



Masar  
Institute for Education

1004.1166

# Hear Project

**H** Humans

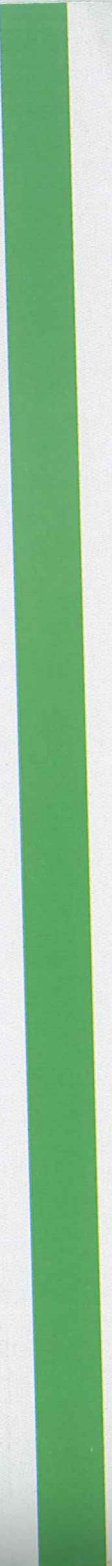
**E** Education and

**A** Awareness to their

**R** Rights



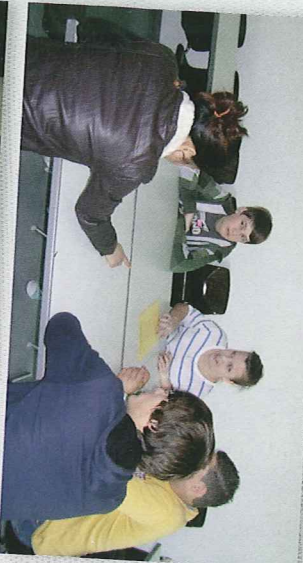




This magazine is the product of the HEAR Project of Masar Institute for Education, Nazareth and the Gerhart Hauptmann Gymnasium, Wernigerode.

The HEAR project brought together German and Arab Israeli youth to research the 'Right to Education' in their respective countries from 1948 till today. They examined the universal application of the 'Right to Education' in the different political, geographic, historical and cultural contexts and documented their learning experiences.







## حوارية ألمانية نصراوية في مدرسة مسار حول " حق التعلم "

نهي بواس  
مركزة مشروع التبادل الطلابي  
جمعية مسار

واسقطانته على تطور المجتمع. كذلك شارك الطلاب بورشات عمل حول موضوع حقوق الإنسان بشكل عام وحق التعلم بشكل خاص، حيث تعرفوا على أهمية التعليم وأسس حق التعلم والشروط التي يجب أن تتاح للطلاب، وناقشوا شروط التعلم في مناطق مختلفة في بلدنا والعالم. كذلك التقى الطلاب «شهود تاريخيين» واستمعوا الى تجربتهم الذاتية كطلاب في مراحل التعليم المختلفة في حياتهم من المرحلة الابتدائية حتى الجامعة والصعوبات التي مروا بها.

كان لبرنامج التبادل الطلابي فوائد عديدة، فقد أتاح للطلاب فرصة للحوار مع الآخر المختلف، ومُنحوا فرصة الاقتراب منه واستيعاب أرواه من خلال اللقاء الفعلي مع الطلاب الألمان وليس فقط من خلال الأفكار المسبقة التي يحملها كل طرف عن الآخر.

كذلك منحتهم هذه التجربة الفرصة للتعرف على المستوى التعليمي والثقافي للطلاب العربي والألماني ونظام التعليم في كل من المجتمعين بإيجابياته وسلبياته.

يذكر أن تمويل المشروع تم بدعم من مؤسسة EVZ و European For Peace وبدعم سخّي من أهالي طلاب مدرسة مسار. كذلك تثنى جمعية مسار عاليا جهود المتبرعين من مرشدين ومرافقين، محاضرين، رجال أعمال ومؤسسات كمساهمة منهم في تنمية المجتمع المدني وتشبيك العلاقات بين رجال الأعمال والمؤسسات الفعالة اجتماعيا.

باشرت مدرسة مسار منذ ثلاث سنوات بتطوير مشروع تربوي ثقافي يتعلم فيه الطلاب عن حضارات أخرى من خلال الانخراط بتجربة اللقاء مع طلاب من تلك الحضارات، خاصة أننا نؤمن أن التبادل الثقافي يفتح أبواب الفكر ويدعم التواصل الحضاري ويؤهل الطالب بثقافة الحوار وأسلوب طرح الأفكار وضرورة الإصغاء إلى الآخرين. محور المشروع لهذه السنة حول البحث بشكل نقدي بموضوع «حقوق الطفل بالتعلم» في سياق معاهدة حقوق الإنسان التي صدرت عام 1948، وتشمل ثلاث مراحل:

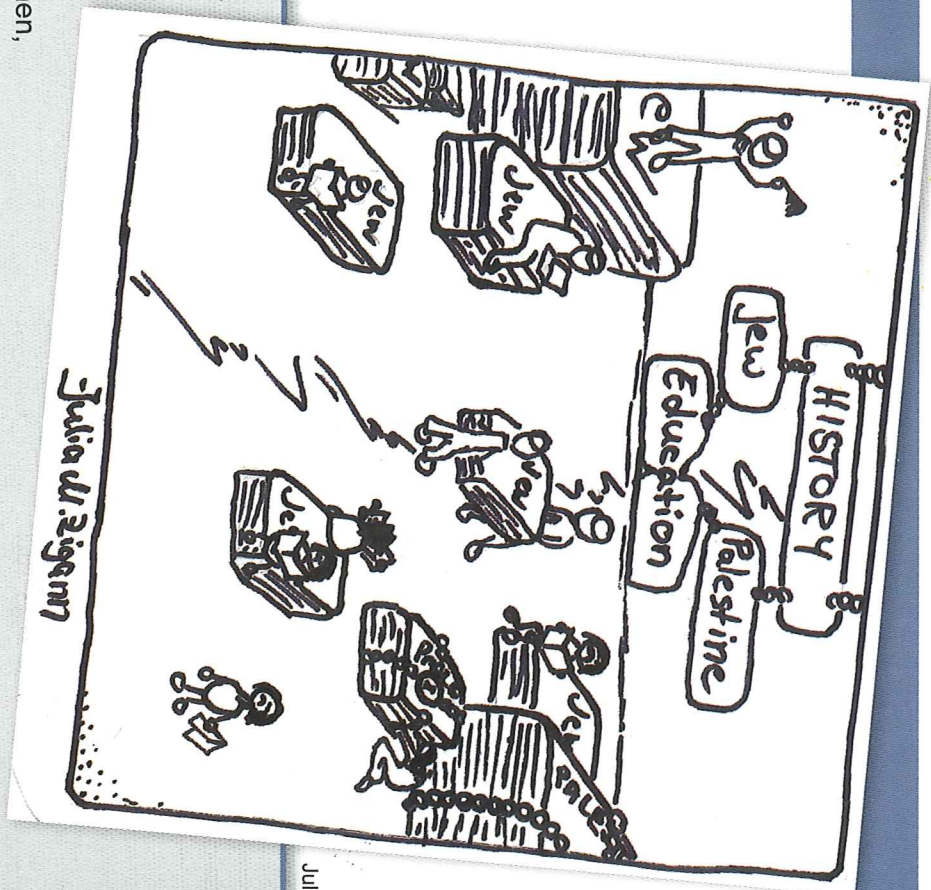
المرحلة الأولى والتي كانت في تشرين الثاني، قام خلالها طلاب الصف العاشر من مدينة Wernigerode في ألمانيا بزيارة تبادل مع طلاب من نفس الجيل في مدرسة مسار في الناصرة.

المرحلة الثانية كانت في شهر نيسان حيث قام طلاب مدرسة مسار بزيارة الطلاب الألمان في مدينتهم وبحث تحديات نظام التعليم الألماني بالفترة الممتدة بين عام 1948 (إعلان وثيقة حقوق الإنسان) وحتى يومنا هذا.

في المرحلة الثالثة عمل طلاب مسار والطلاب الألمان على إصدار المجلة (بثلاث لغات: العربية، الإنجليزية والألمانية) الموجودة بين أبيكم والتي تتضمن مقالات حول موضوع حق التعلم.

شمل المشروع زيارات وورشات عمل عديدة تعرف خلالها الطلاب والمعلمون المشاركون، كل على تاريخ الآخر، ثقافة، حضارة، عادات وتقاليد ونظام التعليم، حيث كان محور البحث نظام التربية والتعليم





Julia M. Ziggan

**Tag**

ein, Tag aus

Leben sie zusammen.

Gehen ein, gehen aus,

In einem land zusammen.

Probleme gibt es wegen der religionen,

Haben vorurteile und Streit,

Wollen die anderen nicht verschonen.

Dabei bilden sie doch einen Staat, eine Einheit.



# Equality

Aseel Hassanien – Mai Dmar, Zarkawi

**The Right to Equality** All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination

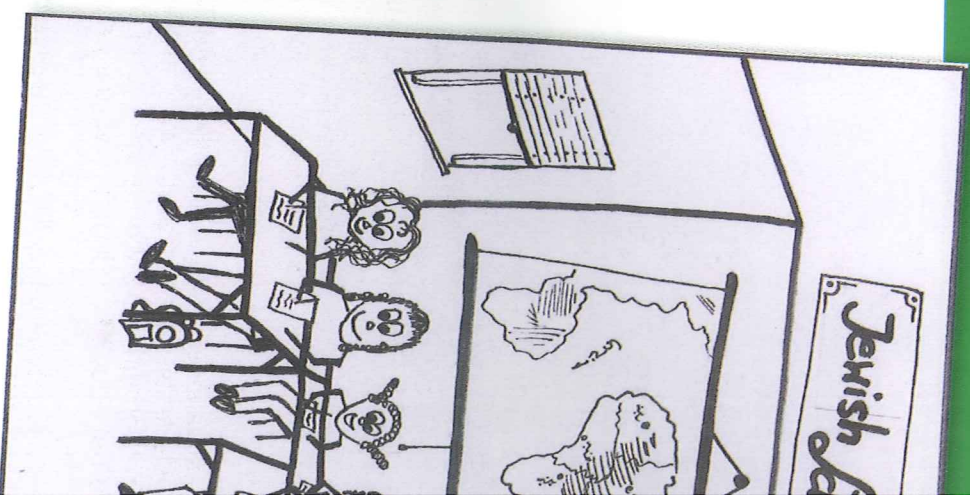
**I**

was so important for me to know  
That there are students even to school can't go  
And here are the reasons for you to know  
I got the chance to look out there  
And see how they share  
Their pain with out anyone care  
It's just aint sensible  
It's all about the principle?  
Well, let me say it clear. Everything is going out here with  
a bad atmosphere

We are all humans. From the moment we are born, our rights are born with us. This means that we are all equal. Mohamad from Nagab walks for a long distance to school

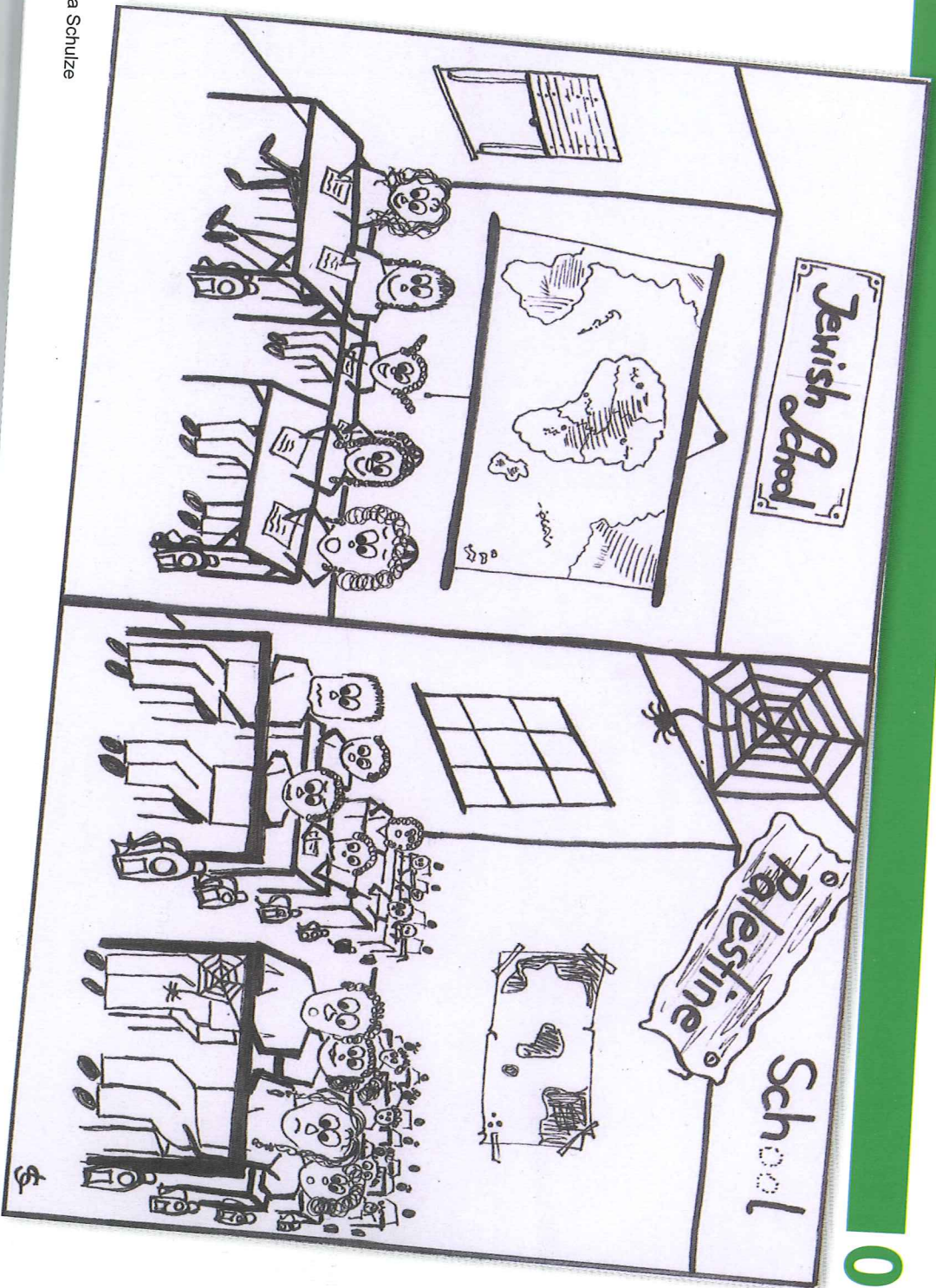
*(Handwritten pink scribble)*

since there is no transportation in his area. Raya from Sakhnin goes to a school in Nazareth by bus. Raya must pay the bus fare, whereas Johanna from Germany, who also travels to school by bus, does not have to pay for the bus ticket. It is for free since it is one of students' rights in Germany.  
From the previous situations, we learn that there is difference between us students from Nazareth and the German students from Wernigröde. Although we are of the same age, we are not equal. We do not have the same rights.  
I think that we are all equal: we all should have the identical rights. It does not matter what country we are from.



Liza Schluze





Liza Schulze

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Germany, who  
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idents' rights in  
it there is diffe-  
n and the Ger-  
we are of the  
have the same  
ave the identi-  
ve are from.



## I Have a Dream

Mais hresh, Aseel Agha, Siwar Habiballa



Dema Kiriny

I have a dream. I dream that one day there will be a train that crosses the whole country. This train will stop in every single village and city and will take people not only to work, but also to many other places where they will simply have fun.

When we were in Germany, we moved from one place to another by different means of transportation, for instance, in the morning, we went to school by bus which is both available all the time and incredibly cheap. To trips, we went by train which is also always accessible. The right to mobility is well practiced in Germany. The Germans have

the right to move freely with a comfortable, reliable and fast transport system.

On the contrary, in Israel, although we have the right to move, we do not have the essential means for it. For example, the railway has a small number of stations; the train takes you to extremely few places. This fact may prevent us from practicing the right to move easily.

The right to mobility is not only having the freedom to move from one place to another, but it is also having the easily reached public transports.



أكثر واقعية، بهذه الحالة في الدولتين لا يوجد شيء

شكها، رائحتها، ناسها، هوأؤها وحتى المنطق بات  
وازن، بمجرد بناء ذلك الجدار الذي يخفي الضوء عن

من هناك جهة من الجهتين أوضاعها الاقتصادية

من الأخرى.

جهة المقابلة لا يتواجد ثلث المنتجات.

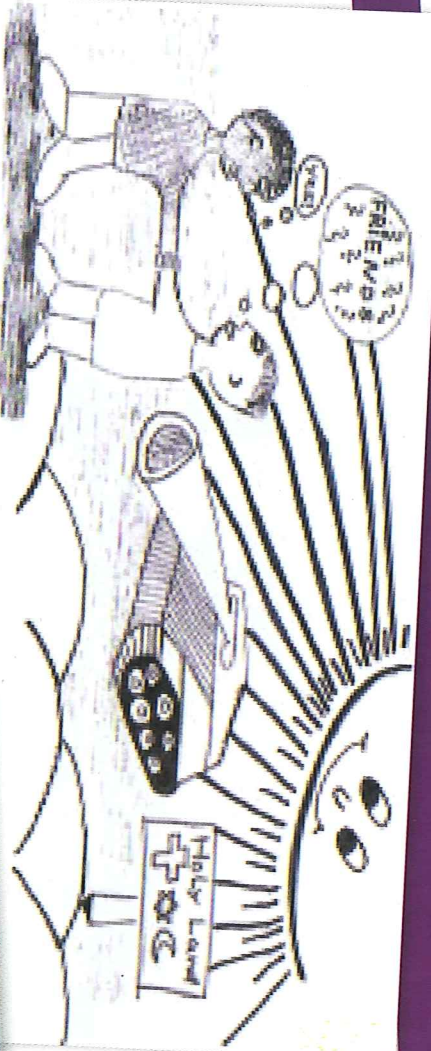
كان بر أن التجسس على الناس بالمناطق العمومية، كان  
القمع، الحرمان والانتخابات التي تقام برشوات  
السياسية المتوترة، وأيضاً كتم الحرية يؤدي إلى  
س إخراجه بثورة لتحطيم الأوضاع البائسة القائمة.

اربخنا ولن يتغير بل سيتقدم.



مي زقاوي

Mai Dmar, Zarkawi



Theresa Lotze

## هل

هناك رابط بيننا؟ أيعقل أن يكون حقيقياً؟ هذا هو التاريخ، تماماً لا يتغير مع المحاولات العديدة لإعادة صياغته بلغة خاطئة لكنها كلها باءت بالفشل الذريع لأنها من صناعة عقول فارغة.

خلال تواجعي في ألمانيا، كسبت معلومات غنية خزنتها في مخزني التاريخي، لأنها تتطابق مع داخلنا.

فأوضح لي أن ألمانيا قد قسمت إلى قسمين يختلف احده عن الآخر بشكل كامل، فالشرق له منطقته ومكانه الخاص والغرب كذلك. لكن اتحادهم في نهاية المطاف أدى إلى أذلال الجدار الذي بني لإزلائهم، فقد هزموه وتخلصوا منه بجوارزهم وعزمهم.

والحال نفسه قائم في فلسطين، موطني لكن لنقل أن الظروف السياسية تختلف لكن الأعمال السياسية فهي ذاتها منذ آلاف السنين. فبناء جدار ليقسم الدولة إلى قسمين هو بمثابة بناء دولتين في دولة

Dema Kifny

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بان واحد، ولأكون أكثر واقعية، بهذه الحالة في الدولتين لا يوجد شيء مشترك.

لون الحياة يتغير، شكلها، رائحتها، ناسها، هواؤها وحتى المنطق بات فيها مختلف ولا يتوازن، بمجرد بناء ذلك الجدار الذي يخفي الضوء عن جميع السكان.

ومن الطبيعي أن هناك جهة من الجهتين أوضاعها الاقتصادية ومعيشتها أفضل من الأخرى.

على سبيل المثال، المؤن والطعام والمنتجات الغذائية تتواجد في جهة بكثرة، لكن في الجهة المقابلة لا يتواجد تلك المنتجات.

ومن الضروري ذكر أن التحسس على الناس بالمناطق العمومية، كان عملاً فظيماً، فالكلبت، القمع، الحرمان والانتخابات التي تقام برشوات واضحة والأحوال السياسية المتوترة، وأيضاً كتم الحرية يؤدي إلى غضب متراكم حتى إخراجهم بثورة لتحطيم الأوضاع البائسة القائمة. هذا هو التاريخ، تاريخنا ولن يتغير بل سيتقدم.



# The Right to Own Property

Derma Kifiny

**The Right to Own Property** Everyone has the right to own property alone as well as in association with others. No one shall be arbitrarily deprived of his property.

## When

the Germans came to Nazareth, we visited an organization called **Zokhrot**. We learned a lot of new information about the lands that the Palestinians no longer possess due to the Jewish occupation. This act interferes with the right to own property, in this case, to have possession of their own land.

There is a similar story in Germany that I connect to the right to own property. When Germany was a socialist country, everyone had to share everything even their own land.

Both Arabs and Germans were banned from many of their rights, one of which is the right to own property. As a result, they have limited views and different opinion.

I think that if you do not have this right, then you will not have other rights. When you do not have a land to live on, you cannot live in dignity. If you do not have a home, then of course, you do not have a job and so on.

After we finished this project and after learning a lot of new information about the Germans history and adding some new information about my own history, the only word that I think of is: prohibition.. Both the Arabs and the Germans have suffered a lot and still suffer because many of their rights were banned.

## My Experience

Majdi Darawshi

## This

program has given me an opportunity to learn about German exchange students from a different culture and yet it opened up a world of opportunity to learn about my new friends and opened my horizons as I learned how to behave with them and how to behave with them about the history of my country. At the end I found the history to be very similar, as people are fighting for their rights and I believe that we need to stand together.



## My Experience in the Hear Project

Majdi Darawshi

11

Cultural party at Gerhart  
Hauptmann Gymnasium  
Friday 8.4.2011



**This**

is right, then you will not  
not have a land to live on,  
do not have a home, then  
and so on .  
after learning a lot of new  
history and adding some  
history, the only word that  
Arabs and the Germans  
er because many of their

program has given me an experience of a lifetime as I really enjoyed traveling to Germany and hosting a German exchange student in Nazareth. Hosting someone from a different culture alone was such a delightful experience and yet it opened up so many doors for me. Not only did I get a chance to meet new friends, but I also got an opportunity to learn about a new culture, the traditions of my new friends and also German history. It truly broadened my horizons as I learned not only about Germany and how to behave with people in another society but also about the history of my own country.  
At the end I found the histories of Palestine and Germany to be very similar, as people in both countries felt the need to fight for their rights of a better life, and that's why I believe that we need to stand up for our rights!



## The Right to Education

Maisam Maoed

**Right of Education** Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

51

### When

the Germans came to Nazareth we had a workshop about education. In this workshop, we met two seniors who talked about the educational system in the past and the troubles that they went through. To get to their school, they had to walk for one hour since they had no schools in their village.

In Germany, I felt upset when they told us about the exam that determines the children's future. When pupils get to the fourth grade, they take an exam to see which school they will go to. If they pass the exam, they will go to a regular school. However, if they do not pass the exam, they will go to a vocational school. In my opinion, this interferes with three rights. First, the right to be equal: when

pupils go to a vocational school, they will feel less important than others who attend regular schools. Second, the right to make a decision: pupils in the fourth grade cannot decide which school to attend. Finally, the right to education: when pupils go to a vocational school, they do not learn what pupils in regular school do.

I think that the right of education is very important to complete the cycle that our grandfathers have started. We are the ones who have to continue it with our knowledge and education.

I believe that we need to stand up for our rights!





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## رحلة من العمر

شهد أبو حريزي  
Shahed Abu Hariri

العربي أن نتقبل الآخرين ونفهمهم ونستمع لهم؟ إذا أصبحنا متقبلين للآخرين ومنحاهم حريتهم وحقوقهم بشكل كامل سنصبح حسب طني شعب ناجح ومتطور وعادل.

أما بالنسبة للأمور السلبية التي لاحظتها لدى المجتمع الألماني، يمكنني أن أقول أننا في مجتمعنا العربي ما زلنا نحافظ على عادات مهمة يفتقر لها الشعب الألماني ففي الوقت الذي أرى فيه الألمان يفتخرون إلى الاهتمام ببعضهم البعض وبمساعدة الآخرين أرى مجتمعنا مازال يقدم المساعدة للآخرين، الشيء الذي يجعلك تفتخر بانتماءك لهذا المجتمع المعروف بالكرم والعطاء ومساعدة المحتاجين بانتماءك الضيف.

وأكرام الضيف. أود أن اعترف بأنني مدرك تماما أن التغيير لا يأتي بالسهل ويحتاج إلى وقت، بل يحتاج إلى عمل شخصي وجماعي وإلى أيام وسنين لتوعية الجيل الحالي والجيل القادم، هذه الأمور تحتاج برأيي إلى تغيير جذري يبدأ في البيت ثم المدرسة فالمجتمع. في النهاية من المهم أن نعرف أن لكل دولة وكل شعب عاداته وتقاليده ومنها الإيجابي ومنها السلبي، يبقى علينا بحسب رأي أن نفرق بين ما هو جيد ونافع وما هو ضار حتى نستفيد من حسنات الشعبين العربي والألماني لتكون مجتمعا أفضل ومستقبلا باهر وأجبال ناجحة.

## من

خلال رحلتي في بلاد غير بلادي وميزل غير منزلتي، خلال التسعة أيام التي قضيتها في مدينة Wernigerode الألمانية تعلمت العديد من الأمور، كالمعلومات الحديثة التي اكتسبتها عن نظام التعليم الألماني، عن الثقافة وعن تاريخ ألمانيا العريق والمثير. من أكثر المواضيع التي شدتني وأود اطلاعكم عليها من خلال خاطرتي هذه، هي بعض العادات التي رأيتها لدى المجتمع الألماني، منها الإيجابية التي يمكننا تبنيها وتطويرها في مجتمعنا العربي، إلى جانب بعض الأمور السلبية التي يجب أن نغاديناها.

من بين الأمور الإيجابية التي لاحظتها في ألمانيا كانت نظافة الأماكن العامة، فمثلا عندما تسير في شوارع ألمانيا، تُلقت نظافة المكان نظرك بشكل ملحوظ، فترى من حواك كل شيء نظيف، لكن بالمقابل في شوارع مدينتنا (الناصرية) ترى القمامة في كل مكان. هذه الظاهرة جعلتني أتساءل ما الذي يتقصنا للحفاظ على مدينتنا وتؤسس مدينة نظيفة؟ باعتقادي الجواب موجود لدى كل واحد منا، فالامر يتطلب من كل فرد في هذا المجتمع أن يبدأ بنفسه قبل أن ينظر للآخرين، فيحافظ على نظافة الملك العام بنفس درجة اهتمامه ومحافظته على الملك الخاص.

الشيء الإيجابي الآخر المثير هو تقبل الألمان للأشخاص "المختلفين" أو تقبلهم لكل ما هو مختلف عنهم بشكله أو بلونه أو ببعته، فهم منفتحون لتقبل وسماع الآراء والأفكار الأخرى، التي لا تتوافق مع آرائهم وطرق تفكيرهم. لماذا لا نستطيع أو يصعب علينا في مجتمعنا



Cultural tour in the village of Ein Mahe  
Sunday 31.10.2010



شهد أبو حريري  
Shahed Abu Hariri

من

خلال رحلتي في بلاد غير بلاد التسعة أيام التي قضيتها في مدينة دبي العديد من الأمور، كالمعلومات الجيد التعليم الألماني، عن الثقافة وعن تاريخ من أكثر المواضيع التي شغلتني واولد خاطرتي هذه، هي بعض العادات التي ر منها الإيجابية التي يمكننا تبنيها وتطوير جانب بعض الأمور السلبية التي حبا لو من بين الأمور الإيجابية التي لاحظتها في العامة، فمثلا عندما تسير في شوارع القاهرة، فمشكل ملحوظ، فترى من حولك كل في شوارع مدينتنا (الناصرية) ترى القمامة جعلتني أتساءل ما الذي ينقصنا للحفاظ على نظيفة؟ باعتقادي الجواب موجود لدى كل من كل فرد في هذا المجتمع أن يبدأ بنفسه فيحافظ على نظافة الملك العام بنفسه على الملك الخاص.

الشيء الإيجابي الآخر المثير هو تقبل الأهل أو تعليمهم لكل ما هو مختلف عنهم بشكل فهم منفتحون للتقبل وسماع الآراء والأفكار أرائهم وطرق تفكيرهم. لهذا لا نستطيع أن



Cultural tour in the village of Ein Mahel,  
Sunday 31.10.2010



# A Trip of History and Education

Omar Ahmed

① - Munich

Visit to Hochschule Harz,  
University of Applied Sciences,  
Friday 8.4.2011



**The** trip to Germany was an adventure by itself. The ten days that I lived there were very important and the most beautiful days of my life because I experienced another life style. I saw how things in Germany are different from my country. I had so much fun learning about Germany in the past 60 years and the educational system in Germany. I think it is one of the best countries that I ever heard about. To me, the most shocking thing about the "country of

perfection" was its painful past. For example, the citizens of the western part were rich and had all the rights to live as HUMAN BEINGS, while in the east, it was so suppressive. The residents of the eastern part were puppets in the government's hands. But, in the end, it was pleasant to see how the wall fell and the two parts of Germany connected and formed a great country.









## Educational Trip

Aomea Abd Alhadi

Warm up activity  
at Masar School  
Saturday 30.10.2010



## The

exchange program has included many positive experiences as I was given a chance to explore a different culture, to learn about Germany's education system and I also had an opportunity to meet new people. I really like the program and it's mission to broaden our horizons and to educate us more on human rights. However, as I came to understand Germany's education system, I found it to be unjust. At the end of fourth grade the students are to take an exam, which is to decide whether the students continue with regular schooling, which will eventually give them an opportunity to pursue higher education. However, if the students don't pass, then they are

to enroll in a vocational or a trade school, where they are to learn skills necessary to perform a particular job. In my opinion, such an exam only puts a student's future at stake as it outlines their life at such a young age when they are not mature enough to make very serious decisions. Another unfair aspect of the education system, in my opinion, is the necessity to repeat an entire year just because one may have failed one of the classes. I think that students should not have to retake classes that they have passed, and instead have an opportunity to make up only the ones they failed.

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-Franklin





grade school, where they are perform a particular job. only puts a student's future at such a young age when to make very serious decisions education system, in my repeat an entire year just because of the classes. I think that stake classes that they have opportunity to make up only

"Human Rights for everyone is the necessary foundation upon which all of us may build a world where everybody may live in peace and serenity and plenty."  
- Michael Douglas



"If civilization is to survive, we must cultivate the science of human relationships - the ability of all peoples, of all kinds, to live together, in the same world at peace."  
-Franklin D. Roosevelt



"If you judge people, you have no time to love them."  
- Mother Theresa



"Begin with duties of a man and rights will follow as spring follows winter"  
- Gandhi





# The Education System in Germany

Anna Horn, Anna Pilshenko

## The school career

The education in the Federal Republic of Germany begins in nursery (0-3 years) and kindergarten (3-5 years) where children are looked after and already taught. With 6 years they are enrolled in primary school to fourth grade. Depending on the individual level of performance they get to the end of primary school plus a recommendation they get to further school career. This recommendation tells if they are allowed to visit a middle school, a secondary school or a grammar school.

In Germany there is a total of nine years compulsory education. Then you get the Certificate of Secondary Education. By visiting a school for 10 years the student acquires the General Certificate of Secondary Education and after 12 years of the baccalaureate. This is the entrance qualification for studies at a university. By contrast, after receiving a middle school graduation you can start an apprenticeship.

Whoever wants to study at a university, has to graduate in five subjects, while mathematics and German are compulsory tests. In addition there are three more specialized tests, two written and one oral, which each student will choose by themselves.

For a middle school graduation, an examination in mathematics and German is also mandatory. Unlike at the high school here are also technically-practical subjects (such as home economics and technology) taught in order to offer young people the best possible preparation for a subsequent teaching. In the secondary school there are also practical work electives. In all three types of schools students are also educated in physics, chemistry, biology, history, social studies, geography and English.

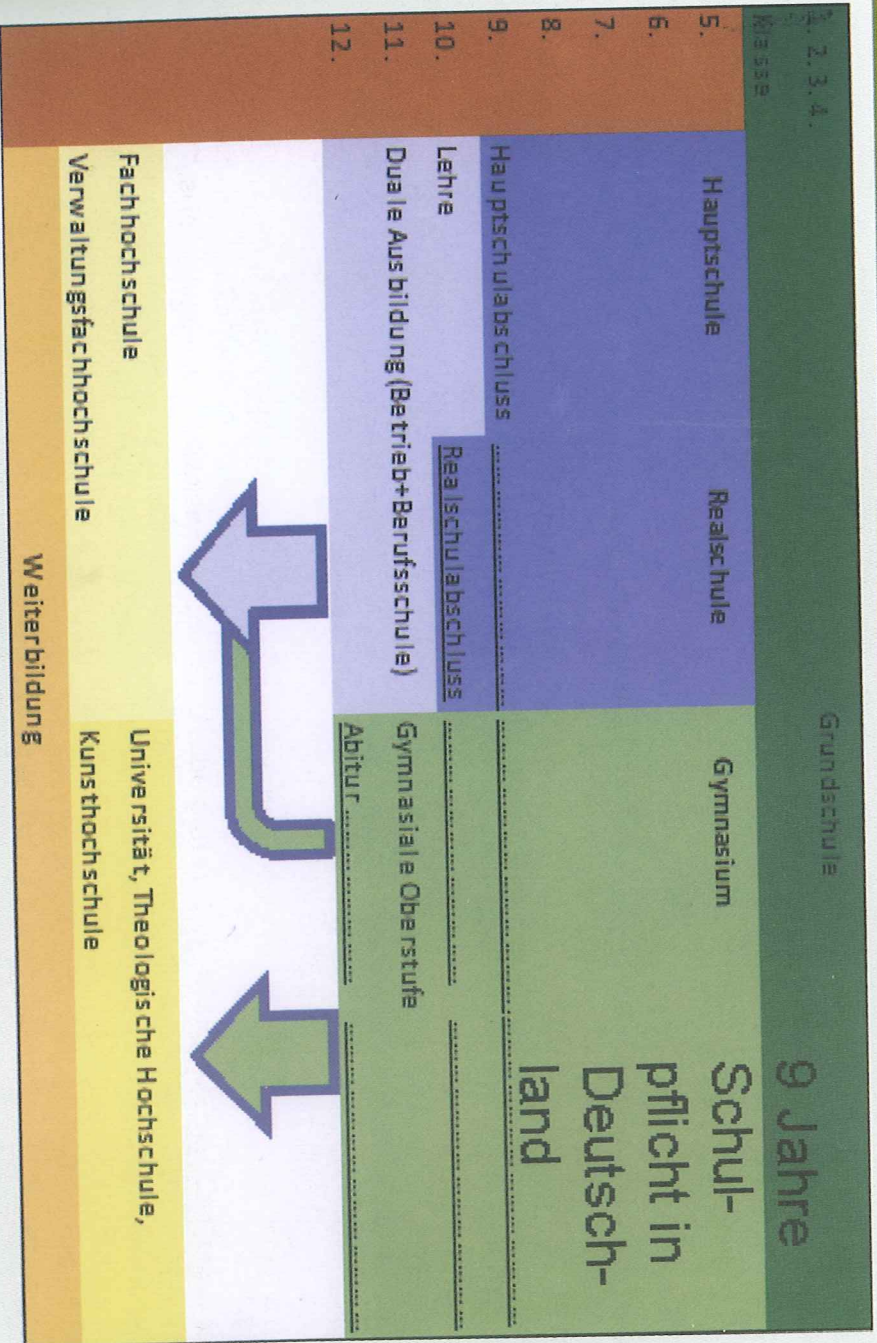
The respective education is very important because it determines the possibilities for individual professional development, as can be seen in the graph. In Germany, therefore, every student has the opportunity to catch up the next higher degree after a successful test.

### Educational objectives

In Germany each of the 16 states sets its own educational objectives, as enshrined in the national constitution. In Saxony-Anhalt, an educational goal is: "The development of free personality, which is in the spirit of tolerance prepared to bear a responsibility to the community with other people and nations and to future generations." (State Constitution Saxony-Anhalt, Article 27, paragraph 1)

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# Das Bildungssystem der DDR

Lisa Scholze Jana Köhler

## 1. Die Bildungs- und Erziehungsziele in der DDR

Bildungsziele der DDR und ihres einheitlichen Schulsystems waren eine breite Allgemeinbildung für alle, gleiche Bildungschancen unabhängig von der Herkunft, Völkerverständigung zwischen den sozialistischen Staaten (1. Fremdsprache: Russisch), eine wissenschaftliche Weltanschauung und Vermittlung von wichtigen Grundlagen über die modernen Wissenschaften.

Die Erziehungsziele der DDR waren Fleiß, Verantwortungsbewusstsein, Zuverlässigkeit, Arbeit zum Wahren und Mehrten des Sozialismus, Wahren des Friedenswillens, eine kommunistische Erziehung der Jugend, Vorbereitung auf spätere produktive Arbeit in der Industrie und die Erziehung zu einer schöpferischen Persönlichkeiten, denen das Wohl und die Weiterentwicklung des Sozialismus am Herzen liegen.

## 2. Das durchgängige Bildungssystem vom Kleinkind bis zum Berufsleben

Im Bildungssystem der DDR gab es einen festen und geplanten Weg für jedes Kind und jeden Jugendlichen. Die ersten Erfahrungen sammelte ein Kleinkind schon im 1. Lebensjahr in die Kinderkrippe. Ab dem 3. Geburtstag wurden sie dann im Kindergarten betreut. Hier wurden die Kleinen im letzten Kindergartenjahr auf die Grundschule

vorbereitet. In der Vorschule lernten sie die ersten Zahlen kennen, die Arbeit mit Farben und Formen sowie Grundfertigkeiten im Basteln und Schneiden. Außerdem gab es zusätzlich eine Frühförderung, zum Beispiel im Bereich der Logopädie.

Wie heutzutage auch, wurde das Kind mit 6 bzw. 7 Jahren eingeschult. Ab der 1. Klasse bestand der Klassenverband einer Klasse meist bis zum 10. Schuljahr.

Dabei wurden in den einzelnen Jahrgängen immer mehr Fächer zum Stundenplan hinzugefügt: Von der 1. bis zur 4. Klasse wurden die Fächer Deutsch (Lesen, Schreiben, Rechtschreibung, Grammatik, mündlicher und schriftlicher Ausdruck), Heimatkunde, Mathematik, Werkunterricht, Schulgartenunterricht, Zeichnen, Musik, Sport und Nadelarbeit unterrichtet.

In der 5. Klasse wurde der Kanon durch die Fächer Muttersprache, Russisch, Physik, Astronomie, Chemie, Biologie, Geografie, Einführung in die sozialistische Produktion (ESP), Technisches Zeichnen (TZ), Produktive Arbeit (PA), Geschichte, Staatsbürgerkunde erweitert. Abhängig von der Schule konnte ab der 7. Klasse noch Englisch oder Französisch belegt werden. Bis zur 10. Klasse mussten alle diese Fächer absolviert werden. Am Ende des 10. Schuljahres erfolgte eine schriftliche und mündliche Abschlussprüfung. Danach gab es für die einzelnen Schüler verschiedene Alternativen.

## 3. Die möglichen Schulwege

Einen Abschluss bekamen die Schüler in der 10. Klasse an der Polytechnischen Oberschule (POS). Mit diesem Zeugniss besuchte die Schüler die Fachschule den Fachschulberuflehre beginnen. Für einige Jugendliche gab es die Möglichkeit, in der 8. Klasse, später ab der 10. Klasse (EOS) zu besuchen. Die Schüler wurden für die Ausbildung in der Industrie oder im Handwerk vorbereitet. Die Schüler, die nicht in der Industrie oder im Handwerk arbeiten wollten, konnten in der 10. Klasse die Fachschule für die Ausbildung in der Industrie oder im Handwerk besuchen. Die Schüler, die nicht in der Industrie oder im Handwerk arbeiten wollten, konnten in der 10. Klasse die Fachschule für die Ausbildung in der Industrie oder im Handwerk besuchen.

Als Alternative gab es die Fachschule für die Ausbildung in der Industrie oder im Handwerk. Die Schüler, die nicht in der Industrie oder im Handwerk arbeiten wollten, konnten in der 10. Klasse die Fachschule für die Ausbildung in der Industrie oder im Handwerk besuchen.



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alternativen.

### 3. Die möglichen Schulabschlüsse in der DDR

Einen Abschluss bekam man in der DDR nach Beendi-  
gung der 10.Klasse an der Polytechnischen Oberschule  
(POS). Mit diesem Zeugnis konnte man dann auf einer  
Fachschule den Fachschulabschluss machen oder eine  
Berufslehre beginnen.

Für einige Jugendliche gab es die Möglichkeit ab der  
8.Klasse, später ab der 11.Klasse, die Erweiterten Ober-  
schule (EOS) zu besuchen. Hier konnte dann das Abi-  
tur abgelegt werden um im Anschluss studieren zu kön-  
nen und einen Hochschul- bzw. Universitätsabschluss  
zu erlangen. Diese Möglichkeit hatten aber nur wenige  
Schüler, da nicht wie heute die Eltern die Schullaufbahn  
bestimmen konnten, sondern es gab eine staatliche Aus-  
wahl (Leistungen, sozialer Stand).

Als Alternative gab es auch die Berufsausbildung mit  
Abitur, wo parallel zur Lehre das „Fachabitur“ abgelegt  
wurde.

Selbstverständlich konnte man sein Abitur oder seinen  
10.-Klasse-Abschluss auch an den Abendkursen der  
Volkshochschule nachholen.

Im Schulsystem der DDR gab es damals auch Sonder-  
regelungen, so konnten z.B. leistungsschwache Schüler  
schon nach Beendigung der 8. Klasse die Schule verlas-  
sen und eine Lehre beginnen. Für besonders begabte  
Schüler z.B. auf den Gebieten Musik, Sport oder Kunst

gab es Spezialschulen, wo es eine intensive Förderung  
möglich war.

Für Erwachsene, die zuerst arbeiten und dann einen stu-  
diengerechten Abschluss machen wollten, gab es Fern-  
schulen, Abendschulen und Erwachsenenqualifizierun-  
gen. Danach war für diese Personen ein Studium möglich.

A classroom in a  
DDR school  
Klassenraum einer  
DDR-Schule





## Janusz Korczak

Julia Zigann, Theresa Lotze

At Gerhart Hauptmann Gymnasium

Wednesday 6.4.2011



Janusz Korczak (real name: Henryk Goldszmit), was a Polish physician, children's book author and an important educator. He wrote child novels, plays and educational writings. He was born on 22nd of July in 1878 in Warsaw. His parents were Jozef Goldszmit and Cecylia. He was the first child. He grew up with his younger sister Anna in Warsaw and visited there the Humanistic High School. There he learned Latin, German and classical Greek in the Russian instruction language (Warsaw was a part of Russia by that time). In 1896 his father's health became worse and he died. So Janusz started teaching to improve the family's financial situation. He wrote his first humorous and satirical texts and won the "Gordt knots" prize in 1899 for one of his novels. The name of the novel's hero is Janasz Korczak.

In 1898 he worked for many Warsaw newspapers and

magazines. In the same year he studied at the Imperial University in his hometown. On the 23rd of March he graduated. The narration "Children of the road" in which the fortune of the road children is represented was published in 1901.

In 1904 and from 1907 until 1908 he had been a physician and a teacher for needy children in summer colonies. In March 1906 he worked as an army surgeon in the Russian-Japanese war.

Janusz Korczak wrote his first book for children about the experiences in the summer colonies in 1909/1910. A large event in his life was heading the Jewish orphanage "Dom Sierot". He gave up his work as a physician. He gave up his work in the orphanage. Since he participated in World War I from 1914 to 1918 as a Russian physician, Korczak resumed his orphanage in the independent Polish state

in the capital Warsaw. In 1926 he became a lecturer at the district court. In 1919. After he wrote an important educational work, mainly concerning his experiences (1922), "To King island", (1923). In 1929 "The right played the premiere people" in Warsaw. In 1935 his book





Drama workshop  
at Masar School  
Friday 5.11.2010



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in the capital Warsaw and took over the leading of the orphanage Nasz cathedral (our house) with Maryna Falska 1919. After he visited an alternative school, he became a lecturer at the Institute in special education and from 1926 he became an expert for educational questions and from portant educational court. In the same year he wrote his most important works, mainly children's books and narrations describing his experiences and ideas, were "Alone with God" (1922), "To king Macius I.", "King Macius on the lonely island", (1923). In 1927 "A collection of merry stories" in 1929 "The right of the child on attention" and in 1931 played the premiere of the Humoreske „Senate that Crazy people" in Warsaw theatres the Ateneum. He travelled to Palestine for the first time and in 1936 the second time. In 1935 his book "The bankruptcy of the small Jack" appeared

in the Golden translation in Berlin and in 1937 he received the Golden Laurel to the Polish academy of the literature (PAL). Korczak published "The merry Pädagogik" in 1939. In September 1939 "Nazi-Germany" conquered Poland and Polish Jews were pursued- a congregation leading to the Holocaust. In October 1940 Polish Jews had been resettled into Warsaw ghettos, including the orphanage cathedral. Janusz Korczak did not want to leave the 200 children who were brought into the concentration camp Treblinka. He decided to join them although he was conscious about what was going to happen. There Janusz still found little strength in his last months and wrote descriptions of the ghetto to record his own conceptions of the future in his diary. His death date is unknown. The diary was published by Igor Newerly for the first time. Janusz Korczak received the Nobel Prize for Peace in 1972.



## The Youth Parliament

Meeting with Mr. Ramez Jaraisly

Mayor of Nazareth  
Monday 1.11.2010



A Children and Youth Parliament, Council or forum serves for youth participation in political decisions, by entering youth parliaments elected representatives for the interests of children and youth towards their communities. Questions are treated to recreation, schools, or politics as well as problems of environmental protection. The resulting solutions will be presented in the form of applications for the politicians. In some cases, the Youth Parliament has its own budget available, over which it can decide freely. The advantage of elected councils or parliaments is the possibility of long-term and truly authentic work. Also, children and young people get an insight into the management of the respective area of responsibility.

A disadvantage is the complicated electoral process and the fact that not everyone may participate in the Youth Parliament. Youth councils have been promoted in Germany and other European countries since the 1980th. But as a common form of youth participation they haven't still not achieved. Since 1998 the state parliament of Saxony-Anhalt offers regularly interested students the ability to familiarize with the work processes and mechanisms of parliamentary Work and the rules of modern Parliamentarism: for example, by through brochures, visiting the Parliament to enact it. According to recent studies by the Federal Republic

young people are in fact the turnout has been falling. Since there is a drop over to the following Youth Parliament "Democracy and Human Unity" for example

Sources: www.landtag.s





complicated electoral process and one may participate in the Youth Parliament in Saxony-Anhalt offers students the ability to familiarize with mechanisms of modern Parliamentarism: for lectures, visiting the Parliament or studies by the Federal Republic,

Young people are interested in politics more clearly, but in fact the turnout of over 18-year-olds in recent years has been falling.

Since there is a danger that the politics of adults carries over to the following generation the members of the Youth Parliament 2010 have explained with the theme "Democracy and Participation in the 20th Year of German Unity" for example.

Sources: [www.landtag.sachsen-anhalt.de](http://www.landtag.sachsen-anhalt.de).



Tour of state parliament  
in Magdeburg  
Monday 11.4.2011



# The Different education system

Yazid bisharat

Textbook workshop  
in Gerhart Hauptmann Gymnasium  
Saturday 9.4.2011



Education is very important to every person. Education means that you have the power to adjust in the world no matter what is your nationality is. This project was mainly about having the right to education and I learned about the availability, accessibility, acceptability and adaptability of education.

What interested me the most is the differences between the Arab education system and the German education system. The availability in the German education system is very good and they have everything they want from good schools to the best education but the availability in the Arabs education system is bad because they doesn't have good financing as result they don't have good schools.

The accessibility to a Certificate of Education in Germany is harder than in Israel. The German system has a straight rule which is: if they fail in one subject in the final exams they have to do all the subjects again. But in Israel it's different, if they fail in one subject they will have to do only it once again.

The acceptability in Germany is controversial for me because it has its advantages and disadvantages. When the pupils get to the 4th grade they do an exam that deter-

mines which school they will go to: regular school or an industrial school. The advantage of this system is that the child will grow up with a practical thing to do in the future (handcraft and so on). The disadvantage is because it is not fair for the child to be examined in the 4th grade maybe he has abilities but he is too young to show them. In Israel it is very different because we have two schools from the 1st to the 6th grade pupils go to the elementary school and from the 7th to the 12th grade the pupils complete their education in high school. However, there are some schools that are different from this system like our school Masar, we have all the grades in our school which is mean that from the first grade to the 12th grade we don't change schools and we stay in one school.

The adaptability in both systems (from my point of view) is the same because when living in a certain system from the minute you are born you get use to this system whether you liked it or not. So I think that if an Arabic person or a German person will try to be in the other system it will be very hard for him because everyone is use to have his own rules from the minute he enters school in his own country.

Reflection of  
Anna Pilshenko &

Germany had been (USA, USSR, England) Wall was built in April fourteen until the age German Youth' (FDJ) at a certain age a were protests in the (GDR) which were Soviet soldiers. In C protests of circa 70 about peace and Church. Some civil The people weren't





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## Reflection of our trip to Leipzig (7.04.2011)

Anna Pilishenko & Christina Riech

Visit to "Haus der Geschichte"  
Museum, Leipzig  
Thursday 7.4.2011



29

Germany had been divided into four sectors by the Allies (USA, USSR, England, France) from 1948 until 1949. The Wall was built in August 13, 1961. Everyone at the age of fourteen until the age of twenty-five took part in the 'Free German Youth' (FDJ). They had to wear blue shirts and at a certain age a red scarf, too. In June 17, 1953 there were protests in the whole German Democratic Republic (GDR) which were forced down by the army supported by Soviet soldiers. In October 9, 1989 there were peaceful protests of circa 70,000 people after a special service about peace and freedom in and around the St.Nicholas Church. Some civil rights were ignored by the government. The people weren't allowed to tell their opinion freely or

to travel to Western Europe (especially the FRG). There was a song of the leading party of the GDR in which they sang: 'Die Partei, die Partei, die hat immer recht!' (The Party, the Party, is always right!). So the inhabitants were not permitted to have an own opinion about the government (state). For example in Hungary some students and their teachers were not allowed to have a baccalaureate. There was an organization called the 'Staatsichertheit' which intruded into people's privacy. 'Bourgeois' people were not allowed to go to University. Just students whose parents didn't visit Universities themselves were able to study.





2011/04/11







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