing them the path to inner freedom. From this point of view, without taking certain steps in bringing about new initiatives, Waldorf Education would not be able to progress and as the time passes it would fail to reach to its goals.

On December 10, 2014 I had the chance to be at a school for the juvenile asylum seekers who have no parents or their parents are not in Switzerland. The school is in Canton Bern and in the class that I visited there were 15 juveniles, aged between 16 and 18. They learn German, English, Mathematics and Art at the school and at the same time with the help of the school they look for proper places to have an apprenticeship in order to have a job and better life in the future. Among these there were 3 boys from Afghanistan, 1 boy and 1 girl from Somalia, 1 boy from Cameroon, 2 boys from Syria, 1 girl from Eritrea, 1 boy from Guinea and 1 boy from Sri Lanka. These youths are either living in the camp or in flats together. The boy from Cameroon is being adopted by a Swiss family. In the first 5 minutes one could recognize that this is not a "normal" class and the teacher needs to have specific skills to be able to deal with the students. Before, when I was on the way to school, I had the chance to be in the same bus with the students. One

of the Syrian boys, who has no information about his mother, was talking to the others in Arabic. I could not understand the whole theme but it was clear that he had had a problem that morning or the day before. For me, it was important to see how this situation is going to influence his behavior at school. The first reaction that I could see was that he did not introduce himself to me when the whole class was doing it and he left the class. When he came back he was not concentrated at all and was not paying any attention to the lesson. He was apparently trying to attract the teacher's attention by asking strange questions but in the end he never mentioned his problem.

The whole time that I was in that school I was asking myself where the Waldorf Education is and how we could help these youths. It is essential for the Waldorf Movement to be present in such conditions and give the students what they need. When I speak German to people usually they are amazed how much I have learned in 4 years of being in Switzerland but what they do not know or pay attention is the fact that I was learning German not only in a normal German course being provided by the government for every asylum seeker but also in a Waldorf School where I could immerse in the language and feel the grammar and structure and the words very lively. When I think of my personal experience with French and I remember how hard it was for me to hear a single word in French – I always had an inner resistance against French – and then I had the real contact with this language through Eurythmy, I realize immediately how important it is for these youth to be provided with Waldorf Education to learn the basics that they need to survive in Switzerland or any other western country.

To have a lively picture of an experience of having these youths in a Waldorf School, I talked with their teacher and the teachers' conference at the ROJ and I invited them to come to the ROJ once.

The event was organized for December 17, 2014 and 9 students came to the ROJ with their class teacher, Mr. Bruno Bucheli. They were invited to the 11th grade when they had English.

After being introduced to Thomas Stöckli he took them to the class. Mr. Bucheli introduced their school and Mr. Stöckli introduced the ROJ. Then the refugee students and ROJ students were divided into 9 groups in which the ROJ students were supposed to ask the questions they found necessary to basically know a person and at the end present them in front of the class in some minutes. The students did so and they all had very good presentations being able to communicate very well with the refugee students. In the end of the class we asked them for a short feedback in writing which would make us able to understand the outcome of the event in a better way. I received 12 pieces of paper with short comments on them. One of the students had written: "I never had thought that they are as young as I am. Such meetings should happen more

often. I was fascinated how they explained us all of their bad experiences openly. I will be more active about the foreigners in the future.” In 6 other feedbacks there was the request for more events like this as well. One of the students had written that he/she would like to have a similar event in the other school. In another case there was a suggestion to have a mutual traveling with the refugee students. One of the students had stated that for him/her is important to know these people “live and not only through the news.” In another comment a student wrote that such an event helps him/her “to realize how it really looks like out there.” They had also described the even as a “new inspiration.”

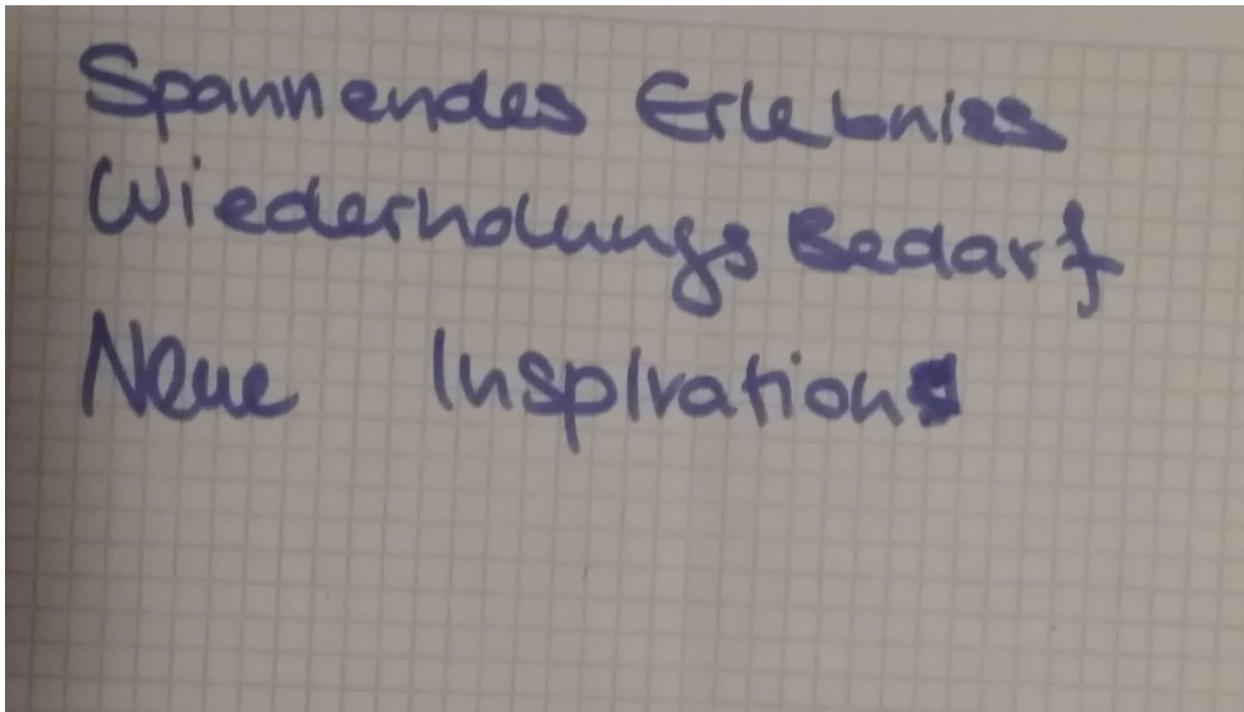


Figure 4 The Short Feedback of a Student

After a while Mr. Bucheli sent me the letters written by his students about their experience in the ROJ. These letters were not written in a perfect German however they consisted of pure emotions and joy of these youth. 3 of these letters are anonymously available in the appendix 2.

3.2 Which Problems Do the Refugees Face in European Societies and Is the Waldorf Pedagogy Able to Solve These Problems?

When we talk about the problems that the refugees face in European societies we should be neither surprised nor shocked! It is the most normal consequence of entering a new society with totally different cultural, political and social standards. The main issue is how the refugees and the new society deal with these problems. These problems can be seen in two main categories: Individual and Social.

To figure out these problems in a more exact way I tried to go to one of the camps where the refugee children are staying and observe the situation there. I also went to two schools which are specified to refugees in Burgdorf and Konolfingen and participated in their classes. I had also interviews with refugee families who have children about the problems that their children have faced in the Swiss society.

As a refugee one of the common problems that I have faced while living in Switzerland has been when I needed to have contact with people who did not know me before. It is very usual that people have serious doubts about having contact with foreigners. The more I saw these attitudes, the more I understood that it is mainly because of a fear. My interview with Nina Imboden about her diploma work at school also contains a part about this fear. "My diploma work mainly consists of two parts. The theoretical part is about the fear of the unknown, specifically about fears that native Swiss people have of refugees in Switzerland. It is a very widely spread phenomena in Switzerland, further supported by the mainstream media and the politics of the conservative parties. Leading political parties advocate that in isolating refugees and keeping them from contact with the native people they are taking their fears seriously. The problem is that people can't overcome fears when they are not confronted with them. The Swiss population has to get to know the refugees and visa versa. In my diploma work I will write about how fear of the unknown originates and how it can be released, out of a psychological point of view.", said Miss Imboden.

As we know Waldorf Pedagogy is not an educational system as it is known but it as Rudolf Steiner himself says is an art:

"The knowledge described by Rudolf Steiner is ultimately an artistic process, which is why the educational activity is referred to in Waldorf education as `the art of education`. Other than the common educational practice, Waldorf education does not want to educate the child just on the basis of a fixed idea, but wants to observe it, perceive in its essence and help him to an individual holistic learning experience and development because of the existing abilities." (Stöckli 2012: 31).

With this we see that the Waldorf Education is able and must work in all pedagogical areas and at our time to educate refugee children is one of the most important themes for this movement.

I asked Nina Imboden about the problems that she thinks the refugees face in Switzerland and she gave an answer containing 3 major sorts of difficulties: "I think that depends on the personal situation of each refugee. One of the main problems however is, I think, the communication. Many refugees that come to Switzerland do not speak a language that allows them to communicate with the Swiss authorities. That makes things like understanding the directions the social worker gives, telling the doctor what complaint they have, understanding what legal rights and obligations they have or making personal contact with Swiss people very difficult. A further problem I think is the constant uncertainty and fear that refugees have to live with, not knowing if they will be allowed to stay or not. Also, many of the refugees have family in their homeland. A family that maybe is counting on them to send money or a family that lives in dangerous regions. The refugees bear a big responsibility toward them, one that is often difficult or impossible to live up to.

Another problem is that the Swiss Asylum system is overloaded. The system was reduced a few years ago and now, with the numbers of asylum seekers growing, we live with the consequences. Unfortunately, the asylum seekers are the ones that get to feel the most of it. They often have to live in cramped places with many other refugees. Some of which have tensions among each other because they are on different political sides."

The last sort of problem is very important because it can cause serious dangers for certain people. From my own experience of living in such camps I can say how difficult it is to manage such a condition. I was sent to a flat with 3 other refugees one of which was from Syria. After a while he told me that one of his uncles is a high commander of Hizbollah of Lebanon and is actually fighting on the side of Al-Assad Regime. The whole week after that I was not able to sleep for a single hour and I was totally shocked since there was no difference between his ideas and the ideas of the fundamentalism regime in Iran, which I had been and I was active against. After informing the officials about this fact they changed my place but it could have ended in many other ways, too.

On the other hand, for the teachers themselves it is very important to be involved in different aspects of life and pedagogy and not only be limited one-sided in the school that they are working. The teachers will have the chance to learn more through this process.

"True learning occurs only where the taking of what one already has is a self-giving and is experienced as such. Teaching therefore does not mean anything

else than to let the others learn, that is, to bring one another to learning. Teaching is more difficult than learning; for only he who can truly learn . . . can truly teach. The genuine teacher differs from the pupil only in that he can learn better and that he more genuinely wants to learn. In all teaching, the teacher learns the most.” (Heidegger 2008: 275)

It is also very important for the teachers to be involved in new initiatives not only for the sake of refugees but also for their own sake. The teachers are also human beings with daily problems and difficulties and dealing with different situations makes them able to handle their own life much better. In teaching and working with the refugee kids, the teachers also learn a lot. We need to see the refugees as a chance for the host societies which can be used as an opportunity to make them more open and more tolerant and creative, too.

“This is the heart of Waldorf Education to bring a healing force to education but not in a general or philosophical way or a religious belief but in reality. The source of Waldorf Education from the beginning on was to help children after the First World War in Germany who had suffered from that war and were in a difficult situation. And the refugee children are also in the urgent need of humanitarian coaches who not only teach them different subjects but also teach them what it means to be a human being and how to find a meaningful life again - it is a matter of touching the hearts of the kids so it needs to come from the heart and for me this is the true spirit of Waldorf education.” Said Thomas Stöckli when I asked him if the Waldorf Education can be helpful in this regard or not

Mr. Rahmen also believes that the Waldorf Education has the capacity of being present in all pedagogical areas: “Waldorf Education has always this capacity. I think everywhere that there is a question of education, the Waldorf Education has the potentiality to work. It depends on if we have enough people, enough teachers to work and that is one of our biggest problems now. We don't have enough people who work on Waldorf Education. But the capacity is anyhow here. I think Waldorf Education belongs to our time and our spiritual situation in this century. The cultures should spiritualize themselves and the social structures should change accordingly in favor of individual human development.”

I think Waldorf Education is able and must take the needed action in such cases, as it is the education which has the child in its center:

“We want to learn from the nature of the developing child how children want to develop themselves as human beings, that is, how their nature, their essence should develop to become truly human.” (Steiner 2003: 38)

3.3 How Can Waldorf Education Help the Refugee Children to Have a Better Future?

To help the children have a meaningful life in their future is the general aim of Waldorf Pedagogy and not especially about the refugee children. The current ways which are being used in Waldorf Schools which are the outcome of more than hundred years of different experiences are very useful in all pedagogical areas. There is no doubt that some changes are necessary when we want to work in different circumstances.

When I asked Thomas Stöckli about the possibilities that the schools have to be active in this regard, he stated: "Every school can open their doors and see how they can include 3 or 4 refugee children in each class or how they can have a specific class for them. That is what Rudolf Steiner also said that the teachers should not be limited just to their schools but must be engaged with the important issues and burning questions of the world of their time. Of course it is also a question of resources but I believe where there is a will, there is way and where there is no will, there are excuses. The money can be supplied by the state as they are looking forward to any help in this matter. And if you have these children in schools, our children also learn from them. But it takes the flexibility of the teacher." Mr. Stöckli was referring to Rudolf Steiner's lectures being published as "Study of man" where he says:

"We must be aware of the great tasks. We must not be just educators, but culturally aware people in the highest degree and in the highest sense of the word. We must have a lively interest for everything which is happening today, otherwise we are bad teachers for this school. We must not only work for our specific tasks. We will only be good teachers if we have lively interest in everything that goes on in the world. Through the interest in the world we must first win the enthusiasm that we need for the school and our tasks. For this we need flexibility of the spiritual and dedication to our task. Only in this way we can create, what can be obtained today, if the interest is there, first for the great urgency of the time, and second for the great tasks of the time, both of which cannot be imagined great enough."(Steiner 1992: 293)

"As we work with the refugee children we have to also work with Swiss pupils on themes like tolerance and peace education. In the beginning they might be worried, they might be afraid of losing something so it needs added work. For example, we have mobbing in a few classes, I am sure this is a major "therapy" against mobbing. The teacher has to help them understand tolerance, patience, respecting others and attitudes like this which really is the aim of Waldorf education or any good education." Continues Mr. Stöckli

"No pedagogy which is truly liberating can remain distant from the oppressed by treating them as unfortunates and by presenting for their emulation models from

among the oppressors. The oppressed must be their own example in the struggle for their redemption (Freire 2000: 54)."

If Waldorf Pedagogy is a liberating pedagogy and is claiming that the ultimate goal of education is to lead the students towards freedom, then it cannot stand idly by facing huge amount of atrocities going on in the world. It is not rational to expect the Waldorf Education to find a solution for the big conflicts in the world such as Syrian Civil War, nevertheless one can expect Waldorf Education to be active by all means in creating a path for the refugees who have sought refuge in Europe to free them innerly which will be leading them ultimately to liberate their own countries and find the true path beyond all perverted ideologies which are flaunted in the world.

Mr. Rahmen also refers to other areas of Waldorf Education and states: "I think the Waldorf Education is still improvable. It depends on us as teachers and what we can make out of it. It depends much on the relationship of the teachers to the kids and on the ability of the teacher to see in the child what is needed and what is important at the moment. In my idea we are yet in the beginning in this regard and we have still not enough courage to do what we perceive. There are also other types like "Emergency Education" that we can find the possibility to work with the kids to get them out of trauma. First, here is an intellectual education not important, but the specific healing, the rhythm and artistic activity occurs directly in the foreground, which leads to a harmonization of the powers of the soul. In this regard we can and we must find further forms which are necessary for most of the children. We should see what these children need. It should be differentiated according to their experiences, how long they have been on the way and what they have gone through on the way and in their own country. We may not begin with intellectual teaching for these kids, in the beginning there must be a healing process in many cases and precisely artistic and rhythmic work. And again and again the sense experience, through practical activities."

Obviously, some Swiss youth are very interested in the theme of refugees. Being among Swiss students and teachers, I have seen many of them who were concerned about the lives of refugees before they came to Switzerland and how they are being treated here. When I asked Nina Imboden about her motivation in choosing this as a theme for her school diploma, she said: "My motivation to do a project for refugees is that I want to do something, no matter how remote, for these people that were not as fortunate as I am to be born in a country like Switzerland, where one does not have to be afraid of speaking one's mind or being persecuted because of one's religion or gender. The people that come to Switzerland as refugees have a good reason, for this no one leaves their home easily. Some of them have gone through terrible ordeals and the least we can do is to give them safety and free them of further discrimination."

3.3 How Can Waldorf Education Help the Refugee Children to Have a Better Future?

In an attempt to see how the Swiss youth reflect on this theme, I did a survey in one of the classes. On the 13, the October 2014, I had 40 minutes of English with the 11th class at the ROJ. This was as their discussion session and there were 11 students in the class.

In the beginning I tried to have an introduction about the theme “refugees”. I talked about the theme generally and asked them some general questions. The reflection was good:

- The students agreed that it is a relevant theme for the Swiss society.
- They concluded that the problem is not in Switzerland but it is in the areas that the refugees come from and must be solved there.
- They explained:
 - Intolerance
 - Fundamentalism
 - Dictatorships

as the main roots of the problems.

Then I divided them into 3 groups and they discussed the theme among themselves:

- They mentioned the very bad condition of refugees in Turkey
- They referred to the experience of one of the students that was asked by a refugee to buy drugs

In the end I wrote 6 questions and gave them little pieces of papers to write the answers in Yes/No form on them:

1. Is it a relevant theme for you? Yes: 10, No: 1
2. Do you see it as a problem? Yes: 5, No: 6
3. Do you believe that asylum is a part of “human rights”? Yes: 10, No: 1
4. Have you had any bad experiences with refugees? Yes: 4, No: 7
5. Do you think Switzerland is treating the refugees in a humanitarian way? Yes: 7, No: 2, No answer: 2
6. Would you participate as a volunteer in a project to help refugees? Yes: 8, No: 3

I could see that the theme was interesting for the students and they were motivated to talk about it. As the results show, it is a relevant theme for most of the students however the majority of the students see it not as a problem. The difference is only 1 person so I can see that almost half of them have had difficulties in dealing with either the theme itself or certain refugees. Since most of them have had no problem with refugees so it seems that this is more about the theme itself and that how Switzerland is going to deal with it. When I asked Nina Imboden, if she sees refugees as a problem she stated: “No, I do not see refugees as a problem. With the globalization it is a given that people wander away from their countries and go to places where they believe

they could have a better life. I see the way we handle the situation as a problem. On the one hand I see refugees as people we are obligated to help, on the other hand I also see them as a chance for our country. In the next ten to twenty years we will have a big labor shortage, because of the demographic change. Here refugees and other foreigners are a chance of overcoming that problem. Refugees add to our diversity and are part of a chance that our country has, a chance to be a modern world state. We could be a safe exile, truly neutral, a place of human rights and a place where the whole world lives peacefully together. But sadly this is not the way refugees or other foreigners are seen, people are afraid of change and are stubbornly and unrealistically grasping to the old ways.” She also referred to her school time and how a refugee girl had a hard time in the class, when I asked her if she has had any personal experiences with refugees so far, or not: “I sometimes deal with refugees through the work I do for NCBI. I really enjoy that because I always learn a lot from them and get to know people of different parts of the world, different cultures and religions.

When I was young I had a refugee classmate once and I remember I had to defend her from other students because they were mean to her. That was probably the first contact I had with a refugee, but of course I didn’t understand that term then, for me she was just a girl from some other place.”

10 students know asylum as a part of “human rights” but when it comes to Switzerland’s behavior with the refugees I see a kind of confusion – it is the only question that 2 students had put a question mark as an answer – so they either do not have enough information about the situation of refugees in Switzerland or they do not trust the information sources like daily papers. The third probability would be that they are aware of certain human rights’ abuses about refugees but generally they think the refugees are treated in a humanitarian way. Last option would be that they know that in other European countries it is anyhow worse than Switzerland and here also there are some problems, so they were not able to answer. I think here, the research must go on in more detailed way. The answers to the last question, show that there is a big capacity among the youth to work on this theme – at least in short term projects – and being active to improve the situation.

In a personal talk with one of the students I asked for her feedback and she said that she thought that the theme and the conversation were interesting for the class. It would be very good if I could have more sessions about this theme with this class.

Regarding the Swiss society in general, we can see also individual or group local projects and initiatives which are trying to help refugees on one hand and build a bridge between them and the Swiss on the other hand. In a report on October 31, 2014, the daily paper, 20 Minuten

mentioned a football club for refugees which has been funded by local people stating that: “The inhabitants of Mosseedorf do their best that ‘their’ asylum seekers would feel good.” This project is the outcome of the cooperation of the people and the community of this village with the aim of having a friendly society with the participation of all who are living in the area. “Peter Bill, president of the community and a member of SVP also trusted this attitude.” “In the first step these are human beings. One should not put any difference between the Swiss and the foreigners.”, said Peter Bill.



Figure 5 Asylum Seekers in Mooseedorf, 20 Minuten, 31.10.2014

So we can see that there is a good potential in the society to take part in different projects to help refugees and when it comes to the children the number of participants will be much more, one can guess.

When I asked Mr. Rahmen about the possibilities of working with Swiss youth in this regard, he said: “On the other hand we have our own students that are in the schools in Switzerland or Middle Europe, either in Waldorf Schools or other schools. The question is how to act in social situations, how can they now realize in their professions and in their private lives the spiritual impulse of Waldorf schools as adults? What is meant by education for freedom? My main question is, can we give them the all today-assess? Can we really open their way to freedom? If you look at the present day, you have to wonder how all our former students who have gone through the school act? Is that even possible today, without the need to resign? Are we making as a school

not too many compromises with other specified systems so that we hardly arise through to the core concerns of Waldorf pedagogy? This is one of my central questions, as far as what remains of the Waldorf pedagogy in comparison to the early days and we do not come close to what was once thought by Steiner.”

He also believes that the spiritual aspects of Waldorf Pedagogy are very important to create a healthy relationship between the Swiss and the refugees: “Waldorf Pedagogy has the potential and still very many of the opportunities are not discovered. It is also a unifying peace education, because it has the “I” of man at its center and the “I” is understood from a humanitarian and individual point of view. It is connected to the improving forces of the world. What we lack are the people who recognize this. I think that today, materialism has been very strong covering the spiritual, and the spiritual is detected in bursts, and only under intense experiences, events, or intense work. Rudolf Steiner said that Waldorf schools had arisen from the need of the time. If you look at the needs of today, they are no less, there are new tasks there. And the essence of Michael is the one being who wants to connect the peoples with one another, by the forces of the “I”. The “I” is thus the basis for Michael¹⁰.”

On January 16th and 17th, 2015 I had the chance to be one of the directors of a workshop during the “Further Education Days” (WBT) for Swiss teachers in Dornach at the Goetheanum. The theme of our workshop was “The Emergency of the Time” with a focus on refugees. There were 18 teachers who had taken part in our workshop. During the workshop we had discussions about what we have as an emergency nowadays and how we could be helpful towards it, but before and in the beginning I talked to the participants about my own story, how I came to Switzerland and how the Waldorf Pedagogy opened a new window to my future. During the workshop I realized that many teachers had already thought of this theme and even had done some little projects in their schools or privately. All the participants agreed that something needed to be done for the refugees and were interested in further possible steps in this regard. As the first step to move the theme in different schools I will go to these schools to talk in the conferences about this theme.

¹⁰ http://en.wikipedia.org/wiki/Michael_%28archangel%29

CHAPTER 4: MY PROJECT

4.1 Personal Motivation

I was very lucky to know distinguished members of the Waldorf Movement and to have the chance to study at the AfaP. This was definitely by coincidence, however behind any coincidence there is a reason. I believe the reason for me is the responsibility I have toward all humanity.

My heart tells me to use this opportunity for the sake of those who need it urgently in the best possible way.

I get my motivation from this sense of responsibility and the extreme circumstances that the refugee children come from. Of course this will be serving the whole humanity and all nations around the globe.

In order not to be limited in the theory I wanted to put into practice what I have been researching about. So I began a project for refugees in Switzerland. With the help of Thomas Stöckli, Alfred Rahmen and Nina Imboden the first steps were taken to outline a concept and have meetings with the schools. With the help of the institute for practice and research¹¹ I was able to start a new website as a tool for documenting all the activities and written concepts, articles and interviews and also inform those who wanted to take part in the project.¹² There I was able to systematically put all the documents together, have a clear agenda of all the activities and have reports about the events which I had organized or had taken part in organizing them. To see these reports see <http://www.fluechtlingspaedagogik.ch/agenda/berichte/>

I got in contact with different schools and had meetings either with individual teachers or the whole pedagogical conference of the schools. I also had meetings with the pupils of different grades and parents of several schools. Through these meetings I was able to realize the real difficulties of such an effort and also the areas that the schools would be willing or able to help. This project has begun successfully in the Berner Oberland Steiner Schule¹³ and Oberraargau Steiner Schule¹⁴ and is going on. The main focus of my Diploma Work is developed into this project and the practical steps which have been taken and will be taken in order to bring about

¹¹see: www.institut-praxisforschung.com

¹² <http://www.fluechtlingspaedagogik.ch>

¹³ <http://www.steinerschulebo.ch>

¹⁴ <http://www.rssso.ch>

the ideas of my pre-diploma work. I put down the agenda to give a picture of my activities to start with the project.¹⁵

4.2 What Is the Goal of This Project?

Overall Goals

Rudolf Steiner's idea was not to have a limited educational movement. He has definitely had the idea of changing the whole world otherwise he would not philosophize about the human being as a kind and we would read only some theories about one or more countries. It is important to do our best to bring about this wish of him and to give other nations the opportunity of having a healthy education. As we do believe that through a healthy education we will have a healthy society, logically to have the Waldorf Education will allow the different cultures live alongside each other in a healthy and friendly way.

One of the important bases of the evolution that any new object which interferes an issue as a whole from the outside and turns to a subject inside that matter itself changes the dynamism of the matter and gives it new dimensions. This was interesting to me that I saw people in the Waldorf Movement telling me how my presence has brought a new dynamism to their area of work. This is one of the important bases of the evolution that any new object which interferes an issue as a whole from the outside and turns to a subject inside that matter itself changes the dynamism of the matter and gives it new dimensions.

Specific Steps

The structure of the website helped me to find a structure of the project, which was:

1. To have an agenda for the activities.
2. To have reflections on some activities in the form of the reports.
3. To receive the reflections and critical views of the visitors of the website.
4. To get in touch with those who were interested in the project.

To connect with many schools and people and to have dialogues was part of the project as it brought about mutual understanding and showed me the points which were important to be taken care of. In fact, when I compare my first presentations in the schools with the latest ones I realize that there are things I have learned through the feedbacks and reactions of the teachers or

¹⁵ The full Agenda of the project is available in Appendix 1.

students and even parents in this one year. These would be very simple things like how I would present the project in different schools or how I would need to talk to students, teachers or parents. There are important themes which I was not aware of in the beginning and now I do mention them in each presentation. For example concrete suggestions which would suit every specific school or that a school needs definitely to talk to the parents before taking some practical steps. In addition, I could realize how the asylum-policy works in Switzerland, which bureaucratic steps would be needed to be taken, how we could deal with the different organizations which are in charge of different camps. For instance it is originally better to always have the first contact with the camp management and see what they need or how they react. If a project takes place then it is also better to inform the authorities in the community or canton and show them that our job is not in the opposite direction of what they have already done but it is there to simply help them. On the other hand, I happened to understand the schools better. I really learned how a social process in the collegium takes place and how every school needs the time to proceed the ideas and convert them into practical steps. I tried to build a mutual understanding with the colleagues, parents and the students of different schools. As a short summary the whole process was for me a practical course to learn how to begin a project and build it up break by break, a process which is still going on and never ends.

4.3 The Activities of the Network for Refugees Pedagogy

The actual work of the network began in April 2015 with the establishment of the website.¹⁶ When the network began I had to go and talk to different schools, colleagues and authorities to get the chance of doing some real work. By the time we had good contacts. The first school which agreed to take part in the network and engage itself in different projects was the Steiner School Berner Oberland¹⁷. Since April 2, 2015 they have organized different events and activities in their school including mutual days with the refugees either in the camps or in the school, taking one unaccompanied minor in their 10th grade and hosting a conference in December 2015. There were more than a hundred participants in this conference which was about pedagogical approaches in encounters with refugees. 4 separate workshops and 2 main lectures were the content of this one-day-long conference in Steffisburg.¹⁸ By the time the network grew and more and more teachers were ready to offer what they had as a possibility. We had social workers as

¹⁶ <http://www.fluechtlingspaedagogik.ch>

¹⁷ <http://www.steinerschulebo.ch>

¹⁸ You can read the full report of the conference here:
<http://www.fluechtlingspaedagogik.ch/agenda/berichte/>

well as musicians and artists who joined the network and worked in the camps or are coaching individuals through their way in Switzerland. The members of the network took part in short projects in Vienna and conferences in Spain, Germany and Dornach. We had 2 workshops in the WBT 2015 and 2016. In some Steiner Schools such as FOS¹⁹, Basel²⁰ and Wetzikon²¹ there are refugees who are regularly joining the lessons.



Figure 6 The 8 Graders of Steiner School Berner Oberland with the Minor Refugees of Camp Bäregg 2.6.2015

¹⁹ <http://fosmittelschule.ch>

²⁰ <http://www.steinerschule-basel.ch>

²¹ <http://www.rsszo.ch>



Figure 7 Minor Refugees in Steiner School Berner Oberland 21.10.2015



Figure 8 Vienna West Station 10.6.2015

4.3 The Activities of the Network for Refugees Pedagogy



Figure 9 Minor Refugees in Steiner School Berner Oberland 17.1.2016



Figure 10 Conference at the Steiner School Berner Oberland 5.12.2015

4.3 The Activities of the Network for Refugees Pedagogy



Figure 11 Conference at the Steiner School Berner Oberland 5.12.2015



Figure 12 Conference at the Steiner School Berner Oberland 5.12.2015

4.4 How the Project Became also a Teaching Project for Me

After almost 5 months of intensive negotiations with the cantonal authorities which was mainly done by Thomas Stöckli we managed to begin a project in the camp in Selzach. The project began on 11th November 2015. We began with 2 sessions of German per week and could expand it after a short time to 3 sessions during one week. Our courses took place every Monday, Wednesday and Friday. I and 2 other colleagues each on whom joined me on one of either days were there every Monday and Wednesday. Later there were music and painting lessons and specific session for the girls also offered by our network in the camp. In this process I gradually had a class with a central core and orbital students. I was there every week, when I once failed to go they asked about it the next time they saw me, they gradually realized that I prepared for the class, that we worked on it intensively, I had personal conversations with them after every session and still coach some of them individually. So I could say I was in a class where I was deeply involved with all the matters which could happen in a “normal class”. Added to that there were specific themes in this class which never appear in our ordinary classes. This makes the work in this camp extremely exciting, enjoyable and to some extent difficult. I will explain more about these themes in the coming parts.

The principle of the AfaP is to have the students work on the basis of theory and practice. This is what I already believed in and was one the very reasons that attracted me to start studying here. So I tried to have the practice totally involved in my research.²² This practice could be done here in Switzerland and in Langenthal where I am and also in refugee camps. I have involved the experiences that I had made of different events that I could organize among the refugees and the Swiss. This became more precise as the project developed.

4.5 Description of the center

The Teaching Sessions and the Teamwork

Each time I/we wanted to go to the camp we needed to consider different aspects. The first of all was if we would have participants at all. Our experience showed that some days either the residents were in some special programs or had their official German course so they were not able to take part in our classes. On some days a very disappointing atmosphere was noticeable in the whole camp, the reason for that could be the negative answer for the asylum request which one resident might had received which put an immediate effect on all or the loss of a beloved one in the native country or some other similar reasons. On these days the residents were not

²² See Appendix 1 for the platform of the project

motivated to do anything and it took a lot of effort to bring them to the class. Once they were there it went on more or less easier. Apart from that we learned that we ought to expect new participants each time. This made the process of teaching merely difficult for we had to consider the newcomers as well as the advanced ones so that the demands of all could have been answered. It is understandable that this was not easy at all. The diversity of the participants also made the process of preparation harder. There have been many days when we had to change the whole plan totally spontaneously and begin with something absolutely new.



Figure 13 Form Drawings by the Unaccompanied Minors in Camp Selzach



Figure 14 I, in One of the German Lessons in Camp Selzach

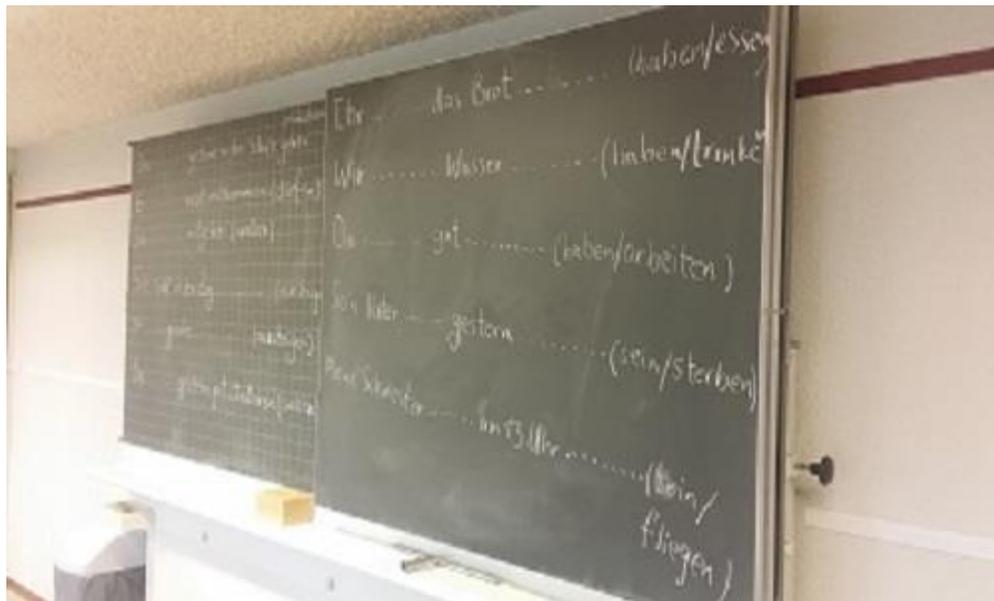


Figure 15 German Lesson in the Camp Selzach

The Participants

Our activities in the camp have had several impacts on the residents. The first would be I believe that they felt much better when they realized there were people there for them; those who received no money but were nevertheless there every week to teach them. They realized that their lives matter, their future matters and people care about them. Another impact is that they simply learned German. They had other German courses, too but they also had our classes and learned more and faster. We were able to be in personal contact with them and listen to their problems and help them ourselves or inform the authorities to engage.

4.6 In What Way Was It Possible to Include the Waldorf Impulse

This is definitely the most difficult question of this work to answer. We all know very well that regardless of what we think, read and write, the actual moment in front of the class is always a different matter. In such a camp with the least requirements of a school (only a board and something to write) the challenge grows bigger and the circumstances could be so harsh that they could even overcome our inner Impulse and lead the whole session to another direction. So the first challenge was actually to be aware of the Impulse every moment and try to use every single chance to involve the Waldorf elements. Almost in every session I had rhythmic elements while I was teaching. We could not sing because it was too strange for the participants but to play with the ball and count in German was always a pure joy for all of us. In some sessions we had also drawing which would offer a calm atmosphere before beginning the lessons. By no means can I claim that our work was totally Waldorf. We took our very first steps and needed more and more time to get to what we had considered as our aim. One thing that I think was the whole time present in the background of our work and thoughts was the anthroposophical study of man. We were aware of this important matter and were dealing with the participants in accordance with this fact.

CHAPTER FIVE: OUTCOME AND FUTURE PERSPECTIVES

When I take a look back to this more than a year of daily activity in different fields I see that we have achieved many things which were not imaginable in the beginning. We have a good network of competent teachers who are willing to offer their abilities where needed, we have worked with the authorities in different subjects and have gained their trust, we have had contacts with many schools and I can say that we have been able to bring the theme to one of the first priorities of each school that we have been in contact with. Most importantly we have gained the trust of the refugees with whom we had the chance to work, we have learned from them and we have gone with some of them through their hard times making us able to understand their suffering better.

I believe that now it is the time to take a bigger step and make a more important difference. After one year of visiting almost all of the Waldorf Schools in German Switzerland, talking to many of colleagues, students and parents, participating in different conferences and organizing and taking part in some projects I believe that besides all what the current schools could do or are doing we need an inclusive school with the anthroposophical background which would integrate native Swiss, refugees, natives with specific needs and also handicapped students in the same school providing an atmosphere where each individual can improve him/herself by being a mean for the others' improvement. When I talked about this with Antonia Auch, she totally agreed with me and was very inspired of the idea. The result of our discussion about different aspects of the matter was a schools concept which she wrote and you can read in Appendix 4 of this work.

In another attempt with Thomas Stöckli and Gerwin Mader²³ we developed a concept for a school for the UMA²⁴ which you can read in Appendix 3. The work in the camp in Selzach helped us to develop a basic idea of what one would need to have in a school where the refugees are also included. The amount of the social work which has to be done, the necessity of cooperation with the agricultural units and the importance of a dual system in which working would play a major role are the main points which have to be basically taken care of in such a school.

²³ Co-Head of AfaP

²⁴ Unaccompanied Minor Asylum seekers

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I would like to also thank my father, mother and sister who have supported me in all different situations that I had faced in my life.

The main inspiration to write this work and involve myself in a project for refugees have been the Syrian children who are suffering in the worst conditions of the modern world. I dedicate this work to these innocent children and all those who have sacrificed their lives for freedom and justice.

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* All the pictures are taken by the author except those which have been mentioned in the work.

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Appendix 1

Begegnungen mit Flüchtlingen Eine Plattform der Rudolf Steiner Schulen/Waldorfschulen

Projektskizze/Stand 08.02.15

I. Das Konzept

I.1. Initianten und Koordination

Der Plan für das Projekt wird zurzeit von einem Team aus Lehrern und Schülern unter der Leitung von Nima Pour Jakob (ein anerkannter Flüchtling aus Iran, Menschenrechtsaktivist und Pädagogik-Student an der AfaP²⁵) mit Hilfe von Thomas Stöckli (Erziehungsexperte, Leiter eines privaten Forschungsunterinstituts, Mitbegründer der ROJ Mittelschulen Solothurn und Co-Leitung in der Akademie für anthroposophische Pädagogik (Ausbildungszentrums für Waldorflehrer)) ausgearbeitet. Thomas Stöckli konzentriert sich auf die Ideen- und Projektentwicklung. Nima Pour Jakob übernimmt die eigentliche Koordination und betreibt „Feldforschung“, in dem er sich mit Schülern an den Waldorf-Schulen und in Flüchtlingszentren trifft und Gespräche mit Politikern und anderen Flüchtlingen führt.

Außerdem gibt es ein Team, das aktiv mit den Koordinatoren zusammenarbeitet und die eigenen Ideen und Erfahrungen einbringt.

I.2. Das Ziel

Das Ziel des Projektes ist es, Flüchtlingskinder und jugendliche Asylbewerber, die zurzeit in der Schweiz leben, Bildungsimpulse zu vermitteln und ihnen vielleicht dadurch neuen Lebensmut zu schenken. Ein spezieller Fokus wird dabei auf traumatisierte Kinder und Waisenkinder (UMA's, d.h. Unbegleitete Minderjährige Asylsuchende) gelegt, die in der schwierigen Situation sind, ohne Zukunftsperspektiven in einem fremden Land zu leben. Durch Bildungsimpulse aus der Waldorfpädagogik können die Kinder eine positive Entwicklung durchlaufen, deren heilende Effekte sich gut auf negative Erfahrungen auswirken können und eine Chance auf ein erfülltes Leben in der Zukunft aufzeigen wird. Dass dies möglich ist, zeigt die beeindruckende Arbeit der "Freunde der Erziehungskunst" im Bereich der Notfallpädagogik in Krisengebieten, wie auch

²⁵ www.afap.ch

frühere Erfahrungen, die Thomas Stöckli mit Kosovo-Kriegsflüchtlingen in einem Caritasprojekt machte.

I.3. Träger des Projektes

Die Träger des Projektes sind eine kleine Gruppe von Lehrpersonen und Privatpersonen, die an der Thematik interessiert sind und sich dafür engagieren wollen. Zurzeit werden noch 2-3 Personen gesucht, die sich in einer freien Trägerschaft beteiligen wollen. Intendiert ist später ein gemeinnütziger Verein.

I.4. Finanzierung/ Financial Resources

Die Initiativen tragen sich selber und bewegen sich im Bereich bescheidener Spesen (Reisekosten, Material). Es werden keine Honorare bezahlt. Wenn ab Sommer 2015 ein konkretes Pilotprojekt starten sollte, wird dafür ein entsprechendes Budget mit Finanzierungsplan erstellt.

I.5. Zeitplan

Bisher konnten verschiedene Aktivitäten bereits umgesetzt werden. Hier eine Auswahl:

“Schweizer Plattform der Rudolf Steiner Schulen für Begegnungen mit Flüchtlingen”

Nima Pour Jakob: Agenda der bisherigen Begegnungen (eine Auswahl)

Sitzung mit dem ASO und der Leitung des Zentrums Selzach im Kanton Solothurn am 22.3.2016.

Beitrag im Filmabend in Brig am 16.3.2016.

Gespräch mit den Schüler/innen des Schulheims Röserental am 3.3.2016.

Beitrag in der Veranstaltung zum Thema Flüchtlinge am Gymnasium Münchenstein am 1.3.2016.

Gespräch im Heim Oberfeld am 19.2.2016.

Gespräch mit der 12. Klasse der Rudolf Steiner Schule Ittigen am 16.2.2016.

Gespräch mit den Student/innen der HFHS am 9.2.2016.

Arbeitsgruppe in der WBT 2016 vom 15.-16.1.

Gespräch mit der Schüler/innen der Oberstufenklassen der Rudolf Steiner Schule Basel am 6.1.2015.

Weihnachtsfest im Durchgangszentrum in Selzach a 22.12.2015

Besuch des Kollegiums der Oberaargau Rudolf Steiner Schule im Durchgangszentrum in Aarwangen am 17.12.2015.

Besuch in der Schule Türmlihaus in Trogen AR am 10.12.2015.

Tagung in der Berner Oberland Rudolf Steiner Schule am 5.12.2015

Gespräch mit den Eltern der Münchenstein Rudolf Steiner Schule am 28.11.2015.

Beitrag an der Vorbereitungssitzung des Tagesferienanbieters des Erziehungsdepartments des Kantons Basel Stadt am 25.11.2015.

Gespräch mit dem Kollegium, den Eltern und den Schüler/innen der Wetzikon Rudolf Steiner Schule am 19.11.2015.

Elternabend an der 3. Klasse der Langenthal Rudolf Steiner Schule am 17.11.2015.

Gespräch mit der 4., 5., 6., 7., 8., 9. Klasse und der pädagogischen Konferenz der Ebikon Rudolf Steiner Schule am 12.11.2015.

Anfang des pädagogischen Einsatzes des NFP-Teams im Asylzentrum in Selzach am 11.11.2015.

Elternabend an der 5. und 6. Klasse der Langenthal Rudolf Steiner Schule am 10.11.2015.

Gespräch mit der 8., 9. Klasse und der pädagogischen Konferenz der Biel Rudolf Steiner Schule am 5.11.2015.

Teilnahme im Podiumsgespräch der Veranstaltung von «Integration Basel» am 4.11.2015.

Teilnahme und Projektvorstellung am runden Tisch Flüchtlinge in der Gemeindeverwaltung in Muttenz am 29.10.2015.

Gespräch mit der 11. Klasse der Rudolf Steiner Schule Basel am 27.10.2015.

Gespräch mit den Lehrkräften, Eltern, Schülern und Schülerinnen der Rudolf Steiner Schule Basel am 22.10.2015.

Besuch von Jugendlichen aus dem Zentrum Bäregg in der 9. Klasse der Berner Oberland Steiner Schule am 21.10.2015.

Gespräch in der FOS freie Mittelschule am 20.10.2015.

Teilnahme an der Netzwerk-Konferenz des Social Initiative Forums am Goetheanum vom 14.-18.10.2015.

Kurzer Einsatz am Westbahnhof in Wien vom 6.-8.10.2015 und vom 15.-18.10.2015.

Gespräch in der 12. Klasse der Rudolf Steiner Schule Birseck am 29.9.2015.

Kurzer Einsatz am Westbahnhof in Wien vom 28.-30.9.2015.

Gespräch in der pädagogischen Konferenz der Rudolf Steiner Schule in Zürich am 24.9.2015.

Gespräch in der 10. Klasse der Rudolf Steiner Schule Solothurn am 22.9.2015.

Gespräch in der pädagogischen Konferenz der Rudolf Steiner Schule Birseck am 17.9.2015.

Das Kollegium hat für einen grundsätzlichen Versuch zugesagt.

Gespräch in der pädagogischen Konferenz der Rudolf Steiner Schule in Münchenstein am 17.9.2015. Das Kollegium hat für einen grundsätzlichen Versuch zugesagt.

Die erste Sitzung zwischen der Rudolf Steiner Schulen aus Basel Stadt und Baselland am 11.9.2015.

Gespräch in der Konferenz der Bern, Ittigen, Langnau Schulen am 10.9.2015.

Gespräch mit dem Elternrat der Rudolf Steiner Schule Basel am 27.8.2015.

Erste Sitzung von Thomas Stöckli und Nima Pour Jakob mit Roger Buchmüller vom Amt für soziale Sicherheit des Kantons Solothurn am 25.6.2015. In dieser Sitzung wurden mögliche Angebote vom Netzwerk für Flüchtlingspädagogik im Freizeitbereich eingebracht (im Rahmen der Angebote des Kantons Solothurn).

Präsentation an der pädagogischen Konferenz der Rudolf Steiner Schule Basel am 18.6.2015

Besuch von der 8. Klasse der Berner Oberland Steiner Schule im Zentrum Bäregg am 2.6.2015.

Gespräch von Nima Pour Jakob im Elternabend der 1. bis 6. Klassen der Steffisburg Steiner Schule am 19.5.2015.

Gespräch von Nima Pour Jakob in den Elternabende der 7., 8. und 9. Klasse der Steffisburg Steiner Schule am 12.5.2015.

Gespräch von Verena Gantner und Nima Pour Jakob mit Roger Humbel, der Leiter der Bildung im Zentrum Bäregg am 12.5.2015.

Besuch von der 9. Klasse der Langenthal Rudolf Steiner Schule in der BVS Burgdorf am 11.5.2015.

Teilnahme von Nina Imboden in der UNITED Konferenz in Spanien 4. - 9.5.2015.

Gespräch von Nima Pour Jakob in der pädagogischen Konferenz der Langenthal Rudolf Steiner Schule am 30.4.2015. (Die Schule ist grundsätzlich bereit UMAs auf zu nehmen. Die Arbeitsgruppe ist von Alfred Rahmen, Margot Heuberger und Nima Pour Jakob entsandt).

Treffen mit Carmen Gurtner, gesundheitlich/soziale Berufsmatur Studentin am 27.4.2015.

Besuch von Tanya Passmore und Celestine Stadnick im Flüchtlingszentrum in Münchenstein am 22.4.2015.

Gespräch in der 8. und 9. Klasse der Münchenstein Rudolf Steiner Schule am 21.4.2015.

Treffen mit Alexandra Greiner, Musiklehrerin am 16.4.2015.

Gespräch in der pädagogischen Konferenz der Münchenstein Rudolf Steiner Schule am 16.4.2015.

Gespräch in der 9. Klasse der Jakobsberg Rudolf Steiner Schule am 16.4.2015.

Gespräch in der 10. Klasse der Birseck Rudolf Steiner Schule am 13.4.2015.

Teilnahme von Nima Pour Jakob, Alfred Rahmen und Johanna Rahmen in der notfallpädagogischen Jahrestagung in Karlsruhe 10. – 12.4.2015.

Erste Treffung der Arbeitsgruppe der Berner Oberland Rudolf Steiner Schule am 2.4.2015. (Anfang des Projekts in dieser Schule)

Gespräch in der 5., 6., 7., 8., 9. und 10. Klasse und der pädagogischen Konferenz der Berner Oberland Rudolf Steiner Schule am 26.3.2015. (Die Schule ist grundsätzlich bereit im Projekt teil zu nehmen.)

Gespräch in der pädagogischen Konferenz der ROJ. (Die Schule ist grundsätzlich bereit einen UMA auf zu nehmen.)

Treffen mit Holger Johannes Jahn, Ausbildungsverantwortlicher für die Gesamteinstitution, Leitung des Pro- Seminars, Dozent am Freien Heimpädagogischen Seminar für Sozialpädagogik, an der VHS Biel und HFS Lausanne am 24.3.2015.

Gespräch in der 8. und 9. Klasse der Kreisschule Untergäu KSU.

Gespräch in der pädagogischen Konferenz der Langenthal Rudolf Steiner Schule am 5.3.2015.

Besuch in BVS Burgdorf am 23.2.2015. (2 Klassen mit 30 Flüchtlinge)

Gespräch in der pädagogischen Konferenz der Solothurn Rudolf Steiner Schule am 19.2.2015.

Gespräch in der pädagogischen Konferenz der Birseck Rudolf Steiner Schule am 29.11.2014.

Gespräch in der 12. Klasse der Birseck Rudolf Steiner Schule am 22.11.2014 und 12.3.2015.

Treffen von Nima Pour Jakub mit Christian Baur, Klassenlehrer in der Kreisschule Untergäu KSU am 21.1.2015 und 19.2.2015.

Weiterbildungstage an den 16. und 17.1.2015., Vorbereitungen mit dem Workshopleiter zum Thema Alfred Rahmen, Mitarbeit im Workshop in Dornach, Kurzdarstellung im Grossen Saal des Goetheanum, Dornach.

Besuch von Nima Pour Jakub und Celestine Stadnick im Flüchtlingsheim in Münchenstein am 23.12.2014.

Besuch der BVS Konolfingen Schülern und Schülerinnen in der ROJ am 17.12.2014.

Besuch in BVS Konolfingen am 10.12.2014 (Klasse mit 18 UMA's d.h.unbegleitete minderjährige Asylsuchende)

Kurzpräsentation an der ROJ Konferenz am 10.12.2014.

ROJ (Mittelschulen Solothurn) Präsentationen und Diskussionen in den Klassen 11 und 12 zum Thema Flüchtlinge zwischen Mai 2014 bis heute (ca. 10 Treffen)

Diese bereits angelaufenen Aktivitäten sollen im Juni 2015 ausgewertet werden, so dass die Initiative ab August 2015 mit einem konkreten Pilotprojekt sich weiter entwickeln kann. Außerdem soll bis April 2015 eine Website eingerichtet werden.

II. Ideen zum Pilotprojekt

II.1. Die aktuelle Situation

Die Flut von Asylsuchenden ist zu einer Angelegenheit von hoher Wichtigkeit für die EU geworden. Vor allem kleine, reiche Länder wie die Schweiz sind wesentlich mehr betroffen.

In den letzten Jahren hat es viele Diskussionen über dieses Problem gegeben. Das Schweizer Volk fühlt sich betroffen, denn sie sehen die Menschen, die zu den Statistiken des Asylwesens gehören.

Wir müssen eine umfassende Lösung finden. Dennoch müssen wir dieses Problem als ein universell humanitäres begreifen, ein Problem, von dem die Kinder am meisten betroffen sind. UNICEF hat das Jahr 2014 zu einem der schlimmsten für Kinder erklärt. „Nie in jüngster Zeit waren so viele Kinder solch unbeschreiblicher Brutalität ausgesetzt“, sagt der Executive Direktor von UNICEF und legt dar, dass schätzungsweise 230 Millionen Kinder in Ländern mit blutigen Konflikten leben.

Antonio Guterres, United Nations High Commissioner für Flüchtlinge, liess in seinem Statement von November 2014 verlauten, dass „im Jahre 2011 jeden Tag um die 14'000 Personen weltweit gezwungen waren, ihre Heimat zu verlassen auf Grund von Krieg oder Gewalt. Im Jahre 2012 waren es 23'000 pro Tag; im Jahr 2013 32'000. Dies repräsentiert ein exponentielles Abwanderungswachstum. Am Ende des Jahres 2013 waren über 51 Millionen Menschen wegen Konflikten und Verfolgung geflüchtet und alles deutet darauf hin, dass diese Zahl bis Ende Dezember dieses Jahres noch höher sein wird. „Es ist klar, dass wir die Art und Weise, wie unser System heutzutage auf humanitäre Konflikte reagiert, ändern müssen, um für zukünftige Herausforderungen vorbereitet zu sein. Aber in der Zwischenzeit kann die Realität nicht warten“, erklärte er.

Im Jahr 2014 waren 600 UMAs in die Schweiz gekommen, was fast eine Verdoppelung darstellt im Vergleich zu den 338 in 2013.

Diese erschütternden Tatsachen stellen uns vor die Frage, wie die anthroposophische Bewegung und im speziellen die Waldorfschulen helfen können.

II.2. Möglichkeiten etwas zu tun

Die UMAs hätten oberste Priorität, dann können wir fortfahren und weitere Schritte für Flüchtlingskinder ergreifen. Er wäre auch möglich Projekte mit Flüchtlingen aufzubauen, die in ihrer Heimat Lehrer waren oder hier gerne unterrichten würden. Sie haben grosse Chancen mit Flüchtlingen hier oder zu Hause zu arbeiten.

Als eine Schulbewegung, die es sich zum Ziel gesetzt hat menschheitlich und sozial heilend zu wirken, hat die Waldorf Bewegung gerade in der Schweiz eine innere Mission für diese Kinder

und Jugendlichen zu helfen und zu versuchen, was möglich ist, sei es angesichts dieser Millionen von Vertriebenen auch nur ein bescheidener Beitrag.

Mögliche Schritte, die mit kleinem Aufwand unternommen werden können, sind zum Beispiel:

1. Zeit reservieren für das Thema Flüchtlinge in Form eines „Flüchtlingstages“ oder einer „Flüchtlingswoche“
2. Flüchtlingszentren mit Schülern besuchen, so dass diese direkt Erfahrungen sammeln können.
3. Flüchtlinge in die Schule mitbringen (jede Waldorfschule kann pro Klasse 1-2 Schüler als "Gastschüler" aufnehmen, und so Flüchtlingen ein seelische Heimat in ihrer Verlorenheit anbieten.
4. Lehrer als Assistenten einstellen, die selbst aus Flüchtlingsgebieten kommen (z.B. aus Syrien, Irak oder Ukraine),
5. Mit Flüchtlingen zusammenarbeiten, die direkt von ihren Erfahrungen den Schülern berichten können (z.B. im Rahmen von Tagen der Menschenrechte, wie dies auch Amnesty International anbietet).
5. All diese Projekte und Erfahrungen in einer Datenbank speichern und zugänglich machen für die Öffentlichkeit auf der Website. Auf der Website wird es möglich für die Lehrern und Lehrerinnen ihre eigene Initiative vor zu stellen.
6. Eine Recherchearbeit von Nima Pour Jakob, die von der internationalen Waldorfschul-Bewegung genutzt werden kann (begleitet durch Dr. Thomas Stöckli)

II.3. Gründung eines Kompetenz- und Schulungszentrums

Ein weiterer Schritt wäre ein multi-kulturelles Ausbildungszentrum für Lehrpersonen und Freiwillige zu gründen, welches einen speziellen Fokus auf diese Thematik legt.

II.4. Die Waldorflehrer

Die Waldorflehrer in der Schweiz, Deutschland und Österreich haben eine spürbare Bereitschaft für solche Projekte. Unsere Begegnungen und Workshops mit verschiedenen Lehrern und Schulen haben gezeigt, dass sie sich schon viele Gedanken über dieses Problem gemacht hatten, allerdings meist gewartet hatten, bis jemand die Initiative ergreift. Viele Lehrer hatten eigene, kleinere Projekte, aber essentiell in diesem Punkt wäre es, nun die vielen dezentralen Bemühungen etwas zu bündeln, zu koordinieren und dadurch zu stärken. Daraus kann ein Zentrum entstehen, das all diese Bemühungen zusammenfassen und zu einem gemeinsamen Ziel führen kann. Auf der anderen Seite gibt es Lehrer und andere Personen

außerhalb der Waldorfbewegung, die gesagt haben, dass sie an einem Projekt teilnehmen würden, falls ein solches begänne.

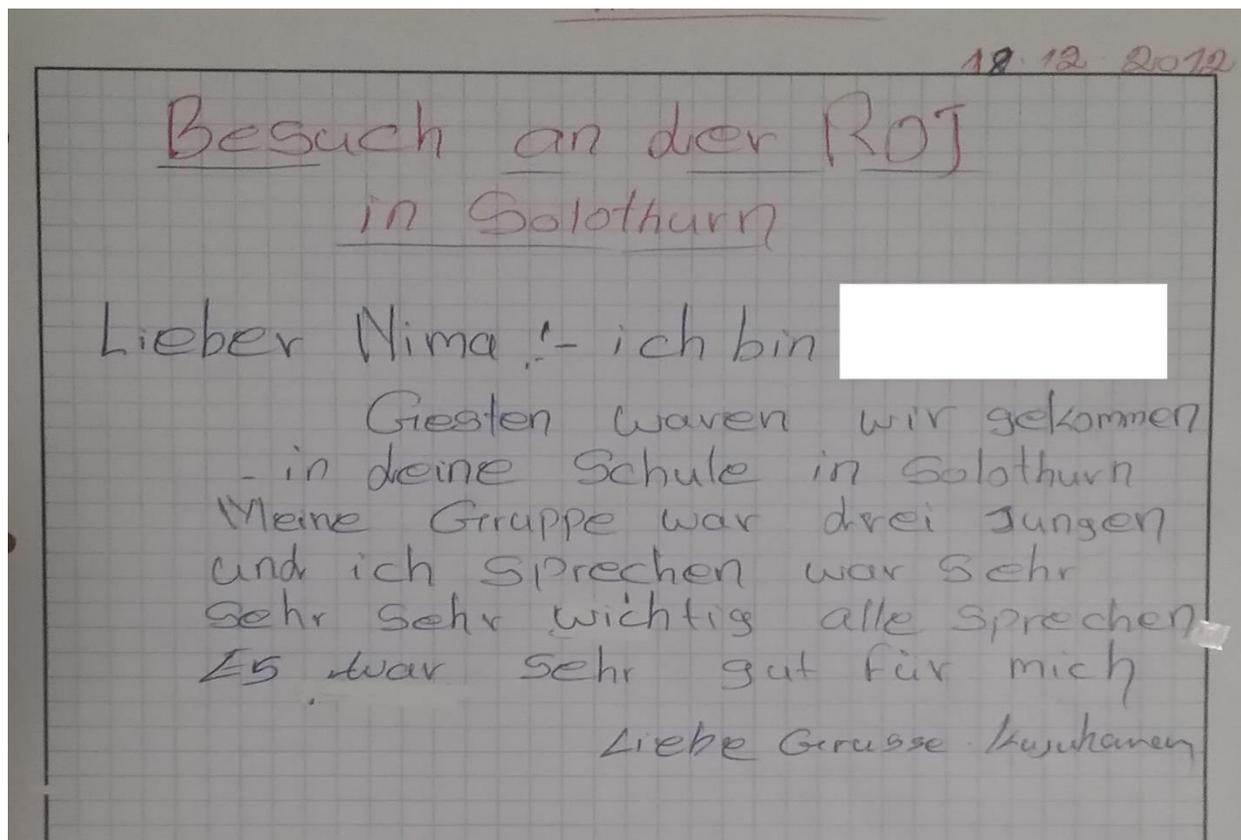
Eine weitere wichtige Rolle käme natürlich den Schülern zu. Sie müssen auch in solche Projekte mit einbezogen werden. Unsere praktischen Erfahrungen mit kleinen Events mit Flüchtlingen an den Waldorfschulen zeigten, dass diese Begegnungen unter den Kindern und Jugendlichen einen großen Eindruck hinterlassen, wodurch sie voneinander eine differenzierte Ansicht der Welt kennen lernen und kompetenter werden für ihr zukünftiges Leben, und zwar sowohl die Flüchtlinge wie die Schüler der Schulen selber.

NpJ/TS/NI 16.02.15

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Appendix 2:

**Letters of Refugee Students from the BVS in Konolfingen after
visiting the ROJ**



Besuch an der RoJ
in Solothurn

18.12.2014

Lieber Nimal!

Das war sehr schön in eurer Schule und die Leute
waren sehr nett.

Alles hat mir sehr gut gefallen, die Schülerinnen
waren sehr höflich und der Schüler auch.

Hat mir das Pakistanisch essen sehr gut gefallen
Der Lehrer war sehr nett und höflich.

Liebe grüsse [REDACTED]

Lieber Nima

Ich bin [REDACTED] [REDACTED]

Gestern war sehr gut

und es gefällt mir, weil ich habe kennengelernt.

Vier person und es gefällt mir!

Alle Schüler und Schülerinnen sind nett.

Ihr seid Respect voll zu uns!

und alle sind freundlich, und ich hoffe, dass ihr nächstes

Mal zu uns kommt, und ich wünsche euch

gesundheit und ein guten Lehranfang! 😊

Appendix 3:

INKLUSIVE SCHULE

Ein Konzept von Antonia Auch²⁶

Grobbeschreibung: Die Inklusive Schule ist eine Institution, die grundsätzlich allen Kindern und Jugendlichen offen ist. Sie ist barrierefrei und staatlich finanziert. Die Inklusive Schule verfügt über genügend Fachpersonal, um Klassen führen zu können, in denen die Fähigkeiten der Schüler/innen in sehr verschiedenen Bereichen liegen.

Die Fachpersonen der Schule gehen vom anthroposophischen Menschen- und Weltverständnis aus und richten ihr Handeln danach. Sie sind davon überzeugt, dass Verschiedenheit viele Chancen und Ressourcen birgt und setzen sich mit Begeisterung dafür ein, sie zu stärken und ein für alle gewinnbringendes Miteinander zu gestalten.

Zielgruppe: Die Inklusive Schule heisst alle Kinder und Jugendlichen willkommen. Da es bisher wenige anthroposophische Institutionen für Unbegleitete Minderjährige Asylsuchende gibt, sind ca. die Hälfte aller Schulplätze für UMA bestimmt. Die andere Hälfte der Schulplätze geht an alle weiteren interessierten Personen.

Begleitung der Kinder und Jugendlichen: Für die Kinder und Jugendlichen werden ihren Bedürfnissen nach Begleitpersonen eingestellt. Jede Klasse hat zwei Klassenbetreuungspersonen, wovon mindestens eine Person eine Ausbildung entweder in Heil- oder Sozialpädagogik aufweisen kann oder eine Fa-Be-Lehre absolviert hat. Ist in einer Klasse kein/e Heilpädagog/in tätig, wird eine Person mit einer Lehrer/innenausbildung eingestellt. Es werden Ausbildungsplätze für Studierende sowohl der AfaP²⁷ als auch der HFHS²⁸ in Dornach angeboten.

Für die UMA werden wo nötig Dolmetscher/innen eingesetzt. Es findet für sie zusätzlicher Deutschunterricht statt, Inhalte anderer Fächer werden ab der 9. Klasse teilweise mit Materialien in ihrer Muttersprache ergänzt.

Schüler/innen mit Beeinträchtigung nehmen am regulären Unterricht teil, wobei der Unterricht so gestaltet wird, dass immer Aufgaben verschiedener Schwierigkeitsgrade zur Verfügung stehen. Ist ein/e Schülerin überfordert mit regulären Anforderungen wie z.B. dem Stillsein über den Zeitraum einer Lektion hinweg, werden individuelle Lösungen gesucht. U.A. stehen jederzeit ein Bewegungsraum und ein Ruheraum zur Verfügung für Schüler/innen, die deutlich zeigen, dass die ununterbrochene Teilnahme am regulären Unterricht ihren Bedürfnissen nicht entspricht.

²⁶ Sozialpädagogin und Mitarbeiterin des Netzwerks für Flüchtlingspädagogik

²⁷ <http://www.paedagogik-akademie.ch>

²⁸ <http://www.hfhs.ch>

Hierarchie: Die Inklusive Schule hat einen Vorstand, der aus mindestens 4 Personen besteht. Die Schulleitung besteht aus 2-3 Personen. Die Hauptverantwortungen für die 4 verschiedenen Bereiche werden unter Bereichsleitenden aufgeteilt (Bereiche: regulärer Unterricht, Förderunterricht und Notfallpädagogik, Land- und Hauswirtschaft, Lehrstellen/Praktikumsplätze).

Elternzusammenarbeit: Die Eltern sowie die Berufsbeistände etc. (hier wird für alle der Begriff «Angehörige» verwendet) werden aktiv in die Tätigkeiten der Inklusiven Schule miteinbezogen. Es werden permanent einige Unterrichtssequenzen zu Randzeiten in der Form der «offenen Tür» angeboten, die Schule stellt Räume für den Austausch der Angehörigen untereinander zur Verfügung, organisiert regelmässige Angehörigenabende und Aktivitäten ohne informativen Charakter, z.B. einen Angehörigenchor etc.

Angegliederte nichtschulische Angebote: Die Inklusive Schule bietet Praktikumsplätze für alle Menschen an. Kann ein/e Praktikant/in kein oder nur wenig Deutsch, erhält sie/er das Angebot, an den Deutschstunden der Oberstufe teilzunehmen.

Es werden Kindergarten- und Tagesschulplätze angeboten; beide Angebote werden von Fachpersonal begleitet.

Die Inklusive Schule verfügt über eine Mensa inkl. Schulküche. Ebenfalls werden einige Tiere gehalten und ein Garten gepflegt. Es stehen Ateliers für künstlerische Aktivitäten und Musikräume inkl. Instrumenten zur Verfügung. Schulküche, Landwirtschaft und Kunsträume werden sowohl für den regulären Unterricht als auch für Einzelunterricht und Förderunterricht verwendet. Die Schulküche und die Landwirtschaft bieten ausserdem Lehrstellen an für alle Interessierten, ungeachtet ihrer messbar beurteilbaren Fähigkeiten.

Art des Unterrichts: Der Unterricht erfolgt nach dem Lehrplan Rudolf Steiners, jedoch aktiv und kreativ umgestaltet von den Lehr-, Betreuungs- und Begleitpersonen unter Einbezug aktueller Zeitgeschehnisse und unter Berücksichtigung der Fähigkeiten (Ressourcen) und Interessen (Lebenswelt) der jeweiligen Schüler/innen.

Qualitätsmanagement: Das Qualitätsmanagement erfolgt durch das Arbeiten nach «Wege zur Qualität»²⁹. Alle neuen Mitarbeitenden müssen eine mind. 1-3tägige Schulung zu «Wege zur Qualität» absolvieren.

Prävention von und Reaktion auf Gewalt: Eine Person aus der Leitung hat das Amt der internen Meldestelle für Vorkommnisse im Zusammenhang mit Hilflosigkeit, Überforderung, Nähe- und Distanzproblemen, Gewalt, Unwohlmpfinden, Verdachtsgedanken. Die interne

²⁹ <http://wegezurqualitaet.info/home/schweiz>

Meldestelle hat ausserdem die Aufgabe, regelmässige Kurzschulungen zu verschiedenen Themen der Gewaltprävention durchzuführen.

Zusätzlich/alternativ zur internen Meldestelle gibt es eine externe Meldestelle. Die Person, die dieses Amt innehat, ist allen Mitarbeitenden bekannt und unterliegt einer Schweigepflicht gegenüber der internen Meldestelle.

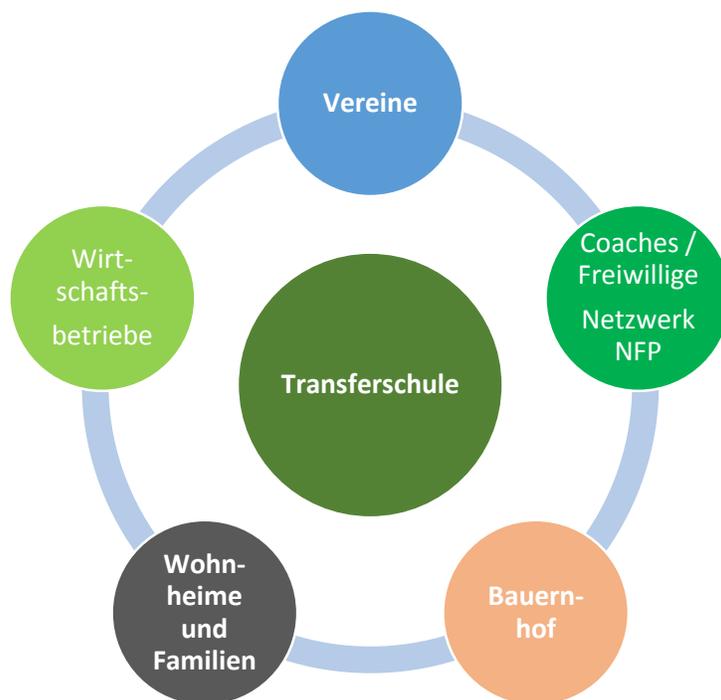
Ist es bereits zu einem Gewaltvorfall gekommen oder besteht ein Verdacht auf Gewalt, wird ein Interaktionsteam eingeschaltet, das aus der externen Meldestelle und mind. 2 weiteren, im Voraus definierten Personen besteht. Alle interaktiv handelnden Personen erhalten während und bis zu 2 Monate nach Abschluss eines Falls zweiwöchentlich Supervision.

Notfallpädagogik: Es werden täglich notfallpädagogische Übungen in den Unterricht (z.B. Eurythmie, Musik, aber auch vor dem Epochenunterricht etc.) eingebaut. Damit die Professionalität dieser Aktivitäten gewährleistet ist, werden sie nur von Personen durchgeführt, die an einem 2-5tägigen Seminar zur Thematik teilgenommen haben.

Finanzierung: Die Inklusive Schule wird staatlich finanziert und läuft als Teil-Sonderschule.

Anerkennung: Die Inklusive Schule bietet folgende Schulabschlüsse an: Real (9 Jahre), IMS-B, -F, -M (12 Jahre), Abitur (13 Jahre). Ebenfalls können Lehren mit eidgenössisch anerkanntem Abschluss in den Bereichen Küche und Hauswirtschaft absolviert werden.

Appendix 4:

Konzept Flüchtlingsintegrationsprojekt CH (bearbeitet von Gerwin Mader³⁰)

Vereine: Sport, Musik, Gesellschaft etc.

⇒ Verbindungspersönlichkeiten, die im örtlichen Gesellschaftsnetz integriert sind

Coaches/Freiwillige: Ehrenamtlich Tätige, Freunde des Netzwerks Flüchtlingspädagogik.ch

⇒ Durchführung von Einzelcoachings, Extraunterricht, Privatinitiativen, Begleitung für Familienplatzierungen etc.

Hof: Kooperation: Landwirtschaftsbetriebe mit Tierhaltung (Kühe, Schafe, Pferde, Hühner, Schweine, Hund, Katze): Für Arbeiten am Hof, mit Tiergestützter Pädagogik, für die Unterrichtsfächer Ernährung und Naturkunde, Feldarbeit & Produkterzeugung

⇒ Bauer/Bäuerin, Landschaftspfleger, Mitarbeiter, Gärtner, Hofpädagogen

Heime Wohngemeinschaften (8-10) mit Hausvater/-mutter: Mit Hausordnung, Struktur der Abläufe, Gemeinschaftssinn, Schutzraumerhaltung, Regeneration nach Traumata, und Vertrauensaufbau

⇒ Sozialpädagogen, Sozialarbeiter, Therapeuten, Coaches, medizinisch geschultes Personal

Netzwerk Wirtschaftsbetriebe: Für (langzeit-) Praktikumseinsätze bzw. Berufsausbildungsplätze

³⁰ Co-Leiter der AfaP

- ⇒ Praxisleiter für Koordination und Ansprechperson, Coaches als Verbindungspersonen, Kooperation mit Netzwerk von Betrieben

Transferschule: Bereiche Unterricht – Therapie – Kunst – Handwerk – Forschung – KiGa / Hort:

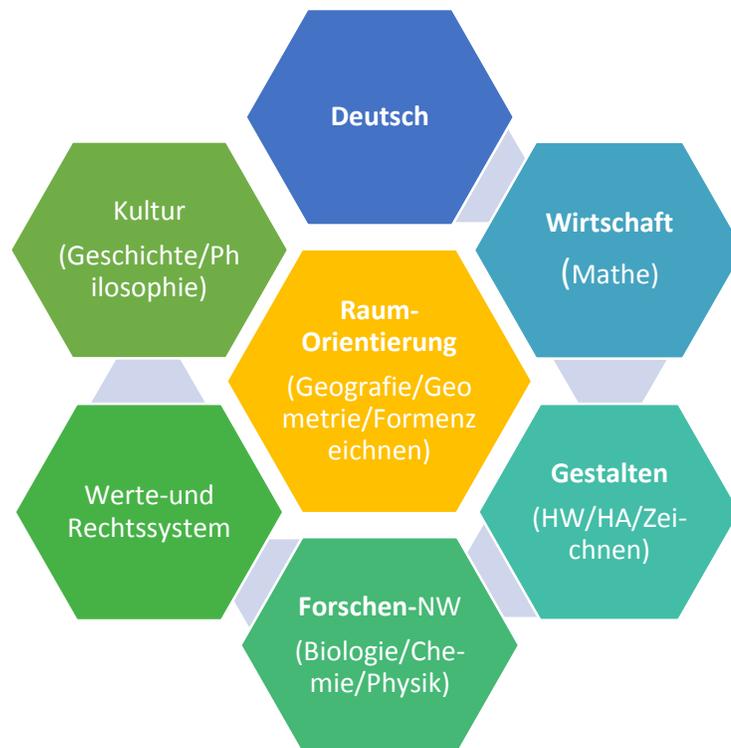
- ⇒ Lehrpersonen für alle Stufen & Hortleiter (Tagesschule), Förderpädagogen, Fachkräfte, Verwaltungskräfte und Pädagogen des Netzwerks NFP

Konzeptentwurf Transferschule, Skizze

Modellprojekt, das bereits umgesetzt ist (u.a. mit 120 UMA): Parzivalzentrum in Karlsruhe, siehe http://www.parzival-zentrum.de/				
Montag	Dienstag	Mittwoch	Donnerstag	Freitag
Gemeinsamer Morgenbeginn				
Arbeitsbereiche: Küche – Putzen – Produktionswerkstatt/Hof-und Waldarbeit				
Unterricht				Portfolioschreiben
Mittagspause				
Bewegung – Kunst – Musik – Handwerk – Handarbeit – (Projektarbeit)				Kolloquien/Konferenzen/Gesprächsforen
Gemeinsamer Abschluss & Rückblick				

Therapiebereiche: Traumatherapie, Heileurythmie, Maltherapie, Musiktherapie etc.

Unterrichtsgebiete & Lernstoff/Inhalte:



bellaCH, 31.01.2016/Gerwin Mader in Zusammenarbeit mit Thomas Stöckli/Institut Solothurn